

Review

Artificial Intelligence in Christian Religious Education: A Scoping Review

Mariusz Chrostowski 

Faculty of Theology, Catholic University of Eichstätt-Ingolstadt, 85072 Eichstätt, Germany;
mariusz.chrostowski@ku.de

Abstract

This article maps research on artificial intelligence (AI) in Christian Religious Education (CRE) during the first phase of rapid development following the widespread adoption of generative AI. A scoping review was conducted in Scopus, Web of Science, the Open Digital Theological Library, and IxTheo, supplemented by Google Scholar. Included were full-text English-language publications from 1 January 2023 to 31 March 2026 that addressed AI in Christian educational, catechetical, theological–educational, or formative contexts. The final corpus comprised 23 publications. Data were charted by publication type, geographical and educational context, main topic, and key claims or findings. The results show that the field is recent, methodologically heterogeneous, and not yet well consolidated, but that the emerging debate is organised around four inter-related strands: didactic potential and personalisation, ethical–technical limitations, anthropological–theological reflection, and systemic, institutional, and cultural–geographical conditions. The literature is marked by a tension between AI’s didactic potential and concerns regarding its ethical, theological, anthropological, and institutional implications. The review contributes a thematic synthesis that clarifies why AI integration in CRE requires not only educational innovation but also theologically informed, pedagogically mediated, and context-sensitive frameworks for religious formation. Significant gaps remain, including limited empirical and longitudinal research, insufficient attention to students’ and parents’ perspectives, cultural and linguistic contexts, and a lack of religion-specific, empirically tested didactic models. The review concludes that future research should move toward longitudinal, practice-based, and theologically grounded models for AI use in CRE.

Keywords: religious pedagogy; faith formation; educational technology ethics; theological education; digital pedagogy; AI integration in education; catechetical learning; educational innovation



Academic Editor: Liam
Francis Gearon

Received: 25 April 2026

Revised: 31 July 2026

Accepted: 11 August 2026

Published: 21 August 2026

Copyright: © 2026 by the author.

Licensee MDPI, Basel, Switzerland.

This article is an open access article distributed under the terms and conditions of the [Creative Commons Attribution \(CC BY\)](https://creativecommons.org/licenses/by/4.0/) license.

1. Introduction

Artificial intelligence (AI) has become one of the central topics in debates on the future of education following the launch of ChatGPT in November 2022. Generative AI (GenAI) in particular—with the multidimensional opportunities and risks it entails ([Vázquez-Madrigal et al. 2024](#))—has rapidly entered teaching practices, modes of information use, the design of educational materials, assessment, and the organisation of teaching and learning processes. At the same time, both generative AI tools themselves and the ways in which they are used in education are developing faster than national regulatory frameworks, while many educational institutions remain insufficiently prepared for their critical and responsible evaluation, validation, and implementation ([UNESCO 2023](#); [Crompton and Burke 2024](#)).

Against this background, the question of the place of AI in Christian Religious Education (CRE) assumes particular significance. In this article, CRE is understood broadly as school-based, catechetical, and other institutional forms of religious teaching and learning. Depending on the model implemented in a given context, it encompasses three basic orientations that—especially in school-based educational practice—often overlap: “learning in religion”, understood as initiation into a particular religious tradition and its practice; “learning from religion”, that is, drawing on religion as a source of impulses for personal, moral, and existential reflection; and “learning about religion”, which involves the study of religion as a cultural, historical, and social phenomenon in the most neutral and analytical manner possible (van der Tuin 2005; Ubani 2025). Consequently, the discussion of AI in CRE raises questions that go beyond general digital pedagogy, since it also concerns the relationship between technology and religious formation, the interpretation of tradition, authority, faith practice, and educational responsibility (Dicastery for the Doctrine of the Faith and Dicastery for Culture and Education 2025). Recent scholarship has situated such concerns within the wider field of religion and AI. Singler (2025) examines religious responses to AI through the categories of rejection, adoption, and adaptation, while Singler and Watts (2024) bring together comparative religious, ethical, anthropological, and theological perspectives. Both works provide a broader conceptual frame for the more specific educational debate addressed in this review.

At the level of CRE, existing publications show that AI is already being analysed as a field of tension between technological innovation and concern for the spiritual, theological, and educational dimensions of formation. The literature includes reflections on both the opportunities and risks associated with the use of AI in religious education (Mujiono and Wibowo 2024; Papakostas 2025), as well as more specific theoretical and empirical analyses of its applications in processes of religious teaching and learning (Chrostowski and Małkosa 2026). However, the current state of research is difficult to synthesise because it covers different levels of education, diverse didactic approaches, and various types of publication: from conceptual and ethical studies (Anyebe 2025), through reviews of deep learning and selected applications of AI (Pulung et al. 2025), to survey studies on the acceptance of AI among religious education teachers (Palac 2025; Chrostowski and Małkosa 2026), analyses of its impact on spirituality (Kia and Majesty 2025), and studies on the use of chatbots in religious education (Ajibola 2024; Chrostowski and Najda 2025a, 2025b). Alongside these publications, there are also related but thematically narrower reviews, concerning, for example, the use of AI in biblical text analysis (Lima et al. 2025), the use of AI in information generation by theologians (Olatoye and Tella 2026), the application of robots in religious contexts (Simmerlein and Tretter 2024), or AI in other traditions of religious education, including Islamic Religious Education (Amilusholihah and Ramadhan 2025; Azzukhruf 2025).

This diversity is valuable from a research perspective, but it also makes it difficult to obtain an overall picture of the developing field. It remains unclear which types of publication predominate, which applications of AI have already been described, in which confessional and educational contexts research is being conducted, and where the most significant research gaps are emerging. This is not only a bibliographic problem but also a conceptual and pedagogical one, since it remains unclear whether AI in CRE is being framed primarily as a didactic resource, an ethical risk, an anthropological–theological challenge, or an institutional issue. What is lacking, therefore, is a structured mapping of the literature on AI in CRE that can clarify the emerging structure, conceptual tensions, and pedagogical implications of this field. For this reason, a scoping review is an appropriate approach for structuring this body of publications (Tricco et al. 2016; Khalil et al. 2024).

This article aims to map existing research on AI in CRE from January 2023 to March 2026, that is, during the first phase of intensive research development following the widespread adoption of generative AI. The analysis focuses on the basic characteristics of the publications examined, including their types, educational contexts, and temporal–geographical distribution, as well as on dominant thematic areas, problem-oriented strands, and emerging research gaps. Its specific contribution lies in offering a thematic synthesis of how AI is currently positioned in CRE: as a didactic resource, an ethical–technical challenge, an anthropological–theological question, and an institutional–cultural issue. This aim corresponds to the logic of a scoping review, since it enables the organisation of this body of literature rather than focusing on the evaluation of the effectiveness of a single intervention.

2. Methods

This section presents the study design, research questions, eligibility criteria for publications, search strategy, and the procedures for study selection, data extraction, and synthesis.

2.1. Review Design and Reporting Framework

This study takes the form of a scoping review. This methodological choice was guided by the exploratory aim of the study and by the need to map the scope, dominant strands, and gaps in the literature without assessing the effectiveness of individual interventions. The research procedure was based on the framework proposed by [Arksey and O'Malley \(2005\)](#), further developed by [Levac et al. \(2010\)](#), while reporting followed the PRISMA-ScR standard ([Tricco et al. 2018](#)). The review protocol was not preregistered.

2.2. Review Questions

The study formulated one main research question and three subsidiary questions. The main research question is as follows: What are the characteristics of the emerging body of publications on AI in CRE?

The subsidiary questions are: 1. What are the basic characteristics of the publications included in the review, particularly in terms of their temporal distribution, type of study, and geographical and educational contexts? 2. Which thematic areas and problem-oriented strands dominate the literature? 3. Which research gaps remain visible in the current state of knowledge?

2.3. Eligibility Criteria

Publications were included if they were published between 1 January 2023 and 31 March 2026, were available as full texts, were written in English, and addressed AI in relation to Christian Religious Education (CRE). For this review, CRE was understood broadly but not without limits. It included school-based religious education, catechesis, Christian education, theological education, teacher education, clergy formation, and other institutional forms of Christian teaching and learning. A publication was included only if it combined an explicit Christian educational or formative context with a clear reference to teaching, learning, formation, pedagogy, curriculum, teachers, students, catechesis, theological education, educational institutions, or structured pastoral formation. Publications situated at the boundary of pastoral theology and ecclesial practice were included only when Christian education or formation constituted a substantial part of the argument. Inter-religious studies were included only when Christian educational or theological–educational perspectives formed a substantial part of the analysis.

Publications in languages other than English were excluded, as were texts on general education without an explicit link to CRE, studies on AI, theology, religion, or pastoral

ministry without an educational or formative component, journalistic or popularising texts, conference abstracts without full text, and duplicates.

2.4. Information Sources and Search Strategy

The search was conducted on 19–20 April 2026 in Scopus, Web of Science, the Open Digital Theological Library (ODTL), and Index Theologicus (IxTheo), with Google Scholar used as a supplementary source. The search strategy was based on two groups of terms: those referring to AI and those referring to CRE. In addition to the core term “Christian Religious Education”, broader concepts such as “Religious Education”, “Religious Instruction”, “Catechesis”, and “Christian Education” were also included in order to capture the terminological heterogeneity of the emerging literature. Where possible, searches were conducted in the title, abstract, and keyword fields.

Google Scholar was used as a supplementary source in order to identify additional records that may not have been captured in the main databases. Because of the limited reproducibility of Google Scholar searches and the broad, approximate nature of its results, it was not treated as a fully systematic bibliographic database. The first 475 results returned by Google Scholar and sorted by relevance were recorded as the Google Scholar search output and included in the initial record count. After duplicate removal and the removal of interface artefacts, the remaining records were screened together with the records retrieved from Scopus, Web of Science, ODTL, and IxTheo and assessed according to the same eligibility criteria. This procedure follows the use of Google Scholar as a supplementary search tool in evidence reviews (Haddaway et al. 2015).

The basic Boolean search string was as follows: (“Artificial Intelligence” OR “Generative Artificial Intelligence” OR “Generative AI” OR “Conversational Artificial Intelligence” OR “Conversational AI” OR “Chatbot” OR “ChatGPT” OR “Large Language Model”) AND (“Christian Religious Education” OR “Christian Education” OR “Religious Education” OR “Religious Instruction” OR “Catechesis”). As in the study by Xiao et al. (2026, p. 4), the search string was adapted to the syntax of the individual databases, while the final eligibility of publications was verified only at the screening stage. The search terms used are presented in Table 1.

Table 1. Search terms.

Technology Terms	Core Field Terms
Artificial Intelligence	Christian Religious Education
Generative Artificial Intelligence	Christian Education
Generative AI	Religious Education
Conversational Artificial Intelligence	Religious Instruction
Conversational AI	Catechesis
Chatbot	
ChatGPT	
Large Language Model	

2.5. Study Selection, Data Extraction and Synthesis

All identified records were imported into a Microsoft Excel spreadsheet, after which duplicates were removed. Deduplication was conducted manually in two stages. First, intra-source duplicates and interface artefacts were removed before title-and-abstract screening. Second, potentially eligible records indexed in more than one source were checked during full-text assessment and counted only once in the final corpus. Duplicate identification was based on DOI where available, exact and near-exact title matching, author names, publication year, publication venue, and full-text verification. Because Scopus, Web of Science, ODTL, IxTheo, and Google Scholar are overlapping indexing sources rather than

mutually exclusive databases, the records remaining after the first stage of deduplication were screened as one combined corpus. For this reason, final included publications were not assigned exclusively to individual sources, since one publication could be retrieved from more than one database; source-specific counts are therefore reported as record counts and source occurrences, while final inclusion is reported at the level of unique publications.

Study selection was conducted in two stages: first, titles and abstracts were screened, followed by full-text assessment of publications considered potentially relevant. In borderline cases, both the record and the full text were re-examined. In line with the guidance of Pham et al. (2014) and Pollock et al. (2024), data were extracted from the publications included in the review using a standardised extraction form developed in relation to the research questions. The form covered the basic bibliographic details of each publication, publication type, country or geographical context, educational context, main topic, and the authors' key claims or findings. Study selection, data extraction, and thematic coding were conducted by the author. To enhance transparency and traceability, all included publications were read in full more than once, extraction and coding decisions were documented in the spreadsheet, and the thematic clusters were checked iteratively against the source texts. The synthesis of the material proceeded in two stages: first, a descriptive profile of the corpus was prepared; second, a qualitative thematic mapping was conducted. The thematic synthesis was not designed as a formal meta-synthesis. During data extraction, recurring topics, problem formulations, and key claims were coded inductively. These initial codes were then compared across the included publications and grouped into broader thematic clusters. Four clusters were retained because they recurred across several publications and captured the main directions of the emerging debate: didactic potential and personalisation; ethical and technical limitations; anthropological and theological reflection; and systemic, institutional, and cultural–geographical conditions. Because the corpus was small and heterogeneous, these areas should be understood as partly overlapping analytical categories rather than as mutually exclusive themes. No formal assessment of methodological quality or risk of bias was conducted, since the aim of the review was to map the scope and structure of the literature rather than to assess the strength of evidence.

3. Results

The searches yielded 938 records. The source-specific record counts were as follows: Web of Science, 196; Scopus, 114; Open Digital Theological Library, 102; Index Theologicus, 51; and Google Scholar, 475. After removing 261 intra-source duplicates and interface artefacts, 677 records were screened. At the title-and-abstract screening stage, 625 records were excluded. This left 52 source occurrences for full-text assessment. These potentially eligible source occurrences were distributed as follows: Google Scholar, 25; Web of Science, 11; Scopus, 10; Index Theologicus, 4; and Open Digital Theological Library, 2. After full-text assessment and cross-database de-duplication, 29 duplicate source occurrences were removed, leaving 23 unique publications, all of which were included in the final synthesis. The study selection process is presented in Figure 1.

The findings are presented below in relation to the three subsidiary research questions.

3.1. General Characteristics of the Included Publications

In response to the first research question, Table 2 presents the basic characteristics of the 23 publications included in the review.

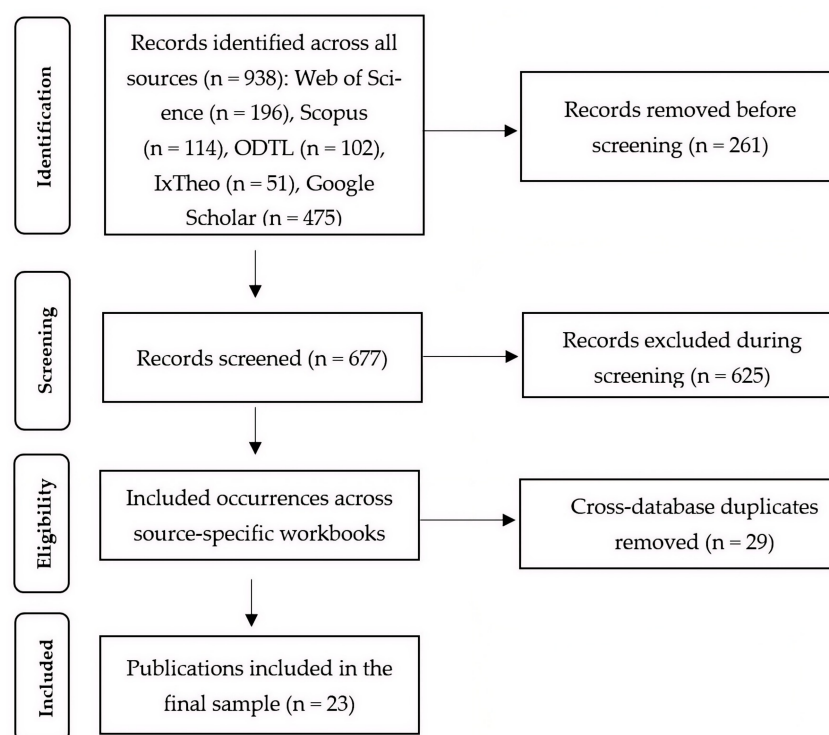


Figure 1. PRISMA diagram of publications included in the scoping review.

Table 2. Studies included in this scoping review.

Citation	Study Design	Country/Geographical Context	Setting
Ajibola (2024)	Empirical survey study	Nigeria	Higher education/undergraduate Christian Religious Studies
Ang (2025)	Analytical case study of an AI tool	Rome/global Catholic context	Theological inquiry/catechesis/Catholic formation
Anyebe (2025)	Theoretical/advocacy paper based on secondary sources	Nigeria	Higher education/university Christian Religious Education
Barron (2026)	Theoretical/practical-theological chapter	Nigeria/African theological context	Higher theological education/seminaries/publishing
Chrostowski and Mąkosa (2026)	Empirical quantitative comparative study	Germany/Poland	School education/religious education teachers
Chrostowski and Najda (2025a)	Theoretical/didactic-conceptual study	Germany	School education/biblical didactics
Chrostowski and Najda (2025b)	Theoretical/analytical case study of AI-generated imagery	Germany/Poland	School education/biblical didactics
Chukwu (2025)	Empirical mixed-methods study	Nigeria	Secondary schools/Christian Religious Studies
Corpuz (2025)	Reflective-practical theological study	Philippines	Higher theological education/Catholic education
Gbadebo (2025)	Theoretical/legal policy analysis	Nigeria	Church-based religious pedagogy/policy context
Kia and Majesty (2025)	Theoretical/qualitative literature-based study	Indonesia	Christian religious education/spiritual formation

Table 2. *Cont.*

Citation	Study Design	Country/Geographical Context	Setting
Machidon (2025)	Theoretical/theological–pastoral reflection	Slovenia	Catholic education/youth formation
Mau et al. (2024)	Mixed-methods/empirical-oriented study	Indonesia	Christian educational institutions
Mujiono and Wibowo (2024)	Theoretical/qualitative literature review	Indonesia	Christian Religious Education
Palac (2025)	Empirical survey study	Croatia	School education/religious education teachers
Papakostas (2025)	Theoretical/critical literature review with institutional case analysis	Greece	Religious education/theological education
Papakostas (2026)	Empirical pilot study	Greece	Secondary education
Przygoda et al. (2025)	Theoretical/theological–pastoral analysis	Poland	Christian education/pastoral ministry/formation
Pulung et al. (2025)	Systematic literature review	Indonesia	Christian Religious Education
Rompie and Hakh (2023)	Theoretical/philosophical review chapter	Indonesia	Christian education/religious education
Salim et al. (2026)	Empirical qualitative comparative case study	Indonesia	Secondary schools
Shanahan and Parker (2026)	Literature review/secondary-source analysis	Australia	School education/Catholic Religious Education
Zhang et al. (2025)	Empirical experimental study; boundary case	China	Religious education/religious cognition

For greater clarity, the basic formal characteristics of the publications included in the review are summarised in Table 3.

Table 3. Summary characteristics of the publications included in the review ($n = 23$).

		<i>n</i>	%
Year of publication	2023	1	4.3
	2024	3	13.0
	2025	14	60.9
	2026	5	21.7
Formal publication type	Journal article	19	82.6
	Chapter in an edited volume/conference proceedings	4	17.4
Nature of the study	Non-empirical/conceptual, theoretical, normative, and review-based studies	15	65.2
	Empirical studies	8	34.8
Geographical area	Indonesia	6	26.1
	Nigeria	5	21.7
	Europe: Greece, Italy, Germany, Poland, Croatia, and Slovenia	9	39.1
	Australia	1	4.3
	China	1	4.3
	Philippines	1	4.3
Educational context	School education	9	39.1
	Higher education/seminaries/clergy formation	7	30.4
	Mixed contexts: school and higher education	2	8.7
	Christian education outside the school context	3	13.0
	Religious education	2	8.7
Confessional context	General Christian	10	43.5
	Evangelical	2	8.7
	Roman Catholic	9	39.1
	Inter-religious	2	8.7

The descriptive profile of the corpus shows a clear chronological concentration in the immediate post-ChatGPT period. Only one publication was published in 2023, followed

by three in 2024, fourteen in 2025, and five in 2026. Thus, more than four-fifths of the publications included in the review appeared in 2025 or 2026. This confirms that the literature on AI in CRE is very recent and that the field has developed mainly in response to the wider public and educational uptake of generative AI after 2022. Analytically, this chronological concentration indicates that the field is still being formed in direct reaction to the disruptive visibility of generative AI rather than through a longer tradition of cumulative empirical research.

In terms of formal publication type, the corpus consists mainly of journal articles ($n = 19$), supplemented by chapters in edited volumes and conference proceedings ($n = 4$). Concerning study design, theoretical, conceptual, normative, and review-based publications predominate ($n = 15$), while empirical studies account for approximately one third of the corpus ($n = 8$). The empirical publications include survey studies, mixed-methods research, an experimental study, a pilot study, and a qualitative comparative case study. This distribution shows that the field is not purely speculative, but that empirical research remains comparatively limited. The predominance of conceptual and review-based studies is significant because it suggests that current CRE scholarship on AI is still primarily engaged in theological, ethical, and pedagogical problematisation before the development of sustained classroom-based evidence or tested didactic models.

The geographical distribution of the publications is uneven but international. Indonesia ($n = 6$) and Nigeria ($n = 5$) are the most strongly represented national contexts. A further nine publications are situated in Europe, including Greece, Italy/Rome, Germany, Poland, Croatia, and Slovenia. The remaining publications are located in Australia, China, and the Philippines. This distribution shows that research on AI in CRE is not restricted to Western European or North American contexts, although the small number of studies does not allow for representative geographical conclusions. The prominence of Indonesia and Nigeria should therefore not be interpreted as evidence of stable regional leadership but as an indication that early CRE-related reflection on AI is emerging across diverse ecclesial, educational, and infrastructural contexts, including contexts outside the usual centres of educational technology research.

The educational settings covered by the publications are also diverse. School education is the most frequent context ($n = 9$), followed by higher education, seminaries, and clergy formation ($n = 7$). Two publications address mixed contexts combining school and higher education, three concern Christian education outside the school context, and two refer more broadly to religious education. This indicates that AI in CRE is discussed across several educational spaces, ranging from classroom-based religious education to catechesis, theological education, and pastoral formation. This breadth also shows that AI is not being treated as an issue confined to one institutional setting but as a cross-contextual issue affecting religious learning, teacher mediation, theological education, and formative practice.

In terms of religious context, the corpus is situated mainly within Christian traditions. Ten publications are classified as general Christian, two as Evangelical, and nine as Roman Catholic. Two publications adopt an inter-religious perspective, primarily in relation to Christian–Islamic comparison or broader religious cognition. This profile confirms that the review primarily maps Christian educational literature, while also including a small number of boundary cases that illuminate how Christian perspectives relate to wider religious and inter-religious debates on AI.

Considered together, these descriptive characteristics lead to three interpretative observations. First, the concentration of publications after 2022 indicates a rapidly emerging but still weakly consolidated field. Second, the predominance of theoretical and review-based publications suggests that current research is shaped more by theological, ethical,

and pedagogical problematisation than by sustained empirical investigation. Third, the geographical, educational, and confessional diversity of the corpus shows that AI in CRE is not confined to one educational system or denominational tradition. However, given the small size and heterogeneity of the corpus, these patterns should be read as provisional rather than representative. The most important implication is that the field is currently moving from initial conceptual orientation toward the need for empirically grounded, context-sensitive, and theologically informed models of AI integration in CRE.

3.2. Dominant Thematic Areas and Problem-Oriented Strands

In response to the second research question, the qualitative thematic mapping identified four dominant and partly overlapping problem areas. These areas were derived inductively from recurring topics, problem formulations, and key claims extracted from the included publications. They should therefore be understood not as mutually exclusive categories but as analytical clusters that structure the emerging debate. During coding, alternative groupings were considered, especially a narrower separation between pedagogical, ethical, theological, and institutional concerns. The four-cluster structure was retained because it best captured the recurring problem constellations across the corpus while avoiding excessive fragmentation of a small and heterogeneous body of literature. The thematic boundaries were determined by the primary analytical focus of each publication, even where individual studies contributed to more than one cluster. Taken together, they show a tension between enthusiasm for new didactic possibilities and increasingly critical reflection on their ethical, anthropological, and institutional consequences. The distinction between the ethical–technical and the anthropological–theological clusters is functional rather than absolute. The ethical–technical cluster concerns the reliability, limits, risks, and responsible governance of AI tools in religious education. The anthropological–theological cluster, by contrast, concerns the deeper formative question of how AI-mediated education affects Christian understandings of the human person, relationality, witness, freedom, and spiritual growth.

Table 4 makes the thematic synthesis more transparent by linking the four analytical clusters to their main focus and to the publications most directly associated with each cluster.

Table 4. Thematic matrix of the four analytical clusters.

Cluster	Analytical Focus	Main Publications
Didactic potential and personalisation	AI as a tool for flexible, individualised, interactive, or immersive learning environments; access to theological content; motivation; engagement; adaptive learning; and AI-supported biblical or catechetical learning.	Kia and Majesty (2025); Anyebe (2025); Pulung et al. (2025); Ajibola (2024); Chukwu (2025); Mujiono and Wibowo (2024); Papakostas (2026); Ang (2025); Chrostowski and Najda (2025a); Corpuz (2025)
Ethical and technical limitations	Reliability, bias, hallucinations, plagiarism, doctrinal accuracy and errors, AI-generated religious imagery, epistemic conformity, responsible use, and the need for human and institutional oversight.	Zhang et al. (2025); Chrostowski and Najda (2025b); Barron (2026); Papakostas (2025); Palac (2025); Corpuz (2025); Mau et al. (2024).
Anthropological and theological reflection	AI as a challenge to Christian understandings of the person, freedom, relationality, witness, teacher mediation, spiritual growth, Imago Dei, and religious formation.	Machidon (2025); Przygoda et al. (2025); Salim et al. (2026); Shanahan and Parker (2026); Rompie and Hakh (2023); Mau et al. (2024).
Systemic, institutional, and cultural–geographical conditions	Influence of RE models, teacher competences, infrastructure, digital divide, legal frameworks, ecclesial culture, institutional guidelines, and culturally situated implementation.	Chrostowski and Makosa (2026); Palac (2025); Gbadebo (2025); Salim et al. (2026); Shanahan and Parker (2026)

The first area concerns the transformative potential of AI and the personalisation of learning. Researchers present AI as a tool for constructing flexible, individualised

learning environments that respond to learners' spiritual and cognitive needs. [Kia and Majesty \(2025\)](#) discuss adaptive applications that help build a "spiritual future"; [Anyebe \(2025\)](#) points to "mental tutoring" systems that increase access to theological content; and [Pulung et al. \(2025\)](#) link deep learning models with spiritual personalisation and a deeper understanding of texts of faith. At the level of didactic practice, this potential is described primarily in terms of increased motivation, activation, and better adaptation of content to the learner. [Ajibola \(2024\)](#) reports improvements in writing quality and in the understanding of religious concepts through chatbots. [Chukwu \(2025\)](#) reports a positive association between AI use and student engagement, while [Mujiono and Wibowo \(2024\)](#) argue, on the basis of literature-based analysis, that AI may enhance engagement in CRE. This strand also includes immersive solutions combining AI with augmented reality ([Papakostas 2026](#)), systems such as Magisterium AI that broaden access to Church teaching ([Ang 2025](#)), proposals for the use of ChatGPT in biblical didactics ([Chrostowski and Najda 2025a](#)), and uses of GenAI as a tool for theological and aesthetic reflection ([Corpuz 2025](#)).

The second area comprises ethical and technical questions concerning the responsible use of AI tools in religious education. Here, the literature clearly balances earlier pedagogical optimism with critical reflection on reliability, bias, hallucinations, plagiarism, doctrinal accuracy, and the need for human and institutional oversight. [Zhang et al. \(2025\)](#) show how training data, algorithmic design, and feedback mechanisms may reproduce or amplify cognitive and cultural biases in AI-generated religious content. [Chrostowski and Najda \(2025b\)](#) show that DALL·E images simplify the theological meaning of biblical scenes and require critical correction by the teacher. [Barron \(2026\)](#) warns against hallucinations, plagiarism, and the appearance of competence without genuine understanding, while [Papakostas \(2025\)](#) draws attention to the risk of doctrinal errors and epistemic conformity. The common thread across these analyses is the conviction that AI is not a neutral tool and cannot be implemented without theological, pedagogical, and ethical control. [Palac \(2025, p. 946\)](#) recalls the Catholic discussion on "algorithethics" and shows the need for clearer ethical guidelines for the responsible use of AI in CRE. [Corpuz \(2025\)](#) develops a pedagogy grounded in theological virtue ethics and a human-centred AI model, and [Mau et al. \(2024\)](#) link the problem of algorithmic bias with the need for ethically Christian-grounded frameworks.

The third area moves from the governance of AI tools to anthropological and theological reflection on religious formation itself. Here, AI appears not merely as a didactic tool but as a challenge to the Christian understanding of the person, freedom, and spiritual growth. [Machidon \(2025\)](#) argues that the logic of efficiency and self-sufficiency inscribed in AI weakens relationality and openness to transcendence, while [Przygoda et al. \(2025\)](#) frame AI as a question requiring philosophical, pedagogical, and pastoral discernment. In this area, the central tension lies between technological functionality and the Christian vision of the person as relational, embodied, and open to grace. [Machidon \(2025\)](#), [Salim et al. \(2026\)](#), and [Shanahan and Parker \(2026\)](#) all emphasise the inviolability of human dignity (Imago Dei) and the irreplaceable role of the teacher as witness and spiritual guide. [Rompie and Hakh \(2023\)](#) treat AI as a phenomenon requiring reinterpretation from the perspective of Christian educational philosophy, while [Mau et al. \(2024\)](#) stress that technology can support education only insofar as it does not undermine the relational and moral core of Christian pedagogy. The literature thus shifts the centre of gravity from the question of technological effectiveness to the question of how AI affects the understanding of the person, witness, and maturation in faith.

The fourth area concerns systemic, institutional, and cultural–geographical conditions. The literature shows that the reception of AI in religious education depends strongly on the model of RE, teachers' digital competences, infrastructure, legal frameworks, and local

ecclesial culture. The study by [Chrostowski and Mąkosa \(2026\)](#) reveals an ambivalent attitude among religious education teachers in Germany and Poland: they appreciate the potential of AI for personalising teaching but fear the simplification of the transmission of faith and the loss of relationality. [Palac \(2025\)](#) records a similarly cautious acceptance among teachers in Croatia, combined with a need for clearer ethical guidelines. In the African context, [Gbadebo \(2025\)](#) emphasises the digital divide, the inadequacy of legal frameworks, and the need for public policies for Churches after COVID-19. [Salim et al. \(2026\)](#), by contrast, show that even in a Christian–Islamic comparative perspective, religious institutions formulate convergent principles for limiting AI autonomy in assessment and protecting the dignity of the learner. [Shanahan and Parker \(2026\)](#) identify teacher formation, student readiness, and inequalities of access as key deficits in the current debate on AI in Catholic Religious Education. Overall, this suggests that AI in religious education is not merely an instrumental issue but also a systemic one, dependent on broader cultural and institutional conditions.

Across the four clusters, the main analytical insight is that AI in CRE is not emerging as a single technical application field. Rather, the literature organises itself around a sequence of inter-related questions: what AI can contribute didactically, what ethical and technical risks it introduces, how it affects theological anthropology and religious formation, and under what institutional and cultural conditions it can be implemented responsibly. This pattern indicates that the development of AI in CRE is being shaped less by technological adoption alone than by the need to align AI use with the relational, interpretive, and formative logic of religious education.

3.3. Research Gaps

In response to the third research question, the analysis of the corpus makes it possible to identify several clear gaps. The most fundamental gap concerns the weak empirical basis of the field, as most studies remain conceptual or normative, while research embedded in school and catechetical practice is still scarce ([Shanahan and Parker 2026](#)). [Pulung et al. \(2025\)](#) emphasise that the implementation of deep learning models is described mainly in synthetic terms, without data on actual didactic effects, while [Mujiono and Wibowo \(2024\)](#) point to the predominance of literature-based reflection over systematic investigation of practice.

Directly related to this is the absence of longitudinal research. Existing studies record effects immediately after an intervention, without assessing the durability of changes. [Papakostas \(2026\)](#) calls for studies with larger samples and for an examination of the long-term effects of AR/AI tools; [Chrostowski and Mąkosa \(2026\)](#) note that the cross-sectional nature of their analysis does not allow them to capture the dynamics of changes in teachers' attitudes; and [Zhang et al. \(2025\)](#) suggest that the influence of AI on religious cognition and feedback mechanisms requires observation over time. Without such studies, it is difficult to determine whether the declared benefits and risks are durable or merely short-term.

Another gap concerns the under-representation of the voices of students and parents. The discourse focuses on the perspectives of teachers and experts, while giving less attention to students' voices. [Shanahan and Parker \(2026\)](#) point to the lack of insight into students' readiness to use AI ethically; [Palac \(2025\)](#) calls for further qualitative research among students, parents, and pastoral ministers; and [Salim et al. \(2026\)](#) acknowledge that the voice of learners remains only weakly captured in their analysis of documents and institutional interviews. This means that the current picture of the reception of AI in religious education is still reconstructed mainly from the perspective of adult actors within the system.

The corpus also points to the risk of cultural and linguistic bias in AI systems and to the need for more context-sensitive approaches. [Shanahan and Parker \(2026\)](#) call for

comparative studies that take non-European contexts into account; [Gbadebo \(2025\)](#) argues for locally rooted solutions that include indigenous languages and local theologians; and [Ang \(2025\)](#) emphasises that Catholic AI requires an understanding of the history of ideas and of the cultural sensitivities through which truths of faith are expressed. This gap is not merely geographical but also concerns language, symbolism, contextuality, and models of religious interpretation.

One of the most serious practical gaps remains the lack of empirically tested pedagogical models and of practical implementation of ‘algorithethics’. [Shanahan and Parker \(2026\)](#) point to the lack of AI-informed TPACK models for RE and of instruments for assessing students’ spiritual growth. [Chrostowski and Najda \(2025b\)](#) call for the development of more differentiated and responsible frameworks for the use of AI in biblical didactics, including an intercultural perspective. [Mau et al. \(2024\)](#) and [Papakostas \(2025\)](#) point to the lack of clear institutional guidelines and the need for interdisciplinary ethical oversight. In other words, the literature recognises the problem but still does not provide sufficiently developed tools for its practical resolution.

Anthropological gaps are particularly subtle but fundamental. [Machidon \(2025\)](#) shows that AI affects the way young people understand themselves, relationships, and personal maturation and calls for discernment regarding how to educate “hearts and minds” without displacing the experience of effort and authentic encounter. [Shanahan and Parker \(2026\)](#) note that available assessment models rarely include spiritual growth, moral discernment, and faith identity—dimensions central to Catholic RE. [Corpuz \(2025\)](#) explicitly calls for research on the impact of GenAI on students’ spirituality, suffering, and well-being. The greatest deficit, therefore, concerns not so much the technical effectiveness of AI as its influence on inner processes of formation.

Digital exclusion and inequalities of access are also recurring gaps. [Gbadebo \(2025\)](#) documents deep infrastructural inequalities in Nigeria and the need for policies that take into account communities with limited access to technology. [Pulung et al. \(2025\)](#) identify teachers’ low digital competences and students’ limited access as major implementation barriers. [Shanahan and Parker \(2026\)](#), drawing on studies from Kenya and Australia, indicate that issues of equitable access and infrastructural readiness remain insufficiently researched. This shows that the problem of AI in religious education concerns not only the quality of the tools themselves but also the conditions of their just and equitable provision.

Finally, the need for comparative and inter-religious research emerges as a cross-cutting desideratum. [Salim et al. \(2026\)](#) offer a first substantial comparative account of Christian and Islamic theologies of education, but their study remains limited in scope. [Shanahan and Parker \(2026\)](#) call for systematic comparative studies across different dioceses and systems of Catholic RE. [Chrostowski and Najda \(2025b\)](#) suggest developing analyses of AI-generated religious imagery in interfaith and intercultural directions. Overall, the findings indicate that the further development of the field will require research that is more comparative, more strongly culturally embedded, and more clearly oriented towards actual processes of formation.

Collectively, the identified gaps show that the field does not merely need more publications on AI in CRE but more methodologically robust and practice-sensitive research designs. The most urgent need concerns empirical and longitudinal studies capable of testing whether AI-supported environments can contribute to religious understanding, ethical discernment, and formative growth rather than only to short-term engagement or access to information.

4. Discussion

The findings of this scoping review allow for a set of interpretive observations that go beyond the descriptive mapping presented in Section 3. The discussion follows the logic of the three subsidiary review questions: the profile of the corpus clarifies the current state of the field (RQ1), the thematic clusters show how AI is being positioned in CRE (RQ2), and the identified gaps indicate the next empirical, pedagogical, and theological tasks (RQ3). The central argument advanced here is that the emerging literature on AI in CRE has a distinctive anthropological and theological orientation within the broader educational AI debate. Rather than focusing primarily on questions of efficiency, personalisation, assessment, adaptive learning, or academic integrity—which are prominent in much of the general literature on AI in education (Roll and Wylie 2016; Zawacki-Richter et al. 2019; Crompton and Burke 2024; Kasneci et al. 2023)—the publications mapped in this review consistently return to questions of human dignity, relational formation, and the limits of technological mediation in faith education. The review’s main interpretive contribution is therefore not simply to confirm that AI raises ethical, pedagogical, and theological concerns but to show how these concerns converge around the formative logic of CRE: teacher mediation, theological interpretation, authority, relationality, and context-sensitive implementation. This interpretive pattern should be understood as a hypothesis requiring further empirical verification rather than as a definitive characterisation of the field.

The formal profile of the corpus indicates that research on AI in CRE is still at an early stage of scholarly consolidation (RQ1). The chronological concentration of publications after 2022, the predominance of conceptual and normative studies, and the uneven but international geographical distribution point to a rapidly developing field without a stable empirical base. The predominance of conceptual and normative publications is not simply a sign of methodological immaturity. It also reflects a field that has prioritised theological and anthropological clarification before, or at least alongside, empirical investigation. Whether this sequencing is productive or whether it delays the development of practically usable tools remains an open question. What can be said on the basis of the mapped corpus is that the field has developed a relatively articulate normative language, while its empirical and pedagogical infrastructure remains underdeveloped. This pattern broadly corresponds to findings in educational AI research more generally, where the rapid expansion of generative AI has produced strong policy-oriented, ethical, and practical debates, while evidence concerning sustainable classroom implementation remains comparatively limited (UNESCO 2023; Akgun and Greenhow 2022; Kasneci et al. 2023; Crompton and Burke 2024). The distinctive feature of the CRE literature, however, is that its normative concerns are not primarily institutional or regulatory but theological and formative. This may require different empirical tools and research designs from those commonly used in general educational research.

The four thematic clusters further clarify the internal structure of the debate (RQ2). They show that AI in CRE is not discussed through a single question of technological usefulness but through the interaction of didactic expectations, ethical and technical reservations, anthropological–theological reflection, and institutional or cultural conditions. This structure is significant because it reveals a recurring tension between the promise of AI-supported learning and the concern that religious education cannot be reduced to access, automation, or individualised content delivery. The novelty of the synthesis lies in identifying this tension as the organising pattern of the emerging literature. The key issue is not only whether AI can support teaching and learning but whether it can be integrated without weakening relationality, witness, interpretive responsibility, and the theological understanding of the human person.

The research gaps identified in the review show that the next stage of the field cannot consist simply in producing further conceptual reflections on AI and CRE (RQ3). The mapped literature suggests that the central developmental barrier is not a lack of awareness of AI's possibilities but the absence of pedagogically operational, theologically grounded, and institutionally viable frameworks for its implementation. Future research should therefore prioritise two directions. The first is the empirical testing of concrete didactic models: specifically, whether AI-supported learning environments strengthen religious understanding, dialogical learning, and critical theological judgement, or whether they primarily increase short-term engagement and access to information. The second concerns the conditions of teacher mediation. A hypothesis emerging from the corpus, though not yet empirically tested, is that the educational value of AI in CRE depends less on the technological tool itself than on the quality of pedagogical framing, the integration of technological, pedagogical, and content knowledge, and the interpretive competence of the teacher (Mishra and Koehler 2006).

A further implication concerns the cultural and linguistic conditions of AI use in religious education—a dimension that is less prominent in much of the general educational AI literature but receives notable attention in the mapped corpus. The question raised by several included publications—whose theological assumptions, linguistic patterns, and cultural imaginaries are embedded in the AI systems used in religious education—points to a structural problem that cannot be resolved by pedagogical design alone. It requires a critical interrogation of the training data, value frameworks, and interpretive defaults built into AI systems at the level of their development and deployment. This question connects the CRE debate to broader discussions concerning algorithmic bias, sociotechnical fairness, and decolonial approaches to AI (Selbst et al. 2019; Mohamed et al. 2020; Bender et al. 2021) but gives them a specifically theological and catechetical inflexion that deserves dedicated research attention. Although the review focuses on CRE, this finding has broader relevance for religious education across traditions because it shows that AI integration in faith-based learning must be assessed not only technically but also in relation to ethical literacy, authority, tradition, cultural situatedness, and the religious understanding of formation. The comparative perspective further suggests that inter-religious research designs—examining how different religious traditions negotiate the introduction of AI into formation processes—may yield insights that confessionally bounded studies cannot provide.

Overall, these observations suggest that the further consolidation of research on AI in CRE will require not only more empirical studies but also a more deliberate methodological conversation about what counts as evidence of formative growth, spiritual development, and theological understanding in AI-mediated educational environments. These dimensions are difficult to capture using standard educational outcome measures, especially if educational quality is reduced to measurable performance indicators rather than connected to questions of educational purpose (Biesta 2009). Operationalising these dimensions, therefore, represents one of the most substantive intellectual challenges facing the field.

5. Limitations

This review has several limitations. First, it included only English-language full-text publications from 1 January 2023 to 31 March 2026; relevant studies in other languages or outside this period may therefore have been omitted, especially in contexts with strong local-language traditions in religious education, such as Indonesia, Poland, Germany, and Croatia. This may have reduced the visibility of local, non-English, and context-specific debates on AI in CRE. Second, Google Scholar was used only as a supplementary source and not as a fully reproducible bibliographic database; the corpus may therefore have been

affected by accessibility and indexing bias, including the possible over-representation of open-access and easily discoverable publications. Third, the corpus was small and heterogeneous, comprising empirical, conceptual, review-based, and normative texts situated across school-based religious education, catechesis, theological education, pastoral formation, and pastoral theology; the findings should therefore be understood as identifying emerging patterns and problem constellations rather than as providing a representative account of the entire field. Fourth, study selection, data extraction, and thematic coding were conducted by a single reviewer, without independent verification or calculation of inter-rater reliability. To mitigate this limitation, all included texts were read in full more than once, extraction and coding decisions were documented in a structured spreadsheet, and the thematic clusters were checked iteratively against the source texts; nevertheless, the absence of an independent second coder may have influenced the interpretation of thematic boundaries. Fifth, three of the 23 included publications were authored or co-authored by the present author, corresponding to 13.0% of the corpus. They were analysed according to the same criteria as all other studies and were not assigned additional evidential weight. A sensitivity check excluding these publications did not change the four-cluster structure, although their inclusion should still be considered when interpreting the findings. This procedure reduces, but cannot fully eliminate, the possibility of interpretive bias connected with the author's prior contributions to the field. Finally, no formal assessment of methodological quality or risk of bias was conducted, since the aim was to map the field rather than to rank the strength of evidence. Accordingly, the findings should be read as a structured overview of an emerging research area, not as an assessment of the robustness or evidential strength of the included studies. For these reasons, the review offers a transparent and critically bounded synthesis of the mapped literature rather than a definitive evaluation of AI research in CRE.

6. Conclusions

This scoping review shows that the emerging literature on AI in CRE is organised around a central tension: AI is described as a tool for personalisation, access to content, and didactic innovation, while its educational legitimacy depends on its compatibility with the relational, interpretive, and formative logic of CRE. The review's main contribution lies in synthesising this debate as a fourfold problem field: didactic potential, ethical–technical limitations, anthropological–theological reflection, and systemic, institutional, and cultural–geographical conditions. In this sense, AI in CRE should be understood not merely as an educational technology issue but as a question of religious formation, teacher mediation, theological interpretation, authority, and context-sensitive implementation.

Future research should therefore pursue four concrete avenues. First, longitudinal, classroom-based, and intervention-oriented studies are needed to assess whether AI-supported learning environments produce durable educational and formative effects rather than merely short-term engagement or access to information; such studies should examine religious understanding, ethical discernment, learner agency, dialogical learning, and faith formation. Second, empirically tested didactic models should be developed for the use of AI in school-based CRE, catechesis, theological education, and teacher formation, including teacher mediation frameworks, faith-sensitive instructional designs, AI-informed theological pedagogy, and AI-supported religious literacy practices. Third, future studies should include the perspectives of students, parents, and pastoral actors, whose voices remain under-represented in the current literature. Fourth, comparative, inter-religious, and culturally sensitive research is needed to examine how AI-mediated religious learning is shaped by different theological traditions, languages, institutional settings, and cultural imaginaries. Such research would move the field from general diagnosis toward opera-

tionally useful models for responsible AI integration in faith-based learning environments. Only from this perspective will it be possible to assess adequately whether AI can be integrated into CRE without undermining its proper logic and aims.

Funding: This research received no external funding.

Institutional Review Board Statement: Not applicable.

Informed Consent Statement: Not applicable.

Data Availability Statement: No new data were created or analysed in this study. Data sharing is not applicable to this article.

Acknowledgments: The author acknowledges the use of DeepL Write (web version, accessed April 2026) and ChatGPT (OpenAI, web version, accessed April 2026) for language editing and stylistic refinement. All substantive decisions, conceptual work, analysis, interpretation, and final revisions remained entirely under the author's responsibility.

Conflicts of Interest: The author declares no conflicts of interest.

References

- Ajibola, Ilesanmi G. 2024. The Impact of Chatbots in the Writings of Undergraduate Students of Christian Religious Studies at Federal College of Education Zaria. *Zaria Journal of Educational Studies (ZAJES)* 24: 12–21.
- Akgun, Selin, and Christine Greenhow. 2022. Artificial Intelligence in Education: Addressing Ethical Challenges in K-12 Settings. *AI and Ethics* 2: 431–40. [\[CrossRef\]](#) [\[PubMed\]](#)
- Amilusholihah, Amilusholihah, and Narendra Jumadil Haikal Ramadhan. 2025. Exploring the Implementation of Artificial Intelligence in Islamic Education: A Systematic Literature Review. *Ngaji: Jurnal Pendidikan Islam* 5: 3–17. [\[CrossRef\]](#)
- Ang, Kenny. 2025. Magisterium AI in Theological Inquiry and Religious Education: Challenges and Emerging Horizons. *Scientia et Fides* 13: 239–78. [\[CrossRef\]](#)
- Anyebe, Ada. 2025. An Advocacy for the Integration of Artificial Intelligence (AI) in Teaching and Learning of Christian Religious Education in Ahmadu Bello University Zaria, Nigeria. *Zaria Journal of Educational Studies (ZAJES)* 25: 42–49.
- Arksey, Hilary, and Lisa O'Malley. 2005. Scoping Studies: Towards a Methodological Framework. *International Journal of Social Research Methodology* 8: 19–32. [\[CrossRef\]](#)
- Azzukhruf, Muhammad Wahyudi. 2025. Mapping Research Trends on Technology and Artificial Intelligence in Islamic Education: A Bibliometric Analysis of Scopus Database (2019–2025). *Edu Cendikia: Jurnal Ilmiah Kependidikan* 5: 1155–69. [\[CrossRef\]](#)
- Barron, Joshua Robert. 2026. Can AI Be Turned Christward? The Use of AI in Theological Education and Publishing. In *Future Ready, Mission Faithful: Theological Education in Africa*. Edited by Danson Ottawa, Joshua Robert Barron and Ruth Barron. Carlisle: Langham Global Library, pp. 385–408.
- Bender, Emily M., Timnit Gebru, Angelina McMillan-Major, and Shmargaret Shmitchell. 2021. On the Dangers of Stochastic Parrots: Can Language Models Be Too Big? In *Proceedings of the 2021 ACM Conference on Fairness, Accountability, and Transparency*. New York: Association for Computing Machinery, pp. 610–23. [\[CrossRef\]](#)
- Biesta, Gert J. J. 2009. Good Education in an Age of Measurement: On the Need to Reconnect with the Question of Purpose in Education. *Educational Assessment, Evaluation and Accountability* 21: 33–46. [\[CrossRef\]](#)
- Chrostowski, Mariusz, and Andrzej Jacek Najda. 2025a. ChatGPT as a Modern Tool for Bible Teaching in Confessional Religious Education: A German View. *Journal of Religious Education* 73: 75–94. [\[CrossRef\]](#)
- Chrostowski, Mariusz, and Andrzej Jacek Najda. 2025b. From Verse to Vision: Exploring AI-Generated Religious Imagery in Bible Teaching. *Religions* 16: 1051. [\[CrossRef\]](#)
- Chrostowski, Mariusz, and Paweł Mąkosza. 2026. Ambivalent Perceptions of Artificial Intelligence in Religious Education: A Comparative Study Among Teachers in Germany and Poland. *Teaching Theology & Religion* 28: 110–23. [\[CrossRef\]](#)
- Chukwu, Nnenna Winifred. 2025. Application of Artificial Intelligence on Traditional vs. Innovative Teaching Methods in Christian Religious Studies: Impacts on Student Engagement and Learning Outcomes in Secondary Schools in Enugu North of Enugu State. *UNIZIK Journal of Educational Research and Policy Studies* 19: 13–22.
- Corpuz, Jeff Clyde Guillermo. 2025. Faith and Artificial Intelligence (AI) in Catholic Education: A Theological Virtue Ethics Perspective. *Religions* 16: 1083. [\[CrossRef\]](#)
- Crompton, Helen, and Diane Burke. 2024. The Educational Affordances and Challenges of ChatGPT: State of the Field. *TechTrends* 68: 380–92. [\[CrossRef\]](#)

- Dicastery for the Doctrine of the Faith and Dicastery for Culture and Education. 2025. Antiqua et Nova: Note on the Relationship Between Artificial Intelligence and Human Intelligence. Available online: https://www.vatican.va/roman_curia/congregations/cfaith/documenta-et-nova_en.html (accessed on 12 April 2026).
- Gbadebo, Adedeji Daniel. 2025. Harnessing Artificial Intelligence for Religious Pedagogy in Nigeria: Legal and Policy Pathways for Churches with Implication for Post Covid Era. *Kościół i Prawo* 14: 61–77. [CrossRef]
- Haddaway, Neal Robert, Alexandra Mary Collins, Deborah Coughlin, and Stuart Kirk. 2015. The Role of Google Scholar in Evidence Reviews and Its Applicability to Grey Literature Searching. *PLoS ONE* 10: e0138237. [CrossRef] [PubMed]
- Kasneci, Enkelejda, Kathrin Sessler, Stefan Küchemann, Maria Bannert, Daryna Dementieva, Frank Fischer, Urs Gasser, Georg Groh, Stephan Günemann, Eyke Hüllermeier, and et al. 2023. ChatGPT for Good? On Opportunities and Challenges of Large Language Models for Education. *Learning and Individual Differences* 103: 102274. [CrossRef]
- Khalil, Hanan, Fiona Campbell, Karim Danial, Danielle Pollock, Zachary Munn, Victoria Welsh, and Andrea C. Tricco. 2024. Advancing the Methodology of Mapping Reviews: A Scoping Review. *Research Synthesis Methods* 15: 384–97. [CrossRef] [PubMed]
- Kia, A. Dan, and Gilbert Timothy Majesty. 2025. Transformation of Christian Religious Education with Artificial Intelligence: Building a Spiritual Future in the Digital World. *International Journal of Christian Education and Philosophical Inquiry* 2: 34–41. [CrossRef]
- Levac, Danielle, Heather Colquhoun, and Kelly K. O'Brien. 2010. Scoping Studies: Advancing the Methodology. *Implementation Science* 5: 69. [CrossRef] [PubMed]
- Lima, Bruno C., Nizam Omar, Isabela Avansi, and Leandro Nunes de Castro. 2025. Artificial Intelligence Applied to the Analysis of Biblical Scriptures: A Systematic Review. *Analytics* 4: 13. [CrossRef]
- Machidon, Octavian M. 2025. Forming Hearts and Minds: Challenges and Renewal in Catholic Education in the Age of AI. *International Studies in Catholic Education*, 1–16. [CrossRef]
- Mau, Marthen, Warlina Hulu, and Syarah Yakoba Idamaris Faot. 2024. Artificial Intelligence Ethics within Christian Pedagogy: Reconstructing Faith Based Educational Discourses in the Era of Algorithmic Culture. *International Perspectives in Christian Education and Philosophy* 1: 44–59. [CrossRef]
- Mishra, Punya, and Matthew J. Koehler. 2006. Technological Pedagogical Content Knowledge: A Framework for Teacher Knowledge. *Teachers College Record* 108: 1017–54. [CrossRef]
- Mohamed, Shakir, Marie-Therese Png, and William Isaac. 2020. Decolonial AI: Decolonial Theory as Sociotechnical Foresight in Artificial Intelligence. *Philosophy & Technology* 33: 659–84. [CrossRef]
- Mujiono, Ponco, and Daniel Ari Wibowo. 2024. Utilization of AI Media in Christian Religious Education: Effectiveness, Challenges, and Impact. *Journal Didaskalia* 7: 102–8. [CrossRef]
- Olatoye, Adebola Aderemi, and Adeyinka Tella. 2026. A Scoping Literature Review on Patterns of Artificial Intelligence Use in Information Generation Among Theologians. *Journal of Religious & Theological Information*, 1–22. [CrossRef]
- Palac, Nenad. 2025. Croatian Religious Teachers' Trust in Artificial Intelligence. *Crkva u Svijetu* 60: 943–82. [CrossRef]
- Papakostas, Christos. 2025. Artificial Intelligence in Religious Education: Ethical, Pedagogical, and Theological Perspectives. *Religions* 16: 563. [CrossRef]
- Papakostas, Christos. 2026. Intelligent and Immersive Religious Education: AI and Augmented Reality Integration for Personalized Learning. In *Novel and Intelligent Digital Systems: Proceedings of the 5th International Conference (NiDS 2025)*. Edited by Akrivi Krouska, Phivos Mylonas and Jaime Caro. Cham: Springer Nature, pp. 219–30. [CrossRef]
- Pham, Mai T., Andrijana Rajic, Judy D. Greig, Jan M. Sargeant, Andrew Papadopoulos, and Scott A. McEwen. 2014. A Scoping Review of Scoping Reviews: Advancing the Approach and Enhancing the Consistency. *Research Synthesis Methods* 5: 371–85. [CrossRef] [PubMed]
- Pollock, Danielle, Catrin Evans, Romy Menghao Jia, Lyndsay Alexander, Dawid Pieper, Érica Brandão de Moraes, Micah D. J. Peters, Andrea C. Tricco, Hanan Khalil, Christina M. Godfrey, and et al. 2024. "How-to": Scoping Review? *Journal of Clinical Epidemiology* 176: 111572. [CrossRef] [PubMed]
- Przygoda, Wiesław, Alina Rynio, and Michał Kalisz. 2025. Artificial Intelligence: A New Challenge for Human Understanding, Christian Education, and the Pastoral Activity of the Churches. *Religions* 16: 948. [CrossRef]
- Pulung, Rina, I. Nyoman Sudana Degeng, and Fikri Aulia. 2025. Deep Learning in Christian Religious Education: A Systematic Review of Pedagogical Models and Digital Challenges. *Edcomtech: Jurnal Kajian Teknologi Pendidikan* 10: 120–32. [CrossRef]
- Roll, Ido, and Ruth Wylie. 2016. Evolution and Revolution in Artificial Intelligence in Education. *International Journal of Artificial Intelligence in Education* 26: 582–99. [CrossRef]
- Rompie, Mark, and Irene Hakh. 2023. A Review of Artificial Intelligence Technology through Contemporary Christian Educational Philosophy. In *Multidisciplinary Perspectives in Educational and Social Sciences VI*. Edited by Froilan Delute Mobo. Ankara: Iksad Publishing House, pp. 17–37.
- Salim, Arhanuddin, Rukmina Gonibala, Ishak Talibo, and Mastang Ambo Baba. 2026. Divine Concepts, Tawhid, and Algorithmic Thinking: A Comparative Analysis of Christian and Islamic Perspectives on Educational Theology in the Era of Artificial Intelligence. *Nazhruna: Jurnal Pendidikan Islam* 9: 1–17. [CrossRef]

- Selbst, Andrew D., Danah Boyd, Sorelle A. Friedler, Suresh Venkatasubramanian, and Janet Vertesi. 2019. Fairness and Abstraction in Sociotechnical Systems. In *Proceedings of the Conference on Fairness, Accountability, and Transparency*. New York: Association for Computing Machinery, pp. 59–68. [\[CrossRef\]](#)
- Shanahan, Chloe, and Luke Parker. 2026. What Are the Theological and Pedagogical Impacts of the Integration of Artificial Intelligence (AI) in Catholic Religious Education (RE)? In *Innovative Educational Assessment with Generative AI: Opportunities, Challenges, and Practical Case Studies*. Edited by Mohamed Lahby. Cham: Springer Nature, pp. 299–316. [\[CrossRef\]](#)
- Simmerlein, Jonas, and Max Tretter. 2024. Robots in Religious Practices: A Review. *Theology and Science* 22: 255–73. [\[CrossRef\]](#)
- Singler, Beth. 2025. *Religion and Artificial Intelligence: An Introduction*. Abingdon and New York: Routledge. [\[CrossRef\]](#)
- Singler, Beth, and Fraser Watts, eds. 2024. *The Cambridge Companion to Religion and Artificial Intelligence*. Cambridge: Cambridge University Press. [\[CrossRef\]](#)
- Tricco, Andrea C., Erin Lillie, Wasifa Zarin, Kelly K. O'Brien, Heather Colquhoun, Danielle Levac, David Moher, Micah D. J. Peters, Tanya Horsley, Laura Weeks, and et al. 2018. PRISMA Extension for Scoping Reviews (PRISMA-ScR): Checklist and Explanation. *Annals of Internal Medicine* 169: 467–73. [\[CrossRef\]](#) [\[PubMed\]](#)
- Tricco, Andrea C., Erin Lillie, Wasifa Zarin, Kelly O'Brien, Heather Colquhoun, Monika Kastner, Danielle Levac, Carmen Ng, Jane Pearson Sharpe, Katherine Wilson, and et al. 2016. A Scoping Review on the Conduct and Reporting of Scoping Reviews. *BMC Medical Research Methodology* 16: 15. [\[CrossRef\]](#) [\[PubMed\]](#)
- Ubani, Martin. 2025. Inferences Regarding “Change”: Religion, Learning and Literacy. In *Religion, Learning, Literacy: Theories and Concepts for Twenty-First Century Public Education*. Cham: Springer Nature, pp. 363–88. [\[CrossRef\]](#)
- UNESCO. 2023. *Guidance for Generative AI in Education and Research*. Edited by Fengchun Miao and Wayne Holmes. Paris: UNESCO. [\[CrossRef\]](#)
- van der Tuin, Leo. 2005. Religious Education in Europe: Do Pupils Get the RE They Want? In *Youth in Europe III: An International Empirical Study of the Significance of Religion for Life Orientation*. Edited by Hans-Georg Ziebertz, William Kay and Ulrich Riegel. Münster: LIT Verlag, pp. 105–17.
- Vázquez-Madrigal, Cortes, Noelia García-Rubio, and Ángela Triguero. 2024. Generative Artificial Intelligence in Education: Risks and Opportunities. In *Teaching Innovations in Economics: Towards a Sustainable World*. Cham: Springer Nature, pp. 233–54. [\[CrossRef\]](#) [\[PubMed\]](#)
- Xiao, Feiwen, Siyu Zhu, and Wen Xin. 2026. Exploring the Landscape of Generative AI (ChatGPT)-Powered Writing Instruction in English as a Foreign Language Education: A Scoping Review. *ECNU Review of Education* 9: 20965311241310881. [\[CrossRef\]](#)
- Zawacki-Richter, Olaf, Victoria I. Marín, Melissa Bond, and Franziska Gouverneur. 2019. Systematic Review of Research on Artificial Intelligence Applications in Higher Education—Where Are the Educators? *International Journal of Educational Technology in Higher Education* 16: 39. [\[CrossRef\]](#)
- Zhang, Jing, Wenlong Song, and Yang Liu. 2025. Cognitive Bias in Generative AI Influences Religious Education. *Scientific Reports* 15: 15720. [\[CrossRef\]](#) [\[PubMed\]](#)

Disclaimer/Publisher’s Note: The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of MDPI and/or the editor(s). MDPI and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.