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Islamic Identity in the Digital Age: Between Firmness of Faith and the Challenges of Technology

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Article Information	Abstract
Received: 21 July 2025	<i>This study aims to explore the integration of technology and Islamic values in the learning process and examine the paradigm of Islamic education in responding to the character crisis and digital identity disruption. The method used is library research with a qualitative approach. Data collection includes academic books, scientific journal articles, research reports, and other supporting documents. Data analysis techniques refer to the Miles and Huberman model, namely data reduction, data presentation, and conclusion drawing. Data validity techniques are carried out through source triangulation. The results of the study indicate that Islamic education offers a holistic solution by integrating the trilogy of tarbiyah-ta'lim-ta'dib, which rejects the dichotomy of religious knowledge and makes divine values the foundation of the curriculum. Technology integration has been proven to dynamically strengthen Islamic identity through digital platforms, resulting in an 80% increase in learning motivation among Generation Z, while game-based learning increases literacy by 28%. Policy solutions include: empowering teachers as value filterers, synergy of content supervision (a collaborative role between parents), adoption of Islamic-based AI, and internalization of the tarbiyah-ta'lim-ta'dib trilogy in the national curriculum. The conclusion of this study confirms that the steadfastness of faith can be maintained through ethical technology integration and the reconstruction of responsive education policies. Islamic education can be a holistic solution to the digital era's character crisis by combining spiritual values, digital skills, and technological ethics. Thus, Islamic identity remains relevant and adaptive in the digital age. The originality of this study lies in the combination of social identity theory with the Islamic education paradigm to explain the formation of Islamic identity in the digital space. Due to limitations in secondary data and the lack of</i>
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empirical field testing, further research using survey methods or case studies is needed to validate the findings.

Penelitian ini bertujuan mengeksplorasi integrasi teknologi dan nilai-nilai Islam dalam proses pembelajaran serta mengkaji paradigma pendidikan Islam dalam merespon krisis karakter dan disrupsi identitas digital. Metode yang digunakan adalah studi pustaka (*library research*) dengan pendekatan kualitatif. Pengumpulan data mencakup buku-buku akademik, artikel jurnal ilmiah, laporan penelitian, dan dokumen pendukung lainnya. Teknik analisis data mengacu pada model Miles dan Huberman, yakni reduksi data, penyajian data, dan penarikan kesimpulan. Untuk teknik keabsahan data dilakukan melalui triangulasi sumber. Hasil penelitian menunjukkan bahwa pendidikan Islam menawarkan solusi holistik dengan mengintegrasikan trilogi *tarbiyah-ta'lim-ta'dib*, yang menolak dikotomi ilmu agama dan menjadikan nilai-nilai ketuhanan sebagai fondasi kurikulum. Integrasi teknologi telah terbukti secara dinamis memperkuat identitas Islam melalui platform digital yang berdampak pada peningkatan motivasi belajar Generasi Z sebesar 80%, sementara pembelajaran berbasis gim meningkatkan literasi sebesar 28%. Adapun solusi kebijakan meliputi: pemberdayaan guru sebagai penyaring nilai, sinergi supervisi konten (peran orang tua bersama), adopsi AI berbasis kaidah Islam, dan internalisasi trilogi *tarbiyah-ta'lim-ta'dib* dalam kurikulum nasional. Kesimpulan penelitian ini menegaskan bahwa keteguhan iman dapat dipertahankan melalui integrasi teknologi yang etis dan rekonstruksi kebijakan pendidikan yang responsif. pendidikan Islam dapat menjadi solusi holistik terhadap krisis karakter era digital dengan memadukan nilai spiritual, keterampilan digital, dan etika teknologi. Dengan demikian, identitas Islam tetap relevan dan adaptif di era digital. Originalitas penelitian ini terletak pada kombinasi teori identitas sosial dengan paradigma pendidikan Islam untuk menjelaskan pembentukan identitas keislaman di ruang digital. Adanya keterbatasan pada data sekunder dan belum adanya uji empiris lapangan, sehingga penelitian lanjutan dengan metode survei atau studi kasus diperlukan untuk validasi temuan.

I. INTRODUCTION

Education is a constitutional mandate that plays a strategic role in shaping the character and identity of the nation (Bruno, 2019). Law Number 20 of 2003 concerning the National Education System defines education as a conscious and planned effort to create an environment and learning process that enables students to develop their potential optimally. The primary goal of national education is to produce Indonesians who are faithful, pious, possess noble character, are intelligent, independent, and responsible in their social, national, and state lives.

Education is not merely the transfer of knowledge, but also the process of instilling noble values to shape a well-rounded personality (Sari & Khoiri, 2023). Therefore, education is crucial in maintaining religious, national, and humanitarian values amidst changing times.

In this rapidly evolving digital era, with its global information flow and secularising tendencies, the Islamic identity of the younger generation, in particular, will face serious and complex challenges. The digital space opens up vast opportunities for learning and self-expression, while also becoming an arena for contestation of diverse values, ideologies, and cultures (Tawabie et al., 2025). In this situation, Islamic education plays a crucial role with a dual responsibility there are maintaining the authenticity of Islamic values and instilling them contextually in students to ensure their relevance to the dynamics of the times (Hariri, 2025). The failure of Islamic education to instil a solid spiritual and moral foundation has the potential to erode the Islamic identity of the younger generation, who are at risk of being absorbed by the dominance of pragmatic and individualistic secular narratives.

Islamic education is designed not only to meet cognitive needs but also to serve as a medium for developing an Islamic identity that is sensitive to social and cultural contexts, critical, and adaptive to the challenges of the digital era. Previous research has noted that digitalisation has brought about significant changes in interaction patterns and information access, which can influence how the younger generation understands and practices their Islamic values (Ragheb, 2022). These challenges include the risk of absorbing content that conflicts with Islamic moral values, such as violence and pornography, which can weaken students' morals and spirituality if not balanced with appropriate education and a strong faith (Fathurrohman et al., 2023).

Furthermore, the digital era has created a gap between the theoretical understanding of Islamic values and their practical application in daily life, particularly in digital technology. Many students may understand religious concepts intellectually, but struggle to apply them in digital activities rife with temptations and distractions (Mashudi & Cecep, 2025). Therefore, Islamic education must bridge this gap by integrating character education and digital ethics that strengthen

spiritual values, integrity, and moral responsibility. Education that instils critical thinking about the information received and guides students in the wise use of technology plays a crucial role (Yemelyanova et al., 2023).

This research also shows that the involvement of competent teachers and educators who understand the dynamics of digital technology and can serve as role models in applying Islamic values is crucial for the success of Islamic education in shaping the strong character of the younger generation in the digital era (Rahman & Azzahra, 2024). In this regard, developing a comprehensive curriculum responsive to the changing times is crucial, with spiritual and moral aspects at the core combined with the ethical and productive use of technology (Twining et al., 2021).

Furthermore, Islamic education plays a strategic role in maintaining and strengthening Islamic identity, which is spiritual but also social and cultural. In the context of evolving globalisation and modernity, the Islamic identity of the younger generation must be selected and adapted to remain relevant without losing the essence of its fundamental values and teachings. Islamic education can build collective awareness and moral resistance to counterproductive value streams, while also serving as a platform for holistic and balanced character development between this world and the afterlife (Suwarni, 2023).

In such conditions, Islamic education faces significant challenges. On the one hand, Islamic education must uphold the transcendent values of Islamic teachings, but on the other, it must make a real contribution to modernity. Islamic education can no longer focus solely on teaching normative and ahistorical religious ritual dogmas. Islamic education needs to move towards a paradigm shift, opening up a dialogue between Islamic teachings and the dynamics of the times. This includes strengthening a progressive and inclusive Islamic perspective on developments in science, technology, and global civilisation (Putra, 2019). Thus, Islamic education can play a central role in shaping a Muslim identity that is spiritually devout, productive, critical, and adaptive in building a modern, civilised society (Ikhwan, 2016). This is evident in the phenomenon at MTs Darut Tauhid Ngablak Bojonegoro, demonstrating the apparent influence of secularism in Islamic educational practices.

Previous research has shown that the lack of integration between spiritual values and the learning process results in formalistic and morally unfocused education (Setiawan & Minarti, 2024). Weak teacher supervision, the lack of separate learning spaces for boys and girls, and poorly organised management indicate a weak internalisation of Islamic values within school culture. Islamic education has not yet fully developed a system that integrates knowledge and the values of monotheism. Therefore, strengthening Islamic education in the digital era is crucial and needs to be done holistically, encompassing the strengthening of spiritual values, digital character education, and developing educator competencies and an adaptive and innovative curriculum. This research underscores that the success of Islamic education in building the identity of the younger generation is determined mainly by how education integrates the noble values of Islam with the challenges and opportunities of the digital era as a space for learning and social identity development (Fadhila et al., 2024).

The social identity theory, introduced by Turner & Tajfel (1979), explains that an individual's identity is shaped not only by personal characteristics but also by membership in a particular social group (Turner & Tajfel, 1979). This membership provides a sense of belonging and self-esteem and guides behaviour according to group norms. Tajfel (1981) explained that the process of social identity formation goes through three stages: social categorisation (grouping oneself and others into specific categories), social identification (internalising group identity as part of the self), and social comparison (comparing one's group with other groups to maintain a positive image). In Islamic education, this theory is relevant in understanding how students construct their Islamic identity in the digital age. Students' membership in Muslim communities, both in the real world and digital spaces, shapes value orientations that influence online behaviour (Ilinskaya, 2020). However, digital spaces reinforce this identity and open up opportunities for value shifts if individuals join groups that promote norms that conflict with Islamic teachings.

This research aligns with research by Ilinskaya (2020) and Paramansyah et al. (2024), which both emphasise the importance of contextual and adaptive education in facing the challenges of digitalisation that threaten the moral and spiritual well-

being of the younger generation. Furthermore, previous research has focused more on aspects of digital curriculum and educational technology adaptation, such as Sugianto (2024), focusing on teacher competency and responsive curriculum development. This study uncovers explicitly the challenges of a school culture that lacks integration between spiritual values and learning practices. Issues such as weak teacher supervision and disorganised management in formal Islamic schools add a sociocultural dimension often overlooked in discussions of the digitalisation of Islamic education.

Furthermore, this study enriches the discourse on Islamic education by incorporating social identity theory Turner & Tajfel (1979) as a conceptual foundation for forming Islamic identity in the digital realm. This approach reinforces the explanation that social interaction and membership in digital Muslim communities can strengthen or weaken students' Islamic identity. This is an important addition compared to research focusing more on the risks of negative content (Safutri & Siregar, 2022), which emphasises educational instruments without in-depth exploration of the psychosocial dimensions of student identity in the digital ecosystem. This study presents a novel approach by synergistically combining social identity theory, educational management, and digital character education, thereby presenting a more comprehensive picture of the challenges and opportunities of Islamic education in the digital era.

This research aims to explore the integration of technology and Islamic values in the learning process and to examine the Islamic education paradigm to address the character crisis and digital identity disruption. Furthermore, if utilised appropriately, rapidly developing technology can be a strategic tool in strengthening students' Islamic identity. With this approach, this research is expected to offer new insights into the development of adaptive and integrative Islamic education, which remains rooted in the principle of monotheism.

II. METHODS

This study uses a library research method to explore and analyse information related to the nature of Islamic education's objectives in addressing the challenges of integrating technology and Islamic identity within a secular education system.

This approach was chosen because it allows researchers to explore various theoretical perspectives and previous research findings relevant to the issues of secularism, Islamic education, and the use of technology in learning. This research focuses on a conceptual study using qualitative methods with a library research approach, namely through a selection of literature that can provide an in-depth understanding of the interaction between educational ideology and technological developments in contemporary Islamic education (Sugiyono, 2019).

The data collection process was conducted through a literature search, which served as a data source. This included academic books, scientific journal articles from various academic databases such as Google Scholar, Scopus, ERIC (Education Resources Information Centre), ProQuest, Science Direct, research reports, and other supporting documents available in physical and digital libraries, including reputable online databases. Researchers used the Miles and Huberman approach to data analysis, which includes three main stages: data reduction, in which researchers select, group, and simplify the collected data (Miles & Huberman, 1994).

Researchers focus on information relevant to the research question, eliminate unnecessary data, and organise the data into categories or themes. The second stage is data presentation. After data reduction, the next step is to present the data in an easily understood format. Data presentation can be tables, graphs, or narratives illustrating the research findings. This presentation allows researchers to see patterns and relationships among the data. The third stage is concluding. These conclusions must be verifiable through existing data, ensuring the findings are valid and accountable (Creswell & Creswell, 2017). Meanwhile, data validity is maintained through source triangulation techniques to ensure the reliability and depth of the information used. With this method, this research is expected to produce accurate and relevant findings to contribute to the development of integrative and contextual Islamic education (Miles et al., 2014).

III. FINDINGS AND DISCUSSIONS

The Paradigm of Islamic Education: Responding to the Character Crisis and Digital Identity Disruption

The current Islamic education paradigm faces significant challenges in responding to the character crisis and identity disruption brought about by the development of digital technology. Massive digital transformation has changed how young people interact with the world, posing the risk of fragmentation of religious identity and a shift in moral values that have long been the foundation of Islamic education. In this context, the Islamic education paradigm must adapt not only to learning methods and technological media but also to the concept of resilient and authentic character development by Islamic teachings (Lundeto, 2023). The old paradigm, which focused solely on transferring religious knowledge, must shift toward integrating spiritual values with digital skills and ethical use of technology as an integral part of character education (Munawarsyah, 2023).

The character crisis arising from exposure to digital content that does not always align with Islamic values, such as pornography, violence, and hedonism, demands that the Islamic education paradigm prioritise contextual moral development. Islamic education must cultivate steadfast faith and personal integrity so that the younger generation is not easily swayed by pragmatic and individualistic digital currents (Prastowo & Daraini, 2024). Therefore, the modern Islamic education paradigm integrates character education with critical digital literacy, equipping students with the ability to assess information and the impact of technology wisely, and encouraging social and spiritual responsibility in everyday life.

Furthermore, digital identity disruption is a phenomenon where Islamic values are challenged by a virtual world filled with ideological and cultural diversity (Chang & Chang, 2023). The Islamic education paradigm must respond to this phenomenon by developing learning models that can holistically strengthen social and religious identities in the digital space. This involves teaching social identity, as Tajfel and Turner argue, which positions social interaction as a construct of identity, combined with positive and inclusive digital technology. This new paradigm is not

simply about utilising technology but adapting progressive and dialogical Islamic values to face globalisation and modernity (Turner & Tajfel, 1979).

Social identity theory by Turner & Tajfel (1979) indirectly systematically explains how Islamic identity formation, strengthening, and potential erosion occur amidst the rapid flow of global information and the penetration of secular culture in the digital space. From a social categorisation perspective, the younger generation of Muslims now lives in a landscape of interactions that are not limited by geographical boundaries, where group membership categories can be quickly formed through online affiliations such as da'wah communities, Islamic discussion forums, or even entertainment groups carrying Islamic symbols. However, at the same time, this categorisation process also opens up the possibility of students entering into groups that promote permissive, materialistic, or individualistic values, which can slowly erode spirituality and morality (Fikri, 2023). The character crisis arises here from a shift in value orientation due to misguided social categories. Hence, Islamic education needs to be a guiding mechanism so that students' self-categorisation is always based on a framework of faith and morality.

The social identification stage is the next critical point, where individuals internalise group norms and behaviours as part of their identity (Crocetti et al., 2023). In digital identity disruption, this internalisation does not always occur through face-to-face interactions. However, social media algorithms often shape what content is presented, aligning with users' interests or online behaviour (Cinelli et al., 2021). If students' Muslim identity is strong, Islamic principles will be a natural filter for selecting content, interacting, and expressing themselves digitally (Al Lily et al., 2020). However, if this internalisation is weak or shallow, students more easily absorb the norms of other groups, which may blur moral boundaries, even without realising it (Sauri & Farhah, 2024).

This is where Islamic education plays a strategic role in building a strong sense of identity through a curriculum that integrates Islamic values into digital literacy, enabling students to navigate online life with a clear moral compass. This aligns with research by Fikri (2023), which emphasises the importance of social media literacy in Islamic education so that the digital content consumed by students

provides spiritual and intellectual benefits, rather than weakening their identity. Therefore, Islamic education needs to be designed not only to teach Islamic values but also to act as a critical filter for digital information, so that religious identification can remain strong amidst the flood of secular narratives in the media.

On the other hand, social comparison has become a prominent mechanism in the digital media era, where the number of followers, likes, or positive comments often measures identity validation. In a character crisis, this comparison can trigger shallow competitive behaviour, excessive self-branding, or even demeaning attitudes toward other groups (Vogel et al., 2014). From an Islamic education perspective, managing this social comparison process is crucial to direct pride in Islamic identity not toward divisive superiority but moral commitment and constructive social contribution. Islamic education must understand that healthy comparison encourages *fastabiqul khairat* (competition in goodness) and appreciates differences as blessings (Alaska et al., 2024).

The character crisis in the digital era is not solely due to weak individual self-control. However, it is also influenced by the dynamics of group membership, the internalisation of norms, and the social comparison mechanisms formed by online interactions (Ellemers et al., 2002). A responsive Islamic education paradigm must be able to intervene in these three processes simultaneously: strengthening positive categorisation with community awareness, deepening identification through the appreciation of Islamic values integrated with critical digital literacy, and managing social comparison so that it becomes a means of spiritual motivation, not a source of polarisation (Guna et al., 2024).

Education in Islam is an integral process that transmits knowledge and instils moral and spiritual values to shape spiritually, intellectually, and socially balanced individuals. The goal is to create a perfect human being (*insan kamil*) who is faithful, knowledgeable, and has a noble character, with an emphasis on harmony between belief and behaviour. Islamic education ensures the integration of understanding, belief, and action as the foundation of a responsible Muslim personality (Nugroho et al., 2024). Previous studies have revealed that contemporary secular education exhibits three structural failures: (1) a values-spirituality dichotomy (evidenced by

the values-behavior gap in 54% of Southeast Asian graduates (Burns, 2021) and the prevalence of plagiarism in non-religious universities); (2) a methodological crisis resulting from a passive, standardised test-based paradigm that encourages rote learning (OECD, 2022); and (3) the reduction of intelligence within the IQ-EQ-SQ dichotomy, which has led to a spiritual emptiness among Generation Z (Forum, 2020). Islamic education offers integrative solutions through: (a) the *tarbiyah-ta'lim-ta'dib* trilogy, which aligns knowledge, practice, and morality as the core of the curriculum; (b) the application of Ibn Khaldun's constructivism for the transformation of active contextual learning; and (c) the application of the concept of *'aql* (multidimensional rational-spiritual-moral intelligence) in Islamic neuroscience, which has been shown to enhance resilience (Holleman, 2024).

The trilogy of Islamic educational concepts *tarbiyah*, *ta'lim*, and *ta'dib* emphasises a holistic approach. *Tarbiyah* develops innate human potential across spiritual, intellectual, and physical aspects. *Ta'lim* focuses on transferring structured knowledge to distinguish right from wrong. While *ta'dib* is the core of moral formation through aligning knowledge, good deeds, and ethics. The integration of these three elements confirms that Islamic education strives for academic intelligence and character development based on divine values (Ridwan, 2018).

Implementing Islamic education adheres to the constructivist paradigm, as Ibn Khaldun advocates, which positions students as active subjects. Learning is interactive, contextual, and transformative through direct experience, collaboration, and critical reflection. This approach aligns with Islamic principles regarding applying knowledge (*amal*) and forming individuals who think rationally and act ethically. Therefore, constructivism serves as a strategy for grounding Islamic values in modern learning practices (Ferianto et al., 2024).

Islamic education views intelligence (*'aql*) as a multidimensional entity encompassing the rational, spiritual, and moral. Reason serves as an instrument for understanding the truth, knowing God, and carrying out the responsibilities of a caliph. True intelligence is measured by logical-academic capacity and its ability to guide humans toward ethical and civilised behaviour. Islamic education aims to cultivate this multidimensional intelligence to produce individuals with intellectual

excellence and moral-spiritual integrity, achieving moral perfection and happiness in this world and the hereafter (Nurjanah, 2018).

Thus, the researcher views the holism of Islamic education particularly the integration of *tarbiyah* (Islamic education), *ta'lim* (Islamic study), and *ta'dib* (Islamic guidance) as a relevant solution to the character crisis in the modern era. This approach prevents the dichotomy between secular and religious knowledge and addresses the challenge of moral degradation by instilling a morality grounded in divine values. In the Indonesian context, internalising this trilogy can strengthen the profile of Pancasila students who are faithful and have noble morals, while simultaneously building the mental resilience of the younger generation against global influences that erode integrity.

Based on the discussion, the researcher also argues that Ibn Khaldun's constructivism in Islamic education needs to be more widely actualised. This paradigm, which emphasises student activeness, aligns with 21st-century demands for critical and collaborative skills. However, its implementation requires institutional commitment to reform the still-dominant passive learning methods. Synergy between educators, an experiential learning curriculum, and the ethical use of technology is key to developing holistic human beings who are academically intelligent and spiritually resilient in facing the complexities of the times. Furthermore, policy reconstruction based on integrating the *tarbiyah*, *ta'lim*, *ta'dib* trilogy is imperative. This makes spiritual values the core foundation in curriculum design, synergises faith, science, and practice, and shifts the orientation of education from merely transferring knowledge to developing perfect human beings who are responsive to the challenges of the times.



Figure 1. *Paradigm of Modern Islamic Education*

Integration of Technology in Islamic Education

Technology integration into Islamic education has opened up transformative opportunities to improve the quality of learning and the relevance of the curriculum. Fandi and Anisa's research demonstrates the potential of popular platforms like TikTok to become revolutionary pedagogical media, especially for the younger generation. Over 80% of high school student respondents reported increased learning motivation, understanding of Islamic concepts, and internalising Islamic values after consuming digital-based religious content.

An authentic and contextual communication style, as demonstrated by Ustaz Irfan Rizki Haas, has successfully bridged the gap between the formal curriculum and the social realities of Generation Z, making him an effective model for preaching digital (Islamic outreach) (Jaza & Makrufi, 2025). At the elementary level, the implementation of structured learning media has demonstrated a significant impact. A study at the Griya Qur'an Al Inayah Pulung Ponorogo Foundation confirmed that the *Hubbul Ilmii* book empirically improved the early reading skills of lower-grade students through a multisensory approach. This method facilitates letter and sentence mastery through colouring, cutting, and pasting activities, which strengthen visual-motor memory. Active student participation increased by 92% because this interactive approach alleviates boredom and creates a fun learning experience, making it a superior alternative medium in Islamic-based schools (Zhahrani et al., 2025).

The role of Islamic Religious Education (PAI) teachers is crucial in ensuring that technology integration aligns with Islamic values, particularly religious moderation. Teachers implement three main strategies: *First*, integrating the principles of interfaith tolerance and peace into the curriculum. *Second*, utilising discussion-dialogue methods to foster critical and inclusive thinking. *Third*, facilitating interfaith interaction. This implementation results in moderate student attitudes, a harmonious school environment, and ethical and adaptive learners in a pluralistic society. Optimising the role of teachers requires strengthening their capacity for moderation pedagogy, developing inclusive modules, and implementing a continuous attitude monitoring system (Nurbayani & Amiruddin, 2024)

Technology-based motivational mechanisms have also demonstrated high effectiveness. Implementing rewards and punishments at MAN 2 Kota Probolinggo, conducted in a participatory manner with students, has significantly increased learning motivation. Rewards in the form of extra points, praise, or appreciation validate students' efforts, while educational punishments (such as cleaning the house or memorising vocabulary) foster a sense of responsibility without diminishing their enthusiasm for learning. As a result, students who were initially passive become diligent in completing assignments, and their academic grades show an upward trend (Kamilia & As'ari, 2024).

Interactive game-based learning media also has substantial positive impacts. Research at SDN Cibeuteung Muara 02 demonstrated that online crossword puzzles (TTS) improved fifth-grade students' Minimum Competency Assessment (AKM) Literacy scores. Quantitative analysis showed an average increase in AKM scores from 39% (pretest) to 50% (posttest). Paired-sample t-test results obtained a significance level of $0.005 < 0.05$ confirming this significant difference, underscoring the crucial role of interactive media in improving learning outcomes (Qurrotaini et al., 2024).

Likewise integrating sophisticated devices such as Smart TV has successfully increased student learning motivation at the tertiary level. Implementation at UIN Kiai Haji Achmad Siddiq Jember, which went through three stages (planning, implementation, and review), showed that 76% of students experienced increased learning motivation. Key supporting factors include adequate infrastructure and competent human resources, although obstacles such as unstable network connections and power outages must be anticipated (Fauzan & Setianingrum, 2024).

Furthermore, adopting artificial intelligence (AI) technology for education (AIED) is predicted to have significant potential. Artificial Neural Network (ANN) analysis identified eight constructs that significantly influence students' intention to adopt AIED for Self-Directed Learning (SDL), with a model accuracy of 93.43%. Subjective Norms (predictive accuracy of 98.12%) was identified as the dominant predictor, confirming the influence of social pressure and recommendations from

authoritative figures. Consequently, educational institutions need to build a supportive social environment, invest in infrastructure and incentives, and adapt frameworks for the context of developing countries like Indonesia (Darmono et al., 2025). In times of crisis like the pandemic, low-tech solutions have proven effective in maintaining learning quality. This is evident from previous research that revealed that learning must continue through technology during the pandemic. SDIT Insan Madani successfully maintained its online *tahsin-tahfidz* program using WhatsApp despite network constraints. Key to its success lies in the fragmentation of daily materials, virtual peer tutoring, and structured monitoring involving parents (a shared parental role). This success confirms that religious discipline and accountability outweigh platform complexity (Ikhwan et al., 2021).

However, infrastructure challenges remain a significant barrier to optimising the integration of Information and Communication Technology (ICT). Research in South Africa and Indonesia revealed limitations such as inadequate devices, poor internet coverage, teachers' lack of awareness of ICT policies, and the inability to innovate due to unstable connectivity. Concrete solutions to ensure adequate internet access include installing pocket Wi-Fi in every classroom. Furthermore, gender, grade level, and duration of smartphone use also influence students' attitudes toward digital game-based learning. Male students and those with frequent smartphone use (>6 hours/day) tended to be more positive, emphasising the need for teachers to be responsive to diverse student profiles. Therefore, teachers must proactively integrate game mechanics with curriculum objectives to increase engagement and academic achievement (Mnisi et al., 2024).

IV. CONCLUSION

Islamic education offers a holistic solution to the character crisis in the digital era through the integration of the trilogy of *tarbiyah* (development of innate potential), *ta'lim* (transfer of knowledge), and *ta'dib* (formation of morals). This approach rejects the dichotomy between science and religion and addresses moral degradation by making divine values the foundation of the curriculum. Ibn Khaldun's student-centred constructivism strengthens its relevance to the demands of the 21st century, encouraging active, collaborative, and contextual learning to shape

intellectually and spiritually superior human beings. The integration of technology has been proven to strengthen Islamic identity dynamically. Digital platforms such as TikTok increase learning motivation and understanding of Islamic values for 80% of Generation Z, while interactive media (e.g., game-based learning) increase literacy competency by up to 28%. However, infrastructure challenges, the digital divide, and negative global influences require responsive strategies, such as: *First*, empowering teachers as value filter through moderation pedagogy. *Second*, synergy between the roles of parents together in content monitoring. *Thrid*, adopting AI based on subjective Islamic norms to ensure technology strengthens—not weakens—faith. By internalising the trilogy of *tarbiyah-ta'lim-ta'dib* as the core of the national curriculum, reforming teaching methods based on experiential learning, and utilising technology ethically to build the mental resilience of the younger generation, Islamic identity remains strong even though it adapts to digital advances.

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