

## The Discourse of Digital Transformation and the Epistemology of Islamic Education

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### ABSTRACT

Digital transformation has triggered moral disruption, the fragmentation of religious authority, and the threat of misinformation within Islamic Education. This study aims to formulate a new paradigm through the reconstruction of an adaptive Islamic Education epistemology in the digital age. Employing a descriptive-qualitative literature review, this study adopts a multidisciplinary approach that integrates aspects of technology, sociology and the philosophy of religion. The findings reveal that the epistemological reconstruction of Islamic Education must synergise revelation, reason and analytical data through the strengthening of the *tabayyun* (verification) framework in the digital era, alongside the development of teacher competencies based on twenty-first-century skills. The implications of this study underscore the urgency of reformulating the Islamic Education curriculum so that it focuses not merely on the transfer of knowledge or the enhancement of students' cognitive abilities, but is equally capable of preserving the authenticity of spiritual values and character. This model serves as a strategic reference for Islamic educational institutions in nurturing a generation that is technologically proficient whilst possessing profound moral character amidst the tide of global disruption.

**Keywords:** *Digital Transformation, Islamic Education, Teacher Competence*

### INTRODUCTION

Digital transformation has become a key factor in the reformulation of the global education system, triggering a fundamental shift from traditional learning models towards an inclusive learning system<sup>1</sup>. In Indonesia, the integration of smart technologies such as Artificial Intelligence (AI) into Islamic Education not only offers methodological innovation but also presents complex challenges regarding the credibility of content and the readiness of students' religious mindset<sup>2</sup>. This phenomenon demands a strategic role for Islamic educational institutions in addressing the rapid advancement of digital technology. However, the adoption of digital technology in the context of Islamic Education is often confined to the mere use of tools, without considering how such technology interacts with the profound spiritual values and ethics of Islam<sup>3</sup>. Therefore, a holistic understanding is required of how this digital transformation influences the structure of knowledge in religious education, to

<sup>1</sup> Project Team, 'Digital Education Fronts 2025', *Frontiers of Digital Education* 2, no. 3 (2025).

<sup>2</sup> Nur Faizin et al., 'Muslim Students' Acceptance of Artificial Intelligence in Islamic Religious Education: An Extended TAM Approach', *Discover Education* 4, no. 1 (2025): 1–17.

<sup>3</sup> Laura Icela González-Pérez et al., *Measuring Digital Transformation in Education 4.0 with DT-Smarty: Valid and Reliable Model, Technology, Knowledge and Learning* (Springer Netherlands, 2025), <https://doi.org/10.1007/s10758-025-09844-8>.

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ensure that technological innovation remains aligned with the noble goals of character development and equitable digital literacy for all sections of society<sup>4</sup>.

Discourse on the epistemology of Islamic Education in the digital age is often caught between the authenticity of the holy scriptures and the rapid pace of technology based on empirical data<sup>5</sup>. Efforts to integrate a dialectical model of thinking that prioritises Islamic epistemology have become crucial to balancing the dominance of secular and Orientalist perspectives in contemporary religious research<sup>6</sup>. Muslim academics have begun to introduce the *tabayyun* (re-verification) framework as an integrated model for evaluating AI technology<sup>7</sup>. This framework offers a solution to the limitations of formal legal approaches such as Maqasid al-Shariah, which sometimes fail to address the metaphysical depth required to respond to the complexity of rapidly evolving new technologies. Without a solid epistemological foundation, the acceleration of the digitalisation of education risks creating a phenomenon of illusory understanding, where the volume of information increases sharply whilst the depth of philosophical and spiritual reflection actually undergoes significant shallowing amongst learners.

The digital literacy gap and socio-economic status remain major obstacles to achieving equitable access to high-quality educational resources amidst the tide of global transformation<sup>8</sup>. In the context of developing countries, modern education is often accused of being a tool for perpetuating cultural and economic dependence on the West, thereby distorting the concept of modernisation in line with local historical roots<sup>9</sup>. Similar challenges arise in Islamic Education, where the integration of a curriculum based on sustainable development is sought to strengthen students' sustainability competencies through transformative Islamic leadership<sup>10</sup>. Although technology offers efficiency, the use of instructional AI systems has the potential to violate privacy and human dignity if not governed by principles of justice. Therefore, digital transformation in PAI must be able to prioritise the values of inclusivity and integrity, whilst ensuring identity security within a public sphere that is becoming increasingly and massively digitised and transparent.

This discussion positions Islamic epistemology not merely as a formal object, but as a tool for critical analysis of the ethical and ontological implications of digital technology. Unlike previous studies that focused on the technical acceptance of technology using the TAM model<sup>11</sup>, this paper explores the dimension of moral responsibility in the use of AI

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<sup>4</sup> Xiaolin Li, 'The Curriculum Planning and Implementation for Mindfulness Education and Diversified Humanism Based on Big Data', *Scientific Report*, no. 2024 (2025): 1–15.

<sup>5</sup> Hanan A. Alexander et al., 'Dialogue Between Science and Religious Education: Philosophical Reflections on Evolution Instruction Using Pedagogy of Difference', *Science and Education*, no. 0123456789 (2025), <https://doi.org/10.1007/s11191-025-00710-8>.

<sup>6</sup> Jeremiah Adebolajo, 'Reading an Islamic Epistemology into Research: Muslim Converts and Contemporary Religion in Britain', *Journal of Religious Education* 70, no. 3 (2022): 397–411.

<sup>7</sup> Fatima Ali et al., *Islamic Ethics and AI: An Evaluation of Existing Approaches to AI Using Trusteeship Ethics, Philosophy and Technology*, vol. 38 (Springer Netherlands, 2025), <https://doi.org/10.1007/s13347-025-00922-4>.

<sup>8</sup> Shiwei Wang et al., 'Literacy, and SES in Access to Higher Education', *Humanities and Social Sciences Communications* 13, no. 42 (2026): 1–13.

<sup>9</sup> José Cossa, Kelli Harris, and Sharmistha Barat, 'Modernist Education and the Myth of Development in Africa', *International Review of Education* 71, no. 5–6 (2025): 959–978, <https://doi.org/10.1007/s11159-025-10192-z>.

<sup>10</sup> Wawan Abdullah et al., 'Advancing Sustainable Islamic Management Education through Education for Sustainable Development', *Discover Sustainability* 7, no. 1 (2026): 1–25.

<sup>11</sup> Faizin et al., 'Muslim Students' Acceptance of Artificial Intelligence in Islamic Religious Education: An Extended TAM Approach'.

through the lens of *tabayyun*<sup>12</sup>. This paper aims to construct a new paradigm in Islamic Education that synergises the sophistication of data analytics platforms with the depth of Islamic intellectual tradition to anticipate the threats of misinformation and algorithmic manipulation. The urgency of this paper lies in the effort to formulate an educational strategy that is not only responsive to technological literacy but also capable of preserving the authenticity of the Qur'an amidst the tide of global disruption. By integrating multidisciplinary perspectives from technology, sociology, and the philosophy of religion, this paper is intended to serve as a strategic reference for the development of an Islamic Education curriculum that is adaptive yet firmly rooted in divine and humanistic values.

## RESEARCH METHOD

The research design employed in this study is a systematic literature review<sup>13</sup>. This method was chosen to explore in depth the concepts of digital transformation and the epistemological reconstruction of Islamic Education through a review of academic literature. This study adopts a multidisciplinary perspective that integrates sociology, information technology and Islamic philosophy to analyse the phenomenon of digital disruption within educational institutions. The formal object of the research is the scientific structure or epistemology of Islamic Education, whilst the material object consists of digital texts, analytical data, and nationally and internationally reputable scientific articles from 2022 to 2026. Through this type of research, the author can construct a new, holistic paradigm for Islamic Education to respond to the challenges of misinformation and algorithmic manipulation.

The data collection method employed in this study involved systematic digital literature searching. The search process utilised various indexed scientific journal databases, such as Scopus, SpringerLink, Google Scholar, and Garuda, using strategic keywords such as digital transformation, epistemology of Islamic Education, and AI technology. The researcher acted as the primary instrument in screening, sorting, and classifying relevant literature based on strict inclusion and exclusion criteria<sup>14</sup>. The data collected included articles from reputable journals, curriculum textbooks, proceedings of international seminars, and policy documents related to the reformulation of Islamic education institutions. All selected documents were then read in depth, their substance noted, and grouped into theoretical clusters such as the concept of digitalisation, ontological impacts, 21st-century teacher competencies, and critiques of the dehumanisation of cyber education. This step ensured the validity of credible theoretical data.

The data analysis techniques employed were qualitative content analysis and thematic analysis. Once data from various sources of literature had been collected, the analysis process began with data reduction, which involved summarising and discarding information irrelevant to the focus of reconstructing the epistemology of Islamic Education<sup>15</sup>. Subsequently, the data is presented in the form of logical narratives and comparative tables to

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<sup>12</sup> Ali et al., *Islamic Ethics and AI: An Evaluation of Existing Approaches to AI Using Trusteeship Ethics*, vol. 38, p. .

<sup>13</sup> Windy Andriani, 'Penggunaan Metode Sistematis Literatur Review Dalam Penelitian Ilmu Sosiologi', *Jurnal PTK dan Pendidikan* 7, no. 2 (2022).

<sup>14</sup> Putri Adona, Zainur Huda, and Zulfani Sesmiarni, 'Data Collection Methods in the Big Data Era: A Systematic Literature Review on Technical and Ethical Challenges', *Ahlussunnah: Journal of Islamic Education* 4, no. 3 SE-Articles (November 23, 2025): 341–349, <https://ejournal.stitahlussunnah.ac.id/index.php/JIE/article/view/398>.

<sup>15</sup> H Syahrizal and M. S Jailani, 'Jenis-Jenis Penelitian Dalam Penelitian Kuantitatif Dan Kualitatif (Types of Research in Quantitative and Qualitative Research)', *QOSIM: Jurnal Pendidikan Sosial and Humaniora* 1, no. 1 (2023): 13–23.

compare traditional models with an Islamic ethical framework based on tabayyun. The final stage involves drawing conclusions through deductive and inductive reasoning, wherein the synthesis of contemporary theories is confirmed against the principles of revelation and classical intellectual tradition (*turats*). This analysis aims to address the problem of the fragmentation of religious authority in the digital space and to identify a strategic common thread for the development of a new curriculum. Through this process of critical interpretation, a methodological formulation is derived that is valid, objective, and applicable for the future of Islamic educational institutions.

## RESULT AND DISCUSSION

The current phenomena of technological disruption and misinformation demand that Islamic Education not merely be a bystander, but rather be capable of strategic adaptation to maintain the relevance of transcendental values within digital society. The following is an in-depth discussion of digital transformation in Islamic Education, ranging from conceptual frameworks to the implementation challenges currently faced.

### Concepts and Theories of Digital Transformation

Digital transformation is not merely the adoption of technological tools, but a fundamental shift in the way organisations or institutions create value through the integration of digital technology into all aspects of their operations. Theoretically, this process involves three stages: 1) digitisation, which converts analogue formats to digital; 2) digitalisation, which optimises business processes; and 3) digital transformation, which comprehensively overhauls cultural models and strategies<sup>16</sup>. In the world of education, this phenomenon demands a paradigm shift from instruction-based teaching towards a flexible, collaborative, and data-driven learning ecosystem. The primary focus lies on enhancing the user experience and ensuring the sustainable efficiency of the system to address the massive technological disruption currently occurring across various sectors of global life.

The main theories underpinning this transformation are often linked to the Technology Acceptance Model (TAM) and the Unified Theory of Acceptance and Use of Technology (UTAUT). These theories explain that the success of the transformation depends heavily on individuals' perceptions of the system's ease of use and perceived usefulness<sup>17</sup>. In addition to technical factors, the human element is key through the development of digital literacy, which encompasses technical, cognitive, and socio-emotional skills in an online environment. This transformation is also driven by connectivity theory, which posits that knowledge is dispersed across digital networks and that learning occurs through the process of connecting relevant information nodes<sup>18</sup>. Consequently, organisations must be able to adapt to the rapid pace of information change to remain relevant in the global arena.

The implementation of a digital transformation strategy requires a comprehensive framework, encompassing visionary leadership, robust infrastructure, and a culture of innovation that is open to change<sup>19</sup>. At an operational level, this means utilising artificial intelligence, cloud computing, and big data analytics to personalise services or instructional

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<sup>16</sup> A'Ang Subiyakto, Tri Haryanto, and Titik Khawa Abd Rahman, 'Effects of Contextual Factors on Digital Transformation Success of Public Insurance and Guarantee Company in Indonesia', *Journal of System and Management Sciences* 13, no. 4 (2023): 232–248.

<sup>17</sup> Faizin et al., 'Muslim Students' Acceptance of Artificial Intelligence in Islamic Religious Education: An Extended TAM Approach'.

<sup>18</sup> Sugiarto and Ahmad Farid, 'Literasi Digital Sebagai Jalan Penguatan Pendidikan Karakter Di Era Society 5.0', *Cetta: Jurnal Ilmu Pendidikan* 6, no. 3 (2023): 580–597.

<sup>19</sup> Henny Suharyati et al., 'Exploring the Role of E-Learning, Digital Leadership and Digital Innovation Behavior on Schools' Performance during Society 5.0 Era', *International Journal of Data and Network Science* 8, no. 4 (2024): 2527–2538.

methods according to users' specific needs. Behind this sophistication lies an ethical aim to reduce the digital divide and ensure fair accessibility for all sections of society without exception. Thus, digital transformation is not merely about replacing books with screens, but about building a smart and responsive ecosystem<sup>20</sup>. The success of this transformation is ultimately measured by the extent to which technology empowers people to realise their full potential in a dynamically changing environment.

### **Digital Transformation in the Context of Islamic Education**

In the field of Islamic Education, digital transformation serves as a vital bridge for integrating traditional religious values with the demands of our fast-paced modern world. This process involves the digitisation of primary sources such as the Qur'an, Hadith, and classical Islamic texts into easily accessible platforms, thereby enabling religious learning to extend beyond the confines of the conventional classroom. The application of technology in Islamic Education is not intended to supplant the role of spirituality, but rather to strengthen the delivery of Islamic moral messages through media that is more relevant to Generation Z and Generation Alpha<sup>21</sup>. Through the use of multimedia, abstract concepts in Islamic theology or the history of Islamic civilisation can be visualised in an engaging, interactive manner, making them easier for learners of various age groups to understand.

This transformation also requires a repositioning of the role of Islamic Education teachers from being the sole source of authority to becoming learning facilitators capable of guiding students amidst the flood of religious information on the internet. Online learning platforms and mobile-based applications enable more intensive educational interaction between teachers and students through discussion forums or real-time assessments<sup>22</sup>. Furthermore, the use of technology in Islamic Education also opens up opportunities for the development of Blended Learning methods that combine the spiritual depth of face-to-face interaction with the efficiency of digital materials. This is crucial to ensure that religious understanding remains comprehensive and is not superficial as a result of consuming fragmented information from social media, which often lacks a strong methodological foundation.

Institutionally, digital transformation within madrasahs or schools in the subject of Islamic Education promotes the creation of a more transparent and data-driven approach to learning management. Data on pupils' affective and cognitive development can be systematically recorded, making it easier for teachers to provide personalised guidance tailored to each individual's unique characteristics. The main challenge is ensuring that technology remains a supporting tool, not an end in itself, so that the essence of character education and noble ethics remains the central focus of learning. The integration of technology in Islamic Education also reflects the spirit of contemporary *ijtihad* in seeking the best means to disseminate the message of Islam as a mercy to all creation (*rahmatan lil 'alamin*). Through the right approach, technology can actually become an effective means of strengthening religiosity in a digital age rife with the disruption of moral values.

### **The Impact of Digital Transformation on the Epistemology of Islamic Education**

Epistemologically, digital transformation has had a significant impact on the way religious knowledge is constructed, validated and disseminated within contemporary society.

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<sup>20</sup> Ibid.

<sup>21</sup> Salamah et al., 'Generation Z' s Attitudes and Behavior in the Context of the Islamic Education Curriculum: Religiosity, Environmental Concern, Traffic Compliance and Smoking Habits', *Cogent Education* 13, no. 1 (2026), <https://doi.org/10.1080/2331186X.2025.2611650>.

<sup>22</sup> Supriyatmoko Supriyatmoko, Khoirul Anam, and Wakib Kurniawan, 'Model Pembelajaran Adaptif Berbasis Kecerdasan Buatan: Peluang Dan Tantangan Dalam Mewujudkan Pendidikan Personalisasi', *STRATEGY: Jurnal Inovasi Strategi dan Model Pembelajaran* 5, no. 1 (2025): 36–45.

Whereas previously the authority of religious knowledge relied heavily on oral transmission and physical texts within a strict scholarly lineage, digital texts and algorithms are now beginning to play a dominant role<sup>23</sup>. This has triggered a shift from a hierarchical epistemology towards a more horizontal or networked model, in which anyone can access primary sources without going through traditional intermediaries. The impact is the democratisation of religious knowledge; however, on the other hand, it raises significant challenges regarding validity and scholarly chains of transmission, which have long been the main pillars of the Islamic intellectual tradition that strictly safeguards the authenticity of sources.

The advent of big data and artificial intelligence is also beginning to influence methods of legal deduction and the analysis of religious texts through extremely rapid computational approaches<sup>24</sup>. This enables the identification of correlations between texts on a large scale a task that would be difficult to carry out manually—but risks reducing the depth of contextual meaning behind those texts. The epistemology of Islamic Education must now grapple with the phenomenon of truth, which is often fluid in the digital realm, where the popularity of content is sometimes regarded as more valid than the depth of its scientific substance. This shift demands a redefinition of what constitutes an authoritative source of knowledge in the information age, as well as how critical thinking must be developed to distinguish between religious facts and opinions that are biased or misleading.

Furthermore, the impact of digital transformation also extends to the ontological aspects of Islamic Education, where virtual reality is beginning to be regarded by some users as a genuine space for spiritual experience. This influences the way people understand the existence of God, the universe, and social relationships through digital media, which often limits direct physical and emotional contact. The epistemology of Islamic Education is challenged to redefine the boundaries between the sacred and the profane in cyberspace so that transcendental values remain preserved. Ultimately, this transformation compels Islamic educational thinkers to engage in deep reflection on teaching methodologies so that they remain capable of providing intellectual certainty amidst the uncertainty of digital information<sup>25</sup>. Knowledge is no longer merely a pile of information, but a process of meaningful filtering that requires inner clarity and logical acuity.

### **The Epistemological Reconstruction of Islamic Education in the Digital Age**

The epistemological reconstruction of Islamic Education in the digital age must begin with the harmonious integration of revelation, reason and data to address the increasingly complex challenges of our time. The first step involves a reinterpretation of the concept of scholarly transmission, whereby digital authentication methods such as blockchain technology or advanced data verification can be employed to guarantee the authenticity of religious texts. This new epistemology must not abandon the turats tradition, but rather establish it as a foundation of values that is subsequently enriched with modern scientific methodology and digital critical analysis. Thus, the structure of Islamic Education knowledge will possess a theologically robust foundation whilst remaining methodologically flexible and adaptive in responding to the various humanitarian issues arising from rapid technological advancement.

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<sup>23</sup> Sri Nurhayati et al., 'Epistemologi Artificial Intelligence: Kebenaran, Validitas, Dan Otoritas Algoritmik', *AL-MIKRAJ Jurnal Studi Islam dan Humaniora (E-ISSN 2745-4584)* 6, no. 1 SE-Articles (December 5, 2025): 1163–1175, <https://ejournal.insuriponorogo.ac.id/index.php/almikraj/article/view/8530>.

<sup>24</sup> Abi Alfiandi and Hapzi Ali, 'Pengaruh Big Data, Pengambilan Keputusan Dan Strategis Pemerintah Terhadap Kesejahteraan Sosial', *JIM: Jurnal Ilmu Multidisiplin* 2, no. 4 (2024): 384–390.

<sup>25</sup> Ismail Fahri, 'Metodologi Transmisi Keilmuan Islam Klasik Upaya Reaktualisasi Metodologi Pengajaran', *Lembaran Ilmu Kependidikan* 37, no. 1 (2008).

Furthermore, this reconstruction must emphasise the development of critical thinking and information literacy as an integral part of the framework of contemporary Islamic knowledge. Learners must be taught how to conduct digital *tabayyun*, namely the process of verifying information using Islamic methodological principles combined with modern media analysis skills. The epistemology of Islamic Education in the digital age must be capable of transforming the abundance of information into wisdom or insight that is functional for the daily lives of the global community. This means that the PAI curriculum should no longer focus solely on the transfer of textual knowledge, but on the formation of a framework of thinking capable of resolving moral and ethical issues in the use of technology<sup>26</sup>. Strengthening the axiological aspect within this epistemology is crucial to ensure that every digital advancement remains within ethical control and serves the welfare of the community.

Finally, this reconstruction must lead to a learning model that is dialogical and multidisciplinary, in which religious studies no longer stand in isolation from general science and technology. Islamic Religious Education must be able to adopt a transdisciplinary approach that incorporates digital ethics, bioethics and digital sociology as part of a relevant religious discourse. The digital learning environment must be viewed as a moral laboratory where epistemological theories are tested through real-world social interactions in the virtual realm. By undertaking a comprehensive reconstruction, Islamic Education will be able to maintain its relevance as both a spiritual guide and a driver of intellectual progress in the 21st century. The ultimate goal is to produce individuals who are not only digitally competent but also possess a spiritual depth capable of illuminating the darkness of global disruption.

#### **Competencies of Islamic Education Teachers in the Digital Age**

In the digital age, Islamic Education (PAI) teachers are required to master various 21st-century skills that are integrated with Islamic values in order to remain relevant and effective in the learning process. One of the essential competencies is **critical thinking**, which enables teachers to critically examine the vast flow of religious information available online and distinguish credible sources from misinformation, hoaxes, and radical ideologies. In addition, teachers must possess **creativity** to transform abstract and conventional Islamic educational materials into engaging digital learning content, such as videos, infographics, podcasts, and interactive media, while maintaining the authenticity of Islamic teachings. **Collaboration** is also crucial, as it allows teachers to work closely with fellow educators, parents, educational institutions, and technology experts through digital networks to build a supportive and inclusive learning environment. Furthermore, effective **communication** skills are needed to convey religious messages and educational content persuasively, ethically, and in accordance with Islamic principles such as *qaulan layyinan* (gentle speech), particularly across social media platforms and virtual learning spaces. Finally, teachers must develop comprehensive **literacy skills**, including digital literacy to utilize technological tools effectively, data literacy to analyze student learning progress and educational trends, and cultural literacy to understand the diversity of religious expressions and social interactions within the increasingly interconnected digital world. Through the integration of these competencies, Islamic Education teachers can play a strategic role in preparing students to become knowledgeable, ethical, and digitally responsible Muslims<sup>27</sup>.

#### **Challenges and Criticisms of Digital Transformation in the Era of Islamic Education**

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<sup>26</sup> Vience Mutiara Rumata, 'The Opportunities and Challenges of The Big Data Implementation in Social Science Research: A Literature Review', *Jurnal Penelitian Komunikasi dan Opini Publik* 20, no. 1 (2016): 123337.

<sup>27</sup> Muhammad Idris, 'Pendidikan Islam Dan Era Society 5.0 ; Peluang Dan Tantangan Bagi Mahasiswa PAI Menjadi Guru Berkarakter', *Belajea: Jurnal Pendidikan Islam* 7, no. 1 (2022): 61.

Despite offering significant opportunities for innovation and wider access to learning resources, digital transformation in Islamic Education (PAI) also presents several critical challenges that require serious attention. One major concern is the **dehumanisation of education**, where excessive reliance on digital screens may weaken the process of *tazkiyatun nafs* (spiritual purification) and reduce the emotional bond between teachers and students, which is traditionally nurtured through direct interaction and companionship (*shuhbah*). Another challenge is the **fragmentation of religious authority**, as social media algorithms and the popularity of celebrity preachers often prioritize sensational or simplified religious content over comprehensive and authoritative Islamic scholarship. Furthermore, the **digital divide** remains a significant obstacle, as unequal access to internet infrastructure and technological devices can marginalize students in remote or underdeveloped regions, limiting their opportunities to benefit from quality Islamic learning resources. The digital environment also raises **ethical and privacy concerns**, including exposure to inappropriate content, cyberbullying, online harassment, and the potential misuse of students' personal data on insecure digital platforms. In addition, many scholars and educators criticize the overreliance on technology because it tends to focus primarily on cognitive achievement, while the affective and psychomotor dimensions of Islamic education such as character formation, moral development, and the practical performance of worship are more difficult to observe, assess, and cultivate accurately through digital systems alone. Therefore, the integration of technology in PAI should be accompanied by pedagogical, ethical, and spiritual considerations to ensure that educational goals are achieved holistically.

### **Implications of the Research**

The findings of this study have significant implications for the development of Islamic Education in the digital era. First, at the curriculum level, the reconstruction of Islamic educational epistemology requires a paradigm shift from a content-oriented curriculum toward a competency-based curriculum that integrates digital literacy, critical thinking, ethical reasoning, and spiritual values. Islamic Education should no longer focus solely on the transmission of religious knowledge but must also equip students with the ability to verify information (*digital tabayyun*), critically evaluate online religious content, and respond wisely to the challenges of misinformation, algorithmic manipulation, and digital culture. Consequently, curriculum designers need to incorporate themes such as digital ethics, media literacy, artificial intelligence, and responsible digital citizenship within the framework of Islamic teachings.

Second, the study highlights important implications for teacher professional development. Islamic Education teachers are required to transform their roles from knowledge transmitters into facilitators, mentors, and digital learning designers who are capable of integrating technology with spiritual and moral education. This demands continuous training in digital pedagogy, educational technology, data literacy, and innovative learning strategies while maintaining the authenticity of Islamic values. The findings also suggest that educational institutions should develop policies and learning environments that balance technological innovation with character formation, ensuring that digital transformation does not weaken the affective and spiritual dimensions of education. Through this approach, Islamic Education can contribute to producing a generation that is technologically competent, morally responsible, spiritually grounded, and capable of navigating the complexities of contemporary digital society.

Third, at the institutional and policy levels, this study provides a strategic foundation for Islamic schools, madrasahs, and higher education institutions to formulate digital transformation policies that are not merely technology-driven but value-driven. Educational institutions need to establish governance mechanisms that ensure the ethical use of digital

platforms, protect student privacy, reduce digital inequality, and promote inclusive access to quality learning resources. Furthermore, policymakers can utilize the proposed epistemological framework as a reference for designing educational reforms that harmonize revelation, reason, and data as complementary sources of knowledge. Such integration is expected to strengthen the relevance of Islamic Education in the twenty-first century while preserving its role as a medium for character development, intellectual advancement, and spiritual cultivation in the midst of rapid technological change.

## CONCLUSION

Digital transformation in Islamic Education is an inevitability that demands a paradigm shift from the mere use of technological tools to a profound reconstruction of epistemological and methodological aspects. The integration of digital technology enables Islamic values to be conveyed in a more inclusive, interactive and widespread manner; however, this must be underpinned by strong religious ethics so that the essence of spirituality is not diminished. The success of this transition depends heavily on educators' ability to harmonise classical scholarly traditions (turats) with the demands of modernity, ensuring that religion remains a dynamic moral guide amidst the currents of global disruption.

On the other hand, strengthening teachers' competencies through 21st-century skills grounded in character values is key to addressing the challenges of dehumanisation in the digital realm. The proposed epistemological reconstruction must be capable of producing a generation that is not only digitally literate but also possesses sharp critical thinking skills in verifying religious information. Thus, digital transformation in Islamic Education is not merely an effort to digitise texts, but an intellectual movement to ensure that the message of Islam remains relevant as a blessing for all creation in this fully automated and interconnected era.

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