

Integration of Islamic Values and Digital Technology in Islamic Education in The Digital Era

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Abstract

This study examines efforts to integrate Islamic values with the use of digital technology in Islamic Religious Education in the digital era. The focus of the study is on the role of technology in supporting the internalization of faith, morals, and spirituality among students, as well as identifying various challenges that arise in the implementation of value-based digital learning. This study uses a qualitative approach through the Systematic Literature Review (SLR) method by analyzing scientific publications from 2021 to 2026 obtained from academic databases such as Google Scholar, DOAJ, and accredited national journals. The analysis was conducted through thematic synthesis to map conceptual trends, pedagogical approaches, and issues related to the integration of Islamic values and digital technology. The results of the study show that effective integration requires a balance between strengthening digital literacy and internalizing Islamic values, implementing human-centered and ethics-based learning, and strengthening the role of educators as value guides. The main challenges identified include a technocratic orientation of learning, limitations in educators' pedagogical and digital literacy competencies, the influence of a digital environment that is not in harmony with Islamic values, and the lack of a systematic conceptual framework. This study emphasizes the importance of developing a value-based conceptual model as a foundation for strengthening Islamic religious education that is adaptive to technological developments and oriented towards shaping the character of students

Keywords: Islamic Values, Digital Technology, Digital Era, Islamic Religious Education, Human-Centered Learning

Introduction

The development of digital technology in the last two decades has affected almost all aspects of human life, including education. This change has intensified with the advent of the digital age, which places humans at the center of technology utilization in various social and educational systems. In this context, digital technologies such as artificial intelligence, big data, and the Internet of Things not only serve as supporting tools but have become part of the social system that influences the learning process and education management as a whole. This situation requires the world of education to not only be adaptive to technological advances, but also to be able to maintain the fundamental values that are the main objectives of education (Adona et al., 2025; Pratiwi et al., 2025).

In Islamic education, the dynamics of the digital era present more complex challenges than education in general. Islamic education is not only oriented towards mastery of religious knowledge, but also aims to shape the character, morals, and spirituality of students as part of the holistic goals of education. However, the increasing intensity of digitalization has the potential to give rise to various problems, such as the weakening of value internalization, religious identity crises, and a tendency for learning to overemphasize technical aspects and efficiency (Az-zuhri et al., 2025; Hajri, 2023). Therefore, the use of digital technology in Islamic education needs to be consciously and meaningfully directed so that it remains in line with the essential objectives of Islamic Religious Education and does not neglect the ethical and spiritual dimensions of students.

The digital era also demands a shift in the orientation of education from merely mastering technological skills to developing the whole person. Education is expected to produce individuals who are not only digitally literate, but also have ethical, spiritual, and social awareness in utilizing technology. In this case, Islamic education has the strategic potential to offer an educational model that is able to balance technological advances with human and transcendental values. The integration of digital technology in Islamic education needs to be directed as a means of strengthening values and character, not merely as an instrument for increasing learning efficiency (Hajri, 2023; Khasanah, 2024). With this approach, Islamic education remains oriented towards shaping individuals who are moral, critical, and responsible amid the complexities of digital life.

The integration of Islamic values and digital technology in Islamic Religious Education is understood as the process of combining the use of learning technology with the internalization of Islamic values, including faith (akidah), knowledge, morals (akhlak), and spirituality, in a conscious, focused, and sustainable manner. In this perspective, digital technology is not positioned as the ultimate goal of learning, but rather as a pedagogical tool to support the achievement of the essential goals of Islamic education, namely the formation of individuals who are faithful, have noble morals, and are socially

responsible. Various studies show that the use of digital technology, such as online learning platforms, interactive media, and religious digital content, can support a more contextual, reflective, and participatory PAI learning process if designed within a clear Islamic value framework (Eryandi, 2023).

In practical terms, integrating Islamic values with digital technology can be done through several approaches. First, digital technology is used as a medium to strengthen understanding of Islamic values and teachings through the presentation of contextual, visual, and interactive material, so that students not only understand religious teachings cognitively, but are also able to reflect on their meaning and relevance in digital life. Second, the learning process is directed at fostering students' ethical and spiritual awareness in using technology, such as being wise in accessing information, being responsible in interacting in digital spaces, and upholding the values of honesty and Islamic manners. Third, the role of Islamic educators is key in integrating Islamic values with the use of technology, so that technology functions as a support for a humanistic and valuable educational process (Alfiah et al., 2025; Nasution et al., 2025).

Despite its great potential, various studies also reveal that the integration of Islamic values and digital technology in Islamic Religious Education faces a number of complex challenges. The first challenge relates to the tendency to use technology in a technocratic manner, where technology is understood more as a tool to improve the efficiency and cognitive achievements of learning, while the affective, ethical, and spiritual dimensions receive less than adequate attention. This condition has the potential to reduce the meaning of religious education to merely a process of transferring religious information (Az-zuhri et al., 2025; Hajri, 2023).

The second challenge relates to the limited pedagogical and digital literacy competencies of Islamic educators in designing technology-based learning that is integrated with Islamic values. Not all educators have the conceptual and technical readiness to develop digital learning designs that are not only technologically innovative, but also strong in terms of values and character. In addition, the rapid flow of digital information that is not always in line with Islamic principles also poses a challenge in the process of internalizing religious values in students, especially in shaping their identity and moral awareness in the digital era (Nasution et al., 2025).

Based on various findings from recent studies, it can be understood that integrating Islamic values and digital technology into Islamic Religious Education is not a simple process, but rather requires a strong conceptual framework, educational policy support, and the strengthening of educators' competencies oriented towards values, ethics, and humanity. Various studies show that the transformation of Islamic education in the digital era raises challenges related to the balance between technological mastery and the internalization of religious values by students. Therefore, a systematic study is needed to comprehensively map the concepts, approaches, and challenges of integrating Islamic values and digital technology in Islamic Religious Education. This study uses a Systematic Literature Review approach to collect and synthesize previous research comprehensively, thereby providing a complete understanding of the direction, opportunities, and challenges of Islamic education in the digital era (Abdulrohim E-sor et al., 2025).

Based on a systematic literature review of various recent studies (2021–2026), the integration of Islamic values and digital technology in Islamic Religious Education is understood as an effort to combine the use of learning technology with the conscious and purposeful internalization of Islamic beliefs, morals, and spirituality. Various studies show that digital technologies such as online learning platforms, interactive media, and artificial intelligence can be used as a means of strengthening Islamic values through reflective learning, strengthening role models, and developing critical and ethical attitudes among students in the digital space. Thus, technology is not positioned as the ultimate goal of learning, but rather as a pedagogical medium that supports the achievement of holistic Islamic educational goals (Abdulrohim E-sor et al., 2025; Adona et al., 2025).

Furthermore, literature reviews show that the challenges of integrating digital technology and Islamic values require a reorientation of the Islamic Religious Education paradigm in the digital age, from a normative-informative approach to a more transformative and humanistic approach. Islamic Religious Education is not enough to only adapt technologically, but must also function as a space for shaping the moral awareness, social responsibility, and spirituality of students in the context of digital life (Abdulrohim E-sor et al., 2025; Fanani, 2025). number of international studies emphasize that a human-centered education approach is an important framework for ensuring that the use of technology remains in line with values, ethics, and humanity. Therefore, the integration of Islamic values and digital technology needs to be systematically designed through educational policies, the development of teachers' competencies (), and innovations in Islamic Education learning models that are value-based and oriented towards holistic human development (Jannah M et al., 2025; Wulandari M et al., 2025).

Although various studies have discussed the use of digital technology in Islamic Religious Education, systematic studies that map the integration of digital technology with Islamic values through a conceptual and human-centered education approach are still relatively limited. Most studies still focus on the technical aspects of technology utilization or the effectiveness of digital media, while the dimensions of value internalization, character building, and spirituality of students have not been comprehensively studied. Therefore, this study aims to examine the integration of Islamic values and digital technology in Islamic Religious Education in the digital era through a Systematic Literature Review (SLR) approach, particularly in supporting the process of internalizing the faith, morals, and spirituality of students. In addition, this study also identifies various challenges to this integration, both in terms of pedagogical aspects, educators' digital literacy and competence, and the influence of the digital environment on the character and religious identity formation of students (Zaimina A & Zahrah F, 2024).

Research Method

This study uses a qualitative approach with the Systematic Literature Review (SLR) method. The implementation of this systematic literature review refers to the PRISMA 2020 guidelines to ensure transparency, accuracy, and clarity in the selection, screening, and analysis of the articles reviewed. This approach was chosen because the study focused on reviewing and mapping scientific findings relevant to the integration of Islamic values and digital technology in Islamic education. Through SLR, researchers sought to systematically develop a conceptual understanding based on the results of previous published studies (Lubis & Lubis, 2024). The SLR method is considered relevant because it allows researchers to identify, evaluate, and synthesize various previous studies in a systematic, transparent, and structured manner, thereby producing a comprehensive conceptual understanding based on scientific evidence (Alfiah et al., 2025).

The Systematic Literature Review method is used to collect and analyze scientific publications that discuss the integration of digital technology with Islamic values in the context of Islamic Religious Education. SLR does not only function as a regular literature study, but emphasizes a planned, selective, and replicable literature search process, so that it is able to map the patterns of study, conceptual approaches, and challenges faced in the development of Islamic religious education in the digital era (Az-zuhri et al., 2025).

The data sources in this study were obtained from scientific articles published in national and international journals. Literature searches were conducted through academic databases such as Google Scholar and the Directory of Open Access Journals (DOAJ) (Manik, 2022). The articles reviewed were limited to publications from 2021 to 2026 with a focus on Islamic education, the integration of Islamic values, and the use of digital technology. Sources were selected selectively to ensure the relevance and quality of the data analyzed.

The stages of the Systematic Literature Review (SLR) in this study include: (1) identification of literature through searching scientific databases using predetermined keywords; (2) selection of literature based on inclusion criteria, namely topic relevance, source credibility, and suitability to the context of Islamic Religious Education in the digital era; (3) evaluation of literature quality to ensure the methodological validity and academic contribution of each source; and (4) synthesis and analysis of research findings to identify patterns of integration of Islamic values and digital technology, as well as various challenges that accompany them in the practice of Islamic Education (Abdulrohim E-sor et al., 2025).

Through the application of the Systematic Literature Review method, this study is expected to provide a systematic and comprehensive overview of how the integration of Islamic values and digital technology in Islamic Religious Education is examined in scientific literature, while also revealing the main challenges faced in developing Islamic Religious Education learning that is adaptive to technological advances but remains oriented towards values, ethics, and humanity in the digital era (Pratiwi et al., 2025).

Discussion

Integration of islamic values and digital technology in islamic education in the digital era

The development of the digital era reinforces the paradigm of a human-centered society, where the use of digital technology is directed towards supporting the fulfillment of human needs holistically, including moral, social, and spiritual dimensions. A number of recent studies emphasize that education should not only be oriented towards mastery of technology, but must also ensure that the use of technology remains within the corridor of values and humanity (Abdulrohim E-sor et al., 2025; Adona et al., 2025). In the context of Islamic education, this paradigm requires a balanced integration of digital skills and the internalization of Islamic values so that the educational process not only produces students who are adaptive to technology, but also have religious character and moral responsibility (Fanani, 2025; Jannah M et al., 2025).

The integration of Islamic values and digital technology in Islamic education can be understood through several key conceptual principles. First, the value of tawhid serves as an epistemological and axiological foundation in the use of digital technology. The perspective of tawhid positions technology as a trust that must be used for the common good, devotion to Allah, and the strengthening of human values, not merely as a value-free instrumental tool (Az-zuhri et al., 2025; Eryandi, 2023). With this foundation, students' interactions with digital media are directed to always be accompanied by spiritual awareness and ethical reflection.

Second, integrating Islamic values with digital technology requires strengthening digital ethics and manners in the learning process. Recent studies show that the main challenges of digital learning are not only in terms of technological literacy, but also in the weak digital ethics of students, such as the dissemination of invalid information, poor communication ethics, and a tendency to consume content that is not in line with Islamic values (Khasanah, 2024; Mailani & Singingi, 2025). Therefore, Islamic education needs to internalize the values of honesty, responsibility, moderation, and Islamic etiquette as an integral part of digital literacy (Santika & Shohib, 2025).

Third, the integration of values and digital technology needs to be reflected in Islamic education learning models and strategies. The results of the literature synthesis show that a student-centered learning approach combined with values-based learning (ethics-driven instruction) is one of the relevant models in the digital era. Through this approach, technology

is not only used as a medium for delivering material, but also as a means of critical reflection on the moral and social impacts of digital technology use (Sari, 2025; Yulihartati & Veri, 2025).

Fourth, the process of integrating Islamic values and digital technology in Islamic education requires continuous internalization and reflection. This process includes teaching Islamic-based material, educators setting a good example in the use of technology, and involving students in digital learning projects that focus on strengthening values and social awareness (Rizkiyanto Azhari et al., 2022; Zaimina A & Zahrah F, 2024). Recent research confirms that this kind of sustainable approach contributes to the formation of students' ethical, spiritual, and social awareness amid the complexity of the digital space (Nuraeni et al., 2025; Ramadhani & Aripin, 2025).

Based on the synthesis of various recent studies, it can be understood that the integration of Islamic values and digital technology in Islamic education in the digital age is a process of synchronizing digital skills and moral-spiritual principles. In this framework, digital technology serves as a means of holistic learning that not only improves student competence but also fosters ethical, spiritual, and religious character awareness relevant to the challenges of contemporary digital life (Bakar et al., 2023; Mumtahana et al., 2025).

Conceptual strengthening of the integration of islamic values and digital technology in islamic education in the digital era

The results of the literature review show that the integration of Islamic values and digital technology in Islamic education in the Digital Age cannot be understood merely as the use of digital devices or media in the learning process. This integration is a conceptual and systematic effort to harmonize spiritual, moral, and humanitarian dimensions with developments in digital technology so that Islamic education remains oriented towards shaping the character and personality of students. The Digital Age places humans at the center of innovation (human-centered society), so technology must be directed to support the strengthening of values, not replace them (Adona et al., 2025; Alfiah et al., 2025).

Within the framework of Islamic education, digital technology is positioned as a means (wasilah) to strengthen the internalization of Islamic values, not as the ultimate goal of learning. The values of monotheism, morals, social responsibility, and justice are the main foundations in directing the use of digital technology so that it is not dehumanizing or value-free. Recent research shows that without a clear value framework, the use of technology in education has the potential to weaken the ethical and spiritual dimensions of students (Bakar et al., 2023; Fanani, 2025).

This conceptual strengthening of integration also emphasizes the importance of digital literacy based on Islamic values. Digital literacy in the context of Islamic education not only includes technical skills in using technology, but also critical thinking skills, ethical awareness, and moral responsibility in accessing and producing digital content. Students are guided to be able to filter information, avoid content that contradicts Islamic values, and utilize technology as a medium for preaching, learning, and strengthening morals (Jannah M et al., 2025; Khasanah, 2024).

Furthermore, recent studies confirm that the integration of Islamic values and digital technology must be accompanied by a transformation of the pedagogical paradigm. Teachers do not only play the role of conveying material, but also as value guides who direct students in using technology reflectively and responsibly. Thus, digital technology becomes a learning space that not only improves cognitive competence but also shapes students' ethical and spiritual awareness (Juhairiah S et al., 2024; Kesuma M et al., 2025).

Thus, the conceptual strengthening of the integration of Islamic values and digital technology in Islamic education in the digital era positions technology as a valuable, meaningful educational tool oriented towards the development of the whole person. This conceptual framework is an important foundation for the development of an Islamic Religious Education model that is adaptive to technological advances, yet remains strong in Islamic values, ethics, and spirituality (Manik, 2022; Mumtahana et al., 2025).

The paradigm of integrating islamic values and digital technology in islamic religious education in the digital era

The paradigm of integrating Islamic values and digital technology in Islamic Religious Education in the Digital Age stems from a change in perspective regarding the position of technology in human life. The Digital Age places humans at the center of technological development and utilization (human-centered society), so that technology is not understood as the ultimate goal of education, but rather as a means to improve the quality of human life as a whole. In the context of Islamic education, this paradigm is in line with the essential objectives of education, which emphasize not only cognitive aspects, but also the formation of character, spirituality, and social responsibility in students (Adona et al., 2025; Fanani, 2025).

This integrative paradigm views digital technology as something that must be placed within the framework of Islamic values, which include monotheism, morals, and manners. Tawhid is the philosophical foundation that guides the use of technology as a trust that must be used for the benefit and service of Allah. From this perspective, technology is not neutral and value-free, but is bound by Islamic ethical and moral principles. Islamic Religious Education plays a role in guiding

students to be able to utilize digital technology consciously, critically, and responsibly, so that they are not trapped in the consumptive, manipulative, or dehumanizing use of technology (Az-zuhri et al., 2025; Jannah M et al., 2025).

Furthermore, the paradigm of integrating values and digital technology in Islamic religious education emphasizes the importance of internalizing values through a humanistic and reflective pedagogical approach. Digital technology is not only used as a medium for delivering religious material, but also as a pedagogical space for fostering ethical, spiritual, and social awareness among students. In this paradigm, PAI learning is directed at encouraging students to critically reflect on digital reality, understand the moral impact of technology use, and relate Islamic teachings to contemporary life issues in the digital space (Alfiah et al., 2025).

This paradigm also emphasizes the shifting role of Islamic educators in the digital age. Teachers are no longer positioned solely as conveyors of religious information, but rather as value guides and learning facilitators who integrate exemplary values with the use of digital technology. Islamic religious educators are required to have pedagogical competence, digital literacy, and value sensitivity in order to be able to design technology-based learning that remains oriented towards shaping the character and morals of students. Thus, digital technology serves as a support for meaningful and valuable educational processes, not as a factor that replaces the educational role of teachers (Juhairiah S et al., 2024; Kesuma M et al., 2025; Nasution et al., 2025).

With this paradigm framework, the integration of Islamic values and digital technology in Islamic Religious Education in the Digital Age can be understood as a systematic effort to synergize technological advances with spiritual and humanitarian values. This paradigm forms the conceptual basis for formulating adaptive Islamic religious education learning strategies that keep pace with technological developments while remaining consistent with the goals of Islamic education, namely to shape individuals who are faithful, noble, critical, and responsible amid the complexities of digital life (Manik, 2022; Wulandari M et al., 2025).

The Challenge of Integrating Islamic Values and Digital Technology in Islamic Religious Education

Despite its great potential, various studies also reveal that the integration of Islamic values and digital technology in Islamic Religious Education faces complex and multidimensional challenges. The first challenge relates to the tendency to use technology in a technocratic manner, where technology is understood more as a tool to improve the efficiency and cognitive achievements of learning, while the affective, ethical, and spiritual dimensions receive less attention. This condition has the potential to reduce the meaning of religious education to merely a process of transferring religious information (Khasanah, 2024).

The second challenge relates to the limitations of Islamic educators' pedagogical competence and digital literacy. Several studies reveal that not all Islamic educators have the conceptual readiness and pedagogical skills to integrate digital technology with Islamic values holistically. This condition causes digital learning in Islamic education to often be technically innovative, but weak in strengthening values, ethics, and role model (Nasution et al., 2025).

The third challenge arises from a digital environment that is not fully aligned with Islamic values. The rapid flow of digital information, the proliferation of permissive content, and a social media culture that tends to prioritize popularity and speed have the potential to influence the formation of students' religious identity. Several studies confirm that without guidance on Islamic ethical values and digital literacy, students are vulnerable to moral disorientation and a crisis of manners in the digital space (Zaimina A & Zahrah F, 2024).

The fourth challenge shows that the integration of Islamic Religious Education and digital technology is still not supported by a systematic conceptual framework and policy. To address this challenge, a conceptual model is needed that can integrate Islamic values, digital era principles, and the Islamic education process in a holistic and sustainable manner (Mumtahana et al., 2025; Sari, 2025).

Conceptual Model of Integrating Islamic Values and Digital Technology in Education in the Digital Era

This conceptual model departs from the paradigm of Islamic education in the digital age, which places humans at the center of technology development and utilization (Adona et al., 2025; Alfiah et al., 2025). The human-centered education paradigm emphasizes that digital technology must be directed to support holistic human development, including intellectual, moral, social, and spiritual dimensions. In the context of Islamic education, the integration of Islamic education and the digital era is directed at the use of digital technology based on Islamic values, so that technology serves as a means of strengthening faith, morals, and the welfare of the ummah. In terms of values, this integration is based on three main pillars, namely tauhid as transcendental awareness, morals and manners as personal and social ethics, and maslahah as an orientation towards benefits for individual and community life. These values serve as a normative foundation in directing the use of digital technology in the Islamic education environment (Fanani, 2025; Wulandari M et al., 2025).

Furthermore, these Islamic values are operationalized through basic principles of integration, which include the integrative principle between religious knowledge and science and technology, the human-centered principle that places technology as a means of serving humanity, and the ethical and responsible principle that makes values the main controller of digital technology use. In the process of Islamic education, the integration of values and technology is realized through value-based technology-based learning, moral and spiritual guidance by educators, strengthening digital literacy based on

Islamic ethics, and reflective learning that integrates the dimensions of zikir and fikir. This process affirms the role of educators as value guides in the digital learning ecosystem (Nasution et al., 2025)

This study shows that Islamic Religious Education in the digital era requires a learning paradigm that consistently places humans at the center of technology utilization. The integration of Islamic values and digital technology cannot be done solely through technical and instrumental means, but must be built through the strengthening of educational paradigms, value-based digital literacy, and the strengthening of the role of educators as moral and spiritual guides for students (Mailani & Singingi, 2025).

The main challenges faced include technocratic tendencies in digital learning, limitations in educators' digital literacy and competencies, the strong influence of the digital environment on character formation, and the lack of a systematic integrative conceptual framework. Therefore, the conceptual model offered becomes an important foundation for directing Islamic Religious Education to be adaptive to technological developments while remaining consistent in shaping character, responsibility, and welfare in the digital era. The expected conceptual outcome of this model is the formation of digital-era Muslims, namely individuals who are digitally competent, have noble character, are critical and responsible, and have a welfare orientation in utilizing digital technology (Santika & Shohib, 2025; Sdn & Hulu, 2024).

Results

The results of the literature synthesis show that the integration of Islamic values and digital technology in Islamic Religious Education is not understood merely as the use of digital media, but as a conceptual and pedagogical process oriented towards the internalization of the values of tawhid, akhlak, and spirituality in students. Digital technology needs to be positioned as a means of supporting character building and moral awareness so that the essential objectives of Islamic Religious Education are maintained in the digital era (Fanani, 2025; Wulandari M et al., 2025).

In addition, the literature emphasizes that the human-centered education paradigm is the main foundation for the integration of Islamic Religious Education and digital technology. Technology is positioned to serve humanity and values, not the other way around, so that the role of Islamic educators shifts to that of value guides who direct the ethical, reflective, and responsible use of technology (Santika & Shohib, 2025)

However, the study also identified several major challenges, such as the technocratic tendency in digital learning, the limitations of educators' pedagogical and digital literacy competencies, the influence of the digital environment that is not in line with Islamic values, and the lack of a conceptual framework and integrative policies. Therefore, various studies emphasize the importance of developing a conceptual model for integrating Islamic values and digital technology as a basis for strengthening Islamic Religious Education in the Digital Age (Khasanah, 2024; Mailani & Singingi, 2025)

Table 1. Synthesis of SLR Articles on the Integration of Islamic Values and Digital Technology in Islamic Religious Education (2020–2026)

No	Year	Author	Study Focus	Method	Findings / Discussion
1	2025	Az-zahrah & Fitri Ginting	Challenges and opportunities for Islamic Religious Education learning in the Digital Age	Literature Study	Islamic Religious Education faces the challenge of technological adaptation and requires the integration of Islamic values to ensure that learning remains humanistic.
2	2025	Jannah, Nur Aini, & Neni	Integration of religious values in the design of digital-based Islamic Religious Education learning	Literature Review	Islamic Education design based on technology needs to incorporate religious values so that students are not only digitally literate but also have good character.
3	2025	Salmin, Arnaningsih, dkk	Strategies for integrating Islamic Religious Education with digital technology	Literature Review	The use of digital media can improve students' understanding and practice if accompanied by internalization of values.

4	2025	Wulandari, Rohmad, & Yaqin	Digital literacy and the transformation of Islamic Religious Education towards the Digital Generation	Literature Review	Islamic-based digital literacy strengthens the internalization of students' morals and ethics.
5	2024	Maulidi & Badriyah	Collaboration between Islamic Education and Digital Technology in Character Building	Literature Review	The use of technology must be accompanied by character building so that Islamic Education learning is not merely technical.
6	2024	Barocky Zaimina	Digital literacy in Akidah Akhlak learning	Literature Review	Targeted digital literacy improves students' understanding of faith and ethics.
7	2025	Kesuma, Fatoni, dkk	Transformation of Islamic Education learning based on digital technology	Literature Review	The Islamic Religious Education learning model must be adaptive to technology, while still emphasizing Islamic values.
8	2025	Yafithufail & Kahfi	Instilling digital ethics in elementary school students through the integration of PAI & IT	Literature Review	The integration of technology and Islamic Religious Education helps build digital character from an early age.
9	2023	Sugianto, dkk	Integration of values and technology in Islamic Religious Education learning	Literature Review	The integration of Islamic values and technology strengthens ethical reflection and participatory learning.
10	2024	Hidayat & Syamsul	Moral and spiritual guidance in digital learning of Islamic Education	Literature Review	Teachers' moral and spiritual guidance supports the internalization of Islamic values in digital learning.

Conclusion

The integration of Islamic values and digital technology in Islamic Religious Education in the digital age is a pedagogical process that places technology as a means of supporting the internalization of values, not as the ultimate goal of learning. The results of the study show that the use of digital technology integrated with the values of monotheism, morals, and spirituality can strengthen Islamic Religious Education learning that is more reflective, contextual, and meaningful. This integration enables students to not only master digital skills, but also develop ethical awareness, moral responsibility, and religious character in facing the realities of digital life (Yulihartati & Veri, 2025).

The conceptual strengthening of the integration of Islamic values and digital technology emphasizes that Islamic education cannot be understood simply as the use of digital media in learning. Integration must be built through a clear value framework, in which technology is positioned as a means to achieve holistic Islamic educational goals. Islamic value-based digital literacy is a key element in strengthening this concept, as it encompasses critical thinking skills, ethical awareness, and the moral responsibility of students in accessing, managing, and producing digital information. Thus, the integration of values and technology serves as a conceptual foundation in maintaining the orientation of Islamic education so that it remains focused on character building and humanity (Yafithufail & Ashabul Kahfi, 2025; Zaimina A & Zahrah F, 2024).

The paradigm of integrating Islamic values and digital technology in Islamic Religious Education in the digital age is based on a human-centered education approach, which places humans at the center of technology utilization. This paradigm views digital technology as not neutral, but rather as something that must be guided by Islamic values so that its use is in line with the principles of benefit, ethics, and social responsibility. In this paradigm, the role of Islamic educators has undergone a strategic shift, from merely delivering material to becoming value guides who direct students to use technology in a reflective, critical, and responsible manner (Kesuma M et al., 2025).

Despite its great potential, the integration of Islamic values and digital technology in Islamic Religious Education still faces various challenges. These challenges include a tendency toward technocratic learning, limitations in educators' pedagogical and digital literacy competencies, the influence of a digital environment that is not always in line with Islamic values, and the lack of a systematic conceptual framework and educational policy. These challenges indicate that the integration of values and technology cannot be done partially, but requires a comprehensive, sustainable, and value-based approach (Yulihartati & Veri, 2025; Rizkiyanto Azhari et al., 2022).

Overall, this study confirms that the integration of Islamic values and digital technology in Islamic Religious Education is a strategic necessity in the digital age. This integration must be built through the strengthening of concepts, human-centered educational paradigms, and the development of value-based learning models that are adaptive to technological advances. With a systematic and value-oriented approach, Islamic Religious Education is expected to produce digital-era Muslims who are technologically competent, noble in character, critical, responsible, and oriented towards the common good in both personal and social life (Ramadhani & Aripin, 2025; Sukmawati & Arifudin, 2024).

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