



RECONSTRUCTING ISLAMIC EDUCATION PEDAGOGY IN THE DIGITAL AGE: INTEGRATING SPIRITUAL ETHICS AND DIGITAL LITERACY

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ABSTRACT

This study aims to reconstruct Islamic Religious Education (PAI) pedagogy in the digital age through the integration of spiritual ethics and digital literacy. The rapid advancement of digital technology has significantly transformed educational practices, challenging conventional PAI pedagogy that remains largely teacher-centered, text-oriented, and less responsive to contemporary learning demands. This condition has led to a gap between cognitive understanding of religious teachings and their practical application in real-life and digital contexts. This research employs a qualitative approach using a conceptual and library-based method, drawing upon classical Islamic scholarship and contemporary theories of digital pedagogy. Data were collected through a systematic literature review and analyzed using thematic and integrative approaches to develop a comprehensive pedagogical framework. The findings reveal that the reconstruction of PAI pedagogy requires a balanced integration between spiritual ethics and digital literacy. Spiritual ethics function as a moral foundation that guides learners' behavior and decision-making, while digital literacy equips them with the skills to critically and responsibly engage with digital environments. The study proposes a conceptual model termed Spiritual-Digital Integrative Pedagogy, which emphasizes ethical orientation, critical digital engagement, and reflective learning as its core components. This study contributes to the development of Islamic education by offering a new integrative paradigm that bridges tradition and modernity. It also provides practical implications for educators and policymakers in designing value-based digital learning environments.

Keywords: Islamic Education; PAI Pedagogy; Digital Literacy; Spiritual Ethics; Educational Transformation

INTRODUCTION

Islamic Religious Education (PAI) has long been recognized as a foundational component in shaping the moral, spiritual, and intellectual identity of Muslim learners. Unlike secular educational models that often prioritize cognitive achievement, PAI emphasizes a holistic development that integrates knowledge (*'ilm*), ethics (*akhlaq*), and spirituality (*ruhiyyah*) (Asiska et al., 2024). Classical Muslim scholars such as Abu Hamid al-Ghazali conceptualized education as a process of inner transformation, where knowledge must lead to ethical refinement and closeness to God (Hamsa, 2025). Similarly, Burhan al-Din al-Zarnuji stressed that the success of learning is not merely determined by intellectual mastery but by sincerity (*niyyah*), discipline, and ethical conduct (Mahendra, 2021). These perspectives highlight that the essence of Islamic education lies in the integration of epistemology and morality, a principle that remains highly relevant in contemporary contexts.

However, the current practice of PAI pedagogy often reflects a significant disjunction between its philosophical ideals and its pedagogical implementation. Many studies indicate that PAI instruction in formal educational institutions tends to be dominated by teacher-centered approaches, rote memorization, and normative doctrinal delivery (Ahmad, 1998). Such pedagogical patterns frequently fail to engage learners in critical inquiry, contextual understanding, and reflective thinking. As a result, students may possess substantial religious knowledge but lack the ability to apply ethical principles in real-life situations. This condition raises concerns about the effectiveness of PAI in addressing contemporary moral and social challenges (Halstead, 2004).

The urgency of pedagogical transformation becomes even more evident in the context of the digital age. Rapid technological advancements have fundamentally altered the nature of knowledge, learning processes, and educational environments. Digital technologies such as online learning platforms, social media, and artificial intelligence have shifted education from a static and teacher-centered model toward a dynamic, interactive, and learner-centered paradigm (Selwyn, 2019). In this evolving landscape, learners are expected to develop not only subject-specific knowledge but also a range of competencies, including critical thinking, creativity, collaboration, and digital literacy.

Digital literacy, in particular, has emerged as a crucial skill in the twenty-first century. It encompasses the ability to access, evaluate, and create information using digital technologies, as well as to engage responsibly and ethically in digital environments (Fitriyah et al., 2024; Meyers et al., 2013). However, digital literacy is not a value-neutral competency. The digital space is characterized by an abundance

of information, including misinformation, ethical ambiguity, and content that may contradict religious and moral values. In this context, learners require not only technical skills but also ethical guidance to navigate digital environments responsibly (Livingstone, 2018).

For Islamic education, this situation presents a complex challenge. On the one hand, PAI must adapt to technological developments to remain relevant and effective. On the other hand, it must preserve its core mission of nurturing spiritual and ethical values. The uncritical adoption of digital technology in education risks reducing learning to mere technical proficiency, neglecting the moral and spiritual dimensions that are central to Islamic pedagogy. As Syed Muhammad Naquib al-Attas argues, the crisis of modern education is rooted in the loss of *adab*, which leads to confusion in knowledge and the misuse of intellectual and technological resources (Daud, 1998; EL ASSIJI, 2025). Therefore, the transformation of PAI pedagogy must involve not only technological integration but also a reconstruction of its ethical foundation.

Spiritual ethics provide a critical framework for guiding this reconstruction. Derived from the Qur'an and Sunnah, spiritual ethics encompass values such as sincerity (*ikhlas*), trustworthiness (*amanah*), justice (*'adl*), and responsibility (*mas'uliyah*). These values function as internal moral regulators that shape individuals' behavior and decision-making processes. Ibn Khaldun emphasized that education must integrate intellectual training with moral cultivation to produce socially responsible individuals (Hikmah, 2023). In the digital context, spiritual ethics can serve as a guiding framework that ensures the responsible use of technology and prevents ethical disorientation.

The integration of spiritual ethics and digital literacy thus represents a necessary paradigm shift in PAI pedagogy. Rather than positioning technology as a neutral tool, this approach recognizes that technological engagement must be embedded within a value-based framework. Such integration allows Islamic education to harness the benefits of digital innovation while maintaining its ethical and spiritual integrity. It also aligns with contemporary educational theories that emphasize the importance of values and character education in the digital era (Campbell, 2012).

Despite growing scholarly attention to digital pedagogy and Islamic education, existing studies often address these domains separately. Research on digital education tends to focus on technological tools, learning platforms, and instructional design, while studies on Islamic education emphasize moral and spiritual development (Selwyn & Facer, 2014). There remains a significant gap in the literature regarding a comprehensive framework that integrates spiritual ethics

and digital literacy within PAI pedagogy. This gap highlights the need for a more holistic approach that bridges the dichotomy between technological advancement and ethical formation.

Therefore, this study aims to reconstruct PAI pedagogy by integrating spiritual ethics and digital literacy into a coherent and transformative framework. It seeks to explore how Islamic education can respond to the challenges of the digital age without compromising its foundational values. By proposing an integrative pedagogical model, this research contributes to the renewal of Islamic education discourse, offering both theoretical and practical insights. Ultimately, the reconstruction of PAI pedagogy is essential for preparing learners who are not only technologically competent but also spiritually grounded, ethically responsible, and capable of navigating the complexities of contemporary digital life.

METHOD

This study employs a qualitative research design with a conceptual and library based approach to explore and reconstruct Islamic Religious Education (PAI) pedagogy in the digital age through the integration of spiritual ethics and digital literacy. The choice of a qualitative design is grounded in the nature of the research problem, which emphasizes interpretation, conceptual synthesis, and theoretical development rather than statistical measurement (Creswell, 2013). In this context, the study seeks to develop a comprehensive pedagogical framework that bridges classical Islamic educational thought with contemporary developments in digital pedagogy.

The research is guided by a conceptual approach that integrates philosophical, pedagogical, and normative perspectives. The philosophical dimension is employed to examine the foundational assumptions of Islamic education, particularly concerning the relationship between knowledge, ethics, and human development. This perspective allows for a deeper understanding of how education in Islam is not merely a process of knowledge transmission but a transformative endeavor aimed at shaping moral and spiritual character. The pedagogical dimension focuses on contemporary theories of learning, especially those related to digital literacy, learner-centered education, and the transformation of teaching practices in the digital era. Meanwhile, the normative dimension draws upon Islamic ethical principles derived from the Qur'an, Hadith, and classical scholarly works, which serve as the moral foundation for reconstructing PAI pedagogy. Through the integration of these three perspectives, the study aims to construct a holistic and value-oriented educational model that is responsive to technological change while remaining grounded in Islamic ethical teachings.

The data for this research are derived entirely from secondary sources, encompassing a wide range of classical and contemporary literature relevant to the topic. Classical Islamic texts play a central role in providing the ethical and philosophical foundation of the study, including works that discuss the purpose of education, moral development, and the cultivation of knowledge. These are complemented by contemporary academic publications on digital pedagogy, digital literacy, and the role of technology in education, which provide insights into current trends and challenges in educational practice (Sari et al., 2025). Additionally, interdisciplinary studies on Islamic education and modernity are utilized to contextualize the transformation of PAI within broader socio-educational developments. The selection of these sources is based on their academic credibility, relevance to the research objectives, and contribution to both theoretical and practical discussions on Islamic education.

Data collection is conducted through a systematic process of literature review, involving the identification, selection, and organization of relevant academic sources. Keywords related to Islamic education, digital literacy, spiritual ethics, and pedagogical transformation are used to locate pertinent literature from reputable academic databases, including Scopus-indexed journals and scholarly repositories (Al-Shuqairat et al., 2025). The selected sources are then carefully examined and categorized according to thematic relevance, enabling a structured analysis of key concepts and arguments. This systematic approach ensures that the data collected are comprehensive, coherent, and aligned with the focus of the study.

The analysis of data is carried out using a thematic and integrative approach. Thematic analysis is employed to identify recurring patterns, key concepts, and dominant themes within the literature, particularly those related to the transformation of pedagogy in the digital age, the conceptualization of spiritual ethics in Islamic education, and the role of digital literacy in contemporary learning environments (Braun & Clarke, 2006). Following this, an integrative analysis is conducted to synthesize these themes into a unified conceptual framework. This process involves comparing classical Islamic perspectives with modern educational theories, identifying areas of convergence and divergence, and constructing a new pedagogical model that integrates both dimensions. The result is a conceptual reconstruction of PAI pedagogy that aligns ethical values with technological competencies.

To ensure the validity and trustworthiness of the findings, this study employs source triangulation and theoretical triangulation. Source triangulation is achieved by comparing multiple references from classical Islamic scholarship and contemporary academic research to ensure consistency and depth of interpretation

(A'la & Makhshun, 2022). Theoretical triangulation involves the use of diverse analytical perspectives, including Islamic educational philosophy and digital pedagogy, to provide a more comprehensive understanding of the research problem. In addition, critical interpretation is applied throughout the analysis to evaluate the relevance, strengths, and limitations of each source, ensuring that the study moves beyond descriptive analysis toward a more reflective and analytical discourse.

Despite its strengths, this study is not without limitations. As a conceptual and library-based research, it does not involve empirical data collection through fieldwork, observation, or experimentation. Consequently, the proposed pedagogical model has not been tested in real educational settings. However, this limitation also highlights an opportunity for future research to empirically validate and refine the model through case studies, classroom implementation, or experimental designs. Such future studies would be essential to assess the practical effectiveness of integrating spiritual ethics and digital literacy in PAI pedagogy.



Figure 1. Research Methodology Framework

RESULTS AND DISCUSSION

The Crisis of Conventional PAI Pedagogy in the Digital Age

The findings of this study indicate that Islamic Religious Education (PAI) pedagogy is currently experiencing a multidimensional crisis in the context of the digital age, encompassing epistemological, pedagogical, and ethical dimensions. This crisis is not merely a consequence of technological disruption but also reflects deeper structural limitations within traditional educational practices that have not fully adapted to contemporary realities. At its core, the problem lies in the persistence of conventional pedagogical models that prioritize rote memorization, textual transmission, and teacher-centered instruction, often at the expense of critical engagement and contextual understanding (A'la & Makhshun, 2022).

Historically, the transmission of religious knowledge in Islamic education has emphasized preservation and continuity. While this orientation has been essential for maintaining doctrinal integrity, its uncritical continuation in modern educational settings has led to a pedagogical stagnation. In many classrooms, PAI is still delivered through one-directional instruction, where teachers function as the primary authority and students as passive recipients of knowledge. This model limits opportunities for dialogue, inquiry, and reflective learning, which are essential for developing higher-order thinking skills (Amin et al., 2021). Consequently, learners may acquire substantial knowledge of religious doctrines but lack the ability to critically interpret and apply them in complex, real-world contexts.

This condition gives rise to what can be described as a “knowledge-practice disjunction”, a phenomenon in which there is a gap between what students know and how they act. Students may demonstrate cognitive understanding of Islamic teachings, such as honesty, justice, and responsibility, yet fail to embody these values in their daily behavior. This disjunction highlights a fundamental weakness in conventional PAI pedagogy, which often emphasizes cognitive outcomes while neglecting affective and behavioral dimensions of learning. As argued by Halstead, Islamic education should aim at the holistic development of the individual, integrating intellectual, moral, and spiritual aspects (Halstead, 2004; McLaughlin, 2004). However, when pedagogy becomes overly focused on content delivery, this integrative goal is compromised.

The challenges of conventional pedagogy become more pronounced in the digital age, where the nature of knowledge and learning has undergone significant transformation. The rapid expansion of digital technologies has led to the decentralization of knowledge, enabling learners to access vast amounts of information from diverse sources beyond the classroom (Selwyn, 2019). In this

environment, authority is no longer monopolized by teachers or formal institutions; instead, it is distributed across digital platforms, social media, and online communities. While this democratization of knowledge offers new opportunities for learning, it also introduces complexities related to information credibility, interpretation, and ethical use (Alfiyanto et al., 2024).

In this context, the limitations of traditional PAI pedagogy become increasingly evident. The emphasis on memorization and textual understanding does not adequately prepare students to navigate the complexities of digital information. Learners are required to develop critical digital literacy skills, including the ability to evaluate sources, identify misinformation, and engage responsibly in online environments (Akhtar et al., 2025). However, these competencies are often absent from PAI curricula, which tend to remain focused on traditional content without integrating digital dimensions. As a result, students may become vulnerable to misinformation, ideological manipulation, and exposure to content that contradicts Islamic values (Argyris, 1994).

Moreover, the digital environment presents significant ethical challenges that require careful consideration within Islamic education. The internet is characterized by a plurality of values, where diverse and sometimes conflicting perspectives coexist. Without a strong ethical foundation, learners may experience confusion, moral relativism, or desensitization to unethical behavior. Issues such as cyberbullying, digital addiction, and the spread of harmful content highlight the need for ethical guidance in digital engagement (Campbell & Evolvi, 2020). In this regard, the absence of ethical integration in digital learning represents a critical gap in current PAI pedagogy.

The uncritical adoption of technology in education further exacerbates this problem. While digital tools have the potential to enhance learning, their use without a clear pedagogical and ethical framework can lead to superficial engagement and instrumental learning. Technology may be used merely as a medium for content delivery, without transforming the underlying learning process. This phenomenon reflects what Selwyn describes as the “technological solutionism” in education, where technology is assumed to solve educational problems without addressing deeper structural issues. In the context of PAI, such an approach risks reducing education to technical proficiency, neglecting its spiritual and moral dimensions (Selwyn, 2019).

From a philosophical perspective, this crisis can be understood as a tension between tradition and modernity. Islamic education is rooted in a rich intellectual and ethical tradition that emphasizes the integration of knowledge and values. However, the rapid pace of technological change challenges this tradition, requiring

new forms of interpretation and adaptation (Asmadi et al., 2024). As argued by Syed Muhammad Naquib al-Attas, the crisis of contemporary education is fundamentally a crisis of adab, where the proper ordering of knowledge and values is disrupted (Akhyar, 2024). In the absence of adab, knowledge becomes fragmented, and its application may lead to harm rather than benefit.

This philosophical crisis is also reflected in the changing nature of authority in the digital age. Traditionally, religious knowledge was transmitted through structured systems of learning, involving qualified teachers and recognized institutions. In contrast, the digital environment allows individuals to access religious content from a wide range of sources, including unverified or non-authoritative figures (Abusharif, 2024). This shift challenges the traditional mechanisms of knowledge validation and raises concerns about the authenticity and reliability of religious information. Learners may struggle to distinguish between credible and misleading interpretations, leading to confusion and potential misguidance.

Furthermore, the current pedagogical framework of PAI often lacks adaptability to the diverse needs and learning styles of digital-era students. Contemporary learners are characterized by their familiarity with technology, preference for interactive learning, and tendency toward multitasking. Traditional teaching methods that rely on passive listening and memorization may fail to engage these learners effectively. As a result, there is a growing disconnect between the learning experiences provided by PAI and the expectations of students in the digital age (Luckin & Holmes, 2016).

Taken together, these findings suggest that the crisis of PAI pedagogy is not merely a technical issue but a systemic problem that requires comprehensive reconstruction. It involves rethinking not only teaching methods but also the underlying philosophy, objectives, and values of education (Ansori & Setiawan, 2025). The integration of digital literacy must be accompanied by a strong ethical framework that ensures the responsible use of technology. Without such integration, PAI risks becoming either irrelevant to contemporary learners or disconnected from its foundational values.

Therefore, the reconstruction of PAI pedagogy must address this crisis holistically, recognizing the interdependence of knowledge, ethics, and technology. It must move beyond the dichotomy between tradition and modernity, seeking instead a synthesis that preserves the ethical essence of Islamic education while embracing the opportunities of the digital age. This reconstruction is essential for ensuring that PAI continues to fulfill its role in shaping individuals who are not only

knowledgeable but also morally grounded and socially responsible in an increasingly complex digital world.

Integrative Reconstruction of PAI Pedagogy: Bridging Spiritual Ethics and Digital Literacy

In response to the multidimensional crisis identified in the previous section, this study proposes an integrative reconstruction of Islamic Religious Education (PAI) pedagogy that systematically bridges spiritual ethics and digital literacy within a unified conceptual framework. This reconstruction is not merely a technical adjustment to incorporate digital tools into teaching practices but represents a paradigmatic shift that redefines the philosophical, pedagogical, and ethical foundations of Islamic education in the digital age (Elihami et al., 2025). The central premise of this reconstruction is that technological competence must be guided by spiritual and ethical consciousness, ensuring that the transformation of education does not lead to the erosion of Islamic values but rather strengthens their relevance in contemporary contexts.

At the foundational level, spiritual ethics constitute the core of the reconstructed pedagogy. Islamic education has long emphasized that knowledge (*ilm*) is inseparable from ethical responsibility and spiritual awareness. Classical scholars consistently argued that the ultimate purpose of education is the formation of morally upright individuals who embody ethical virtues in their personal and social lives. As emphasized by Abu Hamid al-Ghazali, knowledge without ethical orientation leads to moral corruption rather than intellectual enlightenment (Basir et al., 2024). Similarly, Burhan al-Din al-Zarnuji stressed that the success of learning is determined not only by intellectual achievement but also by sincerity, discipline, and respect for knowledge (Riskya, 2017). These insights underscore that spiritual ethics must function as the normative foundation upon which all educational practices are built.

In the context of digital learning, spiritual ethics play a crucial role as an internal regulatory mechanism that guides learners in navigating complex technological environments. Values such as sincerity (*ikhlas*), trustworthiness (*amanah*), justice (*'adl*), and responsibility (*mas'uliyah*) provide a moral compass that shapes how learners interact with digital content, engage with others online, and utilize technology for learning purposes (Amin et al., 2021; Daud, 1998). Without such ethical grounding, digital literacy risks becoming a purely instrumental skill, detached from moral considerations and vulnerable to misuse. This aligns with the broader argument that education must cultivate not only intellectual competence but also ethical discernment (Nasr, 2005).

Alongside spiritual ethics, digital literacy constitutes the operational dimension of the reconstructed pedagogy. In contemporary educational discourse, digital literacy is understood as a multidimensional competency that includes technical skills, critical thinking, and ethical awareness (Hashi, 2024). However, in the context of PAI, digital literacy must be reinterpreted through an Islamic ethical lens. This means that learners are not only trained to access and process information but also to evaluate its moral implications and align their digital practices with Islamic values (Ghaffar & Rashid, 2025). For instance, the ability to critically assess online religious content becomes essential in preventing the spread of misinformation and ensuring that learners engage with credible and authentic sources.

The integration of spiritual ethics and digital literacy leads to the formulation of a value-based digital pedagogy, which serves as the central model proposed in this study. This model is characterized by three interrelated dimensions (Ahadiyah et al., 2024). First, ethical orientation, which ensures that all learning activities are grounded in Islamic values and guided by moral principles. Second, critical digital engagement, which encourages learners to actively analyze, question, and evaluate digital information rather than passively consuming it. Third, reflective learning, which fosters self-awareness and continuous moral development through reflection on both knowledge and experience (Alrumayh et al., 2025). These dimensions collectively create a learning environment that is both intellectually stimulating and ethically grounded.

From a pedagogical perspective, the implementation of this model requires a significant shift from teacher-centered to learner-centered approaches. In the traditional paradigm, teachers are often positioned as the sole authority, responsible for transmitting knowledge to students (Mundofi, 2025). In contrast, the reconstructed pedagogy redefines the role of teachers as facilitators, mentors, and ethical guides who support learners in navigating both religious knowledge and digital information. This shift aligns with contemporary educational theories that emphasize active learning, collaboration, and student engagement as key components of effective pedagogy (Eickelman & Anderson, 2003).

Furthermore, the integration of spiritual ethics and digital literacy has important implications for curriculum design. PAI curricula must be restructured to incorporate digital competencies alongside traditional religious content. This does not mean replacing classical materials but rather enriching them with contextual applications in digital environments. For example, lessons on Islamic ethics can be extended to include discussions on digital behavior, such as responsible use of social media, ethical communication, and the avoidance of harmful online practices (Bhat

& Nabi, 2024). Such integration ensures that religious teachings remain relevant and applicable to the lived experiences of learners in the digital age.

Instructional strategies must also be adapted to support this integrative approach. The use of digital tools, such as online platforms, multimedia resources, and interactive applications, can enhance student engagement and facilitate deeper learning. However, these tools must be used within a pedagogical framework that emphasizes critical thinking and ethical reflection (Akbar et al., 2024). Activities such as analyzing online religious content, engaging in digital discussions on ethical issues, and reflecting on personal digital practices can help students develop both cognitive and moral competencies. This approach transforms digital technology from a passive medium into an active component of the learning process.

In addition to pedagogical and curricular implications, the proposed model also addresses broader issues related to the relevance and sustainability of Islamic education. By integrating spiritual ethics with digital literacy, PAI can respond effectively to the challenges of globalization and technological change while maintaining its identity as a value-based educational system. This integration reflects a dynamic understanding of Islamic education as a tradition that is both rooted in foundational principles and adaptable to changing contexts. As argued by Hefner, the future of Islamic education depends on its ability to engage with modernity without losing its normative core (Hefner, 2016).

Theoretically, this study contributes to the development of a new paradigm in Islamic education, which can be conceptualized as “Spiritual-Digital Integrative Pedagogy.” This paradigm challenges the dichotomy between tradition and innovation by demonstrating that technological advancement and ethical formation are not mutually exclusive but can be mutually reinforcing. It also expands the discourse on digital pedagogy by incorporating a strong ethical dimension, which is often underemphasized in mainstream educational theories (Millah, 2020).

Practically, the proposed model provides a framework for educators, curriculum developers, and policymakers to design learning environments that are both technologically advanced and ethically grounded. It offers concrete strategies for integrating digital literacy into PAI while ensuring that spiritual values remain central to the learning process. This is particularly important in the context of contemporary education, where the rapid pace of technological change often outpaces the development of ethical guidelines.

Ultimately, the integration of spiritual ethics and digital literacy represents a transformative approach to Islamic education that addresses both current challenges and future needs. It enables the development of learners who are not only digitally competent but also spiritually aware, ethically responsible, and capable of

contributing positively to society. This reconstruction is essential for ensuring that PAI remains relevant, meaningful, and impactful in an increasingly complex and interconnected digital world.

CONCLUSION

This study highlights the urgent need to reconstruct Islamic Religious Education (PAI) pedagogy in the digital age by integrating spiritual ethics and digital literacy into a coherent framework. It finds that conventional PAI pedagogy is facing a multidimensional crisis, marked by teacher-centered approaches, excessive reliance on rote memorization, and limited responsiveness to digital transformation. As a result, a gap emerges between knowledge and practice, where learners understand religious teachings cognitively but struggle to internalize and apply them in real life and digital contexts. To address this, the study proposes a paradigm shift toward a Spiritual-Digital Integrative Pedagogy that balances technological competence with ethical and spiritual awareness.

This integrative model combines spiritual ethics as the foundational dimension and digital literacy as the operational dimension, producing a holistic approach that strengthens not only cognitive and technological skills but also moral and spiritual development. It redefines educators as facilitators and ethical mentors, promotes learner-centered and reflective learning, and encourages critical digital engagement grounded in Islamic values. Theoretically, this study contributes to Islamic education discourse by offering a new paradigm that bridges classical educational thought with contemporary digital pedagogy, emphasizing that spiritual ethics and digital literacy are interconnected components within a comprehensive educational framework.

Practically, the study underscores the need to redesign PAI curricula by integrating digital literacy with religious content, adopt active and reflective teaching strategies, and enhance teacher training to include both technological and ethical competencies. However, the study is limited by its conceptual approach and lack of empirical validation, suggesting the need for future research to test the proposed model in real educational settings. Overall, the reconstruction of PAI pedagogy through this integrative approach is a strategic response to digital-era challenges, ensuring that Islamic education remains relevant and capable of producing learners who are intellectually capable, technologically skilled, spiritually grounded, and ethically responsible.

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