

## TRANSFORMATION OF ISLAMIC EDUCATION THROUGH DIGITAL MEDIA: BETWEEN INNOVATION AND STUDENT CHARACTER FORMATION

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### Abstract

The transformation of Islamic education in the digital era has brought significant changes to learning orientations, pedagogical approaches, and the overall educational paradigm. Most previous studies have emphasized the technological aspects of digitalization such as the application of e-learning platforms and digital media while limited attention has been given to the integration of technological innovation with the moral and spiritual development of students. This study aims to examine the opportunities and challenges arising from the digital transformation of Islamic education and to propose a new conceptual model that aligns innovation with Islamic values. Utilizing a qualitative descriptive approach through literature review and thematic analysis, this research finds that digitalization has expanded access to learning and encouraged innovative teaching models, yet it also poses concerns regarding moral degradation and the decline of spiritual consciousness. In response, this study introduces the *Model Pendidikan Islam Digital Integratif* (MPIDI), which combines digital, spiritual, and ethical literacies, positioning teachers as digital moral exemplars. The study concludes that Islamic education in the digital age must balance technological advancement with character formation to produce learners who are intellectually capable, ethically upright, and spiritually grounded.

**Keywords:** Islamic education; digital transformation; character formation; innovation; MPIDI

### INTRODUCTION

The transformation of Islamic education in the digital era has created fundamental changes in learning systems, orientations and interaction patterns. The development of information technology makes the learning process no longer limited to physical classrooms, but extends to virtual spaces that are interactive, open and collaborative (Buckingham, 2020). This change not only has an impact on learning methods, but also on the overall paradigm of Islamic education. A study by Wahid (2024) confirms that digital technology has great potential in strengthening the participation and accessibility of Islamic learning through innovative online platforms. However, this progress also brings consequences to the value dimension, especially the spiritual, adab, and morality aspects of learners who are often marginalized in the process of digitizing education (Masuwai et al., 2024).

Various previous studies show that the digitalization of Islamic education has been widely discussed from the technical and methodological side, such as the use of Learning

Management System (LMS), e-learning, and interactive media (Rahayu, 2022). The study generally focuses on increasing the effectiveness of learning, while the dimensions of Islamic character and manners have not been the main focus. In other studies, such as Rensburg (2025) highlights the success of e-learning in increasing learning participation, while Getenet et al., (2024) emphasizes the importance of digital literacy in students' learning motivation. However, these two studies have not explicitly discussed the integration of spiritual values and character building in the digital context. Based on the concept of Islamic education according to Syed Muhammad Al-Nuquib Al-Attas, the essence of Islamic education is not just the transfer of knowledge *ta'lim*, but the formation of adab and character *ta'dib* (Aziz et al., 2025). This view is reinforced by Felsenthal & Agbaria (2025) which states that the true purpose of Islamic education is to foster noble people based on Qur'anic values. In line with this, recent international research has also highlighted the importance of a value approach in digital education; for example, Ibrahim et al.,(2024) in Education and Information Technologies emphasized the need for moral integration in online learning systems so that education is not trapped in technological aspects alone.

However, there is still a scientific gap in the development of Islamic education models that can systematically integrate digital innovation with Islamic character building. Most studies have not offered a conceptual framework that unites the three main aspects of digital literacy, spiritual literacy, and ethical literacy as the basis for 21st century learning that remains rooted in Islamic values. In fact, without a balance between technological progress and morality, Islamic education risks losing its direction and scientific spirit (Fandir, 2024).

Based on this, this research aims to: (1) describe the transformation of Islamic education from the conventional era to the digital era; (2) identify opportunities and challenges of digitalization in the context of learner character building; and (3) offer a new model called the *Model Pendidikan Islam Digital Integratif* (MPIDI). This model is expected to be able to bridge between technological innovation and spiritual values so that Islamic education remains relevant to the challenges of the times without losing its identity.

As a response to the changing paradigm of Islamic education in the digital era that tends to focus on technological aspects and often ignores the value dimension, this research presents the *Model Pendidikan Islam Digital Integratif* (MPIDI) as a conceptual offer that seeks to harmonize technological advances with Qur'anic principles. This model is developed by emphasizing the integration of three main components, namely digital literacy, spiritual literacy, and ethical literacy, which complement each other in the learning process. Through this framework, teachers are positioned not only as material deliverers, but also as *uswah hasanah digital* moral role models who play an active role in guiding students to behave civilized and ethical in the digital space. This approach is expected to give birth to a new paradigm of Islamic education that is innovative and adaptive to technological developments, while being firmly rooted in Islamic values and oriented towards the formation of a complete character.

## **METHOD**

### **Research Design**

This research uses a descriptive qualitative approach with the aim of understanding the phenomenon of Islamic education transformation through digital media

in depth and context. The approach allows researchers to examine literature sources on digital learning, Islamic value integration, and learner character building based on related Islamic education books and international journals (Maulana et al., 2025). The qualitative description approach allows exploration of paradigms in digital learning that are still dynamic and require understanding of meaning in the context of Islamic education (Irish et al., 2025). Several studies have used the same approach in the context of this study, such as (Apriliyanti & Rizki, 2023; Mulia et al., 2024; Murad & Rizki, 2023; Rizki et al., 2022; Syamsuar et al., 2024).

### **Data Sources**

The data sources in this research consist of secondary data and phenomenological empirical data. Secondary data include national and international journal articles on the digitalization of Islamic education, curriculum and character, classic and contemporary Islamic education textbooks, and reports from international institutions such as UNESCO on digital learning. In the context of this research, the term phenomenological approach is used not to describe direct observation of learning practices, but to understand and interpret the phenomenon of digitalization of Islamic education based on the results of previous studies and research findings (Aguas, 2022). Each piece of literature is critically analyzed to identify patterns, trends, and scientific gaps related to the integration between digital innovation and Islamic character building (Soomro et al., 2025). This approach allowed the researcher to develop a strong conceptual synthesis as the basis for developing the *Model Pendidikan Islam Digital Integratif* (MPIDI).

### **Data Analysis Procedures**

Data analysis in this study used thematic analysis to identify and interpret patterns or main themes from various literatures reviewed (Jordan et al., 2025). This process begins with determining core concepts such as Islamic education transformation, technological innovation, Islamic values, and learner character building (M. A. Budiarto & Salsabila, 2022). Next, data reduction is carried out, namely sorting and summarizing important information to focus on relevant data. After that, the results of the study were grouped based on similar themes and conceptual correlations (Fitriani & Naam, 2024). The final stage is concept synthesis, which produces a conceptual framework for the *Model Pendidikan Islam Digital Integratif* (MPIDI) as a new offer in digital Islamic education. This analysis combines classical Islamic education thought (such as Al-Attas and Al-Ghazali) with modern learning theories, including digital literacy, ethical literacy, and UNESCO's 21st Century Skills framework.

### **Validity of Data**

In an effort to ensure the validity and reliability of the data, this research uses theoretical triangulation techniques, namely by comparing and contrasting various perspectives from classical Islamic education and contemporary digital learning theories (Ediyanto et al., 2025). This approach ensures that the resulting analysis remains grounded in Islamic values while being relevant to the challenges of education in the digital era. The triangulation process is carried out by examining diverse sources of literature that are both normative-theological and pedagogical in nature to strengthen the integrity of the analysis (Lee, 2024). In addition, methodological principles in qualitative-

descriptive research as proposed by Kim et al., (2021) are used as a reference to ensure consistency and reliability of the study results academically.

## **FINDINGS AND DISCUSSION**

### **Transformation of Islamic Education Media from Conventional to Digital Era**

The paradigm shift in Islamic education from the conventional system to the digital era began to appear since the early 2000s, in line with the rapid development of information technology in the world of education (Randa & Arsyam, 2023). In the previous era, the learning process in Islamic institutions such as madrasah and pesantren was still traditionally teacher-centered through the *halaqah* method, lectures, and yellow book studies conducted face-to-face (Dalimunthe et al., 2024). However, in the millennial era and the industrial revolution 4.0, especially after 2010, Islamic education began to transform based on digital technology in the teaching and learning process. Various innovations such as Learning Management System (LMS), e-learning platforms, da'wah video media, and interactive Al-Qur'an applications are part of modern learning practices (Rahmat & Yahya, 2021).

The peak of the transformation occurred during the COVID-19 pandemic (2020-2022), when almost all Islamic education institutions switched to a fully online system (Quraishi, 2023). This paradigm not only touches on technical and methodological aspects, but also marks the birth of a new orientation of Islamic education that seeks to integrate technological advances with the formation of character and spiritual values of students (Lutfauziah et al., 2023). UNESCO (2023) notes that the use of digital technology in education expands the range of learning, increases flexibility, and enables personalization of the learning process. In the context of Islamic education, this means that the learning space is not limited to madrasas or Islamic boarding schools, but extends to a more open and collaborative global virtual environment (Qazi et al., 2021).

Apart from media, the transformation also includes a shift in the role of teachers in the Islamic education ecosystem. Teachers who used to act as authoritative figures or conveyors of knowledge and guardians of morality, are now transforming into learning facilitators and digital spiritual guides (Iwata et al., 2020). This role makes teachers not only understand the scientific substance, but also master modern learning technology and be able to integrate it with Islamic values. Aldino et al., (2025) explain that the role of teachers in the digital era is no longer just transferring knowledge, but also guiding students in utilizing technology ethically and responsibly. Therefore, this transformation marks a change in the orientation of Islamic education from teacher-centered to learner-centered (Rahayu, 2022).

A broader transformation is seen in the formation of a digital Islamic education ecosystem. This ecosystem connects educational institutions, educators, learners, digital da'wah communities, and Islamic content providers in one interconnected learning network. Platforms such as Zoom, Google Classroom, and Moodle have become part of academic activities in Islamic madrasas and universities (Vigo-Arrazola & Moreno-Pinillos, 2025). In addition, social media and online da'wah channels expand the reach of knowledge dissemination to the global level. Tanjung (2021) considers that this integration creates new patterns of interaction in Islamic education that are collaborative

and participatory, although it is also characterized by challenges such as technological gaps and the need for adequate digital literacy.

Thus, the transformation of Islamic education from the conventional system to the digital era shows a fundamental paradigm shift in the way of thinking, interacting, and transmitting knowledge (Randa & Arsyam, 2023). This shift not only revolutionizes aspects of media, methods, and the role of educators, but also opens up opportunities for the emergence of various new innovations in the Islamic education system (Jayanegara et al., 2024). In the midst of modernization, this transformation is a sign that Islamic education is building a new face, a phase where values, technology, and learning interact with each other in a dynamic unity (Susanto et al., 2022).

### **Digital Islamic Education Opportunities and Innovations**

Digital development has opened a new paradigm for the Islamic education system. This digitization process not only changes the way material is delivered, but also expands the learning space to be more dynamic, interactive and collaborative (Sarnoto et al., 2022). Learners now have the freedom to learn anywhere and anytime, while teachers get a variety of innovative media to facilitate a meaningful learning process (Kerimbayev et al., 2023). In the context of Islamic education, this phenomenon opens a great opportunity to integrate modern scientific principles with Qur'anic values in an educational process that is oriented towards character building and spirituality (Wibawa et al., 2024).

This change gave birth to various forms of innovation in Islamic learning methods and media, which focus on the active involvement of learners, strengthening moral values, and integrating technology with the principles of Islamic education. These innovations emerge in response to the needs of the times that demand education to be more creative and relevant to the digital context (Alfawzan et al., 2024). A summary of the main forms of innovation can be seen in the following table.

Table 1. Digital innovation in Islamic education

<b>Aspect</b>	<b>Forms of Digital Innovation</b>	<b>Contribution to Islamic Learning</b>
Learning Methods	Islamic Gamification, Project-Based Learning, Flipped Classroom	Encouraging active involvement, creativity, and collaboration of students while still instilling Islamic moral values
Learning Media	E-learning, Islamic LMS, Da'wah Podcast, Digital Qur'an Application	Expanding access to Islamic knowledge and enriching Islamic value-based learning resources
Innovative Technology	Augmented Reality (AR), Virtual Learning Environment (VLE)	Providing immersive and contextualized learning experiences on Islamic values and history
Learning Approach	Digital-based Student-Centered Learning	Developing independence, responsibility, and Islamic digital literacy in learners

Source: Adapted from (Rahayu, 2022), and (UNESCO, 2023).

These various forms of innovation show that Islamic education is transforming towards a more adaptive and contextual learning system. Through the Islamic gamification approach, for example, the learning process is framed with interesting game elements and challenges, thus fostering motivation and enthusiasm for learning without ignoring spiritual values (Ahmad et al., 2024). The innovation of Project-Based Learning based on Qur'anic values encourages students to correlate learning with socio-religious phenomena around them, so that learning activities are more applicable and morally meaningful (Alkandari & Alabdulhadi, 2023). While the flipped classroom model directs students to study the material in advance before the face-to-face process, so that in class time is used for discussion and reflection on deeper Islamic values (Rachmawati et al., 2023).

In addition to methods, innovation is also developing in the aspects of media and technology. The use of E-learning and Learning Management System (LMS) based on Islamic values allows educational institutions to manage learning activities systematically and transparently, while expanding the reach of Islamic education globally (Tubagus et al., 2020). Similarly, the use of *Da'wah Podcasts* and Digital Al-Qur'an Applications makes online media a forum for disseminating knowledge and da'wah effectively (Kamal Basir et al., 2025). Immersive technologies such as Augmented Reality (AR) and Virtual Learning Environment (VLE) also make the learning experience more vivid and contextual, for example with interactive simulations of the history of Islamic civilization or worship procedures (Catal & Tekinerdogan, 2019).

Thus, the development of digital technology also strengthens the student-centered learning approach, where learners become the central subject in building knowledge (Kerimbayev et al., 2023). Through digital platforms, they can explore Islamic scholarly sources, discuss collaboratively, and produce works of spiritual and social value (Guerrero et al., 2023). This gradual process fosters Islamic digital literacy, which is the ability to use technology with ethics, responsibility, and full awareness of religious values (Sudirman et al., 2025). This literacy acts as a balance between technological progress and character building, so that students are not only proficient in digital aspects, but also have adab and morality according to Islamic teachings (Harmawati et al., 2024).

The transformation of Islamic education opens up many opportunities for innovation, confirming that digitalization is not just about adopting technology, but also about a new learning paradigm that is oriented towards values and morals (Malla et al., 2021). However, along with these great opportunities, new dimensions have also emerged that demand serious attention in maintaining the direction and balance of Islamic education so that it is not eroded by the flow of technological pragmatism (Sánchez, 2021).

### **Challenges of Character Building in the Digital Age**

Technological advances and innovations in Islamic education that have been described previously do provide many benefits, such as increasing the flexibility of learning and the efficiency of the learning process (Lutfauziah et al., 2023). However, behind the opportunities that exist, there are major challenges that cannot be ignored, especially in the aspect of forming the character of students (Ilham, 2020). The integration

of technology into the education process brings value consequences, where the learning process is no longer just a transmission of knowledge, but also involves complex moral and spiritual dynamics (Fakhrurrazi et al., 2021). Without strong value assistance, digitalization has the potential to not achieve the main goal of Islamic education which emphasizes the balance between knowledge and adab.

One of the problems in this regard is moral degradation and the fading of manners among students (Asnawan, 2020). Easy access to information and social media, if not balanced with spiritual awareness, will lead to negative behaviors such as consumerism, individualism, and dependence on popular culture that is far from Islamic values (Chen et al., 2025). Research Salari et al., (2025) shows that high intensity of digital media use can reduce the ability of ethical reflection, social empathy, and self-control in students. This phenomenon is further exacerbated by an instant culture that prioritizes quick results and overrides critical thinking processes and self-control. In the aspect of Islamic education, this condition shows a shift from value-based education *ta'dib* and adab towards pragmatic learning that is more oriented towards results than spiritual processes (Syahrizal et al., 2024).

In addition to the issue of learner character, another challenge that arises is the role and capacity of teachers in facing the digital era (Masuwai et al., 2025). Teachers now not only act as conveyors of knowledge, but also as guardians of moral values and spiritual guides in the midst of an increasingly complex learning ecosystem. Research Masuwai et al., (2024) shows that many PAI teachers face difficulties in balancing their mastery of technology with their role as *uswah hasanah* or role models for students. When teachers focus too much on technical aspects without paying attention to the spiritual realm, the learning process has the potential to lose the value aspect. Conversely, if teachers refuse to adapt to technology, then learning risks falling behind and losing relevance (Tatik et al., 2025). Therefore, the balance between digital competence and spiritual authority is fundamental to the success of Islamic education in the modern era.

Responding to these challenges, a solution strategy is needed to strengthen the Islamic character of students in the midst of digital development. First, the application of digital etiquette rooted in Islamic values, namely the habituation of civilized behavior in cyberspace such as maintaining speech, respecting the privacy of others, and being responsible for every online activity (Mothafar et al., 2024). Second, the implementation of online spiritual reflection as part of the learning process, where learners are invited to contextualize digital activities with their moral values and spiritual responsibilities (S. Y. Park et al., 2024). Third, strengthening the role of Islamic education teachers as moral mentors who are able to provide contextual examples in the use of technology with full responsibility and integrity (El Widdah, 2022). Through these three strategies, Islamic education is expected to be able to produce a generation that is not only digitally proficient, but also mature in spirituality and ethics.

Thus, character challenges in the digital era are not just technical issues, but concern the direction and spirit of Islamic education. Technological advances cannot be avoided, but strengthening values and character must be the main foundation in every learning process (Prayitno et al., 2022). In response to this, there is an urgency to present a model of Islamic education that is integrative as well as relevant to the times, namely a learning approach that is able to respond to the dynamics of digitalization without

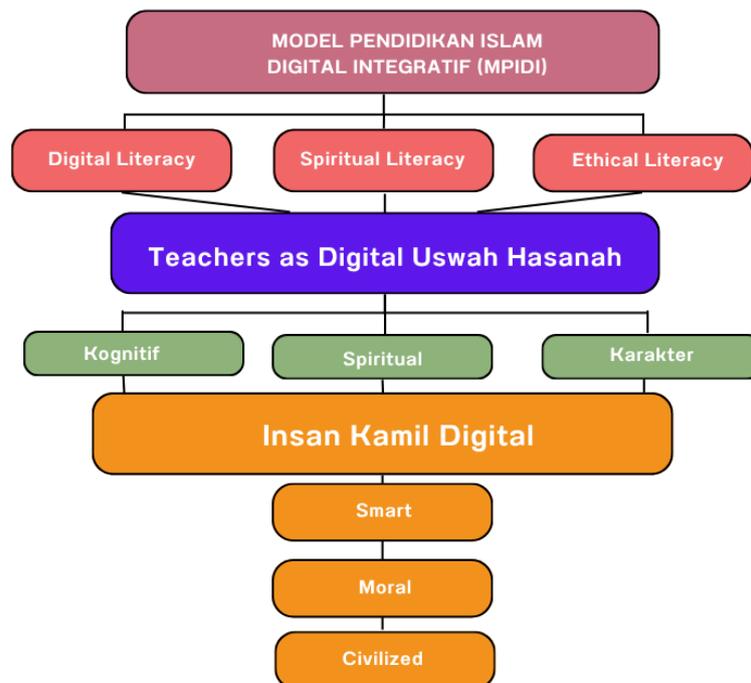
ignoring the essence of Islamic education as a process of forming a knowledgeable, moral, and civilized person in the era of digitalization (Suyadi et al., 2022).

### Model of Digital Integrative Islamic Education (MPIDI)

Islamic education in the digital era faces a variety of challenges ranging from moral degradation, digital literacy gaps, to decreased spiritual sensitivity showing the need to present a more relevant and comprehensive educational paradigm (Uyuni & Adnan, 2020). The complexity of the problem opens up opportunities for the birth of new learning models that not only focus on technological innovation, but also reaffirm the essence of Islamic education as a means of moral and value formation (Sudirman et al., 2025). In this case, the idea of *Model of Digital Integrative Islamic Education* (MPIDI) was born, a conceptual approach that integrates technological advances with the fundamental values of Islamic education.

MPIDI is the result of a synthesis between classical Islamic education principles that emphasize the unity of knowledge, faith, and morals, with contemporary perspectives on digital learning and 21st century education (M. K. Budiarto & Roemintoyo, 2021). This model is designed to ensure that the process of digitizing education not only changes the form of learning, but also enriches the value and meaning in it (Osiesi & Blignaut, 2025). MPIDI places technology as a means of proselytizing, character building, and strengthening spirituality, not just a means of conveying information (Kraft-Todd & Rand, 2021). Thus, MPIDI can be understood as a systemic response to the need for Islamic education that is adaptive to the times, while remaining firmly rooted in Qur'anic values.

Diagram 1. Model Pendidikan Islam Digital Integratif (MPIDI)



The diagram above illustrates that MPIDI is built on three main foundations, namely digital literacy, spiritual literacy, and ethical literacy, which are interconnected in

forming a value and technology-based Islamic learning system. These three pillars are strengthened by the role of teachers as digital *uswah hasanah*, figures who teach knowledge and instill moral values in the digital world. Evaluation is done holistically by assessing the cognitive, spiritual, and digital Islamic character dimensions. The whole system is geared towards forming a *digital person kamil digital* generation of Muslims who are technologically savvy, ethical, and rooted in Islamic values.

MPIDI Main Components:

1. Digital Literacy

This aspect focuses on the ability of learners to use, understand, and manage digital technology effectively and responsibly. Digital literacy in the Islamic view is not just technical proficiency, but also moral awareness in using digital media (E.-Y. Park, 2025). Learners are trained to filter information, understand the impact of digital content, and implement it for positive things (Wahid, 2024). This concept relates to the spirit of *iqra'* in the Qur'an, which emphasizes the importance of reading and understanding knowledge in depth with an ethical and spiritual orientation (Mohamed & Shokry, 2022).

2. Spiritual Literacy

This component is oriented towards awareness of Qur'anic values and internalization of adab in every digital activity. Learners are invited to realize that technology is not a neutral space, but a field that also demands spiritual responsibility (Holmberg et al., 2021). Values such as honesty, trustworthiness, and ethics are applied in online interactions, making the digital world a means of strengthening faith and morality. Through spiritual literacy, every technological activity is directed to get closer to Allah and benefit others, not just pursuing worldly aspects (Saleh et al., 2022).

3. Ethical Literacy

This component emphasizes the ability of learners to implement ethical principles and responsibility in the use of technology. In the framework of Islamic education, ethical literacy includes understanding the laws and manners in digital media such as respecting copyright, not spreading hoaxes, maintaining privacy, and avoiding disrespectful behavior in cyberspace (Lim et al., 2021). This literacy is the central foundation for creating a civilized and ethical digital culture, as well as ensuring that technological progress remains in favor of the benefit of the people (Wahid, 2024).

In MPIDI, teachers play a key role as digital *uswah hasanah*, i.e. role models in the integration of Islamic values and responsible use of technology. Teachers are not only teachers, but also spiritual facilitators and moral guides who direct learners to use technology well (Masuwai et al., 2024). By example and habituation, teachers foster ethical and spiritual awareness in every digital learning process. Thus, the role of teachers becomes increasingly strategic, not replaced by technology, but rather strengthened by it (Amalia, 2022).

Evaluation in MPIDI is carried out comprehensively by covering three main dimensions:

1. Cognitive, which is the mastery of concepts and the ability to think critically about technology.
2. Spiritual, namely awareness of religious values and responsibilities in digital activities.

3. Islamic digital character, which is the application of ethical and civilized behavior in the digital environment.

This approach ensures that education does not only assess academic outcomes, but also weighs the quality of values and morals that learners internalize during the learning process (Ling et al., 2022).

Through this process, MPIDI aims to produce digital kamils, a generation of Muslims who excel in technological skills, have noble character, and adhere to Islamic principles. This model is a concrete solution to the dynamics of digitalization by reaffirming the role of values in the education system. MPIDI positions technology not as a threat to morality, but as a means to expand da'wah and strengthen the character of students (Palupi et al., 2024). Through a balance between digital, spiritual, and ethical literacy, MPIDI becomes a new paradigm of 21st century Islamic education, education that not only produces intelligent individuals, but also civilized and faithful humans in the midst of an increasingly complex digitalization era (Muhardi, 2025).

### **Integrative Analysis: Innovation and Value in Islamic Education**

Digital transformation in the world of Islamic education is a historical necessity as well as a logical consequence of the times (Mar, 2024). With this, this transformation requires caution so as not to shift the fundamental value of Islamic education which is oriented towards the formation of civilized people (Shuhari, 2020). On one hand, digitalization opens up space for efficiency and broad access to information; on the other hand, without value control, it can lead to the dehumanization of education, namely a state where spiritual aspects, manners, and humanity are reduced by technological rationality (Mason & Megoran, 2021). Therefore, Islamic education has an epistemological and moral responsibility to ensure that digital innovation goes hand in hand with the internalization of divine values in every implementation of learning (Utomo & Mu'anayah, 2020).

The fundamental principle that must be maintained is that technology plays a role in strengthening values, not replacing them. This means that all forms of digital innovation in Islamic education in the form of Islamic e-learning applications, interactive Al-Qur'an media, to online learning systems must be oriented towards character building and strengthening spirituality (Sholeh, 2023). Islamic education must maintain its spirit as a *ta'dib* process, namely the formation of humans who are knowledgeable, faithful, and charitable, as emphasized by Al-Attas (1993) (Aziz et al., 2025). Thus, technological progress should ideally be an instrument to deepen the meaning of religiosity and strengthen the awareness of divinity, not just a tool to accelerate the academic process (Helmiati, 2022).

Within the framework of the *Model Pendidikan Islam Digital Integratif* (MPIDI), the balance between innovation and value becomes the main principle in reorganizing the direction of Islamic education in the modern era. MPIDI presents a synergy between three literacy domains: digital literacy, which emphasizes the ability to use technology wisely; spiritual literacy, which fosters awareness of Qur'anic values in digital interactions; and ethical literacy, which guides moral behavior and responsibility in cyberspace (E.-Y. Park, 2025). These three elements are complementary, correlated and inseparable,

because modernity without values has the potential to lose its way, while values without innovation will be left behind in the flow of the times (Holmberg et al., 2021).

Thus, Islamic education in the 21st century must transform into a system that balances intellectual intelligence and spiritual depth (Akrim et al., 2022). Innovation and value are not two things that contradict each other, but two dimensions that synergize to form a comprehensive and relevant Islamic education system (Muryadi et al., 2023). This integration is expected to give birth to a generation of *digital insan kamil* that is technologically superior, strong in spirituality, and rooted in Islamic ethics (Masturin et al., 2022).

## CONCLUSION

The transformation of Islamic education from the conventional system to the digital era shows a profound paradigm shift in learning practices and orientation. Digitalization opens up vast opportunities for innovation that can increase interactivity, flexibility and effectiveness of the learning process. However, it also poses serious challenges to the moral and spiritual values at the core of Islamic education. In response, this study introduces *the Model Pendidikan Islam Digital Integratif* (MPIDI) as a conceptual approach that harmonizes technological advances with the principles of Qur'anic values. MPIDI emphasizes the three main dimensions of digital literacy, spiritual literacy, and ethical literacy which function as a synergistic form in realizing the balance between intellectual intelligence, spiritual depth, and strength of character of learners. With this model, technology is not only seen as a tool, but also as a medium for strengthening values and character building. MPIDI's scientific contribution lies in its efforts to build a 21st century Islamic education paradigm oriented towards value integration and innovation.

Thus, the application of MPIDI is expected to be a strategic foundation in building an Islamic education paradigm and system that is adaptive to technological advances, but still based on the values of divinity and noble morals, so that Islamic education is able to produce a generation that is knowledgeable, faithful, and civilized amid the dynamics of the digital era.

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