

Sustainable Transformation of Islamic Values-Based Elementary Learning through Interactive Flat Panels in the Smart Indonesia Digital Learning Program

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Abstract

Digital transformation through Interactive Flat Panels (IFPs) in primary education offers high interactivity opportunities, but carries the risk of moral degradation if the approach used is technocentric. This research responds to the launch of the national policy "Learning Digitalization Program for Smart Indonesia" in 2025 which distributes 172,550 IFP units, by highlighting the urgency of aligning the hard infrastructure with the internalization of Islamic values. This research aims to investigate the pedagogical potential of IFP, critically examine government policy synergies, and build a conceptual framework for sustainable transformation. Using the Critical Literature Review method with a qualitative content analysis of Presidential Instruction No. 7/2025, Presidential Decree No. 79/2025, and related academic literature, this study produced three main findings. First, IFP's collaborative and visual features have the ability to facilitate the values of Ukhuwah, Tabayyun, and Muhasabah. Second, there is an "infrastructure bias" in national regulations that creates a void in digital ethics guidelines. Third, the construction of an Islamic Value-Based Continuous Learning Transformation Model (MPBBI) is needed. In conclusion, the integration of Maqāṣid al-Sharī'ah as an ethical filter in the MPBBI model is crucial to transform the function of IFP from a mere visual aid to an instrument of Tazkiyatun Nafs, ensuring that technology supports the sustainability of students' character in the digital age.

Keywords: digitization of education, interactive flat panels, islamic values, *maqāṣid al-sharī'ah*

Introduction

Digital transformation in primary education has become an urgent global agenda, driven by the rapid development of interactive learning technologies and international momentum toward Education 4.0. Global organizations such as UNESCO and the OECD consistently emphasize that digitalization is a key lever for improving equity of access, educational quality, and the relevance of schooling for the twenty-first century. Within this landscape, Interactive Flat Panels (IFPs) have emerged as a fast-growing technology, offering classroom interactivity, collaboration, and early digital literacy. In many advanced education systems, IFPs have been shown to reshape primary learning through multimedia integration, real-

time feedback, and increased student engagement. Nevertheless, technocentric transformation carries the risk of dehumanization if it is not accompanied by robust moral and social value formation.

In Islamic education, the urgency to align technological advancement with value internalization is increasingly critical. Accelerated technology adoption may erode learners' character if not balanced by the strengthening of *akhlāq* (moral conduct), spirituality, and digital ethics (*adab*). Recent scholarship suggests that Islamic values can be embedded within digital ecosystems through character-based curriculum design, Learning Management Systems (LMS), and interactive media that reinforce spiritual competencies (Kulsum et al., 2024; Nasution, 2024; Widiastuti et al., 2024). Empirical experience from *pesantren* and *madrasah* in Indonesia further indicates that well-managed digitalization is compatible with *maqāsid al-sharī'ah* principles and the values of Pancasila (Bashori et al., 2024; Mintasih et al., 2024).

Despite its importance, academic work on integrating Islamic values into digital learning remains fragmented. Most existing studies focus on LMS use, graphic applications such as Canva, or project-based learning models (Erfiana & Rohmah, 2025; Wahyuni et al., 2025). Discussion of Interactive Flat Panels (IFPs) in value-oriented primary Islamic education is still scarce. This gap is striking given that IFPs are now central devices in "smart school" ecosystems. While several studies confirm the positive effects of digital media on learning motivation, in-depth exploration of how IFPs can be specifically leveraged for character building and digital *adab* formation among elementary students remains limited.

The Indonesian context provides a unique momentum for this inquiry, as primary education is currently at a historic turning point. On 17 November 2025, President Prabowo Subianto officially launched the national program "Digitalisasi Pembelajaran untuk Indonesia Cerdas" (Digital Learning for a Smart Indonesia) at SMPN 4 Bekasi. This event marked the start of the largest educational infrastructure distribution in the nation's history, implemented under Presidential Instruction No. 7/2025 and Presidential Regulation No. 79/2025. According to official launch data, the government has distributed 172,550 units of Interactive Flat Panels (IFPs) to schools across 38 provinces, reaching 75% of the 2025 budget target of 288,865 units (Presiden, 2025). This aggressive rollout underscores Indonesia's ambition to align with global Education 4.0 standards, where technology is no longer optional but a primary necessity. At the same time, teachers' pedagogical readiness to orchestrate this technology in harmony with Islamic values varies considerably, compounded by parental concerns regarding the negative impacts of digital exposure (Dzulqornain et al., 2023; Mintasih et al., 2024).

Furthermore, sustainability constitutes a crucial issue. From an Islamic perspective, sustainability resonates with the concepts of *ḥifẓ al-bi'ah*

(environmental stewardship) and *iṣlāḥ* (continuous improvement). The adoption of IFPs supports green education through paperless resource efficiency; however, genuine sustainability depends on long-term cultural and spiritual integration of the technology. Current partial successes in schools implementing 1:1 iPad programs or SDG-oriented project-based (Wahyuni et al., 2025) have not yet been consolidated into a comprehensive model positioning IFPs as a primary catalyst.

A review of research trends from 2023–2025 reveals a clear scholarly gap: there is no study that specifically examines the sustainable transformation of Islamic value-based primary learning within the policy framework of the “Digitalisasi Pembelajaran untuk Indonesia Cerdas” program using IFPs as the core instrument. Therefore, this library-based study seeks to bridge the divide between government macro-policy, micro-level classroom technological innovation, and the fundamental need for Islamic character education. Specifically, this study aims to:

1. Investigate the pedagogical affordances of Interactive Flat Panels (IFPs) in facilitating the internalization of Islamic values in primary school contexts.
2. Critically examine the synergy between the Smart Indonesia Digital Learning Program policy and principles of sustainable character education.
3. Develop a conceptual framework for sustainable Islamic-based learning transformation that integrates interactive technology within the national digital education ecosystem.

Methods

Research Design

This research uses a qualitative approach with a Critical Literature Review design. This design was chosen not only to summarize the existing literature, but to synthesize and critically evaluate the relationship between the latest national education policy and Islamic pedagogical theories (Snyder, 2019). This research is descriptive-analytical, where the researcher dissects macro policy documents (Government Regulation 2025) and juxtaposes them with micro literature (IFP Learning Practices) to build a new conceptual framework regarding the sustainable transformation of Islamic education.

Participants

1. Primary Data (Regulation Document): Presidential Instruction (Inpres) Number 7 of 2025 concerning the Acceleration of the Implementation of the Development and Revitalization Program of Early Childhood Education Units, Primary Education, and Secondary Education, Development and Management of Garuda Superior High School, and Digitalization of Learning which is set on March 27, 2025. As well as Presidential Regulation

(Perpres) Number 79 of 2025 concerning the Updating of the Government Work Plan for 2025 dated June 30, 2025.

2. **Secondary Data (Academic Literature):** Articles from internationally and nationally reputable journals, books, and technical reports for the 2020–2025 period that discuss the theme of Interactive Flat Panels (IFP), internalization of Islamic values, and sustainable digital transformation.

Research Procedures

The research procedure is carried out through four systematic stages:

1. **Policy Mapping:** Identifying crucial points in Presidential Instruction No. 7/2025 and Presidential Decree No. 79/2025 related to IFP's digitalization and infrastructure mandate.
2. **Literature Exploration:** Conducted an in-depth search of previous studies on the effectiveness of IFP in character education and religious education.
3. **Critical Appraisal:** Examining the gap between the government's infrastructure mandate and the availability of the current Islamic value pedagogy model.
4. **Model Construction:** Compile a final synthesis in the form of a model of an Islamic value-based elementary school learning transformation strategy model that is adaptive to IFP devices.

Technical Data Collection(s)

Data collection was carried out using documentation techniques. The researcher downloaded an official copy of the laws and regulations from the database of the Legal Documentation and Information Network (JDIH) of the Cabinet Secretariat and the State Secretariat of the Republic of Indonesia. For academic literature data, collection is carried out through digital *database searches* such as Scopus, ERIC, and Google Scholar. The keywords used include: "*Digitalization of Indonesian Learning*", "*Islamic Values Internalization*", "*Interactive Flat Panels Affordances*", and "*Sustainable Education Policy*". *Snowballing* techniques are also applied to cross-reference the key documents found.

Data Analysis Technique

The collected data was analyzed using the *Qualitative Content Analysis technique* with the interactive model (Miles et al., 2014). The analysis process includes three streams of activities that occur simultaneously:

1. **Data Condensation:** Selecting, focusing, and simplifying excerpts from the Presidential Instruction, Presidential Regulation, and journals relevant to the theme of Islamic values and IFP.
2. **Data Display:** Compile data that has been organized into a matrix or chart to map the relationship between IFP technological features and the principles of *maqāṣid al-sharī'ah* education.

3. **Conclusion *Drawing/Verification*:** Interpreting the meaning of data to answer the problem formulation and formulate a valid and reliable final model of learning transformation.

Results

IFP's Pedagogical Potential in Value Internalization

Analysis of the technical literature and case studies of the use of Interactive Flat Panels (IFP) reveal that this technology has unique *affordances* that can be converted into a means of instilling value (morals). Through the data *condensation process*, three clusters of IFP's main features were found that are directly correlated with Islamic values:

Table 1. IFP Feature Conversion Matrix into Islamic Education Value

Technical Features of (Technological Affordance)	IFP	Learning Activity	Internalized Islamic Values	Supporting References
Multi-Touch Collaborative Canvas (Multi-user touch screen up to 20 touch points)	&	Students work in small groups to solve fiqh or history problems on the same screen simultaneously.	Ukhuwah & Ta'awun (Brotherhood & Help-help). Practice patience, sharing, digital space, and teamwork.	(Hakim et al., 2024; Panuntun et al., 2025)
Real-time Annotation Screen Casting	&	Teachers/Students do <i>tabayyun</i> (verification) information from the internet directly on the big screen before discussing it.	Tabayyun & Siddiq (Clarification & Honesty). Building critical and honest information literacy.	(Bianco et al., 2015; Radeta et al., 2024)
Gamified Assessment Instant Feedback (Interactive quiz with live response)	&	Evaluate memorization or understanding of concepts with transparent, instant feedback.	Muhasabah (Self-Introspection). Students learn to accept the results of their work objectively and improve themselves without excessive shame.	(Hellín et al., 2023; Zolfaghari et al., 2025)

These findings on Table 1. refute the notion that IFPs are just a one-way presentation tool. Instead, IFPs act as a "*Shared Digital Space*" that allows for intensive social-religious interaction if the learning scenario is designed appropriately.

Critical Analysis of the Synergy of the "Smart Indonesia" Policy

Through document dissection (*policy mapping*) of Presidential Instruction No. 7 of 2025 and Presidential Regulation No. 79 of 2025, it was found that there is a significant focus asymmetry between hard infrastructure and soft readiness (value). The following table presents the results of data condensation that juxtaposes the government's explicit mandate with an analysis of unaddressed value implications.

Table 2. Analysis of Value Implications and Qualitative Gaps in Key Regulatory Mandates for Digital Learning

Primary Regulatory Documents (Data Units)	Key Mandate (Explicit Text)	Implications and Qualitative Gaps (Critical Analysis)	Data Source
Presidential Instruction No. 7 of 2025	Acceleration of Digitalization of ICT Learning & Distribution (172,550 IFP units).	Hard-Infrastructure Bias: The policy is very detailed on technical and logistical specifications, but has a <i>value vacuum</i> . No clauses were found governing content ethics guidelines or moral standards for the use of tools in the classroom.	Presidential Instruction of the Republic of Indonesia No. 7/2025 (Presiden Republik Indonesia, 2025a)
Presidential Regulation No. 79 of 2025	Improving Human Resources and Global Competitiveness.	Pragmatic Orientation: Focus on technical competencies for the job market. There is a gap in the need for a <i>bridging model</i> that ensures that global competence remains rooted in religious ethics (<i>adab</i>), so that there is no secularization of education.	Presidential Regulation of the Republic of Indonesia No. 79/2025 (Presiden Republik Indonesia, 2025b)

The results of the analysis confirm the existence of significant ontological and axiological gaps. National regulations are currently stuck on Technological Determinism, which is the assumption that the provision of tools (IFP) will automatically improve the quality of education. The absence of explicit integration of Islamic values as a variable of digitalization success has the potential to trigger

disorientation among PAI teachers, where technology is only considered as a visual aid, not a medium of da'wah or character building.

Construction of the MPBBI Conceptual Framework

The construction of the model resulted in the Islamic Value-Based Continuous Learning Transformation Model (MPBBI).

Table 3. Components and Theoretical Basis of the Sustainable Transformation Model (MPBBI)

Model Components	Main Functions (Synthesis of Needs)	Theoretical Basis and Evidence
Pillar 1: Integration of Value Attribution	Utilization of Multi-Touch and IFP Collaboration for active value practice.	The use of the touch screen collaboration feature (<i>multi-user interface</i>) for simulation of solving inheritance problems or Islamic history, which directly trains patience and deliberation, is in line with the concept of <i>Riyadah</i> (soul training) (Al-Ghazali, 1998)
Pillar 2: Framing of Maqāṣid al-Sharī'ah	Acts as an <i>ethical filter</i> . Stipulating that the goal of digitization must meet <i>Hifẓ al-Din</i> (protecting religion from destructive content) and <i>Hifẓ al-'Aql</i> (guarding reason from addiction/hoaxes).	System that places sharia as a protector of benefits in a contemporary context (Tahir & Hamid, 2024)
Pillar 3: Sustainable Pedagogical Adaptation	Developing a Teacher Framework based on <i>Project-Based Learning</i> (PBL) that is oriented towards <i>sustainability</i> and digital literacy issues.	Supporting the implementation of Presidential Decree 79/2025 but with an approach that minimizes environmental impacts (paperless) and negative social impacts (Sari et al., 2025; Sucilestari et al., 2025)

Discussion

This section presents an interpretation, theoretical validation, and explanation of the scientific significance of each of the findings presented in Chapter 4.

IFP as a Catalyst for "Digital Manners"

The findings of this study expand the discourse previously raised by Selwyn (2024) regarding "re-humanizing education" in the digital era. In contrast to previous studies that often place technology as a threat to traditional character education, this study shows that IFP has *affordances* to strengthen the practice of *Tazkiyatun Nafs* (purification of the soul).

IFP's collaborative capabilities (Table 1) facilitate what Usman et al., (2025) refer to as "*Technology-Mediated Islamic Learning*". When students collaborate on a visual project on a big screen, they are practicing *manners* in interacting:

listening to friends' opinions, not dominating the screen (digital greed), and being honest in displaying data. This proves that the IFP can transform from a mere "visual aid" to a "moral training space", in line with Vygotsky's theory of social constructivism integrated with *the values of the Jama'ah* in Islam.

Critical Interpretation of Policy Gaps

The qualitative gap in Presidential Instruction No. 7 of 2025 indicates the danger of *Technological Determinism*. Too heavy a policy focus on hardware procurement (*hardware-centric*) without a digital ethics curriculum risks creating a generation that is technically intelligent but morally fragile (*moral fragility*). These findings are in line with the criticism of (Usman et al., 2025), which states that without a clear value framework, the adoption of technology in Islamic schools can actually trigger covert secularization.

Analysis of Presidential Regulation No. 79 of 2025 shows that global competitiveness ambitions need to be "grounded" with local values. This gap underscores the need for explicit *top-down guidance* interventions. Without a *Bridging Model* such as MPBBI, teachers in the field will find it difficult to translate the sophistication of IFP into the formation of manners, which has the potential to cause the device to be used only for superficial *entertainment (edutainment)* that does not touch the spiritual aspect.

Significance of the Islamic Value-Based Continuous Learning Transformation Model (MPBBI) and the Maqāṣid Pillar

The construction of the MPBBI Model is the main theoretical contribution (*novelty*) of this research because it fundamentally changes the paradigm of the use of IFP from just a "value-free" tool to a "value-dense" instrument through the placement of *the framing of Maqāṣid al-Sharī'ah* as the central pillar. This model functions as an ethical control mechanism as well as a *sustainability parameter* that is adaptive to the challenges of the times. As emphasized by (Auda, 2021), Maqāṣid's systemic approach ensures that the protection of reason (*Hifz al-'Aql*) in the 2025 era is no longer interpreted narrowly, but extends to efforts to protect students from modern threats such as hoaxes, *cyber-bullying*, and algorithm addiction. With this strong philosophical foundation, MPBBI is present as a middle ground solution (*wasatiyyah*) that bridges the gap between the acceleration of government digitalization and the need for moral conservation in the Islamic education environment.

Practically, this synergy is realized through Pillar 3 (Sustainable Pedagogical Adaptation) which directs the use of IFP into the project-based Sustainable Education framework. This is in line with the findings of (Radeta et al., 2024; Xudayberdiyevna, 2024) who emphasize that technology integration is most effective when it is aligned with *Project-Based Learning (PBL)* to solve the real problems of the people, so that technology transforms into a social solution, not just

a lifestyle. The implication is that this model provides crucial theological legitimacy for PAI teachers who often feel "left behind" by science teachers. With MPBBI, the adoption of IFP is no longer seen as a cultural shock, but as a form of pedagogical *Ijtihad* and a means of da'wah (Lubis, 2022), which empowers teachers to save students' character in the midst of digitalization.

Conclusion

This study concludes that the integration of *Interactive Flat Panels* (IFP) in the "Smart Indonesia 2025" agenda has a crucial duality: it risks triggering the secularization of education if left in an ethical vacuum, but it has transformative power as an instrument of *Tazkiyatun Nafs* (purification of the soul) if managed appropriately. The findings of the study validate that IFP's collaborative features and pedagogical visualization are able to facilitate the internalization of *Ukhuwah* and *Tafakkur* values, but this potential is hampered by national policy gaps that are currently trapped in technological determinism without explicit value guidance. Therefore, the *Islamic Value-Based Continuous Learning Transformation Model* (MPBBI) constructed in this study is a vital theoretical contribution, offering a framework that places *Maqāṣid al-Sharī'ah* as the main ethical filter, thus ensuring that technology functions not just as a tool of cognitive intelligence, but as a bridge to civilized digital piety.

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