



DIGITALIZATION OF ISLAMIC RELIGIOUS EDUCATION LEARNING IN THE ERA OF THE INDUSTRIAL REVOLUTION 5.0: A THEORETICAL ANALYSIS OF INNOVATION, CHALLENGES, AND ISLAMIC VALUES

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Abstract

The digital transformation driven by the Industrial Revolution 5.0 has profoundly influenced educational practices, including Islamic Religious Education (IRE). This shift demands that Islamic education not only integrate digital technologies in an adaptive manner but also ensure that their application remains consistent with Islamic humanistic and spiritual principles. This article seeks to theoretically explore the digitalization of IRE learning in the context of the Industrial Revolution 5.0 by examining various forms of digital-based instructional innovation as well as the ethical and value-based challenges associated with their implementation. The study adopts a qualitative descriptive design through library research, analyzing 11 peer-reviewed journal articles published between 2020 and 2025 that address the digital transformation of Islamic education. Content analysis is employed to extract key concepts, empirical findings, and relevant theoretical perspectives related to digital IRE learning. The results demonstrate that the use of digital technologies such as Learning Management Systems (LMS), digital Qur'an applications, and artificial intelligence based learning tools has a positive impact on student engagement, learning flexibility, and access to diverse Islamic knowledge resources. Nevertheless, the digitalization of IRE learning also encounters several challenges, including insufficient digital literacy among educators, the risk of moral erosion within digital environments, and disparities in educational infrastructure. Consequently, the development of digital-based IRE learning should be firmly anchored in the principles of *maqāṣid al-syarī'ah*, ensuring that technological advancement serves not only functional efficiency but also moral formation, spiritual strengthening, and the promotion of public welfare. These findings provide a conceptual framework for the digitalization of Islamic Religious Education that is human-centered and grounded in Islamic values.

Keywords: Digitalization of Learning, Islamic Religious Education, Industrial Revolution 5.0, Educational Technology, Maqāṣid al-Syarī'ah

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INTRODUCTION

مقدمة

The advancement of information and communication technology in the twenty-first century has profoundly influenced various aspects of education, including Islamic Religious Education (PAI). The integration of digital tools and online learning platforms has transformed instructional practices into more flexible and accessible forms that transcend spatial and temporal limitations. This transformation presents both opportunities and challenges for PAI in developing learning approaches that are responsive to technological progress while maintaining Islamic values as the core foundation of educational practice (Hidayat & Rukmanda, 2024).

In the context of the Industrial Revolution 5.0, educational institutions are encouraged to adopt a human-centered approach to technology, prioritizing the development of ethical,

humanitarian, and spiritual dimensions. Within PAI, technology serves not merely as an instructional aid but also as a means to cultivate moral, social, and religious awareness. Consequently, digital-based PAI learning is expected to harmonize technological skills with the internalization of Islamic values, ensuring that students are not only competent in digital literacy but also possess strong moral and spiritual sensibilities in navigating the complexities of contemporary life.

In the context of Islamic Religious Education (PAI), the digital transformation of learning provides opportunities to develop instructional processes that are more flexible, adaptive, and inclusive through the use of various digital platforms, such as Learning Management Systems (LMS), cloud-based learning applications, and interactive digital media. These technologies enable educators to deliver Islamic studies content in diverse formats, including text, audio, video, and interactive simulations, thereby making learning more engaging and relevant for students. Furthermore, digital learning environments expand access to a wide range of Islamic scholarly resources, including classical texts, academic journals, and global Islamic studies, which were previously constrained by limitations of time and place. As a result, the integration of digital technology has the potential to enhance student engagement, promote independent learning, and foster a more comprehensive understanding of Islamic teachings (Ma'arif et al., 2025).

Despite these potentials, the implementation of digital learning in PAI remains accompanied by various structural and pedagogical challenges. Empirical evidence suggests that many PAI teachers still demonstrate moderate to limited levels of digital literacy, particularly with regard to pedagogical application and ethical use of technology. Furthermore, unequal access to infrastructure, insufficient policy backing, and limited institutional readiness have resulted in uneven adoption of Learning Management Systems (LMS) across Islamic educational institutions. These limitations often cause digital learning practices to be reduced to technical activities without meaningful integration of pedagogical strategies and value-based orientations (Safrudin & Sesmiarni, 2022; Azis & Rusydiyah, 2025). This situation aligns with national government reports indicating that the acceleration of educational digitalization continues to require the strengthening of teacher competencies and institutional support to ensure that technology is implemented in a purposeful and value-oriented manner (Kemendikdasmen, 2024).

A number of previous studies have demonstrated that digital-based innovations in Islamic Religious Education (PAI) contribute positively to increased learning motivation, broader access to learning resources, and improved instructional effectiveness (Satriano et al., 2025). Other research highlights the importance of incorporating spiritual dimensions into digital learning environments to ensure that the use of technology does not undermine character development and students' spiritual well-being. In addition, digital literacy is widely regarded as a fundamental competency for both educators and learners in responding to the demands of twenty-first-century education (Azis & Rusydiyah, 2025).

Despite these findings, existing studies tend to focus primarily on the technical aspects of digital media utilization or address digital literacy in a fragmented manner. Relatively few studies have examined the holistic integration of digital learning innovations with ethical considerations in technology use, Islamic values, and the principles of humanism and religious moderation. Consequently, there remains a research gap concerning comprehensive frameworks that align technological innovation with moral, spiritual, and human-centered dimensions within Islamic education (Safrudin & Sesmiarni, 2022).

This situation indicates a clear research gap, particularly the lack of a comprehensive conceptual model that integrates digital learning innovation with Islamic values, ethical dimensions of technology use, and a human-oriented approach within the framework of the Industrial Revolution 5.0. Accordingly, Islamic Religious Education (PAI) in the digital era should be perceived not merely as a medium for delivering religious content, but as a strategic educational process aimed at nurturing students' moral integrity, religious character, and social responsibility amid increasingly complex digital contexts. Addressing this gap, the present study seeks to theoretically explore the digitalization of PAI learning in the era of the Industrial Revolution 5.0 by concentrating on two main aspects: (1) various forms of digital-based instructional innovation in PAI, and (2) the ethical and Islamic value-related challenges associated with digital learning implementation. The originality of this study lies in advancing the integration of *maqāṣid al-syarī'ah* as an ethical and human-centered framework to guide the design of digital PAI learning.

METHOD

منهج

Type and Research Approach

This study adopts a qualitative descriptive approach using a library research method. This approach was selected to conduct a theoretical examination of the digitalization of Islamic Religious Education (PAI) learning in the context of the Industrial Revolution 5.0 through a systematic review of relevant scholarly literature. The study is non-experimental in nature, as it does not involve variable manipulation, specific treatments, or direct observation of human subjects. The analysis is conducted conceptually and theoretically to develop a comprehensive understanding of digital-based PAI learning grounded in Islamic values and a human-centered educational approach.

Data Sources and Units of Analysis

Research data were obtained through a systematic literature search across several academic journal databases, including Scopus, the Directory of Open Access Journals (DOAJ), SINTA, and Google Scholar, to ensure broad coverage of both international and national scholarly publications. The literature search employed keywords such as "digital Islamic education," "PAI 5.0," "digital religious learning," and "maqāṣid al-syarī'ah in education."

The inclusion criteria for the selected sources were:

1. peer-reviewed journal articles,
2. publications issued between 2020 and 2025,
3. studies addressing the digitalization of Islamic Religious Education or Islamic education more broadly, and
4. sources with clear theoretical and conceptual relevance to the objectives of the study.

The units of analysis consist of concepts, theoretical frameworks, scholarly arguments, and key findings presented in the selected articles, particularly those related to digital-based PAI learning innovation and the ethical and Islamic value dimensions of its implementation.

Data Analysis Techniques

Data were analyzed using a thematic content analysis approach. Each selected source was carefully reviewed to identify recurring themes and key issues related to digital learning innovation in PAI, ethical challenges in technology use, the integration of Islamic values, and

human-centered educational principles. Themes and analytical categories were developed inductively based on patterns emerging from the literature.

To enhance analytical rigor, the process of thematic categorization and interpretation was refined through peer discussion among researchers, serving as a form of analytical validation. The findings were then synthesized to formulate a conceptual framework for the digitalization of PAI learning that aligns with the principles of the Industrial Revolution 5.0 and Islamic ethical values.

Research Design

This study adopts a non-experimental research design, as it does not involve treatments, subject grouping, or between-subjects or within-subjects designs. The analysis was conducted conceptually and theoretically through a structured review of the literature to formulate a comprehensive conceptual framework for digitalizing IRE learning that aligns with human-centered technology and Islamic values.

RESULT | نتائج

Digitalization of Islamic Religious Education in the Era of Industrial Revolution 5.0

1. Digitalization of IRE as a Paradigm Shift

The synthesis of selected scholarly literature indicates that Islamic Religious Education (IRE) plays a crucial role in the contemporary digital landscape, particularly in fostering students' moral consciousness and religious character. The reviewed studies reveal a fundamental shift in the orientation of IRE, where digitalization has moved it beyond a traditional knowledge-transmission model toward a value-oriented educational process. In this transformed paradigm, IRE functions as a medium for cultivating ethical awareness, moral reasoning, and spiritual sensitivity in response to accelerating technological developments.

2. Internalizing Islamic Values within Digital Learning Environments

The findings demonstrate that the adoption of digital-based learning in IRE positively influences student engagement and participation. The use of interactive digital tools, virtual learning platforms, and online Islamic educational resources enhances access to religious knowledge and supports more flexible learning modalities. These digital environments allow educators to employ varied instructional approaches that encourage active learner involvement. More critically, the literature emphasizes that digital IRE learning becomes meaningful when technological integration is intentionally aligned with the internalization of Islamic values, enabling technology to serve as a facilitator of ethical and spiritual development rather than a purely instructional medium.

3. Ethical Challenges in the Digitalization of IRE Learning

Despite its potential advantages, the digital transformation of IRE learning is accompanied by a range of ethical and structural challenges. The analyzed studies identify concerns related to the circulation of unverified religious content, the spread of misinformation, risks to data privacy, and exposure to digital materials that may conflict with Islamic moral principles. In addition, disparities in digital infrastructure and limitations in teachers' digital literacy further complicate the effective implementation of digital IRE learning. These challenges highlight the need for ethical oversight and critical digital competence to ensure that digital learning environments support, rather than undermine, the objectives of Islamic education.

4. Integrating Islamic Values and Human-Centered Technology through Maqāṣid al-Syarī'ah

The literature further suggests that the effectiveness of digital IRE learning is closely linked to broader systemic factors, including teacher preparedness, curriculum adaptability, institutional commitment, and policy coherence. In the absence of adequate pedagogical readiness and infrastructural support, digital initiatives in IRE education often remain superficial and fail to produce meaningful educational outcomes. Within this context, the integration of Islamic ethical principles and human-centered technological approaches becomes essential. The application of maqāṣid al-syarī'ah is identified as a robust ethical framework for guiding digital IRE learning, ensuring the protection of core human and religious values such as faith, intellect, moral integrity, and social well being while aligning technological advancement with holistic human development

DISCUSSION

مناقشة

Digitalization of Islamic Religious Education (PAI) and the Internalization of Islamic Values

The digitalization of Islamic Religious Education (PAI) in the era of the Industrial Revolution 5.0 represents a fundamental paradigm shift in the process of internalizing Islamic values. This study highlights that PAI can no longer be understood solely as a means for transmitting normative knowledge; instead, it has evolved into a strategic pedagogical space for cultivating religious character, ethical awareness, and spiritual responsibility among students within a digital ecosystem (Safiqo & Ghofur, 2025). This perspective aligns with Al-Attas' argument that Islamic education must prioritize the formation of adab and moral consciousness, rather than merely transmitting functional or technical knowledge (Al-Attas, 1978). This shift aligns with the Society 5.0 paradigm, which places humans at the center of technological innovation, positioning religious education as a crucial element in balancing technological advancement with humanistic values grounded in Islamic spirituality

Conceptually, digital PAI provides opportunities for a more contextual and participatory internalization of Islamic values. The use of digital media, online learning platforms, and technology-based Islamic learning resources allows students to engage with Islamic teachings through reflective, collaborative, and meaningful learning experiences. This approach suggests that faith and moral values are no longer instilled in a purely textual or one-directional manner; rather, they emerge through a process of meaning-making that integrates cognitive, affective, and spiritual dimensions of learners. Such a model aligns with humanistic pedagogical approaches that emphasize personal experience and active engagement as the foundation for shaping attitudes and values (Shiliya et al., 2025).

Nevertheless, the findings also indicate that the success of PAI digitalization in internalizing Islamic values is not automatic. Its effectiveness heavily depends on the quality of pedagogical design and the value-oriented framework guiding technology use. Without a clear ethical and spiritual foundation, technology risks reducing PAI learning to a shallow technical activity, undermining its transformative potential. Therefore, digitalization should be understood as a value-based pedagogy, where technology serves as a medium for strengthening faith, morality, and religious moderation, rather than as an end in itself (Rahman & Nursalim, 2022).

From an Islamic scholarly perspective, these findings resonate with the principles of maqāṣid al-sharī'ah, particularly the protection of religion (ḥifẓ al-dīn), intellect (ḥifẓ al-'aql), and social morality. This perspective aligns with Ibn Ashur's conceptualization of maqāṣid al-sharī'ah, which frames the safeguarding of religious commitment, intellectual capacity, and ethical order

as fundamental aims of Islamic law and educational practice. From this standpoint, education is understood not merely as knowledge transmission, but as a transformative process intended to nurture moral consciousness, spiritual integrity, and a sense of ethical responsibility. Integrating digital technology into PAI in ways that reinforce monotheistic values, ethical media use, and moral awareness demonstrates that digital tools can enhance the cultivation of religious character if guided by a clear Islamic value framework. Accordingly, the internalization of Islamic values in digital learning is not only feasible but also strategically necessary to navigate the moral complexities and ethical disruptions present in digital spaces (Ibn Ashur, 2006, Hadi, Idrus, & Muhammad, 2025).

An important implication of these findings is the need to strengthen PAI teachers' pedagogical competence and digital literacy holistically. In contrast to prior studies that largely emphasize the development of technical skills and digital literacy among PAI teachers, such as the work of Azis and Rusydiyah (2025), the present study shifts the focus toward value orientation as the core foundation of digital transformation in Islamic Religious Education. While Hidayat and Rukmanda (2024) highlight the importance of strengthening teachers' digital competencies, this study advances the discourse by proposing the integration of Islamic ethical values and *maqāsid al-sharī'ah* as a comprehensive and human-centered framework for digital PAI learning design. This approach demonstrates that digitalization in PAI should not be confined to technological proficiency alone, but must be strategically directed toward moral internalization, spiritual formation, and ethical responsibility within digital learning environments. In this sense, the study offers a conceptual contribution by positioning *maqāsid al-sharī'ah* as a guiding paradigm for value-based digital education in PAI.

Teachers are required not only to master technical aspects of technology but also to possess reflective and ethical skills for designing meaningful digital learning experiences. The role of PAI educators shifts toward being facilitators of values and *uswah hasanah* in digital environments, guiding students to use technology critically, responsibly, and in accordance with Islamic teachings. Without such preparedness, digitalization risks widening value gaps and weakening PAI's transformative role in shaping religious character (Huda, Ahmad, & Suhartini, 2022).

Conceptually, this study contributes to scholarly discourse by reinforcing the integration of digital technology with the internalization of Islamic values in contemporary religious education. The findings emphasize that effective PAI digitalization requires a synergy between technological innovation, humanistic pedagogical approaches, and Islamic value foundations. With this integrated approach, PAI can become a strategic instrument for nurturing a generation of Muslims who are not only digitally competent but also morally integrated, spiritually aware, and socially responsible. This contribution enriches the discourse on Islamic education by positioning digitalization as a pedagogical opportunity rather than a threat to Islamic identity.

Ethical Challenges in Digital-Based Islamic Religious Education (PAI)

The digital transformation of Islamic Religious Education (PAI) presents substantial opportunities for learning, yet it also gives rise to significant ethical challenges. A foremost concern is the quality and authenticity of religious content circulating online; much of the material is user-generated and lacks verification against established Islamic teachings, at times conflicting with orthodox sources and thereby undermining effective value internalization in learners. Furthermore, issues surrounding data privacy and information security of students pose serious ethical risks, as digital platforms may expose personal information without sufficient

safeguards, reflecting broader deficits in ethical digital literacy among both teachers and students. In digital learning environments, student interactions are further susceptible to misinformation, hate speech, and other content that misaligns with Islamic ethical norms. These conditions highlight the crucial role of PAI educators as ethical guides in digital spaces, where moral as well as spiritual formation must be carefully cultivated rather than taken for granted (Muharromah & Manshur, 2025).

These ethical challenges are rooted in structural and pedagogical factors. First, existing PAI curricula often do not integrate digital ethics competencies in a holistic way, leaving teachers and learners unprepared to address moral dilemmas inherent in digital teaching and learning. Second, digital platforms' algorithms tend to prioritize engagement over content fidelity, facilitating the spread of materials that may not embody Islamic values. Third, many PAI teachers, although technically competent with digital tools, lack ethical discernment regarding digital interactions and the moral implications of online learning platforms, limiting their ability to navigate ethical challenges with theological and educational depth (Susanto, 2025).

From an Islamic ethical perspective, these issues are tightly linked to the principles of *maqāṣid al-sharī'ah*, especially the preservation of religion (*ḥifẓ al-dīn*), intellect (*ḥifẓ al-'aql*), and honor (*ḥifẓ al-ird*). When unverified or misleading content distorts learners' understanding, the fundamental objectives of Islamic education nurturing righteous character and sound knowledge are jeopardized. A strong Islamic ethical foundation is therefore essential to maintain the spiritual, moral, and social integrity of students in digital contexts. Islam emphasizes virtues such as *amanah* (trustworthiness), honesty, and caution, which are indispensable in responding to the risks of digital misinformation and misuse. In this light, digitalization should not be viewed merely as a technological innovation, but as an ethical medium that must explicitly support the cultivation of Islamic values and character.

This perspective resonates with Ibn Ashur's conception of *maqāṣid al-sharī'ah*, which positions the safeguarding of religion, human intellect, and moral order as central aims of Islamic law and educational practice. Within this framework, education is not merely concerned with the transmission of knowledge, but with the cultivation of ethical reasoning, spiritual awareness, and responsible conduct. Applied to the context of digital Islamic education, these objectives underscore the necessity of ensuring that technological integration supports the preservation of faith, nurtures critical and reflective thinking, and upholds moral integrity. Accordingly, digital learning environments in Islamic Religious Education should be designed to reinforce ethical discernment and spiritual development, rather than functioning solely as tools for efficiency or information delivery (Ibn Ashur, 2006).

This study contributes conceptually by demonstrating that digitalization of PAI demands a synergistic integration of technological innovation, humanistic pedagogy, and Islamic value frameworks. The findings underscore that PAI educators must transcend the role of technology operators and become facilitators of value and *uswah hasanah* in digital learning environments, guiding learners toward critical thinking, ethical behavior, and responsible use of technology. Practically, this research recommends the development of digital ethical standards within PAI curricula, targeted training for teachers on ethical digital literacy, and content governance mechanisms aligned with Islamic values. With these measures, the digitalization of PAI can evolve from a technical transformation into a strategic instrument for shaping digitally competent as well as morally and spiritually grounded Muslim generations.

Integrating Islamic Values and Human-Centered Technology

The integration of Islamic principles with human-centered digital technologies in Islamic Religious Education (PAI) holds considerable theoretical and practical significance for modern Islamic pedagogy. These findings suggest that applying digital tools within a human-centered framework goes beyond merely improving access to information; it actively facilitates the holistic development of learners, nurturing their cognitive, moral, social, and spiritual dimensions simultaneously. From a theoretical standpoint, this comprehensive approach aligns closely with the aims of *maqāṣid al-sharī'ah*, particularly the preservation of religion (*ḥifẓ al-dīn*), intellect (*ḥifẓ al-'aql*), and the wellbeing of the self (*ḥifẓ al-naḥs*). Within this perspective, educational practices should emphasize the cultivation of ethical agency and spiritual coherence, rather than focusing solely on technical skill acquisition. The *maqāṣid al-sharī'ah* framework thus provides a reliable guide for evaluating how digitalization may either enhance or hinder the primary objectives of Islamic education (Sanusi, 2025).

This study demonstrates that the integration of Islamic values and digital pedagogy is not a passive process; it requires intentional and value-driven instructional design that prioritizes moral judgment and learner agency. Unlike prior studies that often treated digital integration as a tool for accessibility or engagement, the present research emphasizes the ethical and spiritual implications of technology use in PAI. Digital learning environments that lack alignment with Islamic values may encourage superficial interaction and technical proficiency at the expense of moral reflection and character development. In contrast, when digital tools are embedded within human-centered teaching approaches including reflective discussion, ethical decision-making, and collaborative learning they can significantly enhance students' capacity to understand, internalize, and practice Islamic values in real-life contexts.

This implies that effective digitalization in PAI must be grounded in both Islamic ethical principles and humanistic pedagogical models. Human-centered education positions learners as active participants, whose unique experiences and moral capacities shape the learning process. Rather than being passive recipients of content, students become reflective practitioners capable of integrating digital knowledge with ethical reasoning and social responsibility. This perspective is consistent with recent conceptual frameworks in Islamic education that advocate value-embedded digital pedagogy, combining cognitive, affective, and ethical dimensions in technology-mediated learning (Riki & Sukandar, 2025).

From a theoretical perspective, this research contributes a new conceptual lens that connects classical Islamic educational goals with the demands of contemporary digital learning. While many conventional frameworks regard technology as neutral or purely instrumental, this study highlights that digital tools must be purposefully embedded within Islamic ethical values to advance the broader aims of PAI. Consequently, technology should be seen as a means to achieve educational objectives fostering moral agency, spiritual growth, and social empathy rather than as an end in itself. Incorporating *maqāṣid al-sharī'ah* at the core of digital education design ensures that technological innovations reinforce, rather than compromise, Islamic values in students' lives.

In practical terms, implementing a human-centered approach in PAI requires curriculum reform that emphasizes learner autonomy and value integration, continuous professional development for educators in digital pedagogy infused with Islamic humanism, and assessment systems that measure holistic growth including moral, spiritual, and social outcomes rather than mere rote memorization. This approach enables PAI not only to adopt technological innovations but also to actively cultivate value internalization and character formation, thereby providing a

theoretical and practical roadmap for aligning digital learning with the ethical imperatives of Islamic education in the digital era.

CONCLUSION | خاتمة

Based on the literature review, it can be concluded that the digitalization of Islamic Religious Education (PAI) in the era of the Industrial Revolution 5.0 has brought significant transformations to the learning process. This shift goes beyond the mere delivery of religious knowledge to encompass the development of students' character, moral awareness, and spiritual responsibility. The integration of digital technologies in PAI enables learning to become more flexible, adaptive, and inclusive through the use of various digital platforms, interactive media, and diverse Islamic learning resources. This fosters greater student engagement, promotes autonomous learning, and broadens access to Islamic literature that was previously constrained by time and place.

Despite these advancements, the implementation of digital-based PAI learning continues to encounter multiple challenges. These include educators' limited digital literacy, inadequate technological infrastructure, insufficient policy support, and ethical concerns related to the spread of unverified or value-inconsistent information. Consequently, the success of PAI digitalization is closely linked to systemic preparedness, teachers' pedagogical capabilities, curriculum responsiveness, and the deliberate integration of Islamic values into digital learning environments. In the absence of a strong ethical and spiritual framework, digital technology risks turning PAI learning into a merely technical exercise, thereby diminishing its capacity to foster meaningful value internalization.

The findings further emphasize the urgency of implementing a value-oriented learning paradigm in which technology functions as a means of reinforcing faith, morality, and religious moderation. Within this framework, PAI teachers assume a pivotal role as facilitators of values and moral role models, guiding learners to engage with digital technology in a critical, responsible, and Islamically grounded manner. The alignment of Islamic values with human-centered digital technologies allows PAI learning to support students' cognitive, moral, social, and spiritual development in an integrated way.

From a conceptual standpoint, this study contributes to the field of Islamic education by highlighting the necessity of harmonizing technological innovation with humanistic pedagogical principles and Islamic value foundations in the digitalization of PAI. Through such integration, PAI can function as a strategic medium for nurturing Muslim learners who are digitally proficient while remaining morally rooted, spiritually conscious, and socially accountable.

Nevertheless, this study is not without limitations, as it is purely theoretical and relies on a literature-based analysis without empirical testing. Future research is therefore recommended to undertake experimental or implementation-oriented studies to assess the effectiveness of value-based digital PAI learning models in practical educational settings. Such empirical investigations would strengthen the development of comprehensive and ethically grounded digital learning practices in Islamic education. Ultimately, the digitalization of PAI should be understood not merely as the adoption of technology, but as a pedagogical transformation grounded in values.

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