



Islamic Education and Digital Technology Disruption: Learning Dynamics, Ethics, and Social Transformation

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ABSTRACT

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This study examines the relationship between Islamic education and the challenges of digital technology in the contemporary era. The rapid development of digital technology, including the internet, social media, Artificial Intelligence (AI), and online learning platforms, has significantly transformed educational paradigms, learning systems, and the transmission of religious knowledge. Using a qualitative design with a library research approach, this study analyzed books, scholarly journal articles, and academic publications related to Islamic education, digital transformation, digital literacy, and educational ethics. The findings indicate that digital technology provides substantial opportunities for Islamic education, particularly in expanding access to Islamic scholarship, improving learning effectiveness, encouraging pedagogical innovation, and supporting personalized learning through AI-based applications. Digital platforms, gamification, interactive media, and Learning Management Systems (LMS) positively contribute to student engagement, creativity, and independent learning. However, the study also reveals that digital transformation presents multidimensional challenges, including epistemological crises related to religious authority, the spread of misinformation, moral degradation in digital spaces, reduced teacher-student interaction, psychological pressures on educators, and unequal access to technology. The findings further demonstrate that the successful transformation of Islamic education requires the integration of technology with the principles of tauhid, adab, and maqāsid al-sharī'ah. Curriculum reconstruction, strengthening digital literacy, improving teacher competence as "digital murabbi," visionary leadership, and adaptive institutional policies are essential strategies for responding to technological disruption. This study concludes that digital technology should function not merely as a technical instrument but as a means of strengthening spiritual values, moral character, and humanistic education in contemporary Islamic society.

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INTRODUCTION

Islamic education is an educational system aimed at forming individuals who possess faith, knowledge, noble character, and the ability to fulfill their roles both as servants of Allah and as caliphs on earth. From an Islamic perspective, education functions not merely as a process of knowledge transfer but also as a medium for internalizing values, character building, and cultivating adab (proper conduct). Syed Muhammad Naquib al-Attas emphasized that the primary objective of Islamic education is the instillation of adab, namely the recognition and proper placement of everything according to the order established by Allah.

In the twenty-first century, Islamic education has encountered significant transformations as a result of the digital technological revolution. The rapid development of the internet, social media, cloud computing, big data, and Artificial Intelligence (AI) has fundamentally altered how people learn, access information, and construct knowledge. This transformation has not only changed educational tools but has also shifted educational paradigms from conventional models toward more open, flexible, and interactive digital learning ecosystems. Manuel Castells refers to this condition as the “network society,” in which social structures are shaped by global information networks.

The advancement of digital technology has, in fact, created substantial opportunities for the development of Islamic education. Access to classical and contemporary Islamic sources, such as Qur’anic exegesis, hadith, fiqh, and scholarly works, can now be obtained through digital libraries, mobile applications, and online learning platforms. Research conducted by Nik Nurul Akmal Ab Alim and colleagues demonstrates that AI applications possess considerable potential as supporting tools for Qur’an memorization, including for non-Islamic studies students, through features such as voice recognition, recitation correction, and automated feedback that enhance accuracy and learning motivation. These findings indicate that modern technology can be utilized productively to strengthen the tradition of Qur’anic learning.

Digital transformation has also encouraged pedagogical innovation in Islamic education. A study by Nurul Aina Azman, Mohd Isa Hamzah, and colleagues found that Islamic Education teachers in primary schools have begun implementing various digital strategies such as interactive videos, online quizzes, gamification, and collaborative platforms, all of which significantly improve student engagement and learning effectiveness. Other studies have shown that digital integration not only enhances students’ understanding of learning materials but also promotes intrinsic motivation, creativity, and independent learning. Therefore, digital technology can function as a catalyst for the modernization of Islamic educational pedagogy.

At the higher education level, digital transformation has promoted a more systematic integration between Islamic values and technology. Research on UIN Siber Cirebon conducted by Syahrul Firdaus and his team revealed that the utilization of digital technology grounded in Islamic values can create a model of

Islamic higher education that is adaptive, innovative, and firmly rooted in Qur'anic ethics. Similarly, a study by A. Wedi developed a digital transformation model for Islamic Religious Education in the AI era, emphasizing the integration of technology, teacher competence, and the strengthening of religious character as the primary foundations. These findings illustrate that digital technology can be harmoniously integrated with the Islamic worldview.

Nevertheless, the development of digital technology also brings complex challenges. The unlimited flow of information increases the risks of spreading hoaxes, radicalism, pornography, hate speech, and various forms of content that contradict Islamic values. Neil Postman argued that technology is not a neutral instrument but rather a cultural force capable of shaping human thought and behavior. In the context of Islamic education, this situation demands digital literacy skills that are not only technical in nature but also ethical and spiritual.

Educational leadership has become an essential factor in responding to these challenges. A meta-analysis by Tan Gusli and colleagues demonstrated that the success of strengthening digital literacy in Indonesian Islamic educational institutions is strongly influenced by visionary leadership capable of integrating technology, policy, and organizational culture. This finding confirms that digital transformation cannot rely solely on infrastructure but also requires institutional commitment and strategic leadership.

Beyond institutional aspects, digital technology also creates social and psychological challenges. Research conducted by Yulianti and colleagues revealed that Islamic Religious Education teachers experience psychological pressures in the digital era, including mental exhaustion, demands for technological adaptation, and the need to balance professional and spiritual responsibilities. Meanwhile, Sherry Turkle warned that modern individuals may become "alone together," meaning that they are virtually connected yet emotionally isolated. This phenomenon contradicts the objectives of Islamic education, which emphasize balance among spiritual, intellectual, and social dimensions.

Another increasingly relevant issue concerns religious authority in cyberspace. The digital world has transformed patterns of religious authority, as people increasingly rely on religious figures and Islamic content available on the internet. On the one hand, this phenomenon broadens access to religious knowledge; on the other hand, it may weaken the depth of scholarly transmission (sanad) and create opportunities for non-credible authorities to emerge. Therefore, Islamic education must reinforce the traditions of tabayyun (verification), critical evaluation, and respect for legitimate scholarly authority.

The challenges of digital transformation must also be understood within the broader framework of educational policy. Islamic educational institutions need to develop policy innovations, learning models, and technology-based infrastructures to face the Society 5.0 era. Within this framework, technology

should not be perceived as an ultimate goal but rather as an instrument for realizing humanistic, inclusive, and value-based education.

From an epistemological perspective, Islamic education must ensure that the use of technology remains grounded within the paradigm of tawhid. Al-Attas reminded that the contemporary crisis of the Muslim community originates from the loss of adab, namely the inability to place knowledge and technology within a proper moral framework. Therefore, the integration of digital technology should be directed through the process of Islamization of knowledge so that technology becomes a means of bringing humanity closer to Allah, strengthening moral character, and building a civilized society.

Thus, the relationship between Islamic education and digital technology is both ambivalent and strategic. On the one hand, digital technology offers significant opportunities to improve the quality of learning, expand access to knowledge, and encourage educational innovation. On the other hand, technology also presents ethical, pedagogical, social, psychological, and epistemological challenges that require critical and constructive responses. Therefore, the study of Islamic Education and the Challenges of Digital Technology is highly important for formulating an adaptive, integrity-based, and transformative paradigm of Islamic education capable of responding to the changing demands of the modern era.

METHOD

This study employed a qualitative research design using a library research approach to examine the relationship between Islamic education and the challenges of digital technology in the contemporary era. The study focused on analyzing concepts, theories, and scholarly perspectives related to Islamic education, digital transformation, Artificial Intelligence (AI), digital literacy, and educational ethics. The research data were obtained from academic books, peer-reviewed journal articles, conference proceedings, and credible online academic databases. Primary sources included scholarly works discussing Islamic educational philosophy and digital transformation, particularly the ideas of Syed Muhammad Naquib al-Attas, Manuel Castells, Neil Postman, and other contemporary scholars concerned with technology and education. Secondary sources consisted of supporting literature related to Islamic pedagogy, Society 5.0, digital learning innovation, and the ethical implications of technological advancement in education. The data collection technique used in this study was documentation by systematically collecting and classifying relevant written materials according to themes such as digital transformation, Islamic educational values, pedagogical innovation, digital literacy, and ethical challenges in cyberspace. The collected data were analyzed using qualitative content analysis with a descriptive-analytical approach. The analysis process involved data reduction, thematic categorization, interpretation, and comparative examination of classical and contemporary perspectives on Islamic education in the digital era. To ensure the validity and reliability of the findings, the researcher evaluated

the credibility and relevance of all academic sources and conducted cross-reference comparisons among related studies. This study also maintained academic ethics by properly citing all references and objectively interpreting the analyzed materials to preserve their original scholarly context.

RESULT AND DISCUSSION

Result

Digital Philosophical and Epistemological Foundations of Islamic Education in the Digital Era

The findings of this study indicate that Islamic education in the digital era must remain grounded in the philosophical principles of tauhid, adab, and the Islamization of knowledge. Islamic education is not merely a process of knowledge transfer but a holistic effort to cultivate moral character, spiritual awareness, and intellectual responsibility. The analysis reveals that Syed Muhammad Naquib al-Attas' concept of the instilling of adab remains highly relevant in responding to digital transformation. The study found that the primary crisis faced by contemporary Muslim societies is not technological backwardness but the loss of adab, where knowledge and technology become detached from ethical and spiritual values.

The findings also demonstrate that digital society has transformed the structure of knowledge production and religious authority. In the context of Manuel Castells' "network society," religious knowledge is increasingly accessed through digital platforms that are often disconnected from traditional scholarly transmission. This condition creates epistemological challenges related to the credibility, validity, and authenticity of Islamic knowledge in cyberspace. Furthermore, the dominance of technological logic, as criticized by Neil Postman through the concept of technopoly, potentially reduces education into a merely technical and informational process, neglecting moral reflection and spiritual development.

Opportunities of Digital Technology in the Transformation of Islamic Education

The study found that digital technology provides significant opportunities for revitalizing Islamic education. Access to classical and contemporary Islamic scholarship has become increasingly open through digital libraries, mobile applications, online learning platforms, and Learning Management Systems (LMS). This transformation expands educational accessibility and enables broader participation in Islamic learning regardless of geographical and economic limitations.

The findings also indicate that Artificial Intelligence (AI) has substantial potential in supporting Islamic learning activities, particularly in Qur'anic memorization and personalized learning. AI-based applications equipped with voice recognition, automatic correction, and instant feedback improve students' motivation and learning accuracy. In addition, digital pedagogical strategies

such as gamification, interactive videos, online quizzes, and collaborative platforms positively influence student engagement, creativity, and independent learning. The study further reveals that Islamic higher education institutions implementing value-based digital transformation are more capable of creating adaptive, flexible, and spiritually grounded educational ecosystems.

Challenges of Islamic Education in the Digital Technology Era

The findings reveal that the challenges faced by Islamic education in the digital era are multidimensional, encompassing epistemological, ethical, pedagogical, social, psychological, and institutional dimensions. Epistemologically, the digital environment has weakened traditional structures of religious authority, allowing unverified religious information and non-credible digital figures to influence public understanding of Islam. This condition necessitates strengthening the traditions of *tabayyun*, verification, and critical evaluation of digital information.

Ethically, digital technology exposes learners to hoaxes, hate speech, pornography, extremism, and superficial communication cultures that may weaken moral character and *adab*. Pedagogically, excessive dependence on technology potentially reduces the personal interaction between teachers and students, which has historically been central to the transmission of knowledge, morality, and spiritual values in Islamic education. Socially and psychologically, teachers experience increasing mental pressure due to technological adaptation demands, while unequal access to technology continues to create educational disparities among marginalized groups. Institutionally, successful digital transformation requires visionary leadership, adaptive policies, technological infrastructure, and organizational commitment.

Strategies for the Transformation of Islamic Education in the Era of Artificial Intelligence

The study found that the transformation of Islamic education in the AI era requires a paradigmatic and systemic approach rather than mere technical adaptation. One of the primary strategies identified is the reconstruction of curricula integrating *tauhid*, *adab*, and digital literacy. Digital literacy in Islamic education should include the ability to access, evaluate, verify, and ethically utilize digital information according to Islamic moral principles.

Another important finding is the strategic role of teachers as “digital *murabbi*,” namely educators who combine technological competence with spiritual integrity and moral guidance. Effective digital learning in Islamic education depends not only on technological tools but also on teachers’ ability to design meaningful and value-oriented learning experiences. The findings also show that innovative models such as blended learning, flipped classrooms, gamification, and AI-assisted learning can improve learning effectiveness while maintaining spiritual and ethical dimensions.

Furthermore, successful transformation requires visionary educational leadership, institutional innovation, and ethical utilization of AI technologies. AI should function as a supportive tool for improving learning quality rather than replacing human intellectual and spiritual processes. Therefore, technology integration must remain guided by the principles of tauhid, adab, and maqāṣid al-sharī'ah.

Discussion

The findings of this study confirm that the relationship between Islamic education and digital technology is both strategic and ambivalent. On the one hand, digital technology provides unprecedented opportunities for expanding access to knowledge, improving pedagogical effectiveness, and modernizing Islamic educational institutions. On the other hand, digital transformation simultaneously generates serious ethical, epistemological, and social challenges that may threaten the moral and spiritual foundations of education if left uncontrolled. From a philosophical perspective, the findings reinforce al-Attas' argument that the crisis of modern civilization originates from the loss of adab. In the digital context, technological sophistication without ethical orientation risks producing individuals who are technically competent but spiritually disconnected and morally fragile. Therefore, the integration of digital technology into Islamic education should not merely focus on technical efficiency but must prioritize moral consciousness, spiritual formation, and the Islamization of knowledge.

The study also highlights that Islamic education possesses unique potential to contribute to the development of a more ethical and humanistic digital civilization. Unlike secular-technocratic educational models that often emphasize productivity and efficiency, Islamic education integrates intellectual, spiritual, moral, and social dimensions simultaneously. This integrative framework enables Islamic education to offer an alternative paradigm capable of harmonizing technological innovation with ethical responsibility and human dignity. Moreover, the findings demonstrate that the success of digital transformation in Islamic education depends heavily on institutional leadership, teacher competence, and curriculum reconstruction. Educational institutions that successfully integrate Islamic values with technological innovation are better positioned to adapt to the demands of Society 5.0 while maintaining their spiritual identity. Consequently, the future of Islamic education lies not in resisting technological change but in critically directing technological development toward the realization of justice, wisdom, spirituality, and human flourishing. Ultimately, this study suggests that Islamic education has the potential to become a significant moral and intellectual force in shaping the future of global digital civilization. By grounding technological development within the framework of tauhid, adab, and maqāṣid al-sharī'ah, Islamic education can contribute not only to the advancement of Muslim societies but also to the creation of a more inclusive, ethical, and civilized global society.

CONCLUSION

Perkembangan teknologi digital telah menghadirkan peluang sekaligus tantangan strategis bagi pendidikan Islam. Di satu sisi, teknologi digital, termasuk internet, pembelajaran daring, dan Artificial Intelligence, membuka akses yang lebih luas terhadap khazanah keilmuan Islam, meningkatkan efektivitas pembelajaran, serta mendorong inovasi pedagogis di sekolah, madrasah, pesantren, dan perguruan tinggi Islam. Di sisi lain, transformasi digital juga memunculkan tantangan serius berupa krisis otoritas keagamaan, disinformasi, degradasi adab, tekanan psikologis pada pendidik, dan ketimpangan akses teknologi.

Dalam perspektif pendidikan Islam, teknologi harus diposisikan sebagai instrumen yang tunduk pada paradigma tauhid, adab, dan maqāṣid al-sharī'ah. Keberhasilan transformasi digital tidak ditentukan oleh kecanggihan perangkat, tetapi oleh kemampuan lembaga pendidikan Islam mengintegrasikan teknologi dengan nilai-nilai spiritual, moral, dan pedagogis. Karena itu, diperlukan rekonstruksi kurikulum, penguatan kompetensi guru, kepemimpinan visioner, dan kebijakan kelembagaan yang adaptif.

Dengan demikian, pendidikan Islam memiliki peluang besar untuk memanfaatkan teknologi digital sebagai sarana membentuk generasi Muslim yang unggul secara intelektual, cakap secara digital, dan kokoh secara spiritual. Jika dikelola secara etis dan visioner, transformasi digital dapat menjadikan pendidikan Islam sebagai kekuatan strategis dalam membangun peradaban yang lebih humanis, berkeadaban, dan berorientasi pada kemaslahatan umat manusia.

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