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Digital Islamic Education Development Model

Rahmat Zubandi Thahir
Nurul Jadid University Paiton Probolinggo East Jav, Indonesia
Hasan Baharun
Nurul Jadid University Paiton Probolinggo East Jav, Indonesia

Corresponding Author: rahmatzubandi77@gmail.com

Abstract

Digital transformation has transformed the global educational landscape, including Islamic education, which has traditionally been synonymous with face-to-face learning patterns based on Islamic boarding schools (pesantren) and Islamic study groups (Majelis Taklim). This article aims to formulate a digital Islamic education development model that integrates Islamic values with information and communication technology without diminishing the essence of tarbiyah, ta'lim, and ta'dib. The research uses a qualitative approach with library research methods that examine the concepts, theories, and practices of digital Islamic education from various scientific sources. The results of the study indicate that the digital Islamic education development model encompasses six main components: an adaptive curriculum, strengthening educators' digital competencies, technological infrastructure, values-based digital pedagogy, an authentic evaluation system, and responsive institutional governance. This model is expected to serve as a framework for Islamic educational institutions in designing digitalization strategies that remain grounded in the maqashid sharia and maintain the distinctive character of Islamic education amidst the flow of technological disruption.

Keywords: Islamic education; digitalization; development model; educational technology; digital curriculum

INTRODUCTION

The rapid development of information and communication technology over the past two decades has brought fundamental changes to nearly every aspect of human life, including education. The Industrial Revolution 4.0, which then continued into Society 5.0, demands that educational institutions undergo digital transformation to remain relevant to the needs of the times. Islamic education, as a subsystem of the national education system with unique

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characteristics and values, cannot escape this tide of change. Islamic boarding schools (pesantren), madrasahs (Islamic schools), Islamic schools, and Islamic religious universities are now faced with the challenge of integrating digital technology into the learning process without losing the spirit and value orientation that characterizes them (Khovi & Rifa, 2026; Mustofa & Maulana, 2026).

The Covid-19 pandemic that occurred several years ago has become a momentum for the massive acceleration of the digitalization of Islamic education. Many Islamic educational institutions, previously unprepared in terms of infrastructure and human resources, have been forced to adapt to online distance learning. This situation has given rise to various problems, ranging from disparities in technology access, low digital literacy among educators, to concerns about the loss of ethical values and direct interaction between teachers and students, which have long been the main foundation of traditional Islamic education (Affandi dkk., 2021). On the other hand, digitalization also opens up significant opportunities in the form of expanded access, learning efficiency, personalized materials, and the wider dissemination of Islamic da'wah and knowledge beyond geographical boundaries.

The fundamental problem that then emerged was the lack of a comprehensive and applicable digital Islamic education development model for Islamic educational institutions. Most institutions still digitalize partially and reactively, simply transferring conventional learning processes to digital platforms without accompanying changes in paradigms, curricula, methods, or evaluation systems that align with the characteristics of Islamic education (Khanom dkk., 2025). Ideally, digitalization of Islamic education should not simply involve a transfer of media, but rather a comprehensive transformation that remains grounded in the values of monotheism, morality, and the maqasid of sharia.

Based on this background, this article aims to formulate a digital Islamic education development model that can serve as a conceptual and practical framework for Islamic educational institutions. The proposed model is expected to bridge the demands of technological modernization with the preservation of Islamic values, ensuring that Islamic education not only survives amidst digital disruption but also emerges as a superior, competitive, and character-driven educational model (Fitriyanti dkk., 2025; Nurdin dkk., 2024).

RESEARCH METHODOLOGY

This study uses a qualitative approach with library research. This approach was chosen because the research aims to explore, analyze, and synthesize various concepts, theories, and previous research findings related to Islamic education and educational digitalization in order to formulate a systematic and comprehensive conceptual mode (Howland, 2023; Ruiz-Eugenio dkk.,

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2024)l.

The data sources in this study consist of primary and secondary sources. Primary sources include books, scientific journal articles, and previous research findings that directly address the themes of digital Islamic education, the digital transformation of educational institutions, and technology-based curriculum development. Secondary sources include educational policy documents, reports from relevant institutions, and other supporting literature relevant to the study's theme.

Data collection techniques were carried out through systematic literature searches and collection from scientific databases, then selection based on the relevance, credibility, and currency of the sources. The collected data were then analyzed using content analysis techniques, including data reduction, theme categorization, interpretation, and drawing conclusions.

The analysis process began with identifying key concepts related to Islamic education and digitalization, followed by mapping components that recurred in various literatures as essential elements in the development of digital Islamic education. These components were then synthesized into a coherent model framework, taking into account the philosophical, theological, and pedagogical foundations of Islamic education (Tikkanen dkk., 2024).

To ensure data validity, this study employed the principle of source triangulation, comparing and cross-checking information from various literature sources to ensure the consistency and validity of the findings. Furthermore, a deductive-inductive approach was employed, using a general theoretical framework on Islamic education and the theory of technological innovation diffusion as a starting point, then enriched with specific findings from case studies and the practices of Islamic educational institutions that have undergone digital transformation.

DISCUSSION

The Concept and Urgency of Digital Islamic Education

Digital Islamic education can be defined as a process of tarbiyah (Islamic education), ta'lim (Islamic study), and ta'dib (Islamic guidance) conducted using information and communication technology as a medium, tool, and learning ecosystem, without eliminating the substance of Islamic values, which are the ultimate goal of education itself. This concept differs from the mere "digitization of administration" of Islamic educational institutions, as it touches on a much more fundamental aspect: how the process of knowledge transfer, value instillation, and character building can occur effectively through digital media (Nurdin dkk., 2024).

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The urgency of developing digital Islamic education can be seen from several perspectives. First, the sociological perspective, where the current generation of students are digital natives who have grown up with technology, making conventional, lecture-based, face-to-face learning approaches increasingly less relevant to their learning styles (Nurdin dkk., 2024; Syaifuddin & Junaedi, 2025). Second, the accessibility perspective, where digital technology enables Islamic education to reach students in remote areas, minority Muslim communities, and the diaspora who have previously struggled to access formal Islamic educational institutions.

Third, the competitive perspective, where Islamic educational institutions need to maintain their competitiveness amidst the proliferation of secular online learning platforms and religious content that do not always have a clear scientific basis. Without a strong presence in the digital realm, Islamic education risks losing its influence in shaping the religious understanding of the younger generation, who in turn may fill the gap with non-credible learning resources (Sapiudin dkk., 2025; Sulastri dkk., 2025). Fourth, the efficiency and personalization perspective, where digital technology enables learning that is more adaptive to the needs, pace, and learning style of each student through adaptive learning systems.

Philosophical and Theological Foundations of Digital Islamic Education

The development of digital Islamic education cannot be separated from the philosophical and theological foundations that underpin Islamic education in general. Ontologically, Islamic education views humans as beings endowed with an innate desire to know and serve God. Therefore, the goal of education is not merely the transfer of knowledge, but rather the formation of a complete personality (insan kamil). This principle serves as a crucial guideline to prevent the digitalization of Islamic education from slipping into a purely technological efficiency-based orientation without regard for the spiritual dimension (Muslicha & Herudiati, 2026; Sapiudin dkk., 2025).

Epistemologically, Islam recognizes the concept of the integration of knowledge (tawhid al-'ulum), which does not dichotomize religious knowledge from general knowledge, including technology. The use of digital technology in Islamic education can thus be viewed as part of humanity's endeavor to fulfill its caliphate role in prospering the earth (istikhlaf), as long as the technology is used in accordance with Islamic law and is directed toward the common good (maslahah) (Baidho & Bz, 2026; Muslicha & Herudiati, 2026).

The maqashid sharia framework also provides an important foundation for the development model of digital Islamic education, particularly in maintaining five fundamental aspects, namely hifz al-din (protection of religion), hifz al-nafs (protection of life), hifz al-'aql

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(protection of reason), hifz al-nasl (protection of offspring), and hifz al-mal (protection of property) (Baidho & Bz, 2026; Pendidikan dkk., 2024). In the context of digitalization, these five principles are translated into attention to the authenticity and validity of religious content presented digitally, protecting students' mental and physical health from the negative impacts of excessive technology use, strengthening critical literacy so that students are not easily exposed to disinformation, instilling digital etiquette in online interactions, and managing resources efficiently and responsibly.

Another relevant theological foundation is the principle of manners before knowledge, which emphasizes that mastery of digital technology should be accompanied by the cultivation of manners, both manners towards Allah, manners towards teachers, and manners in dealing with others in the digital space (Bukhori dkk., 2024; Saefudin, 2026; Umar dkk., 2024). This principle is a fundamental distinction between the digital Islamic education model and the secular online learning model which tends to be value-neutral (value-free).

Components of the Digital Islamic Education Development Model

Based on the results of the synthesis of various literature, the digital Islamic education development model formulated in this study consists of six main components that are interrelated and form a complete ecosystem, namely a value-based adaptive curriculum, strengthening educators' digital competencies, technology infrastructure and ecosystem, Islamic value-based digital pedagogy, an authentic and sustainable evaluation system, and responsive and adaptive institutional governance (Saefudin, 2026; Wedi dkk., 2025).

1) Value-Based Adaptive Curriculum

The first component of this model is the development of a curriculum that is adaptive to technological developments while remaining grounded in Islamic values. A digital Islamic education curriculum needs to be designed flexibly by integrating 21st-century competencies, such as critical thinking, creativity, collaboration, and digital literacy, into the existing religious curriculum structure (Bahijah & Khumairoh, 2025; Zuhriyeh dkk., 2025). This integration can be achieved through a thematic approach that connects classical Islamic material, such as fiqh (Islamic jurisprudence), aqidah (faith), and morals, with contemporary issues related to digital ethics, biotechnology, artificial intelligence, and other social challenges facing Muslims in the digital age.

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Furthermore, the curriculum should also include digital literacy and cybersecurity materials as an integral part of character education, given that students currently spend a significant portion of their time interacting with digital devices. Curriculum development should also consider the principle of modularity, allowing materials to be structured into learning units that can be accessed independently (self-paced learning) or through guided learning, according to the needs and readiness of each institution (Nasaruddin dkk., 2023; Zuhriyeh dkk., 2025).

2) Strengthening Educators' Digital Competence

The second component focuses on strengthening the digital competency of educators, including ustadz (Islamic teachers), teachers, and lecturers in Islamic education. Digital transformation will not be effective without the readiness of the human resources that drive it. In this context, educators' digital competency encompasses not only the technical ability to operate online learning devices and platforms, but also digital pedagogical competence, namely the ability to design meaningful learning experiences through digital media, and content literacy competence, namely the ability to select, curate, and produce credible Islamic content that aligns with scientific principles (Hilman dkk., 2025).

This competency building can be achieved through ongoing training, mentoring between educators, the formation of digital communities of practice, and incentives for educators actively developing digital learning innovations. It is also important to emphasize that strengthening educators' digital competencies must be accompanied by strengthening their Islamic scholarly competencies, ensuring the integrity of their scientific knowledge and religious authority remains intact amidst the ease of information dissemination through digital platforms (Nasaruddin dkk., 2023).

3) Technology Infrastructure and Ecosystem

The third component relates to the provision of adequate infrastructure and a technological ecosystem as a technical prerequisite for the implementation of digital Islamic education. This infrastructure includes the availability of hardware such as computers, internet connections, and other supporting devices, the availability of software in the form of a learning management system (LMS) that can be tailored to the needs of Islamic learning, and the availability of digital content in the form of modules, learning videos, e-books, and question banks that have been scientifically verified (Mumtahana dkk., 2025).

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Given the persistent infrastructure gap between Islamic educational institutions in urban and rural areas, the proposed development model emphasizes the importance of a staged approach and prioritization, where institutions can begin with simple, affordable technologies, such as instant messaging apps and video-sharing platforms, before moving on to more complex systems. Collaboration with the government, Islamic philanthropic institutions, and the private sector is also a crucial strategy for addressing this infrastructure gap, including through productive zakat, infaq, and waqf schemes geared toward educational technology development (Zekrist, 2022).

4) Digital Pedagogy Based on Islamic Values

The fourth component is the development of digital learning pedagogy or methods that remain based on Islamic values. Unlike secular digital pedagogy, which tends to focus solely on cognitive achievement, digital pedagogy in Islamic education needs to integrate affective and spiritual dimensions into learning design. Several approaches that can be implemented include project-based learning that addresses religious themes, online collaborative learning that emphasizes the etiquette of deliberation and tolerance for differences of opinion (khilafiyah), and storytelling that utilizes multimedia to convey examples from the Prophetic tradition and other exemplary stories (Zekrist, 2022).

The implementation of blended learning, which combines face-to-face and online learning, is considered the most appropriate approach for Islamic education, as it maintains the face-to-face moments that are essential for the transmission of good manners and good examples (uswah hasanah) between teachers and students, while also leveraging the flexibility and efficiency of online learning to expand access to materials. The use of artificial intelligence technologies, such as learning chatbots and content recommendation systems, can also be applied selectively to support personalized learning, while still ensuring human oversight of the accuracy and appropriateness of the content produced (Bahij & Sukari, 2025).

5) Authentic and Continuous Evaluation System

The fifth component relates to the development of an authentic and sustainable evaluation system, which measures not only students' cognitive achievements but also their affective and psychomotor achievements, including moral and personality development. In a digital context, evaluation can utilize technology in the form of digital portfolios (e-portfolios) that comprehensively document students' learning progress, project-based assessment systems assessed through digital rubrics, and the use of learning analytics to continuously monitor

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students' learning patterns and progress (Bahij & Sukari, 2025).

Evaluating moral and spiritual aspects certainly requires a different approach than cognitive evaluation, so this model recommends a combination of digital assessment with direct observation, anecdotal notes from educators, and feedback from parents and students' social circles. This holistic evaluation approach is crucial to ensure that the digitalization of Islamic education does not reduce the success of Islamic education solely to academic achievement but instead prioritizes holistic character development (Yunus dkk., 2025).

6) Responsive Institutional Governance

The sixth component is institutional governance that is responsive and adaptive to change. The successful implementation of the previous five components depends heavily on the support of visionary institutional leadership and management. Responsive governance includes the formulation of internal policies and regulations related to the use of digital technology, including policies on ethical use of social media and student data protection, adequate budget allocation for infrastructure development and human resource capacity, and the establishment of a dedicated unit or team to handle sustainable digital transformation (Suaidi dkk., 2025).

The leadership of Islamic educational institutions is also required to build an organizational culture that is open to innovation, yet remains critical and selective in adopting technology. This ensures that every digitalization decision is based on a thorough review of its benefits and alignment with the institution's vision and mission. Cross-institutional collaboration, whether in the form of a digital Islamic education consortium or partnerships with universities and research institutions, is also a crucial strategy for collectively accelerating the digital transformation process.

Model Implementation Strategy

Implementing the formulated digital Islamic education development model requires a phased strategy to ensure effective implementation, tailored to the specific conditions and capacities of each institution (Warisno dkk., 2026). The first stage is a digital readiness assessment, where institutions map their infrastructure, human resource competencies, and organizational culture's readiness to embrace change. This stage is crucial to avoid implementing technology that is incompatible with the institution's actual needs and capacities.

The second stage is the strategic planning stage, where the institution formulates a vision, mission, and roadmap for educational digitalization that aligns with the values and goals of Islamic education, complete with measurable and realistic short-, medium-, and long-term targets. The

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third stage is the piloting and testing phase, where the institution applies the model on a limited basis to a few programs or classes as a pilot project, before gradually expanding it to all educational units (Maswati dkk., 2025).

The fourth stage is full implementation and capacity building, where all components of the model are fully implemented, accompanied by ongoing training, mentoring, and adequate resources. The fifth and final stage is evaluation and continuous improvement, where institutions regularly evaluate the effectiveness of the model's implementation and make adjustments based on feedback from educators, students, and parents.

Opportunities and Challenges

The implementation of a digital Islamic education development model certainly presents various opportunities and challenges that must be anticipated. In terms of opportunities, the digitalization of Islamic education opens broader access to quality learning resources, enables collaboration across institutions and countries, accelerates the global spread of Islamic da'wah and knowledge, and creates efficiencies in the management of educational resources (Annur dkk., 2025). Digitalization also opens up opportunities for the emergence of alternative Islamic education models, such as digital Islamic homeschooling and online Islamic learning platforms that can reach community groups currently underserved by formal educational institutions.

On the other hand, several challenges require serious attention. The first is the still significant digital divide between Islamic educational institutions in urban and remote areas, both in terms of infrastructure and technological literacy. The second challenge is cultural resistance from some groups who fear the loss of Islamic scholarly traditions based on sanad (traditional Islamic teachings) and direct teacher-student interaction if completely replaced by digital learning.

The third challenge is the validity and scientific authority of digital content, given that the ease of producing and distributing religious content in the digital space has the potential to generate inaccurate content or even deviate from moderate Islamic teachings (wasathiyah). The fourth challenge is the risk of negative impacts of technology on students' mental and spiritual health, such as gadget addiction, decreased social interaction skills, and exposure to negative content inconsistent with Islamic values. The fifth challenge is limited budgets and resources, particularly for community-based Islamic educational institutions, which largely rely on community self-help and donations (Wahyudi dkk., 2025).

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Good Practices in Developing Digital Islamic Education

Various Islamic educational institutions, including Islamic boarding schools (pesantren), madrasahs (Islamic schools), and Islamic religious colleges (PTIs), have begun demonstrating good practices in gradually implementing educational digitalization. Several Islamic boarding schools, for example, have developed an integrated student information system that integrates academic data, health data, and students' Quran memorization progress into a single digital platform, facilitating real-time monitoring by caregivers and parents. The development of an AI-based self-learning application for Quran memorization and recitation that automatically corrects readings is also an increasingly common innovation (Bukhori dkk., 2024).

At the madrasah and Islamic school level, the implementation of learning management systems that integrate general and religious subjects into a single integrated learning platform is becoming increasingly commonplace, complemented by features for monitoring students' daily religious practices as part of character assessment. Meanwhile, at the Islamic tertiary level, the development of digital libraries that provide access to classical texts (turats) in digital format that can be searched and electronically annotated has helped facilitate the process of Islamic research and study for students and lecturers.

These best practices demonstrate that effective digitalization of Islamic education is not achieved overnight, but rather through a gradual adaptation process tailored to the characteristics and needs of each institution, while maintaining the essence of Islamic values as its primary orientation. The success of these practices is generally supported by a strong commitment from institutional leaders, active community involvement, and collaboration with various parties, including technology developers and the government.

Implications for the Quality and Future of Islamic Education

The implementation of a comprehensive digital Islamic education development model has significant implications for improving the overall quality of Islamic education. First, this model has the potential to increase the effectiveness and efficiency of the learning process by personalizing materials to meet student needs, thus optimizing learning outcomes compared to a uniform learning approach. Second, this model opens up opportunities to expand access to quality Islamic education to previously underserved community groups, thus contributing to equitable distribution of the quality of Islamic education across various regions (Mustofa & Maulana, 2026).

Third, the integration of digital technology with Islamic values in this model has the potential to strengthen the competitiveness of Islamic educational institutions amidst global competition, while simultaneously strengthening the role of Islamic education as an authoritative

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reference in shaping the religious understanding of the younger generation in the digital space (Suaidi dkk., 2025). Fourth, this model also contributes to strengthening religious moderation (wasathiyah), as the content and learning presented digitally can be designed to emphasize the values of tolerance, balance, and respect for diverse views within the framework of Islamic teachings.

Going forward, the sustainability of this digital Islamic education development model depends heavily on the collective commitment of all stakeholders, from the government, educational institutions, educators, parents, and the wider community, to continuously adapt and innovate in line with ever-changing technological developments (Suaidi dkk., 2025). Further research is needed to empirically test the effectiveness of this model across various types and levels of Islamic educational institutions, so that the formulated model can be continuously refined and adapted to the context of each institution.

CONCLUSION

Islamic education in the digital era faces both challenges and significant opportunities for transformation without losing its essence and distinctive character. This study formulates a digital Islamic education development model comprising six main, integrated components: an adaptive, values-based curriculum, strengthening educators' digital competencies, a technology infrastructure and ecosystem, Islamic value-based digital pedagogy, an authentic and sustainable evaluation system, and responsive institutional governance. These six components do not stand alone but form a mutually supportive ecosystem in realizing a modern, adaptive Islamic education that remains grounded in the values of monotheism, morality, and the maqasid of sharia.

This model is grounded in a philosophical and theological framework that emphasizes that the digitalization of Islamic education is not merely the adoption of technology, but rather part of the effort to fulfill humanity's role as caliph in prospering the earth through the responsible use of science and technology. The principle of adab (good deeds) before knowledge and the framework of maqasid sharia (the principles of Islamic principles) serve as important markers that distinguish the digital Islamic education model from secular digital learning models in general, ensuring that the digitalization process remains oriented toward the formation of a holistic personality, not merely the achievement of cognitive competencies.

Implementing this model requires a phased strategy, starting with a digital readiness assessment, strategic planning, limited trials, full implementation, and continuous evaluation and improvement. Various good practices identified at the Islamic boarding school (pesantren), madrasah (Islamic school), and Islamic religious college levels demonstrate that effective

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digitalization requires a gradual adaptation process tailored to the characteristics and capacities of each institution, supported by leadership commitment, community engagement, and cross-stakeholder collaboration.

Several challenges remain to be addressed in implementing this model, including the interregional digital divide, cultural resistance, issues with the validity of digital religious content, the risk of negative impacts of technology on students' mental and spiritual health, and limited resources in some community-based Islamic educational institutions. These challenges require caution and discretion in the technology adoption process to prevent haphazard digitalization that undermines the fundamental values of Islamic education.

Ultimately, the digital Islamic education development model formulated in this study is expected to serve as a conceptual framework and practical guide for Islamic educational institutions in designing holistic and sustainable digital transformation strategies. The success of this model's implementation will ultimately depend on the extent to which Islamic educational institutions are able to balance the demands of technological modernization with the preservation of Islamic values, the core spirit and orientation of Islamic education. Further empirical research is needed to test and refine this model, so that it can make a more tangible contribution to the advancement of Islamic education in the future.

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