

Islamic Education in the Digital Era: Integrating Theology and Technology

Jarab Thoriqul Ikroma¹

ABSTRACT

This study examines the transformation of Islamic religious education in the digital era through the integration of theology and technology. Using a library research method and qualitative analysis, it explores theoretical foundations and prior studies on the role of digital media in Islamic learning. While previous research confirms that digital tools like mobile Qur'an apps and LMS enhance student engagement, few have addressed the practical integration of the theological values with educational technology. Findings highlight three key areas of transformation: digital media, pedagogical strategies, and spiritual values. Teachers must now act as digitally literate facilitators, connecting Islamic teachings to modern digital contexts. Tools such as interactive modules and video-based learning enhance Qur'anic study and value development. Nonetheless, challenges include unequal access, limited teacher skills, and content distortion risks. Thus, successful mainstreaming of Islamic education requires curriculum innovation, spiritual media literacy, and inclusive policies. The study concludes that integrating theology and technology is essential to keeping Islamic education relevant and transformative in the digital age.

Keywords: Islamic education, digital transformation, theology, educational technology

1 Introduction

The advancement of digital technology has led to major transformations in many areas of life, particularly in the field of education [1]. Islamic religious education is not free from this transformation [2]. In the digital era, the learning process has shifted from a conventional model to a more flexible, adaptive, and technology-based approach [3]. In this regard, it is imperative to analyze the synergistic integration of Islamic theology and technological innovation as a means to enhance the pedagogical efficacy of religious education, particularly with respect to its curricular content and instructional methodologies [4].

Previous studies have emphasized the critical role of technology in enhancing Islamic education by improving instructional effectiveness, accessibility, and student engagement. The integration of digital tools is seen as essential in adapting religious teaching to the needs of contemporary learners while maintaining pedagogical and spiritual integrity. Aisyah et.al. (2025) Researching the integration of digital media in Qur'an and Hadith learning, which has been proven to increase students' learning interest [5]. Study by Wardani et.al (2024) It shows that the use of mobile-based learning applications, such as the Quran Learning App, can accelerate the understanding of tajwid among elementary school students [6]. Similar results were also found by Wahyuni & Hartono (2022) in their research on Learning Management System (LMS)-based learning in madrasah aliyah [7].

Another study by Diana & Rodhiyana (2023) explains that religious teachers who are proficient in ICT are able to enhance interaction and teaching effectiveness in online learning [8]. Finally, a study by Shuhari et al. (2021), states that the integration of theological values and digital media can create a more profound spiritual learning experience [9].

While numerous studies have underscored the advantages of incorporating technology into Islamic religious education, there remains a notable gap in the literature regarding the explicit integration of

¹ Universitas Muhammadiyah Malang

*Alamat korespondensi: jarabthoriqulikroma@gmail.com

theological principles with technological tools. Few researchers have thoroughly explored this intersection from both a conceptual framework and practical implementation perspective, leaving room for further scholarly inquiry into how theological content can be effectively conveyed through modern digital platforms. Therefore, this study aims to address the following research question: How does the transformation of Islamic education take shape through the integration of theology and technology in the digital era?

2 Literature Review

The theoretical framework of this study centers on two main concepts: Islamic theology in education and the use of technology in learning. Islamic theology emphasizes not only religious knowledge but also character, morality, and spirituality [10]. Al-Ghazali views ideal education as an integration of intellectual and spiritual growth, with teachers serving as moral and spiritual guides [11]. Educational technology theories, rooted in the constructivist approach, encourage students to actively build knowledge through interactive experiences. Digital tools support student-centered, flexible, and contextual learning [12]. Distance learning emphasizes three key interactions: student-content, student-teacher, and student-peer [13].

The integration of these two theories indicates that Islamic religious education in the digital era must be able to balance the reinforcement of transcendental values with the ability to adapt to technological advancements. Teachers are required not only to deliver religious content but also to serve as facilitators who connect Islamic teachings with the current digital context.

3 Research Methods

This study employs a library research approach with qualitative analysis. Library research is used to examine relevant literature related to the integration of theology and technology in Islamic religious education [14]. Data sources include journals, books, articles, and digital documents. Data collection is done through documentation, while analysis involves content analysis to identify themes and patterns, followed by data reduction, display, and conclusion drawing based on the Miles, Huberman, and Saldana model [15].

4 Results and Discussion

The research shows that the transformation of Islamic religious education in the digital era goes beyond using technology—it involves reinterpreting Islamic values in a modern context. This integration appears in three key areas: learning media, pedagogy, and spiritual values. In learning media, tools like mobile apps, interactive videos, LMS platforms, and social media (e.g., YouTube) enhance religious content delivery. Apps such as “Ayat,” “Umma,” and “Muslim Pro” support Qur’an learning with tajwid, tafsir, and worship reminders, showing technology’s role in connecting learners with Islamic teachings.

Second, in pedagogy, religious teachers must act as facilitators who use technology while preserving core Islamic teachings. For example, using digital problem-based learning to teach tauhid and akhlaq promotes critical thinking and reflection. Third, spiritually, digital media functions not just as a tool but also as a means of contemplation. Digital da’wah on themes like tolerance, honesty, and social responsibility connects Islamic values with modern life, highlighting the importance of integrating technology and theology in a relevant, contextual way.

This transformation also impacts the role of Islamic religious teachers as Mu’allim (instructor), Mu-rabbi (mentor), and Mudarris (educator of values). They are now expected to translate these roles into the digital context, whether through technological literacy, content creation, or establishing spiritual communication in virtual spaces. In addition, the use of technology in Islamic education opens opportunities for global collaboration among Islamic educational institutions. Through online platforms, madrasahs or Islamic schools can share learning resources, host virtual seminars, or run teacher exchange programs across geographical boundaries.

The integration of theology and technology opens opportunities for digital curriculum innovations rooted in Islamic values, such as interactive fiqh ibadah modules addressing contemporary issues. However, challenges remain—many teachers lack tech skills, and students face limited access to devices

or internet. This calls for inclusive policies and equitable training. Additionally, risks like commercialization and distortion of religious values highlight the need for strong digital religious literacy among educators and students.

In the context of Qur'anic learning, technology can be used to accelerate mastery of reading, memorization, and comprehension of the meanings of sacred verses. Applications with voice recognition and automatic tajwid correction features can serve as effective tools for independent learning. From a psychopedagogical perspective, the use of digital media can boost students' learning motivation. Animation, gamification, and visually engaging videos help students grasp abstract concepts in Islamic teachings, such as monotheism (tauhid) and noble character (akhlaq).

Digital-based religious education also enables differentiated learning approaches, allowing students to learn according to their individual styles and pace. This is important for creating personal and meaningful learning experiences. Ultimately, the integration of theology and technology in Islamic education is an inevitability. It is precisely through this integration that Islamic education can remain relevant, responsive, and shape a generation of digitally literate Muslims who are spiritually grounded.

5 Conclusion

The transformation of Islamic religious education in the digital era requires a harmonious integration of theological values and technological advancement. This literature-based study reveals that technology serves not only as a technical tool but also as a medium for da'wah, spiritual development, and the reinforcement of Islamic values. Religious teachers play a central role in ensuring technology use remains within the framework of Islamic ethics and theology. The study implies that successful integration demands strengthening teacher capacity, developing digital-based curricula, and promoting spiritual media literacy. Future research is encouraged to adopt empirical approaches to develop more practical integration models tailored to students' diverse educational contexts.

References

1. M. A. Dalimunthe et al., "Challenges of Islamic education in the new era of information and communication technologies," *HTS Theologiese Studies / Theological Studies*, vol. 79, no. 1, 2023, doi: 10.4102/HTS.V79I1.8608;JOURNAL:JOURNAL:HERVORM;PAGEGROUP:STRING: PUBLICATION.
2. S. Anwar, "Revolusi Industri 4.0 Islam dalam Merespon Tantangan Teknologi Digitalisasi," *At-Tuhfah Jurnal Studi Keislaman*, vol. 8, no. 2, p. 16, 2019.
3. A. Hadiyanto, K. Y. S. Putri, and L. Fazli, "Religious moderation in Instagram: An Islamic interpretation perspective," *Heliyon*, vol. 11, no. 4, Feb. 2025, doi: 10.1016/j.heliyon.2025.e42816.
4. S. Rani, "Transformasi Komunikasi Dakwah dalam Era Digital: Peluang dan Tantangan dalam Pendidikan Islam Kontemporer," *AL-MIKRAJ Jurnal Studi Islam dan Humaniora* (E-ISSN 2745-4584), vol. 4, no. 1, pp. 207–216, Aug. 2023, doi: 10.37680/almikraj.v4i1.3513.
5. N. H. Aisyah, N. S. Kahfi, S. M. Nisa, S. Shodiq, and A. Mas'ud, "Integrasi Teologi dan Ilmu Pengetahuan dan Teknologi (IPTEK): Transformasi Pendidikan Islam Menuju Generasi Emas 2045," *PAKAR Pendidikan*, vol. 23, no. 1, pp. 236–245, Jan. 2025, doi: 10.24036/pakar.v23i1.648.
6. A. Wardani, A. N. I. Azizah, and M. J. Nashir, "Muslim Family Methods on the Negative Impact of Digital Technology Advances in the Era of Industry 4.0 on Children Aged 4-7 in Surakarta," *Suhuf*, vol. 36, no. 1, pp. 86–94, May 2024, doi: 10.23917/suhuf.v36i1.4354.
7. E. Wahyuni and H. Hartono, "Teaching listening with e-learning model to promote students' learning independence," *AMCA Journal of Education and Behavioral Change*, vol. 2, no. 2, pp. 64–70, Oct. 2022, doi: 10.51773/ajeb.v2i2.157.
8. R. Diana and M. Rodhiyana, "Kompetensi Pedagogik Guru Pendidikan Agama Islam di Era Digital," *Tahdzib Al Akhlak Jurna Pendidikan Islam*, vol. 6, no. 1, pp. 1–13, 2023, doi: <https://doi.org/10.34005/tahdzib.2650>.
9. M. H. Shuhari, M. M. O. Al-Shafi'i, M. H. Rozali, S. H. M. Yusoff, and M. M. M. Akib, "The Importance of Using Latest Technology in the Contemporary Study of Islamic Theology," *International Journal of Academic Research in Business and Social Sciences*, vol. 11, no. 2, Feb. 2021, doi: 10.6007/ijarbss/v11-i2/8664.

10. "Challenges of Islamic education in the new era of information and communication technologies | HTS : Theological Studies." Accessed: May 11, 2025. [Online]. Available: <https://journals.co.za/doi/abs/10.4102/hts.v79i1.8608>
11. D. S. Azhari and M. Mustapa, "Konsep Pendidikan Islam Menurut Imam Al-Ghazali," *Jurnal Review Pendidikan dan Pengajaran*, vol. 4, no. 2, pp. 271–278, Dec. 2021.
12. V. R. Mokal, J. K. Panjaitan, N. I. Boiliu, and D. A. Rantung, "Hubungan Teori Belajar dan Teknologi Pendidikan," *EDUKATIF : JURNAL ILMU PENDIDIKAN*, vol. 4, no. 1, pp. 1475–1486, Jan. 2022, doi: 10.31004/edukatif.v4i1.2192.
13. L. Nurhaeti, "Information And Communication Technology- Based Learning Models In Islamic Religious Education," *DIROSAT: Journal of Education, Social Sciences & Humanities*, vol. 1, no. 1, pp. 1–6, Jan. 2023, doi: 10.58355/DIROSAT.V1I1.1.
14. D. Sugiyono, *Metode penelitian kuantitatif kualitatif dan R&D*. 2010.
15. M. B. Miles, A. M. Huberman, and J. Saldana, "Qualitative Data Analysis: A Methods," sage new york, 2014.

CITATION:

Jarab Thoriqul Ikroma (2025). Islamic Education in the Digital Era: Integrating Theology and Technology. *OASE*, 7(2), 361–364.