



The Transformation of Islamic Education in the Era of Digital Globalization: The Strategic Role of Educational Technology in Strengthening Islamic Values

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Abstract: This study aims to comprehensively analyze the strategic role of educational technology in strengthening Islamic values amidst the rapid current of digital globalization. Employing a qualitative approach through a critical literature review, this study explores the theoretical concepts, practical implementations, and sociocultural implications of technology integration within Islamic education. The analysis reveals that the transformation of Islamic education demands epistemological reconstruction and curricular innovation capable of harmonizing classical Islamic scholarly traditions with 21st-century global competencies. The utilization of advanced technologies, particularly Artificial Intelligence (AI), must strictly be positioned as a *wasilah* (instrumental means) regulated within the framework of cyber ethics and the principles of *maqāṣid al-syarī'ah*, to mitigate disinformation and fortify students' critical reasoning. The success of this transformation heavily relies on multisectoral synergy, the application of pedagogical innovations such as Project-Based Learning (PBL), and the continuous capacity building of educators' digital literacy. This study concludes the necessity of a comprehensive institutional strategy to cultivate an adaptive learning ecosystem that shapes a Muslim generation characterized by both noble morality and digital intelligence.

Keywords: Islamic Education Transformation; Educational Technology; *Maqāṣid al-Syarī'ah*; Digital Literacy; Artificial Intelligence (AI).

Abstrak: Penelitian ini bertujuan untuk menganalisis secara komprehensif peran strategis teknologi pendidikan dalam memperkuat nilai-nilai keislaman di tengah derasnya arus globalisasi digital. Menggunakan pendekatan kualitatif dengan metode studi literatur, kajian ini mengeksplorasi konsep teoretis, implementasi praktis, serta implikasi sosiokultural dari integrasi teknologi dalam pendidikan Islam. Hasil analisis menunjukkan bahwa transformasi pendidikan Islam menuntut rekonstruksi epistemologis dan inovasi kurikulum yang mampu mengharmonisasikan tradisi keilmuan Islam klasik dengan kompetensi global abad ke-21. Pemanfaatan teknologi mutakhir, khususnya Kecerdasan Buatan (AI), mutlak diposisikan sebagai *wasilah* (sarana) yang diatur dalam bingkai etika siber dan prinsip *maqāṣid al-syarī'ah*, guna memitigasi disinformasi dan memperkuat nalar kritis peserta didik. Keberhasilan transformasi ini sangat bergantung pada sinergisitas multisektoral, penerapan inovasi pedagogis seperti Project-Based Learning (PBL), dan peningkatan kapasitas literasi digital pendidik secara berkelanjutan. Kajian ini menyimpulkan perlunya strategi institusional yang komprehensif untuk menciptakan ekosistem pembelajaran adaptif yang mencetak generasi Muslim berkarakter mulia dan cerdas secara digital.

Kata Kunci: Transformasi Pendidikan Islam, Teknologi Pendidikan, *Maqāṣid al-Syarī'ah*, Literasi

1. Introduction

This article aims to provide a comprehensive analysis of how educational technology can be optimized to reinforce Islamic values amid the rapid pace of digital globalization, as well as to explore adaptive strategies for Islamic educational institutions in responding to contemporary challenges and opportunities¹ Furthermore, this technological convergence has two strategic implications: first, as a catalyst for the broader and more equitable dissemination of Islamic knowledge; second, as a critical arena for shaping a strong Muslim character and identity amid the digital information deluge.²

The balance between pedagogical innovation and the preservation of the essence of Islamic teachings is crucial, given that technology also presents challenges in the form of the secularization of education and the potential for a shift in values.³ Therefore, a holistic approach is needed that integrates Islamic values with global developments, as well as the integration of technology into teaching methods that are consistent with religious principles⁴ This transformation requires adapting the curriculum to keep pace with the times, incorporating digital literacy and multicultural values, while maintaining the relevance of Islamic education amid the demands⁵ This approach requires curricular innovation that is not only relevant to technological advancements but is also deeply rooted in religious values, ensuring that digital integration does not erode but rather enriches the understanding of Islam⁶

Digital transformation in Islamic education does not merely require the adoption of technical tools; rather, it has triggered profound sociocultural implications for the transmission of religious values. This disruption brings new vulnerabilities, including the potential for the proliferation of misinformation and a shift in the authority to interpret religious texts. Therefore, revitalizing the curriculum to integrate technological skills with contemporary challenges is an absolute necessity to ensure that Islamic education remains relevant as we prepare for

¹ Huri Suhendri, "Pengaruh Kecerdasan Matematis-Logis Dan Kemandirian Belajar Terhadap Hasil Belajar Matematika," *Formatif: Jurnal Ilmiah Pendidikan MIPA* 1, no. 1 (2011).

² Eryandi Eryandi, "Integrasi Nilai-Nilai Keislaman Dalam Pendidikan Karakter Di Era Digital," *Deleted Journal* 1, no. 1 (2023): 12-16, doi:10.62070/kaipi.v1i1.27.

³ Imam Baidawi, "Pendidikan Islam Dan Tantangan Globalisasi: Strategi Mewujudkan Generasi Berilmu Dan Beradab," *Nusantara Journal of Islamic Studies* 6, no. 1 (2025): 26-40, doi:10.70379/njis.v6i1.6182.

⁴ Desi Sabtina, "Problematika Pendidikan Islam Di Era Globalisasi Dan Alternatif Solusinya," *DIROSAT Journal of Education Social Sciences & Humanities* 1, no. 2 (2023): 58-68, doi:10.58355/dirosat.v1i2.10.

⁵ Hamim Ilyas, *Perempuan Teretindas; Kajian Hadits-Hadits Misogini* (Yogyakarta: eLSAQ, 2003).

⁶ Hasmiza Hasmiza, "Model Kurikulum Pendidikan Islam Di Era Digital: Mengoptimalkan Teknologi Untuk Pembelajaran Yang Inovatif," *Research and Development Journal of Education* 11, no. 1 (2025): 164, doi:10.30998/rdje.v11i1.28068.

the golden generation⁷ Empirically, digital-based pedagogical innovations such as the use of mobile apps, *e-learning*, and interactive multimedia have proven to be effective in increasing student engagement and enhancing the effectiveness of Islamic education.⁸ Strategic innovations of this kind not only boost academic quality but also reposition madrasahs and Islamic educational institutions to keep pace with the demands of the modern world.⁹

Nevertheless, the digitization of educational services and the transition to adaptive learning models, such as *blended learning*, will not be fully effective without accompanying structural and systemic changes.¹⁰ Islamic educational institutions are currently facing a fundamental challenge: low levels of digital literacy among educators and disparities in technological infrastructure.¹¹ To address this issue, the integration of technology must be supported by innovative management practices, which specifically require ongoing training for teachers to design an appropriate digital curriculum.¹² Improving teachers' literacy skills, coupled with investment in infrastructure, is an absolute prerequisite for the measurable and sustainable implementation of pedagogical innovations.¹³ This holistic approach essentially aims to strengthen the position of Islamic education amid the whirlwind of digital globalization, ensuring its ability to produce a generation of Muslims of integrity who are competitively capable in the 21st century¹⁴

Given these gaps and the urgency of the situation, this study aims to comprehensively analyze the effectiveness of curriculum innovations and digital learning strategies in Islamic education to enhance student autonomy and

⁷ Isna Radiyah, "Revitalisasi Pendidikan Islam Di Indonesia Menggapai Generasi Emas," *Journal of Instructional and Development Researches* 4, no. 5 (2024): 391-401, doi:10.53621/jider.v4i5.385.

⁸ Muhammad Ihsan, "Sejarah Penulisan Dan Pemeliharaan Al-Qur'an Pada Masa Nabi Muhammad SAW Dan Sahabat," *SUBSTANTIA: Jurnal Ilmu-Ilmu Ushuluddin* 14, no. 1 (2012): 1-8.

⁹ Dian Kartika Sari, "Bingkai Pendidikan Islam Di Mata Soekarno," *At-Turats* 9, no. 1 (2015).

¹⁰ Cecep Nugraha et al., "Transformasi Pendidikan Islam Pada Pembelajaran Dan Nilai Keislaman Di Era Revolusi Industri 4.0," *PROFETIK Jurnal Mahasiswa Pendidikan Agama Islam* 4, no. 1 (2023): 1-12, doi:10.24127/profetik.v4i1.4837.

¹¹ Wahyu Ningsih and Zulkipli Jemain, "Evaluasi Kurikulum Digital Dalam Pendidikan Islam," *Jurnal Penelitian Pengembangan Pembelajaran Dan Teknologi (JP3T)* 1, no. 4 (2023): 154-58, doi:10.61116/jp3t.v1i4.384.

¹² Rianto Rianto and Widodo Widodo, "Inovasi Manajemen Pendidikan Islam Dalam Meningkatkan Efektivitas Pembelajaran Berbasis Digital," *Jurnal Misbahul Ulum*. 6, no. 2 (2024): 90-110, doi:10.70688/misbahululum.v6i2.439.

¹³ Ihsan Auliya Arrasyid et al., "Penerapan Teknologi Informasi Pada Lembaga Pendidikan Islam Di Era Digitalisasi," *An-Nahdlah Jurnal Pendidikan Islam* 5, no. 1 (2025): 76-86, doi:10.51806/an-nahdlah.v5i1.722.

¹⁴ Kamila Rahma Shalehah et al., "Transformasi Pendidikan Islam Di Era Digital: Rekonstruksi Nilai-Nilai Historis Dalam Menyongsong Masyarakat Virtual," *Jurnal IHSAN Jurnal Pendidikan Islam* 3, no. 3 (2025): 551-66, doi:10.61104/ihsan.v3i3.1529.

engagement¹⁵ Furthermore, this study will identify the most effective teacher training models, evaluate institutional policies that support technology adoption, and examine the sociocultural impact of digitalization on the transmission of Islamic values. As a final synthesis, this research offers an adaptive framework for Islamic education that is not only responsive to the escalation of technology but also proactively fortifies and safeguards the integrity of Islamic teachings in the era of digital disruption.¹⁶

2. Methods

This study adopts a qualitative approach using a critical literature review design to examine the dynamics of the transformation of Islamic education in the digital age. Data collection focuses on the extraction and analysis of a corpus of academic texts, including primary and secondary sources such as reputable scientific journals, monographs, and strategic research reports¹⁷ This approach goes beyond a mere descriptive compilation; rather, it facilitates an in-depth hermeneutic exploration of the conceptual tensions, practical implementation, and sociocultural implications of technology integration within religious institutions. The collected data is then synthesized using thematic analysis to identify patterns, shifting trends, and gaps in the existing literature, in order to formulate a comprehensive conceptual framework regarding the strategic role of technology in strengthening the transmission of Islamic values.¹⁸

Specifically, the literature review focuses on identifying innovative pedagogical models, particularly within the Islamic Religious Education (IRE) curriculum, that have been empirically validated in various educational settings¹⁹ Furthermore, this methodological framework is designed to critically examine how technological interventions absolutely require ethical guidance so that they do not erode, but rather strengthen, the dimensions of spirituality and moral integrity amid the massive onslaught of cultural modernization.

¹⁵ Ulfah Ulfah and Saeful Anwar, "Inovasi Digital Dalam Pendidikan Islam: Meningkatkan Kualitas Pembelajaran Dan Keterlibatan Mahasiswa," *Ulul Albab*. 2, no. 1 (2024): 58-76, doi:10.30999/ululalbab.v2i1.3354.

¹⁶ Ilma Fahmi Aziza, "Reformulasi Kurikulum Pendidikan Islam Dalam Era Disrupsi Digital," *JPI (Jurnal Ilmiah Pendidikan Islam)* 3, no. 2 (2024): 65-75, doi:10.58788/jipi.v3i2.5702.

¹⁷ Faizah Nurrahma, "Teknologi Dalam Pendidikan Agama Islam," *Al-Hasanah Jurnal Pendidikan Agama Islam* 10, no. 1 (2025): 56-72, doi:10.51729/1001985.

¹⁸ Irwansyah Suwahyu, "Peran Inovasi Teknologi Dalam Transformasi Pendidikan Islam Di Era Digital," *Referensi Islamika Jurnal Studi Islam* 2, no. 2 (2024): 28-41, doi:10.61220/ri.v2i2.003.

¹⁹ Usman Zainuddin et al., "Peran Zakat Dan Wakaf Dalam Pembangunan Ekonomi Umat Perspektif Ekonomi Islam," *FiTUA: Jurnal Studi Islam* 1, no. 2 (2020): 202-24.

3. Results and discussion

The Dialectics of Fundamental Transformation in the Digital Age

The disruption of information and the penetration of global culture are forcing Islamic educational institutions to rethink the use of technology—shifting from viewing it merely as a tool for transmission to an adaptive instrument that supports fundamental values²⁰ A review of the literature indicates a paradigm shift toward a globally-oriented, transformative Islamic education, which requires the organic integration of contextual spirituality, ethics-based digital literacy, and reflective reasoning skills.²¹ However, a comprehensive evaluation of the implementation of the Islamic Religious Education (IRE) curriculum in the digital age reveals that these adaptation efforts still face structural barriers, particularly cultural resistance to change and gaps in technological infrastructure.

To break this deadlock, recent studies confirm the urgency of multisectoral collaboration involving government authorities, educational institutions, and the technology industry to design a flexible, competency-based Islamic Education curriculum framework. This curriculum design is based on the integration of digital literacy with the principles of *maqāṣid syarī'ah*, which have proven crucial in shaping an innovative and adaptable generation that is also morally grounded.²² Cumulatively, the challenges facing religious education in the modern era—rooted in curricular stagnation and a lack of digital resources—can only be addressed through the implementation of innovative strategies. These emancipatory strategies position technology not as a substitute or a threat, but as a complementary tool that actively reinforces the transmission of Islamic values.²³

Epistemological Reconstruction and the Digital-Based Islamic Education Curriculum

The integration of Islamic education in the digital age requires the development of a conceptual model capable of simultaneously harmonizing the realms of Islamic values, technology, and critical thinking skills. This model is necessary to create coherence between the normative and adaptive dimensions of the Islamic education

²⁰ St. Johariyah and Samsuddin, "Penguatan Materi Pendidikan Agama Islam Di Era Digital: Tantangan Dan Peluang," *Journal of Gurutta Education*. 3, no. 2 (2024): 50–57, doi:10.33096/jge.v3i2.1787.

²¹ Khoirunnisa et al., "Peran Pendidikan Islam Dalam Mengatasi Dampak Negatif Globalisasi Terhadap Karakter Generasi Z," *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora* 3, no. 2 (2025), doi:10.61104/jq.v3i2.1143.

²² Sugito Sugito, "Hybrid Learning in Pesantren: Integrating Digital Pedagogy and Islamic Values to Enhance 21st-Century Competencies," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 4 (2024), doi:10.31538/tijie.v5i4.2207.

²³ Ahmad Manshur and Farida Isroani, "Tantangan Kurikulum Pendidikan Agama Islam Di Era Digital," *Edukasi Islami Jurnal Pendidikan Islam* 12, no. 4 (2023), doi:10.30868/ei.v12i04.8114.

system.²⁴ The implementation of this framework aims to ensure that the Islamic Religious Education (IRE) curriculum is not merely responsive to technological demands, but is also capable of internalizing digital spiritual competencies that are relevant and aligned with Islamic ethics.²⁵ Therefore, the transformation of the Islamic Education curriculum absolutely requires a reorientation of its objectives, content, and teaching methods in order to build a strong foundation of ethics and character capable of navigating dynamic challenges.²⁶

Although the use of digital platforms has the potential to enrich students' educational experiences, systemic barriers such as the digital divide and a lack of teacher training remain significant challenges in the process of adopting such technologies.²⁷ Curriculum innovation in Islamic Education must be able to harmonize classical Islamic scholarly traditions with global competencies, as well as integrate spiritual values with 21st-century skills, digital literacy, and technology ethics.²⁸ However, recent studies indicate that these innovation efforts still face resistance to change as well as a disconnect between spiritual values and the practical application of technology.²⁹

Consequently, future curriculum development requires an adaptive approach that integrates the internalization of religious values with literacy skills and cyber ethics. This approach aligns with a flexible, competency-based curriculum model designed to address the challenges of the digital age.³⁰ This underscores the urgency of developing a PAI curriculum that is contextual, adaptive, and focused on the holistic development of students' potential.³¹ From a policy perspective, the future

²⁴ Juliadi Juliadi, Dr. Muhammad Muhammad, and Ahyar Ahyar, "Pendidikan Agama Islam Berwawasan Global Sebagai Paradigma Respon Terhadap Globalisasi Dan Digitalisasi," *Empiricism Journal* 6, no. 3 (2025): 1627-38, doi:10.36312/hngvpx30.

²⁵ M.Qusyairi Abror and Dwi Noviani, "The Role of Islamic Education in Building Digital Wellbeing and Social Media Ethics among Muslim Youth," *West Science Islamic Studies* 3, no. 04 (2025), doi:10.58812/wsiss.v3i04.2303.

²⁶ Firyala Meitsa Mona et al., "Transformasi Kurikulum Pendidikan Islam Dalam Membentuk Etika Dan Akhlak Di Era Modern," *QAZI Journal of Islamic Studies* 2, no. 2 (2025): 611-20, doi:10.61104/qz.v2i2.504.

²⁷ Juliani Juliani et al., "Digitalisasi Pendidikan Islam: Membawa Kurikulum PAI Ke Era Baru," *Edu Society Jurnal Pendidikan Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 5, no. 1 (2025): 112-20, doi:10.56832/edu.v5i1.709.

²⁸ Etika Pujianti et al., "Rekonstruksi Kurikulum Pai Dengan Harmonisasi Antara Tradisi Keilmuan Islam Dan Tuntutan Globalisasi," *Ambarsa Jurnal Pendidikan Islam* 5, no. 2 (2024): 171-81, doi:10.59106/abs.v5i2.356.

²⁹ M.Si Miratul Khasanah, "Tantangan Penerapan Teknologi Digital Dalam Pendidikan Islam: Memanfaatkan Inovasi Untuk Meningkatkan Mutu Pembelajaran," *Leader Jurnal Manajemen Pendidikan Islam* 2, no. 2 (2024): 282-89, doi:10.32939/ljmpi.v2i2.4240.

³⁰ Muhammad Eko Juli Yansyah et al., "Transformasi Kurikulum Berbasis Kompetensi Dalam Pembelajaran Pendidikan Agama Islam: Menyiapkan Generasi Berkarakter Di Era Digital," *Jurnal Pendidikan Dasar* 15, no. 2 (2024): 361-72, doi:10.21009/jpd.v15i2.49826.

³¹ Muhammad Omar Sulaiman, "Pengembangan Kurikulum Pendidikan Agama Islam (Pai) Secara Kontekstual Dan Adaptif Terhadap Perkembangan Teknologi Digital," *Al-Muharrrik* 2, no. 2 (2025): 81-100, doi:10.59829/jwc6dp04.

direction of Islamic Education curriculum development should focus on integrating Islamic values with 21st-century skills, strengthening digital literacy, and implementing contextual character-based learning methodologies.³²

The Importance of Cyber Ethics and the Internalization of Values Based on Maqāṣid al-Syarī'ah

The escalating complexity of cyberspace compels Islamic educational institutions to reconstruct principles of digital ethics rooted in the framework of *maqāṣid al-syarī'ah* (the objectives of Sharia). A review of the literature confirms that this approach is crucial for mitigating the trivialization of worship and the proliferation of disinformation.³³ Strengthening cyber ethics in alignment with the preservation of religion, life, reason, lineage, and property has proven capable of equipping individuals with the autonomy to navigate moral dilemmas amid technological disruption. Consequently, this integration demands the development of comprehensive digital literacy, where students do not merely demonstrate technical skills but are able to critically filter and evaluate information based on Islamic values. This capacity for moral discretion, in turn, positions technology as an instrument to elevate spiritual quality and social cohesion.

To implement this conceptual framework, transforming interactive teaching methods and adapting relevant materials are essential in the Islamic Religious Education (IRE) curriculum.³⁴ Empirical studies show that the internalization of Islamic ethics in the online learning ecosystem is most effectively achieved through contextual curriculum design and the repositioning of the teacher's role as a moral guide.³⁵ This directly necessitates the development of specific training modules for educators to facilitate the integration of *maqāṣid syarī'ah* with digital literacy.³⁶ Teachers of Islamic Education must combine their technical expertise with pedagogical and ethical acumen to minimize the negative effects of globalization, so

³² Abdul Manan, "Kebijakan Kurikulum PAI Dalam Menghadapi Tantangan Pendidikan Abad 21," *MODELING Jurnal Program Studi PGMI* 12, no. 4 (2025): 508–19, doi:10.69896/modeling.v12i4.3103.

³³ St. Johariyah and Samsuddin, "Penguatan Materi Pendidikan Agama Islam Di Era Digital: Tantangan Dan Peluang," *Journal of Gurutta Education*. 3, no. 2 (2024): 50–57, doi:10.33096/jge.v3i2.1787.

³⁴ Emi Masruroh and Wus'atul Khoiroh, "Isu-Isu Kontemporer Pendidikan Agama Islam Di Era Digitalisasi," *Peranan Pendidikan Islam Dalam Merekonstruksi Identitas Muslim Di Belanda* 21, no. 1 (2025): 14–25, doi:10.56633/jkp.v21i1.1066.

³⁵ Mutmainnah, "Etika Pendidikan Islam Di Era Digital: Tinjauan Sistematis Terhadap Pembentukan Moral Dalam Pembelajaran Daring," *Jurnal Ilmu Sosial Dan Humaniora* 2, no. 4 (2024): 173–79, doi:10.58540/isihumor.v2i4.861.

³⁶ Amia Kasmila et al., "Evaluasi Kurikulum Dan Pembelajaran Pendidikan Agama Islam Di Era Digital: Perspektif Pendidikan Islam," *Paedagogie* 20, no. 2 (2025): 301–10, doi:10.31603/paedagogie.v20i2.15210.

that the focus of learning can shift from mere cognitive transfer toward the holistic development of *insan kamil*.³⁷

In the context of adopting cutting-edge technology, contemporary literature specifically highlights the ambivalence of Artificial Intelligence (AI)'s role in Islamic education. On the one hand, AI offers significant benefits in personalizing the learning experience, accelerating assessment, and expanding accessibility³⁸. On the other hand, however, this integration raises ethical concerns regarding the decline of spirituality and the objectification of students.³⁹ In response to these challenges, the Islamic educational paradigm strictly positions AI as a *wasilah* (instrumental means), not an end. The optimization of artificial intelligence must be guided by Islamic ethics that ensure transparency, justice, and accountability. A synthesis of various studies recommends the need for a robust institutional policy framework and ongoing training to ensure that the use of this technology remains subject to the pedagogical objectives and theological integrity of Islamic education.⁴⁰

Multisectoral Synergy and Sustainable Institutional Policy Design

The implementation of an ethical framework in the digital age cannot be achieved in isolation; a review of the literature underscores the urgency of multisectoral collaboration involving policymakers, educational institutions, technology developers, and the Muslim community.⁴¹ The design of sustainable institutional policies must be firmly grounded in Sharia principles to ensure that the integration of Artificial Intelligence (AI) remains relevant and does not undermine the identity of Islamic education.⁴² In practice, the responsiveness of the Islamic Religious Education (IRE) curriculum cannot be adequately demonstrated through the passive adoption of technology alone; rather, it requires in-depth pedagogical design. The

³⁷ Yolanda Dwintarisma Andriani et al., "Transformasi Pendidikan Islam Di Era AI: Reorientasi Tujuan Belajar Dari Kecerdasan Digital Menuju Kecerdasan Spiritual," *INNOVASI JURNAL INOVASI PENDIDIKAN* 11, no. 3 (2025): 470-78, doi:10.64540/innovasi13.

³⁸ Baharuddin Baharuddin et al., "Pendidikan Islam Dalam Era Kecerdasan Buatan: Membangun Peradaban Berbasis Etika Dan Teknologi Di Indonesia," *JIP - Jurnal Ilmiah Ilmu Pendidikan* 8, no. 4 (2025): 3782-91, doi:10.54371/jiip.v8i4.7432.

³⁹ Suwahyu, "Peran Inovasi Teknologi Dalam Transformasi Pendidikan Islam Di Era Digital."

⁴⁰ Annisa Tunazzah Mahani, Nina Ariyani, and Mukmin Mukmin, "Metode Pembelajaran Pendidikan Agama Islam Berbasis Artificial Intelligence (AI)," *Journal of Instructional and Development Researches* 5, no. 6 (2025): 668-76, doi:10.53621/jider.v5i6.689.

⁴¹ Arizqi Ihsan Pratama and Muhd. Rosydi Muhammad, "Artificial Intelligence in Islamic Education: Opportunities and Challenges in the Digital Era," *MADANIA JURNAL KAJIAN KEISLAMAN* 29, no. 1 (2025): 133, doi:10.29300/madania.v29i1.7766.

⁴² Robi'ah Robi'ah et al., "Penguatan Nilai-Nilai Islam Melalui Pendidikan Agama Di Era Artificial Intelligence," *JETISH Journal of Education Technology Information Social Sciences and Health* 4, no. 1 (2025): 624-30, doi:10.57235/jetish.v4i1.4889.

literature confirms that the effectiveness of AI reaches its peak when integrated with Project-Based Learning (PBL) and case study analysis.⁴³

Through the PBL framework, AI is utilized as a simulation tool to examine contemporary issues such as cyber radicalization or bioethical dilemmas—through the lens of *maqāṣid syarī'ah*. Adaptive interventions, such as the use of interactive *chatbots* for the analysis of muamalah fiqh, have been empirically proven to stimulate students' ability to evaluate digital information sources, synthesize *naqli* and *akli* arguments, and formulate innovative solutions that ensure the preservation of religion (*ḥifẓal-dīn*) and reason (*ḥifẓal-'aql*).⁴⁴ This holistic model not only boosts motivation and knowledge retention but also transforms the teacher's role from that of a mere transmitter of information to a facilitator of *tarbiyah ruhiyah* (spiritual guidance).

However, the success of this pedagogical approach depends heavily on the capabilities of those implementing it in the field. Curricular innovation requires educators to possess a high level of digital literacy so that a balance between technological progress and the preservation of Islamic values can be maintained.⁴⁵ Therefore, institutional policies must prioritize continuous professional development. Interventions in the form of comprehensive training on innovative pedagogical strategies, such as *blended learning* and adaptive computing, are essential for equipping teachers to personalize learning. This capacity-building effort also serves as an effective mitigation strategy to address structural challenges, such as disparities in digital literacy and uneven infrastructure across various regions.⁴⁶

4. Conclusion

The transformation of Islamic education in the era of digital globalization is a historical inevitability that demands a strategic, holistic, and adaptive response. Based on a literature review, the integration of educational technology, including the use of Artificial Intelligence (AI), must not displace or substitute the essence of religious teachings. Rather, technology must be optimized as an emancipatory catalyst to strengthen critical thinking, facilitate personalized learning, and enhance students' interactive engagement. This optimization of technology must adhere to a cyber

⁴³ Feriska Listrianti, Tutik Hidayah, and Alma Vorfi Lama, "Enhancing Contextual Understanding and Critical Thinking in Fiqh Learning through Problem-Based Learning," *Journal of Islamic Education Research* 6, no. 1 (2025): 111–24, doi:10.35719/jier.v6i1.469.

⁴⁴ Islamiyah Nur Hidayati, Chandra Intan Berliana, and Badrus Zaman, "Penerapan Metode Problem Based Learning Dalam Meningkatkan Berfikir Kritis Pada Pembelajaran PAI," *Journal of Instructional and Development Researches* 4, no. 6 (2024): 540–50, doi:10.53621/jider.v4i6.418.

⁴⁵ Pitri Handayani, "Membangun Kompetensi Guru PAI: Model Pembelajaran Yang Relevan Dengan Kurikulum Merdeka," *Edukatif* 3, no. 1 (2025): 197–203, doi:10.65311/je.v3i1.1313.

⁴⁶ Rahma Dilla Zainuri et al., "Model-Model Pembelajaran Inovatif Sebagai Implementasi Kurikulum PAI Yang Responsif Terhadap Perubahan Zaman," *Jurnal Ilmiah Profesi Pendidikan* 11, no. 1 (2026): 994–98, doi:10.29303/jipp.v11i1.4700.

ethics framework rooted in the principle of *maqāṣid al-syarī'ah*, which positions digital devices purely as *wasilah* (instrumental means) to protect religion, develop reason, and uphold human values.

To realize this resilient educational ecosystem, this transformation requires the orchestration of three fundamental pillars. *First*, the development of a responsive and innovative curriculum through contemporary pedagogical approaches, such as *Project-Based Learning* (PBL) and adaptive case study analysis. *Second*, continuous capacity building and professional development for educators to bridge the digital literacy gap, so that teachers can transform into facilitators of *tarbiyah ruhiyah* who integrate technology with ethics. *Third*, the need for multisectoral synergy involving policymakers, educational institutions, technology developers, and the Muslim community in designing sustainable implementation strategies. Through the integration of these pillars, Islamic education will be able to produce *insan kamil*—the 21st-century Muslim generation—who are steadfast in their religious identity yet remain adaptive and innovative in facing the dynamics of globalization.

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