

Formulation of Islamic Education in Digital Society

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ABSTRACT

This article discusses the formulation of Islamic education in the context of an evolving digital society. The main focus is on how Islamic values and principles can be integrated with modern technology to create a relevant and effective education system. The article analyses the challenges facing Islamic education in the digital era, such as uncontrolled information penetration and the influence of global culture that can erode local values. On the other hand, it also explores the opportunities offered by digital technology in expanding the reach of Islamic education, such as e-learning, educational apps, and social media that can be used for dawah and interactive learning. With a holistic approach, this article aims to provide strategic recommendations to optimise Islamic education in utilising digital technology, so as to create a society that is not only digitally literate but also has strong spiritual intelligence.

INTRODUCTION

In recent decades, the world has witnessed rapid developments in the field of information and communication technology, giving rise to an era known as the digital society. These changes not only affect aspects of daily life, but also create new challenges and opportunities in the field of education, including Islamic education. The digital society, with its easy access to information and global interaction, has had a significant impact on the way individuals learn, communicate and understand the world around them.

Islamic education, which has been rooted in classical learning traditions and strong Islamic values, is now faced with the challenge of remaining relevant and effective in a digital context. On the one hand, digital technology offers various opportunities to disseminate Islamic knowledge more widely and flexibly. E-learning, learning apps and social media can be effective means of conveying Islamic teachings to the younger generation who are very familiar with technology. On the other hand, the rapid and unfiltered flow of information also poses a risk of moral degradation and traditional values that could disrupt the foundations of Islamic education.

Islamic education aims to draw closer to God and achieve happiness in this world and the hereafter. He emphasised the importance of morals and moral formation as the core of Islamic education. Al-Ghazali also emphasised that knowledge should be used to improve oneself and society in accordance with Islamic teachings (Al Ghazali: 1988).

Ibn Khaldun saw education as the main foundation of civilisation. He argued that the progress or decline of a society depends largely on the quality of education. A good education would produce intelligent and moral individuals, which in turn would strengthen Islamic civilisation.

This view of Ibn Khaldun suggests that Islamic education, according to him, is a holistic process involving the teaching of science, moral formation, and the development of practical skills, all within the framework of Islamic values. This approach remains relevant in the effort to build a knowledgeable and moral society in the modern era (Ibn Khaldun: 1377).

Therefore, a new formulation is needed in Islamic education that is able to answer the challenges and utilise the opportunities from the development of digital technology. This formulation should include a holistic and integrative strategy, which not only focuses on the technical aspects of using technology but also on strengthening spiritual values and noble morals amidst digitalisation. This article aims to explore how Islamic education can adapt to a digital society, by examining the challenges, opportunities, and strategic steps that can be taken to ensure that Islamic education remains an important pillar in the character building of individuals with faith, knowledge, and noble character.

LITERATURE REVIEW

The transformation brought about by digital technology has had a profound impact on Islamic education, necessitating an adaptive approach that balances technological advancements with the preservation of Islamic values. Scholars such as Al-Ghazali and Ibn Khaldun have long emphasized the

integral role of education in shaping moral and intellectual individuals, a perspective that remains relevant in the digital age. Al-Ghazali viewed education as a means of self-improvement and societal development, underscoring the importance of knowledge in enhancing both individual character and the broader community (Al-Ghazali, 1988). Similarly, Ibn Khaldun argued that education is the foundation of civilization, where its quality directly influences the progress or decline of a society (Ibn Khaldun, 1377). In the context of the digital society, these classical perspectives highlight the need for an educational approach that not only incorporates modern tools such as e-learning, educational applications, and social media but also reinforces ethical and spiritual values. While digital technology provides opportunities to disseminate Islamic teachings more widely, it also introduces challenges such as the risk of moral degradation due to unfiltered information. Therefore, a redefined strategy for Islamic education is essential—one that integrates technological advancements with a strong emphasis on ethical guidance and moral responsibility. By adopting a holistic and integrative framework, Islamic education can continue to serve as a vital force in character development, ensuring that learners remain firmly rooted in faith, knowledge, and noble values despite the rapid digitalization of society.

METHODOLOGY

This research uses literature study and experimental methods to examine the effectiveness of using digital technology in Islamic learning through online platforms, mobile applications, and social media. It uses the theory of Islamic education developed by Ahmad Tafsir in 'Philosophy of Islamic Education: A New Paradigm' (2010), which encourages the integration of religious knowledge with modern science, including the use of digital technology in education.

This research method uses an action research approach to implement and evaluate technology-based Islamic education programmes that aim to improve learners' skills and knowledge in a digital society. Islamic education according to Ibn Khaldun in 'Muqaddimah' (1377) states that education plays a role in advancing civilisation, which is relevant to the development of a digital society through technology-based education.

By referring to these various theories of Islamic education, the research method applied will provide a more comprehensive picture of the formulation of Islamic education in a digital society, as well as provide insight into the integration of technology in the context of Islamic values-based education.

RESEARCH RESULT

Application of Technology in Islamic Education

The application of digital technology in Islamic education in today's society shows significant development. Based on the findings from the interviews and case studies, the following are the forms of implementation:

- a) E-learning: Some Islamic educational institutions have started to adopt e-learning platforms to deliver Islamic educational materials such as the

Qur'an, Hadith, fiqh and Islamic history. These platforms allow students to access learning materials flexibly and interactively, both synchronously and asynchronously.

- b) **Mobile Apps for Islamic Education:** Mobile applications that provide features such as Qur'anic learning, daily prayers, and other Islamic educational content are increasingly popular. This makes it easier for students to learn religion independently and more enjoyable.
- c) **Social Media as a Means of Da'wah and Learning:** Many Islamic educators and religious leaders utilise social media platforms such as YouTube, Instagram, and TikTok to disseminate Islamic educational content in the form of lectures, scientific studies, and discussions that can be accessed by the wider community.

Challenges in Islamic Education in the Digital Age

Although technology provides many benefits, some of the challenges faced in the implementation of Islamic education in a digital society include:

- a) **Technology Access Inequality:** Many areas, especially in rural areas, still have limited access to digital devices and the internet needed for online learning.
- b) **Negative Influence of Digital Content:** Uncontrolled technology can open access to information that is contrary to Islamic teachings, such as content containing violence, pornography, or ideologies that are not in accordance with Islamic values.
- c) **Teachers' Limited Digital Skills:** Many educators, especially in traditional Islamic education institutions, are not yet skilled in utilising digital technology to support the teaching and learning process. This hinders the optimisation of the use of technology in Islamic education.

Opportunities for Islamic Education Development in the Digital Age

However, this research also found a number of great opportunities that can be utilised in the development of digital-based Islamic education:

- a) **Globalisation of Islamic Learning:** Technology makes Islamic learning accessible to anyone, anywhere and anytime. This opens up opportunities for students from different parts of the world to learn Islam without being limited by distance or time.
- b) **Learning Quality Improvement:** Digital learning allows the use of more interactive and creative methods, such as learning videos, simulations, and gamification that can improve students' understanding of Islamic education materials.
- c) **Character and Ethics Building:** Digital technology can be a medium to spread Islamic moral and ethical values, strengthen students' understanding of the importance of good morals, and support their character development in a digital society.

DISCUSSION

Tawhid-based Islamic Education in the Digital Age

According to Syed Naquib al-Attas in 'The Concept of Education in Islam' (1980), Islamic education should be orientated towards tawhid, which is the understanding that everything in this world should be seen as part of God's creation. In the context of a digital society, technology can be used to reinforce the teaching of tawhid values, such as through Qur'an learning applications that teach verses that reinforce belief in the oneness of God. Technology also enables the dissemination of da'wah content that emphasises the importance of faith and worship in daily life.

A Holistic Approach to Islamic Education

Islamic education not only emphasises the teaching of knowledge, but also the formation of morals and character. This is in line with the opinion of Hasan Langgulung (2003) in 'Islamic Education: Facing the Challenges of the 21st Century'. In the digital world, Islamic education can be developed with a holistic approach that integrates spiritual, intellectual and social aspects. Technology can be used to convey moral values through educational content, as well as to introduce skills that are useful in modern social life.

Islamic Critical Education in the Digital Society

Fazlur Rahman (1982) in 'Islam and Modernity: Transformation of an Intellectual Tradition' emphasises the importance of critical education in Islam. Technology-based education allows students to develop critical thinking skills in response to various information coming from the digital world. Therefore, Islamic education should be able to teach students to critically assess digital content and select information that is in line with Islamic teachings. This is important to counter the negative influence of technology that can damage morals and Islamic values.

Harnessing Technology to Enhance Civilisation

Ibn Khaldun in 'Muqaddimah' (1377) explains that education has an important role in building an advanced civilisation. Technology in the digital era can be a very effective tool to improve the quality of Islamic education. The use of technology in Islamic education does not only aim to transfer religious knowledge, but also to improve people's capacity to manage information, expand access to scientific resources, and advance Islamic civilisation in the digital world.

CONCLUSIONS AND RECOMMENDATIONS

Research on the Formulation of Islamic Education in a Digital Society shows that the integration of technology in Islamic education has great potential to expand the reach and improve the quality of Islamic learning. Digital technologies, such as e-learning, mobile applications and social media, provide opportunities for people to access Islamic education flexibly and more efficiently.

However, despite the significant opportunities, challenges remain, particularly in relation to the inequality of access to technology, the negative influence of digital content, as well as the limited digital skills of educators. Therefore, to ensure Islamic education remains relevant and effective in the digital world, greater efforts are needed to overcome these barriers.

It is important to approach Islamic education in a digital society with a holistic, tawhid-based approach, as taught by al-Attas, Langgulung and Rahman. This will ensure that even though Islamic education utilises advanced technology, religious values are still well preserved.

In addition, Islamic education should encourage students to think critically and be selective in consuming digital information. The wise use of technology can be an empowering tool that supports the formation of character and morals in accordance with Islamic teachings, and strengthens the role of Islamic education in advancing civilisation.

Overall, the digital society offers great opportunities for the formulation of a broader, more interactive and effective Islamic education, provided that the challenges can be overcome with the right policies, improved digital skills for educators, and monitoring of content circulating online.

ADVANCED RESEARCH

Future research on the formulation of Islamic education in a digital society should further explore strategies to maximize the benefits of digital technology while mitigating its challenges. While digital platforms such as e-learning, mobile applications, and social media have expanded access to Islamic education, issues such as unequal access to technology, the influence of unregulated digital content, and the limited digital literacy of educators remain significant barriers. To address these challenges, future studies could focus on developing a holistic, *tawhid*-based framework, as advocated by scholars like al-Attas, Langgulung, and Rahman, ensuring that technological integration does not compromise core religious values. Additionally, research should investigate methods to cultivate critical thinking skills among students, enabling them to navigate digital information responsibly and selectively. Strengthening digital literacy among educators, implementing effective content regulation, and formulating policies that promote ethical digital engagement within Islamic education are also crucial areas for further study. By addressing these aspects, future research can contribute to the development of an Islamic educational model that not only leverages technological advancements but also upholds moral and spiritual principles, reinforcing its role in shaping a knowledgeable and ethical society in the digital age.

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