



ISLAMIC PEDAGOGY AND DIGITAL MODERNITY: MORAL FORMATION AND VALUE-ORIENTED TECHNOLOGY INTEGRATION IN ISLAMIC RELIGIOUS EDUCATION

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Abstract

The rapid digitalization of education has transformed Islamic Religious Education (PAI) while simultaneously generating significant pedagogical and normative challenges, particularly in sustaining Islamic pedagogy and moral–spiritual formation within digital learning environments. When digital media integration is not guided by value-oriented pedagogy, PAI risks becoming technocratic and instrumental, undermining its core mission of cultivating akhlaq karimah, religious consciousness, and ethical agency among learners. This study aims to analyze and formulate a digital media integration model for PAI learning in Cirebon that is pedagogically transformative and normatively grounded in Islamic educational values. Using a mixed methods approach with a sequential explanatory design, quantitative data were collected through a survey of 30 PAI teachers in schools and madrasahs in the Cirebon region, followed by qualitative data from open-ended interviews. Data were analysed using descriptive statistics and the Miles and Huberman qualitative model, drawing on TPACK theory, the SAMR model, and an Islamic pedagogy framework emphasizing the integration of ‘ilm, iman, and ‘amal salih. The findings indicate that digital integration in PAI remains largely at substitution and augmentation levels, yet reflective, contextual, and collaborative digital practices significantly enhance student engagement and moral internalization. The study concludes that effective digital integration in PAI requires a value-conscious Islamic pedagogical framework supported by institutional policy and continuous professional development.

Keywords: Islamic Religious Education; Digital Integration; Islamic Pedagogy; TPACK; Meaningful Learning.

Abstrak

Percepatan digitalisasi pendidikan menghadirkan dinamika baru dalam pembelajaran Pendidikan Agama Islam (PAI), sekaligus memunculkan problem pedagogis dan normatif, khususnya terkait pemaknaan nilai-nilai keislaman dalam ruang belajar digital. Integrasi media digital yang tidak terkelola secara pedagogis berpotensi menjadikan pembelajaran PAI bersifat teknokratis dan reduktif, sehingga tujuan pembentukan akhlak dan kesadaran religius peserta didik tidak tercapai secara optimal. Berangkat dari kondisi tersebut, penelitian ini bertujuan menganalisis dan merumuskan model integrasi media digital dalam pembelajaran PAI di Cirebon yang selaras dengan prinsip pedagogi modern dan nilai-nilai pendidikan Islam. Penelitian ini menggunakan pendekatan mixed methods dengan desain sequential explanatory. Data kuantitatif diperoleh melalui survei terhadap 30 guru PAI di sekolah dan madrasah wilayah Cirebon, sedangkan data kualitatif dikumpulkan melalui wawancara terbuka untuk pendalaman dan konfirmasi temuan. Analisis data dilakukan secara deskriptif kuantitatif dan kualitatif menggunakan model Miles dan Huberman. Kerangka analisis penelitian bertumpu pada teori TPACK, model SAMR, serta perspektif normatif pendidikan Islam yang menekankan integrasi ilmu, iman, dan amal. Hasil penelitian menunjukkan bahwa praktik integrasi

media digital dalam PAI masih dominan pada tataran substitusi dan augmentasi, sehingga belum sepenuhnya berorientasi pada transformasi pembelajaran yang bermakna dan bernilai. Namun demikian, penguatan kompetensi pedagogis-digital guru, pembelajaran kolaboratif, serta pemanfaatan media digital yang kontekstual dan reflektif terbukti mampu meningkatkan keterlibatan belajar siswa dan internalisasi nilai keislaman. Penelitian ini menegaskan bahwa integrasi media digital dalam PAI harus diletakkan dalam kerangka pedagogi Islam yang sadar nilai, didukung kebijakan institusional, dan pengembangan profesional berkelanjutan agar tujuan pendidikan Islam tercapai secara utuh dan berkelanjutan.

Kata kunci: Pendidikan Agama Islam; Integrasi Digital; Pedagogi Islam; TPACK; Pembelajaran Bermakna.

The rapid development of digital technology has significantly reshaped contemporary educational practices, including Islamic Religious Education (PAI). Digital media offer opportunities to enhance interaction, accessibility, and learning flexibility; however, their integration in PAI also raises pedagogical and normative challenges. Without a clear pedagogical orientation, digital integration risks reducing PAI to a technocratic practice that weakens its core mission of moral and spiritual formation.¹

Global studies on digital media integration in religious and value-based education emphasize that technology should function as a pedagogical mediator rather than a mere instructional tool. Frameworks such as Technological Pedagogical Content Knowledge (TPACK) and the SAMR model highlight the importance of aligning technological use with pedagogical design to achieve transformative learning. In religious education, scholars further stress that digital learning environments must support ethical reflection, character formation, and value internalization, ensuring that technology remains subordinate to educational and moral objectives.²

In Indonesia, research on digital media use in PAI has largely focused on issues of technology adoption, digital literacy, and learning effectiveness.³ While these studies provide valuable empirical insights, most remain descriptive and have not sufficiently examined how digital media integration can be systematically aligned with Islamic pedagogical values. Moreover, local-contextual studies that analyze digital integration practices in specific regions, such as Cirebon, are still limited.

This situation indicates a clear research gap: the absence of a contextual and value-oriented

¹ Ervinna Damayanti et al., "Implementation of Digital Media in Learning Islamic Religious Education in the Era of Industrial Revolution 4.0," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 8, no. 01 (2025): 1–12, <https://doi.org/10.30868/im.v8i01.7722>.

² Firman Mansir, "Integration of Islamic Science and Science in Schools: Studies on Learning Islamic Religious Education in the Digital Era," *TADRIS: Jurnal Pendidikan Islam* 17, no. 2 (2022): 413–25, <https://doi.org/10.19105/tjpi.v17i2.6769>.

³ Nur Azaliah Mar, "Integration of Technology and Islamic Education in the Digital Era: Challenges, Opportunities and Strategies," *Journal of Scientific Insights* 1, no. 1 (2024): 01–08, <https://doi.org/10.69930/jsi.v1i1.74>; Ayup Suran Ningsih et al., "Upaya Peningkatan Pengetahuan Investasi Pada Platform Media Investasi Digital Bagi Santri Pondok Pesantren Asshodihiyah Kota Semarang," *Abdi Wiralodra : Jurnal Pengabdian Kepada Masyarakat* 5, no. 2 (2023): 220–32, <https://doi.org/10.31943/abdi.v5i2.107>; Darni Hafizah Almardiah and Andi Abd. Muis, "The Effectiveness of Digital Media in Learning Islamic Religious Education (Pai) in the Era of Society 5.0: Study of the Integration of Technology and Religious Values," *Jurnal Eduslamic* 3, no. 1 (2025): 45–55, <https://doi.org/10.59548/jed.v3i1.463>; Suriana Suriana, Teti Wahyuni, and Misbahul Jannah, "Optimizing Collaborative Learning of Islamic Religious Education Through Social Media," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 3 (2025): 3820–35, <https://doi.org/10.35445/alishlah.v17i3.6706>; Ahmad Nur Fahmi, Munawir Yusuf, and Mohammad Muchtarom, "Integration of Technology in Learning Activities: E-Module on Islamic Religious Education Learning for Vocational High School Students," *Journal of Education Technology* 5, no. 2 (2021): 282–90, <https://doi.org/10.23887/jet.v5i2.35313>.

model of digital media integration in PAI that combines pedagogical frameworks with an Islamic education perspective. Existing studies have not adequately explained how digital media can be structured to support meaningful learning and moral-spiritual formation simultaneously.⁴

Accordingly, this study addresses the following research questions: (1) What challenges do PAI teachers face in integrating digital media in schools and madrasahs in Cirebon? (2) What strategies are employed to address these challenges? and (3) How can a value-oriented digital media integration model for PAI be formulated? This study aims to analyze these challenges and strategies and to formulate a contextual integration model grounded in Islamic pedagogy. The findings are expected to contribute theoretically to the discourse on Islamic pedagogy and digital learning, and practically to provide guidance for educators and policymakers in strengthening meaningful and value-based PAI learning in the digital era.⁵

Method

This study employed a mixed methods approach with a sequential explanatory design to obtain a comprehensive understanding of digital media integration in Islamic Religious Education (PAI). This design was selected to allow quantitative data to identify general patterns of digital media use, followed by qualitative data to explore pedagogical practices, challenges, and strategies underlying those patterns in greater depth.⁶

The unit of analysis in this research was PAI teachers, focusing on their instructional practices in integrating digital media into classroom learning. Student engagement and learning outcomes were considered as contextual indicators, but the primary analytical emphasis remained on teachers' pedagogical decisions and experiences⁷

The quantitative phase involved 30 PAI teachers from schools and madrasahs in the Cirebon region. Participants were selected using purposive sampling, with criteria including active involvement in PAI teaching and experience in using digital media for instructional purposes. This technique ensured that respondents were relevant to the research objectives.⁸

Data collection employed multiple techniques. Quantitative data were gathered through a structured questionnaire designed to capture the types of digital media used, frequency of use, perceived challenges, and instructional purposes. Qualitative data were collected through semi-structured interviews to deepen and clarify the survey findings. Limited classroom observations were also conducted to support contextual understanding and data triangulation.⁹

Data analysis was conducted in two stages. Quantitative data were analyzed using descriptive statistical techniques to identify dominant trends in digital media integration. Qualitative data were analyzed using the Miles and Huberman interactive model, consisting of data reduction, data display, and conclusion drawing. To ensure data credibility, methodological

⁴ M. Nasor dan Nina Ayu Puspita Sari, "Pembelajaran PAI Berbasis E-Learning: Peluang dan Tantangan," *Unisan Jurnal* 4, no. 4 (2025): 1–9, <https://journal.an-nur.ac.id/index.php/unisanjournal/article/view/3550>.

⁵ Mohd Wiyono, "Pemanfaatan Media Digital Dalam Pembelajaran Pendidikan Agama Islam," *Jurnal Pendidikan Islam Indonesia* 1, no. 1 (2025): 1–7, <https://doi.org/10.63477/jupendia.v1i1.203>.

⁶ Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: PT Remaja Rosdakarya, 2010).21

⁷ Anwar and Huda, "Model Integrasi Keilmuan Islam Dan Sains Dalam Pembelajaran Fisika Di Madrasah Aliyah."

⁸ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

⁹ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika* 21, no. 1 (2021): 33–54, <https://doi.org/10.21831/hum.v21i1.38075>.

triangulation and member checking were applied.¹⁰

Literature Review

The integration of digital media in education is a global phenomenon that has evolved alongside the transformation of information and communication technology. In the educational context, digital media are no longer understood simply as a learning tool, but rather as part of a pedagogical ecosystem that influences how teachers design lessons, how students interact with materials, and how knowledge and values are constructed. However, various studies confirm that the success of digital media integration is determined not by the availability of technology alone, but by the pedagogical framework that underpins its use. Without a clear pedagogical design, technology has the potential to reproduce traditional learning practices in a digital format without transforming the meaning of learning.¹¹

In values-based education, including Islamic Religious Education (PAI), the issue of digital media integration has become more complex. PAI is not only oriented towards cognitive achievement, but also towards the holistic development of students' morals, religious awareness, and personality. Therefore, the use of digital media in PAI requires pedagogical caution to ensure that technology does not displace the normative goals of Islamic education. Several studies have shown that undirected technology integration tends to produce technocratic and instrumental learning, marginalizing the reflective and spiritual dimensions of religious learning.¹²

In contemporary pedagogical studies, the Technological Pedagogical Content Knowledge (TPACK) framework is widely used to analyze teachers' ability to meaningfully integrate technology. TPACK emphasizes that technological mastery must be integrated with pedagogical understanding and learning content. In the context of Islamic Religious Education (PAI), this framework is relevant because Islamic Religious Education (PAI) teaching materials have normative and ethical characteristics that cannot be treated as neutral content. Various studies show that Islamic Religious Education (PAI) teachers generally possess adequate knowledge of religious content, but face difficulties in pedagogically integrating technology. Technology is often used only as a presentation medium or means of conveying information, rather than as a tool for building reflective and dialogical understanding.¹³

Critically, TPACK has strengths as a framework for analyzing teacher competency, but it has limitations when applied to religious education. TPACK does not explicitly incorporate values, morals, and spiritual dimensions as part of the construction of pedagogical knowledge. As a result, the application of TPACK in Islamic Religious Education often stops at the technical aspects of integration without addressing the ethical and transcendental goals of religious learning. This highlights the need to enrich the TPACK framework with an Islamic educational perspective so that technology truly functions as a means of character building and religious awareness.¹⁴

¹⁰ Hardani et al., *Metode Penelitian Kualitatif Dan Kuantitatif* (Yogyakarta: CV. Pusataka Ilmu Group, 2020).

¹¹ Chanifudin Chanifudin and Tuti Nuriyati, "Integrasi Sains Dan Islam Dalam Pembelajaran," *ASATIZA: Jurnal Pendidikan* 1, no. 2 (2020): 212–29, <https://doi.org/10.46963/asatiza.v1i2.77>.

¹² Mashudi Mashudi and Cecep Hilman, "The Journal of Academic Science Digital-Based Islamic Religious Education: A New Orientation in Enhancing Student Engagement and Spiritual Understanding," *Journal of Academic Science* 2, no. 1 (2025): 53–65.

¹³ Diyah Mintasih, Sukiman Sukiman, and Sigit Purnama, "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, no. 1 (2024): 85–96, <https://doi.org/10.14421/jpi.2024.131.85-96>.

¹⁴ Wiyono, "Pemanfaatan Media Digital Dalam Pembelajaran Pendidikan Agama Islam."

In addition to TPACK, the SAMR (Substitution, Augmentation, Modification, Redefinition) model is widely used to evaluate the level of transformation in technology-based learning. This model helps identify the extent to which technology changes the structure and experience of learning. Several cross-context studies have shown that digital media integration practices in schools generally remain at the substitution and augmentation level, where technology only replaces or slightly enhances conventional learning tools. The modification and redefinition levels, which allow for fundamental changes in learning design, are relatively rare.¹⁵

In the context of Islamic Religious Education (PAI), similar findings emerged. Digital media are often used to display religious materials, stream video lectures, or present online assessment questions. These practices do improve learning efficiency, but they fail to address profound pedagogical transformation. Digital-based Islamic Religious Education (PAI) learning is rarely designed to encourage value reflection, ethical discussion, or the application of Islamic teachings to students' real-life contexts. Critically, the SAMR model provides a useful evaluative framework but does not directly address normative questions about the goals of religious education. Therefore, SAMR needs to be positioned as a technopedagogical analysis tool integrated with the values' framework of Islamic education.

From an Islamic educational perspective, the primary goal of learning is the formation of a complete human being (*insān kāmil*) through the integration of knowledge (*'ilm*), faith (*iman*), and righteous deeds (*'amal ṣaliḥ*). Islamic education does not separate the cognitive dimension from the moral and spiritual dimensions. The learning process is understood as an effort to cultivate morals and purify the soul, not simply the transfer of knowledge. Therefore, every pedagogical innovation, including the integration of digital media, must be assessed based on its contribution to these goals.

A number of contemporary Islamic educational thinkers emphasize that technology is intrinsically value-neutral, but can be either positive or negative depending on the pedagogical framework surrounding it. Digital media can be an effective tool for enriching Islamic Religious Education (PAI) learning if designed reflectively, contextually, and participatory. Conversely, without pedagogical control, technology has the potential to foster shallow, consumerist learning with minimal internalization of values. The primary challenge to Islamic education in the digital era lies not in rejecting technology, but in the ability to formulate a technology-aware and values-oriented Islamic pedagogy.¹⁶

Global empirical studies on the integration of digital media in religious education indicate that successful integration depends heavily on the teacher's role as a values' facilitator. Research across various contexts indicates that the use of technology coupled with reflective discussions, collaborative learning, and connections to students' lived experiences can enhance engagement and understanding of religious values. However, most of this global research has been conducted in non-Islamic religious education contexts, so its generalization to Islamic Religious Education (PAI) requires critical and contextual analysis.¹⁷

In Indonesia, research on digital media integration in Islamic Religious Education (PAI) has grown rapidly over the past decade. The main focus of these studies generally revolves around

¹⁵ Syarifah Normawati, "Menakar Kurikulum Pendidikan Agama Islam Di Era Pendidikan Modern," *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora* 3, no. 2 (May 2025): 619–25, <https://doi.org/10.61104/jq.v3i2.1064>.

¹⁶ Ilma Kharismatunisa, "Innovation and Creativity of Islamic Religious Education Teachers in Utilizing Digital-Based Learning Media," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 5, no. 3 (2023): 519–38, <https://doi.org/10.37680/scaffolding.v5i3.3700>.

¹⁷ Kharismatunisa.

the effectiveness of digital media, teachers' digital literacy levels, and the influence of technology use on student motivation and learning outcomes. Despite making important empirical contributions, most national research remains descriptive in nature and lacks a comprehensive pedagogical analysis framework. The integration of Islamic educational values is often implicitly assumed, without being systematically analyzed in digital learning designs.¹⁸

Furthermore, national studies tend to overlook local context as a crucial variable in digital media integration. Factors such as school culture, student characteristics, institutional readiness, and teachers' socio-religious backgrounds are rarely explored in depth. As a result, the resulting integration models are often general and insensitive to local dynamics. This indicates a significant research gap, particularly for studies that simultaneously combine pedagogical analysis, Islamic values, and local context.¹⁹

Based on a critical review of global and national literature, it can be concluded that there is an academic gap in the development of an analytical, contextual, and normative digital media integration model for Islamic Religious Education (PAI). Previous research has not adequately explained how the TPACK and SAMR frameworks can be operationalized in Islamic Religious Education (PAI) learning oriented toward the formation of morals and religious awareness. Furthermore, empirical studies that capture digital media integration practices in regions with specific religious and cultural characteristics, such as Cirebon, are still very limited.²⁰

Therefore, this study positions itself as an effort to bridge this gap. This research not only uses TPACK and SAMR as a conceptual framework but also integrates them with an Islamic education perspective as a normative framework. The novelty of this research lies in the formulation of a digital media integration model for PAI that not only assesses technopedagogical effectiveness but also explicitly considers moral and spiritual dimensions within the local context of Islamic education.²¹

Results And Discussions

Results

Based on survey, interview, and classroom observation data, this section presents the empirical findings of the study. The results are organized to reflect the empirical trajectory of digital media integration in Islamic Religious Education (PAI), moving from established instructional traditions toward contemporary digital practices, local adaptations, value-related tensions, and pedagogical responses developed by teachers.

1. Continuity of Traditional Instructional Practices

The findings indicate that conventional instructional practices remain a significant foundation in PAI learning. Twenty-seven percent (27%) of teachers reported relying primarily

¹⁸ Rizky Giansyah Putra, Nadia Yusri, and Silvia Fauziah Sinaga, "The Role of Social Media in Islamic Religious Education: Challenges and Opportunities in the Digital Era," *JUDIKIS (Jurnal Pendidikan Islam)* 1, no. 3 (2024): 191–99.

¹⁹ M Nador, Nina Ayu Puspita Sari, and Uin Raden Intan Lampung Email, "Pembelajaran Pai Berbasis E-Learning: Peluang Dan Tantangan," *Unisan Jurnal* 4, no. 4 (2025): 01–09, <https://journal.an-nur.ac.id/index.php/unisanjournal/article/view/3550>.

²⁰ Ahmad Muthi' Uddin, Anang Fathoni, and Mahmud Samsuri, "Urgensi Kecerdasan Interpersonal Bagi Guru Di Era Industri 4.0," *DLAJAR: Jurnal Pendidikan Dan Pembelajaran* 1, no. 4 (2022): 455–61, <https://doi.org/10.54259/diajar.v1i4.1178>.

²¹ Abdul Halik Nasaruddin, St. Wardah Hanafie Das, and Suyatno Ladiqi, "Digital-Based Islamic Religious Education (IRE) Learning Model at Senior High School," *Indonesian Journal of Islamic Education Studies (IJIES)* 6, no. 1 (2023): 79–92, <https://doi.org/10.33367/ijies.v6i1.3525>.

on non-digital media, such as textbooks, oral explanation, and direct moral instruction. Even among teachers who use digital media, face-to-face interaction and verbal guidance continue to play a central role, particularly in explaining religious values and conducting moral reflection.²²

This continuity demonstrates that traditional pedagogical practices are not abandoned, but persist as an integral component of PAI instruction in schools and madrasahs in Cirebon.²³

2. Emergence of Digital Practices in PAI Learning

Alongside these traditional practices, seventy-three percent (73%) of teachers reported integrating digital media into their instructional activities. The most frequently used digital tools include PowerPoint presentations, YouTube videos, and Google Classroom. Digital media are primarily utilized to support material explanation, provide audiovisual examples, and manage learning activities outside classroom hours.²⁴

Most teachers reported implementing a blended learning approach, combining digital media with face-to-face instruction. The extent of digital use varied depending on infrastructure availability, students' access to devices, and teachers' individual competencies.²⁵

3. Local Contextualization of Digital Media Use

The results show that digital media integration in PAI is strongly shaped by local contextual factors. Teachers adjust their use of digital tools based on students' socio-economic backgrounds, institutional facilities, and school culture. In several madrasahs, limited internet access led teachers to use offline digital resources or restrict digital activities to specific learning stages.

Teachers also reported contextualizing digital content by selecting materials perceived as appropriate for students' religious and cultural backgrounds. This practice reflects localized decision-making processes rather than uniform or standardized digital implementation.²⁶

4. Value-Related Tensions in Digital Integration

A significant finding of this study is the presence of value-related tensions experienced by teachers during digital media integration. Teachers expressed concerns that excessive screen time, unrestricted online content, and passive consumption of digital media could reduce students' focus on moral reflection and spiritual engagement.

These concerns influenced teachers' instructional choices, leading some to limit the scope of digital use or combine it with direct moral guidance. The findings indicate that digital integration in PAI is not perceived as a neutral pedagogical shift, but as a practice that requires careful consideration of religious and ethical implications.²⁷

5. Pedagogical Adaptation Strategies

In response to these conditions, teachers developed various pedagogical adaptation strategies. Four dominant strategies were identified:

- (1) adaptive strategies, combining digital and conventional media;

²² Imam Baidawi, "Model Pengembangan Kurikulum Berbasis Nilai-Nilai Islam Di Sekolah Islam," *IslamicEdu Management Journal* 1, no. 1 (2024): 26–39, <https://doi.org/10.71259/khmngr50>.

²³ Zahrotus Saidah, "Survey Implementasi Media Pembelajaran Media Pembelajaran PAI Berbasis Digital dan Non Digital." (Data Primer, Cirebon, 2025).

²⁴ Zahrotus Saidah, "Survey Implementasi Media Pembelajaran Media Pembelajaran PAI Berbasis Digital dan Non Digital." (Data Primer, Cirebon, 2025).

²⁵ Wawancara dengan 10 Kepala Madrasah dan Sekolah di Kota-Kabupaten Cirebon, 19 Juni 2025.

²⁶ Wawancara dengan 10 Kepala Madrasah dan Sekolah di Kota-Kabupaten Cirebon, 19 Juni 2025.

²⁷ Wawancara dengan 10 Kepala Madrasah dan Sekolah di Kota-Kabupaten Cirebon, 19 Juni 2025.

- (2) collaborative strategies, involving peer learning and informal digital teacher communities;
- (3) contextual-value strategies, linking digital content with Islamic teachings and moral messages; and
- (4) reflective-spiritual strategies, such as concluding lessons with moral reflection or religious reminders.

These strategies demonstrate teachers' active role in managing digital integration while maintaining instructional and value-oriented objectives in PAI learning.²⁸

Taken together, these findings illustrate a clear empirical trajectory of digital media integration in Islamic Religious Education, beginning with the persistence of traditional instructional practices, followed by the selective adoption of digital media, localized pedagogical adjustments, emerging value-related tensions, and teachers' adaptive responses. As summarized in Table 1, these findings highlight the empirical patterns underlying teachers' digital integration practices in PAI learning. The following discussion interprets these findings through relevant theoretical frameworks to explain how such patterns reflect broader negotiations between modernity, local religious norms, and pedagogical practice.

Table 1: Empirical Findings on Digital Media Integration in PAI Learning

Dimension	Main Findings	Data Source
Instructional Tradition	Conventional face-to-face instruction remains central for moral explanation and spiritual guidance; 27% of teachers rely mainly on non-digital media	Survey, Interviews
Digital Practice	73% of teachers integrate digital media, mainly PowerPoint, YouTube, and Google Classroom, primarily for content delivery and learning management	Survey
Local Context	Digital integration varies based on infrastructure availability, student access, and school culture; content selection is locally contextualized	Interviews, Observation
Value Tension	Teachers express concerns about reduced spiritual focus, excessive screen exposure, and potential moral dilution	Interviews
Pedagogical Adaptation	Teachers employ adaptive, collaborative, contextual-value, and reflective-spiritual strategies to balance technology and Islamic values	Interviews

²⁸ Zahrotus Saidah, "Survey Implementasi Media Pembelajaran Media Pembelajaran PAI Berbasis Digital dan Non Digital." (Data Primer, Cirebon, 2025).

Discussion

The findings of this study demonstrate that digital media integration in Islamic Religious Education (PAI) in Cirebon does not occur through a linear or radical transition toward full digitalization. Instead, the practices identified reflect a hybrid pattern of pedagogical adaptation, where digital tools coexist with conventional religious teaching methods. This condition can be analytically interpreted through the framework of hybrid modernity, which views modernity not as a process of displacement but as one of negotiation between global technological forces and locally embedded religious traditions.²⁹

From the perspective of hybrid modernity, the dominance of blended learning approaches indicates that PAI teachers selectively adopt digital media while maintaining pedagogical elements rooted in face-to-face interaction, moral instruction, and spiritual guidance. Rather than embracing digital transformation as a total rupture from tradition, teachers position technology as a complementary medium that supports, but does not replace, established modes of Islamic instruction. This finding aligns with broader studies on educational modernization in religious societies, which emphasize adaptive hybridity as a characteristic response to technological change.³⁰

The persistence of substitution and augmentation practices, as identified in the results, further reinforces this interpretation. While digital tools are widely used, their application remains cautious and incremental. This suggests that pedagogical transformation in PAI is shaped not only by technological readiness but also by normative considerations regarding the moral and spiritual integrity of learning. In this sense, limited transformation should not be interpreted merely as a pedagogical deficit, but as an expression of value-conscious adaptation within a hybrid modern educational context.³¹

Teachers' concerns regarding the potential erosion of spiritual values through digital media use can be more deeply understood through the concept of living law. In this framework, Islamic norms function not merely as formal doctrines but as lived ethical principles that guide everyday educational practices. The teachers' emphasis on moral reflection, spiritual closure of lessons, and contextualization of digital content reflects the operation of Islamic values as a living normative system within the classroom. Digital media are thus filtered, interpreted, and reshaped according to locally lived religious ethics.³²

The strategies adopted by teachers particularly reflective-spiritual and contextual-value approaches illustrate how living law operates in pedagogical decision-making. Rather than rejecting technology, teachers reinterpret digital tools in ways that align with moral expectations and communal religious norms. This confirms that PAI learning is governed not solely by formal curricula or technological affordances, but also by socially embedded values that regulate what is considered pedagogically appropriate and spiritually acceptable.³³ When examined through the lens

²⁹ Hafizah Almardiah and Abd. Muis, "The Effectiveness of Digital Media in Learning Islamic Religious Education (Pa'i) in the Era of Society 5.0: Study of the Integration of Technology and Religious Values."

³⁰ Muhammad Ilham Jaya Kesuma et al., "Transformasi Pembelajaran Pendidikan Agama Islam Berbasis Teknologi Digital Di Era Society 5.0," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10, no. 2 (2025): 306–17.

³¹ M. Mansur, "Tantangan Dan Peluang Pendidikan Islam Di Era Digital," *Jurnal Pendidikan Islam*, no. September(2020), <https://ojsid.my.id/index.php/JKEPMAS/article/view/119%0Ahttps://ojsid.my.id/index.php/JKEPMAS/article/download/119/88>.

³² Mashudi and Hilman, "The Journal of Academic Science Digital-Based Islamic Religious Education : A New Orientation in Enhancing Student Engagement and Spiritual Understanding."

³³ Dhillia Nur'aeni Az-zuhri et al., "Kajian Konseptual Atas Adaptasi Pendidikan Islam Terhadap Digitalisasi: Peluang Dan Tantangan Dalam Perspektif Teoretis," *Edukasiana: Jurnal Inovasi Pendidikan* 4, no. 3 (2025): 836–49, <https://doi.org/10.56916/ejip.v4i3.1484>.

of TPACK, the findings indicate that teachers' challenges are not limited to technical proficiency but involve the integration of pedagogy, content, and technology within a value-laden educational context. Similar concerns have been identified in studies on media literacy and digital citizenship, which emphasize that teachers' readiness to use digital media is closely related to their ability to guide ethical, responsible, and value-oriented digital practices.³⁴

This finding is consistent with studies showing that digital literacy and self-directed learning capabilities significantly influence learners' effectiveness in digital environments. Research on Generation Z students indicates that digital competence alone is insufficient without the ability to engage in autonomous and reflective learning, highlighting the pedagogical importance of guided digital practices.³⁵

This finding is consistent with previous studies in Indonesian Islamic education contexts that report limited pedagogical transformation despite increasing technology adoption. However, it differs from studies that frame digital integration primarily in terms of efficiency and learning outcomes, as the present study highlights moral–spiritual considerations as a central dimension of digital pedagogy in PAI.³⁶

Compared with previous studies that focused primarily on technological effectiveness or learning outcomes, this study contributes a more nuanced understanding of digital integration in PAI as a socio-pedagogical and normative process. While earlier research has documented the benefits of digital media for engagement and efficiency, the present findings emphasize that meaningful integration in Islamic education must be evaluated in relation to moral formation and lived religious values. This distinction is particularly relevant in contexts such as Cirebon, where Islamic traditions and communal norms remain influential in shaping educational practice.³⁷

Theoretically, this study extends the application of digital integration frameworks by situating TPACK and SAMR within the broader constructs of hybrid modernity and living law. This integration demonstrates that technological adoption in PAI cannot be fully understood through pedagogical models alone, but must also account for normative and cultural dimensions of Islamic education. Practically, the findings suggest that efforts to promote digital innovation in PAI should prioritize value-oriented professional development, institutional support that respects local religious norms, and policy frameworks that encourage reflective rather than purely instrumental uses of technology..³⁸

This finding resonates with studies on media literacy and digital citizenship among preservice teachers, which highlight the importance of preparing educators not only with technical

³⁴ Sam von Gillern, et al., "Media Literacy, Digital Citizenship and Their Relationship: Perspectives of Preservice Teachers," *Teaching and Teacher Education* 138 (Februari 2024): 104404, <https://doi.org/10.1016/j.tate.2023.104404>.

³⁵ Narinthon Imjai, et al., "Impact of Logical Thinking Skills and Digital Literacy on Thailand's Generation Z Accounting Students' Internship Effectiveness: Role of Self-Learning Capability," *International Journal of Educational Research Open* 6 (2024): 100329, <https://doi.org/10.1016/j.ijedro.2024.100329>.

³⁶ Devi Afriyuni Yonanda et al., "The Effectiveness of Teaching Materials of Local-Wisdom Based Picture Storybooks on the Eco-Literacy of Elementary School Students," *Al Ibtida: Jurnal Pendidikan Guru MI* 10, no. 1 (2023): 143, <https://doi.org/10.24235/al.ibtida.snj.v10i1.12558>.

³⁷ Edy Edy, "Pengaruh Penggunaan Gadget Terhadap Akhlak Peserta Didik Kelas V MIS Hidayatusshibyan," *Edusifa: Jurnal Pendidikan Islam* 7, no. 1 (2022): 1–14, <https://doi.org/10.56146/edusifa.v7i1.33>.

³⁸ Jana Jana et al., "Community Spirit and Local Wisdom: Strengthening Character Education through the Ngarot Tradition in Social Studies Learning," *Journal of Social Knowledge Education (JSKE)* 5, no. 1 (2024): 9–20, <https://doi.org/10.37251/jske.v5i1.888>.

skills but also with ethical and civic awareness in digital environments.³⁹

This recommendation aligns with empirical findings showing that the effectiveness of digital learning is closely related to learners' self-learning capability, particularly among Generation Z students in digitally intensive learning contexts.⁴⁰

Conclusion

This study demonstrates that digital media integration in Islamic Religious Education (PAI) in Cirebon follows a hybrid pedagogical pattern, where digital innovation is selectively combined with enduring Islamic instructional traditions. Rather than indicating resistance to technology, this hybrid approach reflects teachers' value-conscious responses to digital modernity, shaped by local religious norms, institutional conditions, and pedagogical considerations. Digital media are primarily used to support instructional delivery, while deeper pedagogical transformation is moderated by concerns related to moral and spiritual formation.

The primary scholarly contribution of this research lies in extending the analysis of digital integration in PAI beyond technical effectiveness. By situating pedagogical frameworks such as TPACK and SAMR within the broader perspectives of hybrid modernity and living law, this study offers a socio-pedagogical and normative framework for understanding technology use in Islamic education. Empirically, the findings contribute contextual evidence from Cirebon, illustrating how global digital influences are negotiated through locally lived Islamic values in everyday classroom practice.

This study has several limitations. The focus on teachers as the main unit of analysis limits insights into students' perspectives and learning outcomes, and the regional scope of the research constrains broader generalization. Nevertheless, the findings provide a solid basis for practical recommendations. Professional development for PAI teachers should integrate digital competence with value-oriented Islamic pedagogy, supported by equitable digital infrastructure and curriculum designs that emphasize moral-spiritual formation. Strengthening professional learning communities among PAI teachers is also essential for sustaining reflective digital practices.

This recommendation aligns with studies on digital learning in schools that highlight the importance of clear institutional policies regarding teacher competencies and device provision to support sustainable digital pedagogy.⁴¹

Future research is encouraged to explore students' moral and spiritual learning experiences in digital PAI environments, to test the proposed integration model across diverse educational contexts, and to examine the role of school leadership and policy in supporting value-based digital transformation in Islamic education.

³⁹ Sam von Gillern, et al., "Media Literacy, Digital Citizenship and Their Relationship: Perspectives of Preservice Teachers," *Teaching and Teacher Education* 138 (Februari 2024): 104404, <https://doi.org/10.1016/j.tate.2023.104404>.

⁴⁰ Narinthon Imjai, et al., "Impact of Logical Thinking Skills and Digital Literacy on Thailand's Generation Z Accounting Students' Internship Effectiveness: Role of Self-Learning Capability," *International Journal of Educational Research Open* 6 (2024): 100329, <https://doi.org/10.1016/j.ijedro.2024.100329>.

⁴¹ Anne Lohr, et al., "Digital Learning in Schools: Which Skills Do Teachers Need, and Who Should Bring Their Own Devices?" *Teaching and Teacher Education* 152 (2024): 104788, <https://doi.org/10.1016/j.tate.2024.104788>.

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