Integrating Islamic Values into Islamic Education Curriculum Design in the Digital Age

Muhamad Tubagus Idris M
Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
Email: muhamad.tubagus.idris25019@mhs.uingusdur.ac.id

Abstract

Advances in digital technology have transformed patterns of interaction, access to information, and learning practices, including in Islamic Religious Education (PAI). However, the use of technology in PAI instruction still faces challenges when digital innovations focus more on the use of media than on the substantive integration of Islamic values. This situation highlights the importance of instructional design that effectively combines technological innovation with the reinforcement of Islamic values, ensuring that learning is not only academically effective but also contributes to the character development and spiritual awareness of students. This study aims to analyze the forms and strategies for integrating Islamic values into PAI instructional design in the digital age and to identify their implications for the process of value internalization among students. This study employs a literature review method with a qualitative-analytical approach. Data were obtained from various relevant journal articles and scientific sources published between 2020 and 2025, then analyzed thematically to identify patterns of Islamic value integration in digital based learning. The results of the study indicate that the integration of Islamic values can be achieved through interactive moral stories, e-fiqh labs, virtual reality (VR) based worship simulations, case based learning, and reflective activities that instill ethics and responsibility in the use of digital technology. This integration has the potential to increase student engagement in learning while strengthening their spiritual awareness, religious understanding, and ethical behavior. Thus, the design of Islamic Education (PAI) instruction in the digital age must position technology as a purposeful pedagogical tool not merely a learning medium and be supported by teachers' pedagogical and religious competencies so that the internalization of Islamic values occurs in a contextual and meaningful way.

Keywords: islamic values, islamic education, the digital age, instructional design.

Introduction

Advances in digital technology have brought about significant changes in learning patterns, access to knowledge, and students' interactions with information sources, including in Islamic Religious Education (IRE). The use of digital media, online learning platforms, and interactive technologies opens up opportunities for teachers to present Islamic studies material in a more engaging, flexible, and contextual manner (Trisnawati et al., 2025). However, digital transformation in PAI instruction cannot be adequately measured solely by the use of technological devices or increased student engagement during the learning process. A more

fundamental issue lies in the ability of instructional design to link the use of technology with the internalization of Islamic values, the cultivation of moral character, and the development of students' spiritual awareness (Sari & Istanto, 2025). Therefore, the integration of Islamic values must be established as a pedagogical foundation in designing PAI instruction in the digital age, rather than merely serving as a supplement to the curriculum or a religious symbol in instructional media.

This phenomenon indicates that the use of digital technology in Islamic Education (PAI) presents both opportunities and challenges. On the one hand, technology enables the presentation of material through educational videos, interactive stories, simulations, online discussions, and various digital learning resources that can broaden students' learning experiences (Trisnawati et al., 2025). On the other hand, the availability of technology does not automatically guarantee the development of a deep religious understanding or behavior consistent with Islamic values. Students need learning experiences that help them understand the meaning of honesty, responsibility, politeness, trustworthiness, and respect for others including when interacting in digital spaces (Barus et al., 2025). Thus, the main challenge in Islamic Education is not merely selecting media that keeps pace with technological advancements, but rather designing learning experiences that connect Islamic knowledge with students' attitudes, decisions, and concrete actions.

A number of previous studies have examined the use of digital technology in Islamic Education (PAI) from various perspectives. Trisnawati et al. (2025), for example, examined the integration of digital media in PAI instruction at the secondary school level, highlighting its concepts, implementation, challenges, and contributions to student learning outcomes and character development. Sari and Istanto (2025) discussed the internalization of religious values through PAI instruction in relation to the development of students' social skills in the digital age. Meanwhile, Barus et al. (2025) examined the integration of Islamic values in students' character development through the use of digital media, project-based learning, and the cultivation of ethical communication practices. These studies demonstrate that the digitization of PAI instruction is linked to character development and the internalization of religious values. Nevertheless, these findings still need to be synthesized to provide a more focused explanation of how Islamic values can be integrated into the components of instructional design from the formulation of objectives and the selection of strategies to the development of learning activities and the evaluation of learning outcomes.

In addition to research focused on digital media and character development, studies on Islamic Education (PAI) instructional design have also begun to highlight the importance of linking pedagogical innovation with the spiritual dimension. Hoeruman et al. (2025) discuss the transformation of Islamic education in the context of technological advancements and artificial intelligence, particularly regarding opportunities, challenges, and strategies for utilizing technology while maintaining the substance of Islamic teachings. Jannah et al. (2025) also examine the integration of religious values into technology-based Islamic Education (PAI) instructional design in the Society 5.0 era. These studies are relevant because they position religious values as an element that must be preserved in the process of learning transformation. However, there is still a need for discussions that specifically link the principles of integrating Islamic values with examples of operational learning activity designs, such as interactive moral stories, e-fiqih labs, virtual reality (VR) based worship simulations, and reflective activities on digital ethics. This discussion is important so that the integration of Islamic values does not remain merely at the conceptual level but can be translated into well-planned learning experiences.

Based on this review, the research gap in this article lies in the need for an analytical synthesis that links the dimensions of values, pedagogical design, and the use of technology within a single framework for Islamic Education (PAI). Previous research has focused on the use of digital media, character building, the internalization of religious values, and innovations in instructional design. However, discussions that integrate these aspects to explain how Islamic values are instilled through learning objectives, digital activities, student interactions, and reflective evaluation still need to be explored in greater depth. This gap does not imply that previous research has neglected the integration of Islamic values; rather, it highlights the need to develop a more structured understanding of the relationship between Islamic content and instructional design decisions. Thus, this article focuses its analysis on the process of translating Islamic values into digital pedagogical activities and its implications for the internalization of these values among students.

Conceptually, the integration of Islamic values into the design of Islamic Education (PAI) instruction should be understood as a systematic process that links educational objectives, content, teaching strategies, interactions, media, and assessment with Islamic principles. Values such as honesty, trustworthiness, responsibility, justice, politeness, and respect for others can serve as the foundation for designing learning activities that not only develop knowledge but also encourage moral reflection and the application of these values in daily life (Hairani & Conermann, 2025). In the digital context, these principles can be applied through case studies on the dissemination of information, discussions on social media ethics, reflections on online behavior, and the use of simulations to help students understand the procedures and significance of religious practices. These strategies must be tailored to learning objectives, student characteristics, and the appropriateness of religious content so that technology serves as a tool to support learning, rather than a substitute for the substance of Islamic education.

Based on these issues and disparities, this study aims to analyze the forms and strategies for integrating Islamic values into Islamic Education (PAI) curriculum design in the digital age and to identify their implications for the process of value internalization among students. This study employs a literature review method with a qualitative analytical approach to journal articles and relevant scholarly sources published between 2020 and 2025. Through thematic analysis, this article seeks to identify patterns of Islamic value integration, relevant forms of digital learning activities, and the role of teachers in linking technology to Islamic educational objectives. Theoretically, this study is expected to enrich the discussion on PAI instructional design that integrates pedagogical, digital, and spiritual dimensions. Practically, the findings are expected to serve as a basis for PAI teachers in designing interactive, contextual, and character-building learning experiences. Thus, the main contribution of this article lies in affirming that the quality of digital PAI learning is determined not only by the sophistication of the media but also by the precision of the design in connecting religious knowledge, moral reflection, and the practice of values in students' lives.

Methods

Research Design

This study employs a literature review method using a qualitative-analytical approach. This approach aims to examine, compare, and interpret the findings of previous studies to gain an understanding of the integration of Islamic values into the instructional design of Islamic Religious Education (PAI) in the digital age. The literature review in this study is aimed at identifying patterns, similarities, differences, and areas for development from various relevant scientific publications. The analysis was conducted by examining the relationship between

Islamic values, instructional design components, the use of digital technology, and the process of value internalization among students.

Literature Search and Selection

The literature serving as the source of research data includes scientific journal articles published between 2020 and 2025. The search was conducted through relevant databases and scientific publication portals, using keywords such as "integration of Islamic values in digital learning," "Islamic Education (PAI) instructional design in the digital age," "internalization of religious values," "Islamic character education," and "digital ethics from an Islamic perspective." The selection of literature was based on topic suitability, relevance to the research objectives, clarity of the publication's identity, and the availability of information suitable for analysis. Articles that merely discussed educational technology in general without a substantive connection to PAI learning or the integration of Islamic values were not prioritized.

To ensure transparency, the literature search and selection process must be documented, including the databases actually used, search terms, inclusion and exclusion criteria, and the number of articles identified and analyzed. If the study is conducted as a systematic review, reporting on the selection process may refer to the PRISMA 2020 guidelines, which were developed to improve the completeness and transparency of systematic review reporting (Page et al., 2021). The use of these guidelines should be adapted to the actual study design and procedures.

Data Analysis

The data were analyzed using thematic analysis to identify patterns of meaning and themes emerging from the selected literature. Thematic analysis provides a flexible approach to recognizing, organizing, and interpreting patterns within a dataset (Braun & Clarke, 2006). In this study, the analysis was conducted through a process of thoroughly reading the literature, coding relevant information, grouping codes into themes, examining relationships between themes, and formulating interpretations based on the research objectives.

The themes of the analysis encompass four main aspects: Islamic values integrated into learning, forms of digital-based instructional design, pedagogical activities that support the understanding and practice of these values, and the implications of instructional design for the process of value internalization among students. Findings from each source were compared to identify consistent patterns, differences in approach, and aspects that have not been extensively discussed. The final stage of the analysis consists of a critical synthesis to formulate principles for the design of digital Islamic Education (PAI) that link Islamic objectives, learning activities, the use of technology, and the evaluation of the learning process. Interpretations are limited to the evidence available in the literature; thus, the potential of a strategy is not directly equated with empirically proven effectiveness.

Result

Orientation of Digital-Based Islamic Religious Education (PAI) Instructional Design

A synthesis of the literature indicates that instructional design for Islamic Religious Education (PAI) in the digital age must be understood as an integrated process of organizing learning objectives, content, strategies, media, and assessment. Digitalization should not be interpreted merely as the transfer of content from books to screens or the use of applications in learning activities. The integration of technology must take into account the characteristics of students, learning objectives, teacher competencies, and the values to be developed. Farida et

al. (2024) emphasize the importance of thorough instructional planning, active teacher involvement, and collaboration between schools and families in supporting the design of digital PAI instruction. In line with this, Ma'arif and Nursikin (2024) identify the use of e-learning platforms and interactive applications as part of PAI learning innovations, while also highlighting limited access to technology and the readiness of educators as challenges to their implementation.

These findings show that the design orientation of digital Islamic Education (PAI) should not be limited to technical aspects. Technology must be placed within a pedagogical framework that ensures every medium and activity serves a clear learning purpose. In the context of integrating Islamic values, learning objectives must link mastery of religious content to students' ability to understand the meaning of values, evaluate moral issues, and apply them in daily life. Thus, the design of digital Islamic Education (PAI) instruction must integrate the dimensions of religious knowledge, attitudes, and practice. This relationship serves as the foundation for analyzing how technology can function as a means of reinforcing values, rather than merely as a tool to enhance the appeal of learning.

Integration of Islamic Values into Digital Learning Activities

The reviewed literature shows that the integration of Islamic values can be fostered by linking religious content to the experiences and challenges students face in their daily lives. Sundari et al. (2025), in a study on the integration of character values into Islamic Education (PAI) at MIN 1 Labuhanbatu, reported the use of interactive media, digital platforms, and simulations to support students' understanding of character values, their interest in learning, and their digital skills. These findings indicate that the use of technology can be part of efforts to link PAI instruction with character education needs. However, the context of the study which was conducted at the madrasah ibtidaiyah level must be taken into account when the results are used to formulate instructional principles for higher levels of education.

Based on a conceptual synthesis, Islamic values can be integrated through activities that encourage students to understand the relationship between religious teachings and concrete actions. Material on honesty, for example, can be linked to the responsibility to convey information accurately. The value of trustworthiness can be linked to the responsibility of using technology, while courtesy and respect for others can be developed through discussions on the ethics of digital communication. Learning activities can include case studies, guided discussions, reflective writing, and simple projects that require students to connect religious concepts with behavioral choices.

This mapping is the result of an analytical exercise based on the focus of the articles, not a list of strategies that have all been empirically tested by the sources reviewed. Therefore, Islamic values cannot be adequately integrated simply by including verses or moral advice in digital materials. Instructional design must provide learners with opportunities to interpret the meaning of these values, consider the consequences of their actions, and explain the religious rationale behind the decisions they make. This process allows Islamic values to be present as part of the learning experience, rather than merely as information to be memorized.

The Role of Digital Media and Variations in Learning Experiences

The use of digital media in Islamic Education (PAI) takes various forms, ranging from online learning platforms to social media apps and audiovisual media. Susanti et al. (2024) identified five social media apps used in PAI instruction: TikTok, YouTube, WhatsApp, Facebook, and Instagram. The study reviewed 36 articles published between 2019 and 2023 and demonstrated that social media can be used to create learning experiences that are more

interactive, accessible, and engaging. These findings indicate that digital media provides a variety of channels for delivering content and fostering learning interactions. However, the use of a particular platform does not, in and of itself, guarantee the achievement of character education goals.

Mintasih et al. (2024) also found that platforms such as Google Classroom, Moodle, and Edmodo have been used in Islamic Education (PAI) instruction at the high schools studied. Their research involved 30 PAI teachers from 19 high schools in Gunungkidul Regency. Although the use of technology is relatively widespread, the study identified gaps in infrastructure and teachers' digital competencies, particularly in the development of interactive content. Some teachers still rely on simple presentation tools and have not yet fully optimized technology for innovative learning. The study also highlighted issues regarding students' dependence on technology and the limited training opportunities available to teachers

When considered in relation to the integration of Islamic values, these two studies highlight the importance of distinguishing between the availability of media and the quality of the resulting learning experience. Digital platforms can help provide learning materials, communication channels, and activities, but pedagogical design determines how students interact with those materials. Audiovisual media, for example, can be used to present situations involving moral dilemmas, while online discussion forums can be utilized to practice expressing opinions responsibly. Written reflections can help students connect their learning to personal experiences. These examples represent possible design approaches that need to be tailored to learning objectives and student characteristics; they are not a claim that all of these strategies have been proven to bring about character change.

Teacher Competence and Learning Environment Support

A review of the literature indicates that teacher competence is a key factor in the integration of technology into Islamic Education (PAI) instruction. Mintasih et al. (2024) identified limitations in teachers' digital competence and infrastructure readiness as barriers affecting the use of technology in instruction. The study recommends strengthening teachers' competencies in creating digital content, ensuring equitable access to technology, and implementing hybrid learning that combines conventional methods with digital technology. Meanwhile, Farida et al. (2024) emphasize the need for thorough planning, teacher involvement, and collaboration between schools and families to support digital PAI instruction.

These findings indicate that integrating Islamic values requires more than just the technical ability to operate devices. Teachers need to be able to identify the values they wish to cultivate, select appropriate media, design activities that encourage reflective thinking, and provide feedback on students' learning processes. Teachers also need to consider whether the use of technology truly helps achieve learning objectives or, conversely, distracts students from the subject matter and values being studied. In this context, pedagogical competence and an understanding of Islamic substance must go hand in hand with digital competence.

A supportive environment also plays a role in ensuring the continuity of learning. Collaboration between schools and families can help connect the values learned in the classroom to students' behavior outside the classroom. However, this support does not mean that schools can fully control students' digital experiences. Therefore, instructional design must equip students with the ability to evaluate information, understand the consequences of their behavior, and apply ethical principles independently. In this way, character education is directed toward fostering awareness and responsibility, rather than merely ensuring compliance while under teacher supervision.

Thematic Synthesis of the Integration of Islamic Values in the Design of Digital Islamic Education (PAI) Instruction

Based on a comparison of themes in the literature, the integration of Islamic values in the design of digital Islamic Education (PAI) instruction can be formulated through the relationship between learning objectives, pedagogical activities, the use of media, and assessment. This synthesis is based on discussions regarding instructional design, the use of digital media, the integration of character values, and teacher competencies. It is not intended as a validated model but rather as an initial conceptual framework that can guide further analysis.

First, learning objectives must include dimensions of knowledge and attitude formation relevant to Islamic values. Second, the material must be linked to real-life situations so that students can understand the application of values in concrete contexts. Third, learning activities must provide space for dialogue, case analysis, collaboration, and reflection. Fourth, digital media should be selected based on their function in supporting learning objectives and activities, not merely because of the novelty of the technology. Fifth, assessment should focus on the process of understanding and applying values through reflection, explanations of moral reasoning, project outcomes, and observations of relevant learning behaviors.

This synthesis also shows that the success of digital Islamic Education (PAI) instructional design cannot be assessed solely based on the frequency of technology use, student enthusiasm, or ease of access to materials. These indicators can provide information about student engagement and the implementation of learning, but they are not sufficient to prove the deep internalization of values. Assessing the internalization of values requires evidence that aligns with the research objectives, the learning context, and the observation period. Therefore, the relationship between technology use, learning experiences, and character development must be understood as one that requires careful pedagogical design and evaluation.

Discussion

Reorienting Digital Islamic Education (PAI) from the Use of Technology toward the Internalization of Values

Research findings indicate that the integration of technology into Islamic Religious Education (PAI) instruction must be understood as a matter of pedagogical design, not merely a matter of media selection. The use of digital platforms, learning applications, and audiovisual learning resources can expand access to religious materials. However, access to information does not automatically lead to an understanding of values or behavioral change. The fundamental issue lies in how technology is used to connect religious knowledge with students' moral awareness and daily practices. This perspective aligns with Zakiyyah et al. (2024), who emphasize that technology-based PAI instruction still requires teacher guidance, infrastructure support, training, and character development. Thus, digital transformation in PAI must be accompanied by changes in how learning experiences are designed not merely a change in the devices used.

From an Islamic educational perspective, mastery of religious knowledge and character development are two interrelated dimensions. It is not enough for students to simply know the teachings on honesty, trustworthiness, responsibility, and respect for others; they must also understand the relevance of these values in real life. Technology can provide a learning context that is closely tied to students' experiences, such as issues related to the dissemination of information, communication on social media, and the use of artificial intelligence to complete tasks. However, the connection between digital content and character development must be

fostered through purposeful pedagogical activities. Students need opportunities to analyze issues, present arguments grounded in Islamic values, consider the consequences of their actions, and reflect on the decisions they make.

These findings reinforce the view that technology should be positioned as a tool that supports the goals of Islamic education. Ahmad Dahlan et al. (2025), through a comparative study of Islamic Education 4.0, highlight the importance of aligning the adoption of technology with Islamic ethical values while also considering digital literacy, institutional readiness, and the renewal of teaching methods. From this perspective, the quality of digital Islamic Education (PAI) instructional design can be understood through the alignment of religious objectives, learning experiences, the teacher's role, and assessment. The main contribution of this discussion lies in the assertion that a values-based orientation must be present from the instructional planning stage, rather than being added as a moral message after digital activities are completed.

Integration of Islamic Values as a Principle of Pedagogical Design

The integration of Islamic values into the design of digital Islamic Education (PAI) learning materials needs to shift from the declarative presentation of values toward learning experiences that enable students to understand and consider their application. The inclusion of Quranic verses, hadiths, or religious advice in digital materials is one form of introducing values, but it is not sufficient to demonstrate that those values have been internalized. Internalization requires a process of interpretation, reflection, habituation, and reinforcement through the learning environment. Therefore, values such as ṣidq (honesty), amanah (trustworthiness and responsibility), and adab (good manners) need to be linked to concrete activities that align with students' experiences.

For example, lessons on honesty can be developed through case studies involving unverified information. Students are asked to evaluate the act of sharing such information, identify its potential impacts, and explain the relevant Islamic principles. The value of amanah can be integrated through discussions on responsibility when using digital sources and properly citing others' work. As for adab, it can be developed through online discussions that require students to express their opinions politely and respect differences. These examples demonstrate that Islamic values can serve as a foundation for decision-making, rather than merely content to be memorized.

Conceptually, this design requires the alignment of three components. First, learning objectives define the values and competencies to be developed. Second, learning activities provide opportunities for students to apply these values in meaningful contexts. Third, assessment identifies the extent to which students understand moral reasoning and are able to demonstrate the application of values in learning activities. All three must be designed in an integrated manner so that digital activities do not lose sight of their educational purpose. This framework is a conceptual synthesis of research findings; therefore, its implementation still requires testing in different learning contexts.

The Role of Teachers in Bridging Technology and Character Development

Digital Islamic Education does not eliminate the role of teachers, but it does change the demands placed on their professional competencies and responsibilities. Teachers are not only tasked with providing materials and operating digital media, but also with guiding the process of meaning-making, fostering dialogue, setting a good example, and helping students evaluate issues from an ethical perspective. Zakiyyah et al. (2024) emphasize that digital technology in Islamic education still requires direct guidance from teachers as well as support for character

development. This indicates that the teacher's pedagogical role cannot be fully replaced by digital tools, especially when learning involves the interpretation of values, moral considerations, and the formation of attitudes.

In practice, teachers need to be able to select reliable digital sources, design reflective questions, and manage student interactions. Teachers also need to help students distinguish religious information with a clear basis from unverified information. This need becomes increasingly important when students use technology to seek explanations for religious issues. The speed of accessing information does not always align with the accuracy of understanding; therefore, learning must provide space for source verification, reasoning, and clarification.

The role of modeling good behavior is also inseparable from instructional design. Messages about honesty will be more meaningful if teachers apply them in their use of resources, assessments, and communication with students. Similarly, instruction on digital etiquette will be more consistent if classroom interactions reflect respect for others' opinions. Thus, teachers' digital competencies must go hand in hand with their pedagogical competencies and an understanding of Islamic values. Teachers serve as a bridge between technology as a learning tool and character education as a broader goal.

Implementation Challenges and the Need for Contextual Design

The integration of technology into Islamic Education (PAI) faces challenges that are not only technical but also pedagogical and institutional. From a technical perspective, limitations in devices, network quality, and digital competence can restrict the media options available to teachers. From a pedagogical perspective, challenges arise when instruction is overly focused on information delivery, while activities involving reflection and the application of values have not received adequate attention. Ahmad Dahlan et al. (2025) indicate that infrastructure readiness, digital literacy, and policy implementation are critical issues in the development of digital Islamic education in Indonesia. These findings demonstrate that the success of digital transformation cannot be left solely to teachers or students but also requires institutional support.

These conditions call for instructional designs that take the school context into account. Schools with limited facilities can still integrate Islamic values through case studies, written reflections, group discussions, and the use of easily accessible digital resources. Conversely, schools with more adequate facilities can develop interactive simulations or digital projects, as long as their use aligns with learning objectives. Differences in facilities do not necessarily have to result in differences in value orientation. What is more fundamental is ensuring that the technology used truly supports the learning process and does not create new barriers for students.

Another challenge relates to the potential for a disconnect between technical success and educational success. Engaging, interactive, and accessible learning does not necessarily lead to a deep understanding of values. Therefore, evaluations must distinguish between students' engagement with the media and their ability to explain, reflect on, and apply the principles of Islamic ethics. Character assessment must also be conducted carefully and contextually, without drawing conclusions about a student's character solely from a single activity or assignment result. This approach helps ensure that learning evaluations remain educational, proportionate, and aligned with the goals of character development.

Conceptual Contributions to Islamic Education Instructional Design in the Digital Age

Based on the findings and discussion, this article proposes a conceptual framework that positions the integration of Islamic values as the guiding principle for the design of digital Islamic education instruction. This framework consists of four interrelated elements: value

orientation, pedagogical activities, the use of technology, and reflective evaluation. Value orientation determines the Islamic principles to be understood and developed. Pedagogical activities translate these principles into contextual learning experiences. Technology is used to expand access, provide resources, and support interaction. Reflective evaluation is used to examine students' understanding and the application of values in the learning context.

The relationship among these four elements is mutually supportive. Technology without a values-based orientation risks reducing learning to a mere technical activity. A values-based orientation without appropriate pedagogical activities may amount to nothing more than the delivery of advice. Learning activities without adequate assessment make it difficult for teachers to determine whether students have understood the meaning of the lesson. Therefore, digital PAI instructional design must be conceived as an integrated whole that connects objectives, experiences, resources, and assessment. This framework is not a model proven effective through experimentation, but rather the result of a conceptual synthesis that can serve as a foundation for further research.

This contribution also underscores the need to distinguish between the internalization of values as an educational process and character development as a long-term outcome. Digital learning can provide opportunities for students to understand values, practice decision-making, and reflect on their behavior. However, character development is also influenced by role models, habits, social relationships, the family environment, and school culture. Thus, technology should be viewed as one of the supporting elements in the values education ecosystem, not as the sole factor determining the success of character development.

Overall, this discussion positions the integration of Islamic values as the core of Islamic Education (PAI) curriculum design in the digital age. This orientation requires teachers and educational institutions to develop learning approaches that are not only adaptive to technological advancements but also consistent with the goals of Islamic education. Future development efforts should include testing this conceptual framework through empirical research, developing appropriate evaluation instruments, and analyzing students' experiences in applying Islamic values in the digital space. In this way, educational innovations can be assessed not only based on technological sophistication but also on their contribution to students' religious understanding, moral responsibility, and ethical behavior.

Conclusion

This study concludes that the integration of Islamic values into the instructional design of Islamic Religious Education (PAI) in the digital age must be carried out comprehensively through the integration of learning objectives, content, pedagogical activities, the use of technology, and assessment. Digital technology should not merely be used as a means of conveying religious information but should be directed toward helping students understand, reflect on, and apply Islamic values in their daily lives. Values such as honesty (sidiq), trustworthiness, responsibility, politeness, and respect for others can be integrated through case studies, guided discussions, project-based learning, and reflective activities related to students' digital experiences. Thus, the primary focus of digital Islamic Education is not merely to increase student engagement but also to connect religious knowledge with the development of moral awareness and ethical behavior.

This study also emphasizes that the success of integrating Islamic values is not determined by technological sophistication alone. Teachers' pedagogical and digital competencies, their role as role models, the readiness of infrastructure, and support from the school and family environments are all elements that must be considered. Learning assessment must also go beyond measuring mastery of subject matter and media skills by focusing on

students' ability to explain moral reasoning, reflect on decisions, and apply values within the learning context. Conceptually, this study offers an integration framework that links value orientation, pedagogical activities, technology utilization, and reflective assessment as the foundation for developing digital Islamic Education (PAI) learning designs focused on character development. However, since this study is a literature review, this framework still requires testing through empirical research. Future research is recommended to test its application across various educational levels, develop appropriate assessment instruments for the internalization of values, and examine the experiences of teachers and students in using digital technology for PAI instruction. These efforts are expected to strengthen the development of PAI instruction that is adaptive to technological advancements while remaining consistent with the goals of Islamic education.

References

Ahmad Dahlan, V., Rahman, A., Alharbi, A., & Awan, N. (2025). Islamic Education 4.0: Rethinking moral and religious learning for a socially conscious generation. *TARBIYA*: *Journal of Education in Muslim Society*, 12(1). https://doi.org/10.15408/tjems.v12i1.46161

Barus, E. P. B., Zulfan, & Hasanuddin, M. (2025). Integrasi nilai-nilai Islam dalam pengembangan karakter peserta didik di era digital. Jurnal Pendidikan Agama Islam, 1(3), 94–102. https://doi.org/10.62712/jurpai.v1i3.24

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Farida, A., Fatiha, I., & Gusmaneli. (2024). Desain pembelajaran Pendidikan Agama Islam di era digital. Bhinneka: *Jurnal Bintang Pendidikan dan Bahasa*, 3(1), 12–28. https://doi.org/10.59024/bhinneka.v3i1.1108

Hairani, E., & Conermann, S. (2025). Internalization of Islamic values as the foundation of students' digital ethics: A case study of character education at Al Fajar Islamic Senior High School. *Jurnal Asy-Syukriyyah*, 26(2), 227–247. https://doi.org/10.36769/asy.v26i2.911

Hoeruman, M. R., Kuswanto, R. T., Subha, R., Dewi, A. F., & Khoirunnisa, K. (2025). Transformasi pendidikan agama Islam menuju era digital dan artificial intelligence. Muaddib: *Islamic Education Journal*, 7(2), 72–83. https://doi.org/10.19109/muaddib.v7i2.28200

Jannah, M., Nur Aini, & Neni. (2025). Integrasi nilai religius dalam desain pembelajaran PAI berbasis teknologi digital pada era Society 5.0. AL-MUSTAQBAL: *Jurnal Agama Islam*, 2(4), 63–83. https://doi.org/10.59841/al-mustaqbal.v2i4.296

Ma'arif, A. I., & Nursikin, M. (2024). Evolusi desain pembelajaran PAI: Menyongsong era digital dengan metode yang efektif. *Jurnal Pendidikan Tambusai*, 8(3), 41139–41148. https://jptam.org/index.php/jptam/article/view/20065

Mintasih, D., Sukiman, & Purnama, S. (2024). Integration of digital technology in Islamic Religious Education learning: A qualitative study on teachers' competence and implementation models in secondary schools. *Jurnal Pendidikan Islam*, 13(1), 85–96. https://doi.org/10.14421/jpi.2024.131.85-96

Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., Shamseer, L., Tetzlaff, J. M., Akl, E. A., Brennan, S. E., Chou, R., Glanville, J., Grimshaw, J. M., Hróbjartsson, A., Lalu, M. M., Li, T., Loder, E. W., Mayo-Wilson, E., McDonald, S., ... Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. BMJ, 372, n71. https://doi.org/10.1136/bmj.n71

Pebriani, V., Cahyani, W., Za'dia, H., Akromah, U. D., & Mardiyyah, A. (2025). Internalisasi nilai-nilai etika bermedia sosial dalam perspektif Islam melalui pembelajaran

Pendidikan Agama Islam. *Jurnal Pendidikan dan Profesi Keguruan*, 4(2), 266–271. https://doi.org/10.59562/progresif.v4i2.10405

Sari, E. Y. P., & Istanto, I. (2025). Conceptual analysis of internalizing religious values through Pendidikan Agama Islam (PAI) in improving students' soft skills in the digital era. Inovasi Kurikulum, 22(1), 407–420. https://doi.org/10.17509/jik.v22i1.79523

Sundari, I., Rambe, R. H., & Putri, I. R. (2025). Integrasi nilai-nilai karakter dalam pembelajaran PAI di era digitalisasi di Madrasah Ibtidaiyah Negeri. TA'DIBAN: *Journal of Islamic Education*, 5(1). https://doi.org/10.61456/tjie.v5i1.239

Susanti, S. S., Nursafitri, L., Hamzah, I., Zunarti, R., Darmanto, Fitriyah, Asy'arie, B. F., & As'ad, M. S. (2024). Innovative digital media in Islamic Religious Education learning. *Jurnal Pendidikan Agama Islam*, 21(1), 40–59. https://doi.org/10.14421/jpai.v21i1.7553

Trisnawati, T. E., Fadillah, N., Putri, Z. A., & Defriani. (2025). Integration of digital media in Islamic Religious Education learning in secondary schools: A literature review. EL-BANAT: *Jurnal Pemikiran dan Pendidikan Islam*, 15(1), 343–359. https://doi.org/10.54180/elbanat.2025.15.1.343-359

Zakiyyah, I., Suparto, S., Karo-Karo, I. A., & Zakir, M. N. A. (2024). Digital technology and socio-dynamic aspects of Indonesian Islamic Religious Education: A total quality management perspective. *Jurnal Indo Islamika*, 14 (2), 328–343. https://doi.org/10.15408/jii.v14i2.43760