



Conceptual Framework for Digital Transformation of Islamic Religious Education: Integrating Technology Acceptance Model, Digital Competence, and Pedagogy

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Abstract

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Digital transformation in education demands a collection of adaptive learning strategies, particularly in Islamic Religious Education (PAI). This paper aims to comprehensively examine the theoretical basis for developing a digital technology-based PAI teacher learning strategy model to improve the effectiveness and quality of learning. The discussion focuses on three main theoretical pillars: the Technology Acceptance Model (TAM) to analyze the perceived ease and usefulness of technology, the theory of teacher digital competence as a foundation for educator professionalism, and the theory of Digital Pedagogy relevant to the characteristics of students as a digital generation. Through a literature review, this paper explores how the integration of multimedia, online-based learning, and digital pedagogy can improve the effectiveness and quality of learning. Platform Interactive learning can address the digital divide and strengthen students' learning motivation without compromising Islamic spiritual values. The study's findings confirm that the success of Islamic Education's digital transformation depends not only on the availability of infrastructure but also on a shift in teachers' pedagogical paradigms from traditional (teacher-centered) models to modern, interactive, collaborative, and value-oriented learning (values-based learning). This paper recommends the need strategic model framework to realize the profile of moderate and digitally literate Muslim students.

Keywords:

Learning Strategy, Islamic Education Teacher, Digital Technology, Technology Acceptance Model, Digital Competence.

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INTRODUCTION

The intellectual progress of a nation is closely linked to the quality of its education system. Education not only serves as a process of imparting knowledge but also plays a crucial role in shaping individuals with character, morals, and culture in accordance with the social and religious values of society (Ikhlās & Murniati, 2025). Within this framework, teachers occupy a strategic position as learning facilitators and agents of change, who are required to have the ability to adapt to the dynamics of the times, particularly in facing the accelerated digitalization of education. This direction of transformation is reinforced by the Independent Curriculum policy, which provides flexibility for educators to develop creative, contextual, and student-centered learning (Kemendikbudristek, 2022).



With the advent of the Industrial Revolution 4.0 and Society 5.0, digital technology has become an integral element of the modern educational paradigm. Therefore, Islamic Religious Education (PAI) can no longer rely on traditional, one-way approaches. Instead, PAI needs to utilize digital technology as a strategic medium to convey Islamic values in a more engaging, interactive, and meaningful manner (Tang, 2022).

However, field practice shows that a digital divide still exists between teachers and students, particularly in the mastery and utilization of learning technology (Sutrisno, 2018). Many Islamic Religious Education (PAI) teachers face limited digital literacy and tend to maintain conventional methods that are less responsive to students' learning needs (Sunardy et al., 2024). This condition results in low learning effectiveness and minimal active student involvement in the learning process. Therefore, developing a digital technology-based Islamic Religious Education (PAI) learning strategy model is crucial to bridge this gap while creating a balance between strengthening spiritual values and developing 21st-century skills (Susanto, 2023).

The proposed digital strategy implementation is structured as a conceptual framework designed to be integrated into the Islamic Religious Education curriculum. According to (Branch, 2009), the implementation phase is the process of placing newly developed learning strategies into real-world educational contexts to evaluate their functional value. In this study, implementation is categorized into three strategic dimensions.

The success of technology integration in Islamic Religious Education learning is greatly influenced by the level of teacher acceptance of the technology itself. The Technology Acceptance Model (TAM) explains that the intensity and effectiveness of technology use are determined by teachers' perceptions of its usefulness. Perceived usefulness and the perceived ease of use of the technology (T. Ardhian et al., 2022). If teachers believe that digital technology can help visualize abstract religious concepts in a more concrete and understandable way, the tendency to adopt technology in learning will increase. Therefore, the learning strategies developed need to consider both technical and psychological aspects so that technology is seen as a means of supporting teacher professionalism, not an additional burden.

In addition to technology adoption, the effectiveness of digital learning is also determined by teachers' ability to build an interactive and participatory learning ecosystem. Various studies have shown that the use of multimedia and interactive videos can significantly increase students' cognitive engagement compared to traditional lecture methods (Mayer, 2020; Sutrisno, 2018). In the context of Islamic Religious Education, digitalization of learning is not enough to simply convert text materials into digital format, but must be directed at designing learning experiences that address students' affective and psychomotor dimensions through simulations, visualizations, and real-life contexts (Y. Yusniar, 2024). Therefore, reconstructing Islamic Religious Education learning strategies based on digital technology is an urgent need to ensure that religious values remain contextual, relevant, and meaningful for the current generation.

The urgency of this research is based on several main points that underlie the importance of developing a digital technology-based Islamic Religious Education (PAI) learning strategy model:

Changes in Student Learning Characteristics (*Digital Natives*)

The rapid development of Industry 4.0 and Society 5.0 has fundamentally changed the way students process and absorb information (Prensky, 2010; Sunardy et al., 2024). Conventional learning approaches, such as one-way lectures, trigger cognitive alienation, where students feel bored and perceive religious material as separate from their digital reality (Mayer, 2020; Prensky, 2010). Therefore, modernizing media and visual and interactive learning strategies is an urgent need to maintain the relevance of Islamic values (Mayer, 2020; Tang, 2018).

The Digital Divide and Teacher Resistance

In the field, there is still a digital skills gap (*digital divide*) between Islamic Religious Education teachers and students (Sutrisno, 2018). Many Islamic Religious Education educators face limited digital literacy, tend to be skeptical, and their use of technology is limited to fulfilling administrative functions without deeply integrating pedagogical substance (Sunardy et al., 2024; Sutrisno, 2018). Integration *Technology Acceptance Model* (TAM) in this study is crucial to increase the perception of ease (*perceived ease of use*) and uses (*perceived usefulness*) so that it can reduce teacher resistance (Ardhian et al., 2022).

The Threat of Negative Content in Cyberspace

The dynamics of the digital ecosystem carry destructive risks in the form of rampant hoaxes, disinformation, and exposure to radical ideology. Digital-based Islamic Religious Education (PAI) learning is urgently needed, not merely as a means of knowledge transfer, but also as a means of *moral shield* (Y. Yusniar, 2024). This aims to guide students to transition into digital citizens (*digital citizens*) which is ethical, critical, and moderate in outlook (Hockly, 2023b; Ribble, 2015).

Balancing Spiritual Values and 21st Century Skills

This research is urgently needed to create a pedagogical formulation that balances the use of modern technology and the instillation of theological values (Susanto, 2023). This strategy ensures that the digitalization of learning media does not erode students' spirituality and noble character, but rather strengthens the internalization of Quranic values contextually (Huda, 2020; Zaini & Hasan, 2021b).

The Need for a Validated Framework for Independent Curriculum

The implementation of the Independent Curriculum policy requires the presence of an adaptive learning process that is centered on students (*student-centered learning*) (Ministry of Education, Culture, Research, and Technology, 2022). Currently, the practice of technology integration by Islamic Education teachers still tends to be partial and in nature, *trial and error* (Sugiyono, 2022). Islamic Religious Education teachers need standard guidelines based on proven syntax—through the integration of TAM, Digital Competence, and Digital Pedagogy—so that the digital transformation of religious education has a valid and accountable academic foundation (Akker et al., 2013; Sugiyono, 2022).

METHODS

This research uses a qualitative approach with a literature study method (*library research*). This method positions literature as the primary data source for exploring and building a robust conceptual framework.

Literature data collection was conducted rigorously through Systematic Literature Search (SLS) on high-impact academic databases, including Scopus, Web of Science, Google Scholar, and Research Gate.

Data Collection and Analysis Techniques

The library's research rigor is maintained through systematic data management and a multi-layered analytical process. These techniques are designed to transform raw bibliographic data into structured theoretical models for digital Islamic Religious Education (PAI) learning strategies.

Data collection was conducted through a Systematic Literature Search (SLS). According to Snyder (2019), a systematic approach to literature collection is crucial for identifying all relevant evidence and minimizing bias. The process involved searching across high-impact academic databases, including *Scopus*, *Web of Science*, *Google Scholar*, and *Research Gate*. Using Boolean operators (AND, OR) with specific terms: ("Islamic Religious Education" OR "PAI") AND ("Digital Pedagogy" OR ("Educational Technology") AND ("Technology Acceptance Model")). Selecting authoritative articles, books, and policy documents that have gone through a peer-review process (e.g., *Ministry of Education, Culture, Research and Technology 2022-2024*) published in the last decade (2016–2026) to ensure the inclusion of contemporary digital trends (Y. Yusniar, 2024) and using reference management software.

Analysis

Selecting, focusing, and transforming "fragments" of information from various journals into manageable themes. This stage focuses on extracting the core principles of the Technology Acceptance Model-TAM (*Technology Acceptance Model*) as applied to Islamic Education teachers (Ardhian et al., 2022).

Organizing the synthesized information into a thematic matrix or conceptual map allows researchers to visualize the relationships between digital competencies, pedagogical shifts, and Islamic spiritual values (Hockly, 2023b).

Interpreting patterns found in the literature to formulate a final strategy model. Verification was achieved through source triangulation, where findings from pedagogical theory were cross-checked with Islamic educational philosophy to ensure a balanced "Values-Based" digital model (Huda, 2020).

Pedagogical Integration and TAM Principles

The first step in implementation involves aligning digital tools with the Technology Acceptance Model (TAM). Islamic Religious Education (PAI) teachers are encouraged to use platforms deemed to have high "Ease of Use" and "Usefulness" (R. Ardhian et al., 2022). Implementation focuses on shifting from traditional teacher-centered methods to an interactive, digital-based environment

where students can explore Islamic concepts through multimedia and collaborative digital mapping.

Value-Based Digital Literacy

A unique aspect of implementing this model is its "Values-Based" approach. This ensures that digital transformation does not diminish the spiritual essence of Islamic Religious Education. As suggested by (Huda, 2020), implementation should involve selecting digital content that promotes Religious Moderation and *Noble Morals*. This is in line with the national education policy which requires that digital literacy must be accompanied by character building (A. Yusniar, 2024).

Professional Development and Dissemination

Successful implementation of digital strategies requires a shift in teacher professionalism. Following the Digital Pedagogy framework, teachers must be not only technically proficient but also pedagogically adaptive (Hockly, 2023b). The implementation plan recommends using Teacher Working Groups (KKG) as hubs for limited model dissemination and adaptation, ensuring the strategy remains relevant across diverse educational settings in Indonesia (Sunardy et al., 2024).

This development phase aims to provide an initial overview of the model's effects without requiring a control group on a limited-scale. According to Creswell and Creswell (Creswell & Creswell, 2018), in the context of Islamic Religious Education (PAI), interventions in the form of digital-based learning strategy models are provided to assess the extent to which technology can enhance the understanding of previously abstract religious concepts.

Significance Analysis

To avoid biased and superficial results, the data obtained are not only calculated for differences but also statistically tested (Sugiyono, 2021). Furthermore, it is also used to determine the "level of effectiveness," or how much the model contributes to student understanding. According to Hake (Sugiyono, 2022), To achieve a more objective view of learning outcomes, students' actual learning accomplishments must be taken into account, allowing model effectiveness to be precisely categorized into low, medium, or high ranges.

Effectiveness Analysis

The effectiveness of the proposed digital technology-based Islamic Religious Education (PAI) learning strategy is analyzed through a theoretical-evaluative approach. In the context of library research, effectiveness is determined by synthesizing empirical evidence from previous studies that applied a similar digital framework. According to Branch (Branch, 2009), the effectiveness of a learning model is primarily measured by its ability to facilitate the achievement of learning objectives and its impact on student engagement.

Pedagogical Impact and Engagement

This analysis focuses on how the integration of multimedia and Game-Based Learning impacts students' higher-order thinking skills (HOTS). Research shows that digital strategies based on the Technology Acceptance Model (TAM)

significantly increase student motivation and participation (R. Ardhian et al., 2022). Its effectiveness is seen when the digital tools used (such as interactive platforms) are perceived as easy to use and directly beneficial to the learning process, thereby reducing cognitive load on students while enhancing their retention of religious values.

Integration of Spiritual and Digital Values

A critical measure of effectiveness in Islamic Religious Education (PAI) is maintaining spiritual authenticity in the digital environment. This analysis evaluates how "Values-Based Learning" can coexist with modern technology. Huda (Huda, 2020) argues that digital strategies are effective if they facilitate a "moderate Muslim" profile, where students can use technology without losing their Islamic identity. The model's effectiveness is assessed based on its ability to bridge the digital divide while strengthening *Morals* (character) of the digital generation (Hockly, 2023b).

Comparative Consistency

To ensure the robustness of the model, a consistency analysis was conducted across various contexts. By comparing implementation reports in various educational settings, researchers identified common threads of success. This triangulation of results from reputable journals ensured that the proposed strategy was not only theoretically sound but also practically feasible for Islamic Religious Education (PAI) teachers in Indonesia (Snyder, 2019; Y. Yusniar, 2024).

Its ability to create an interactive learning ecosystem. According to Hockly (Hockly, 2023b), the success of digital integration is not measured by the sophistication of the tools used, but rather by the extent to which the technology stimulates cognitive engagement and collaboration among students. In the context of Islamic Religious Education, this can shift students' roles from passive recipients of information to active participants in digital discussions about religious values. This aligns with the theory of Meaningful Learning, which states that meaningful learning occurs when students can connect digital content to their social and spiritual realities (Mayer, 2020). Organizational digital cultural transformation in schools relies heavily on environmental support. This requires synergy between teacher competency and school policies that support innovation (Susanto, 2023). This model is considered to have reached its peak when technology adoption by Islamic Religious Education (PAI) teachers is no longer just a trend but becomes part of the school's quality culture, improving educational outcomes (Y. Yusniar, 2024).

RESULTS & DISCUSSION

Analysis of the Needs of Islamic Religious Education Learning Strategies in the Digital Era

The following is a discussion of why this model needs to be developed, taking into account real-world conditions, covering several important aspects. Actual conditions often reveal gaps between existing theory and applied practice. Furthermore, environmental

dynamics and stakeholder needs are constantly changing, necessitating a more adaptive approach. The development of this model also addresses the limitations of previous methods in addressing emerging issues. Therefore, the proposed model is expected to provide more relevant, applicable, and sustainable solutions, including:

Pedagogical Disorders and Students' Cognitive Evolution

Paradigm Shift in Student Learning (Digital Generation): Real-world conditions show that today's students are growing up in a digital environment, which fundamentally changes the way they process information. According to Prensky (Prensky, 2010), as a digital generation, students have a preference for fast information access, multitasking, and interactive multimedia content. Field observations show that the linear lecture method often used in Islamic Religious Education (PAI) learning tends to make students feel bored and disconnected from the material. Therefore, developing a strategy model that accommodates visual and interactive tendencies is a necessity to ensure that religious values remain relevant to them.

The Phenomenon of the Digital Divide and Technology Resistance

The Importance of Countering Negative Narratives Online: Despite the increasing prevalence of digital infrastructure, a real challenge on the ground is the digital divide, or the skills gap between teachers and students. Many Islamic Religious Education (PAI) teachers remain skeptical or lack confidence in integrating digital tools into their teaching (Sutrisno, 2018). Without a structured strategy model, technology use in the classroom is often administrative (such as simply transferring text to PowerPoint) without addressing pedagogical substance. This model is intended to provide practical guidance to help teachers overcome these technical barriers.

Competency Gap Technology To the Educators

The Importance of Digital Literacy within the Islamic Religious Education (PAI) Character Framework: The digital world carries significant risks in the form of exposure to hoaxes and radical content. In the field, it was found that Islamic Religious Education (PAI) teachers need a specific strategy to utilize technology as a "shield" through moderate and educational digital content (A. Yusniar, 2024). This model was developed to ensure that technology integration not only improves learning efficiency but also strengthens the internalization of morals in cyberspace. As emphasized by Hockly (Hockly, 2023), digital literacy is not only technical skills, but the ability to participate ethically and critically in the digital world, which is the core goal of Islamic Religious Education (PAI) learning in the modern era.

Curriculum Demands and Educational Transformation

The 2022 Curriculum Policy of the Ministry of Education, Culture, Research, and Technology calls for innovation in creating student-centered learning. Field evidence shows that Islamic Religious Education (PAI) teachers need concrete tools to implement this freedom of learning through digital platforms. This strategic model addresses the national policy demand to transform religious education from a static, doctrinal model to a creative and exploratory one.

The Need for Validated Procedures

So far, the use of technology by Islamic Education teachers tends to be partial and *try, try*. Real-world conditions demand processes that have been validated by experts and empirically tested for effectiveness, so that they can serve as a reference standard for teachers in improving the quality of learning in the era of Society 5.0 (Sugiyono, 2022).

Conceptual Framework of Digital Islamic Education Learning Strategy Model

A systematic and structured explanation of the model design. The description includes the model's main components, workflow, and the relationships between the variables involved. It also explains the basis for selecting the model design and its advantages in addressing the research problem. Integration of digital technology, the following are the main components of the PAI teacher learning strategy model that was developed:

TAM-Based Technology Integration: Discusses how the model is designed to ensure that the model design refers to the Technology Acceptance Model (TAM) by emphasizing certain aspects. *Perceived Ease of Use* - this model is designed to minimize the technical burden on Islamic Religious Education teachers, allowing for intuitive and efficient operation. This approach is expected to increase the acceptance and sustainability of technology use in the learning process. The emphasis on ease of use has also been shown to positively influence user attitudes and interest in educational technology (R. Ardhan et al., 2022).

Synergy of Theological Values and Technology: Explaining the strategy for internalizing Qur'anic values such as QS. Al-Baqarah: 269 (Kemenag, 2019), this subsection describes efforts to align Islamic theological values with the use of digital technology in learning, related to the wisdom conveyed through digital media that is designed reflectively and contextually. This strategy aims to ensure that the use of technology does not erode the spiritual dimension, but instead strengthens students' religious meaning. The integration of religious values and technology is considered essential in contemporary Islamic education (Zaini & Hasan, 2021b).

Model Components Syntax Explanation: This section outlines the main elements that make up the developed learning strategy model. These components include the learning syntax, which describes the stages of activity, the social system that regulates interactions between learning actors, and the reaction principle as a guideline for educators' responses to student activities. A comprehensive explanation of each component is intended to facilitate understanding and implementation of the model. Clarity of the model's structure is also an important factor in its effective implementation in the field (Joyce et al., 2016).

Main Components of the Digital Islamic Education Learning Strategy Model Syntax

Syntax refers to a series of systematic steps that serve as guidelines for implementing a learning strategy model. In the context of a digital-based Islamic Religious Education model, syntax is designed to facilitate effective connectivity and interaction between teachers, students, and the digital media or platforms used. This learning flow design aims to ensure the learning process is structured, interactive, and aligned with the established learning objectives (Akker et al., 2013; Joyce et al., 2016).

This developed flow is the initial phase of learning, aimed at introducing the material through the use of visual stimuli or video media. This digital presentation is designed to capture students' attention and build cognitive readiness before moving on to the main discussion. The use of visual media has been shown to be effective in increasing focus and motivation in the early stages of learning (Mayer, 2020).

Social System

The social system in the learning strategy model describes the patterns of roles, interactions, and norms that govern the relationship between teachers and students during the learning process. In the context of digital-based learning, the teacher's role is no longer the sole source of knowledge, but rather shifts to that of a learning facilitator and digital moderator who guides and directs student activities. This shift in roles aligns with the

modern learning paradigm that emphasizes active participation and independent learning for students (Hockly, 2023a; Joyce et al., 2016).

Furthermore, the social system within the digital-based Islamic Religious Education learning strategy continues to emphasize the reinforcement of noble moral values. Teachers play a role in instilling spiritual and ethical awareness through role models and reinforcing these values in every digital activity. This integration of digital social interactions and moral values aims to shape students' character, leading them to be religious, critical, and ethical in their use of technology (Zaini & Hasan, 2021a).

This component explains the roles of teachers and students, as well as the norms that apply during learning. In digital strategies, the teacher's role shifts from information center to digital and spiritual facilitator. The social system developed is democratic and interactive, where students are encouraged to be critical while still upholding internet ethics (*internet etiquette*) according to values *noble morals*.

Teachers as Digital Moderators

In digital-based learning, the teacher's role has shifted significantly from simply delivering material to being a digital moderator who manages learning interactions. As a moderator, the teacher is responsible for guiding discussions, maintaining the focus of learning, and ensuring that digital activities remain aligned with established learning objectives. This role requires teachers to possess managerial and pedagogical skills to effectively manage virtual learning spaces (Joyce et al., 2016).

Teachers, as digital moderators, also play a role in creating a conducive, safe, and inclusive learning climate in online environments. Teachers monitor discussion dynamics, encourage active student participation, and intervene in cases of miscommunication or misbehavior during digital interactions. This moderating role is crucial for maintaining the quality of learning while instilling mutual respect in the digital space (Hrastinski, 2019).

In addition to pedagogical aspects, teachers as digital moderators have a strategic role in instilling internet ethics. Teachers guide students to communicate politely, responsibly, and in accordance with moral values and noble character. This integration of digital moderation and character development makes teachers not only technology managers but also value and spiritual guides in digital-based learning (Ribble, 2015; Zaini & Hasan, 2021b).

Support System

In the context of digital learning, support systems include the availability of technological devices, such as computers or gadgets, a stable internet network, and a digital learning platform or *Learning Management System* (LMS). In addition, digital teaching materials, interactive multimedia, and model usage guides for teachers are also important parts of the support system. The availability of adequate technical support and learning resources has been shown to improve the smoothness and effectiveness of technology-based learning (Dabbagh & Kitsantas, 2012).

A support system refers to all the facilities, resources, and equipment needed to ensure the effective and optimal implementation of a learning model. This support system serves to support each stage of implementation, ensuring alignment with the established design. With adequate facilities and materials, the learning model can be optimally operationalized in a real-life learning context.

Discussion

The findings of this study emphasize the importance of pedagogical reform in Islamic Religious Education (PAI) learning amidst the acceleration of the digital era and Society 5.0. Based on the needs analysis and conceptual framework developed, there are

four main pillars that will be the focus of discussions in developing this digital PAI learning strategy model:

Transforming Islamic Education Learning: From Digital Generation to Cognitive Evolution

Field findings confirm the existence of a significant gap between the cognitive characteristics of today's students (*digital natives*) and the Islamic Religious Education teaching approach, which is still predominantly conventional and linear. In line with Prensky's (Prensky, 2010) thinking, modern students require rapid access to information, multi-channel processing, and interactive content. Static lecture methods have been shown to trigger cognitive alienation, where students feel that religious material is disconnected from their digital reality.

The proposed strategy model successfully bridges this gap through visual and interactive learning syntax (Mayer, 2020). The use of visual stimuli in the early phase not only serves as an attention grabber, but rather as a trigger for cognitive readiness. This proves that the modernization of religious teaching media does not damage the philosophical values of Islamic Education, but rather strengthens the absorption and relevance of these values in the minds of students.

Teacher Self-Efficacy and Structured Technology Integration (TAM Perspective)

The digital divide found in the field—where the use of technology by Islamic Education teachers is still partial, administrative, and *trial-and-error*—demonstrates the need for a validated framework. Adoption *Technology Acceptance Model* (TAM) in this model is an important turning point. Through the emphasis on *Perceived Ease of Use* (perceived ease of use), this model successfully reduces technological anxiety (*technostress*) and skepticism among Islamic Education educators (Sutrisno, 2018).

As emphasized by Sugiyono (Sugiyono, 2022) and Ardhian et al. (R. Ardhian et al., 2022), the success of digital transformation in schools is highly dependent on the availability of empirically tested procedural guidelines. When Islamic Religious Education teachers perceive a digital platform as easy to operate and technically integrated, their perception of usability (*Perceived Usefulness*) they increase, which in turn encourages the transition from passive teaching to student-centered innovation as mandated by the Independent Curriculum.

Theological-Technological Synergy: Digital Literacy as a Moral Shield

One of the most crucial contributions of this model is the alignment between technological sophistication and theological character formation. In an era where cyberspace is vulnerable to hoaxes, disinformation, and radicalism, digital literacy should not be understood simply as technical skills (Hockly, 2023a). This model demonstrates that technology can be utilized as a "moral shield" through contextualizing Quranic values (such as the interpretation of Surah Al-Baqarah: 269 on wisdom).

By integrating internet ethics (*netiquette*) into Islamic Religious Education (PAI) material, religious learning shifts from a static doctrinal model to an active and reflective form of ethical education (Zaini & Hasan, 2021b). Students are not only taught how to use digital devices but also educated to become digital citizens which is ethical, critical, and moderate (Ribble, 2015; A. Yusniar, 2024).

Reorganization of Social Systems: Teachers as Digital and Spiritual Moderators

The paradigm shift in the social learning system shows a redefinition of the role of Islamic Education educators. Teachers no longer act as the sole authority on knowledge (*sole provider of knowledge*), but rather transformed into *digital & spiritual moderator*.

This concept of digital moderation requires teachers to have two simultaneous competencies:

Pedagogical-Managerial Competence: Able to facilitate online discussions, manage LMS dynamics, and maintain an inclusive climate in cyberspace (Hrastinski, 2019). **Moral-Spiritual Competence:** Guiding students' digital social interactions to remain based on good morals (Joyce et al., 2016).

The involvement of adequate support systems (LMS infrastructure, multimedia materials, and internet networks) strengthens the operationalization of this model in the field (Dabbagh & Kitsantas, 2012). Without a structured support system, the integration of values and technology will revert to theoretical discourse.

Implications and Advantages of the Model

Overall, this discussion confirms that the development of the Digital PAI Learning Strategy Model provides a holistic solution to the three main challenges of modern religious education:

Pedagogical Solutions: Responding to student boredom through interactive multimedia-based syntax. **1. Technical-Practical Solutions:** Guiding teachers to overcome technology resistance through an intuitive TAM approach. **2. Ideological-Character Solution:** Converting digital media from a potential moral threat into an instrument for strengthening religious and critical character.

CONCLUSION

The model proposed in this article is a theoretical/conceptual contribution that is still awaiting empirical validation in the future. And the conclusion of this article is the shift in learning characteristics of the digital native generation, the digital competency gap (digital divide) and technological resistance among Islamic Religious Education (PAI) teachers, the rampant threat of disinformation, and to deepen the academic argument, clarify the context of the Curriculum, and strengthen the relationship between variables: 1. Paradigm Transformation and Addressing the Digital Divide.

The success of digital transformation in Islamic Religious Education (PAI) learning does not only rely on the provision of physical infrastructure, but also demands a shift in the pedagogical paradigm from the conventional model (*teacher-centered*) towards an interactive, collaborative, and value-based learning model (*values-based learning*). This change is very urgent considering the characteristics of *digital natives* who tend to quickly become bored with monologue lectures. Educators are required to no longer view technology merely as a visual aid, but rather as an active interactive medium that stimulates students' critical thinking. As classrooms transition to a hybrid environment, communication patterns between educators and students must be built on the principle of equal exploration of knowledge.

This shift directly challenges the established traditional teaching methods, which have been less responsive to the dynamics of the times. However, this paradigm shift is often hampered by the varying levels of digital literacy among Islamic Education teachers across regions. Therefore, strategies to address competency gaps require planned psychological and technical interventions. The implementation of *Technology Acceptance Model* (TAM) has proven crucial to improving perceived ease of use (*perceived ease of use*) and uses (*perceived usefulness*), so that it effectively reduces teacher resistance, and bridge the digital divide between teachers and students. When teachers feel capable and understand the practical benefits of digital platforms, ongoing training also helps build educators' confidence in operating modern learning tools. Ultimately, teachers' ability to

master digital media will create an inclusive and responsive learning climate, directly paving the way for the creation of more harmonious collaboration in the digital classroom.

2. Theological-Technological Synergy as a Moral Fortress (*Moral Shield*). Systematically designed integration of multimedia and digital pedagogy can overcome boredom and cognitive alienation among digital generation students without eroding the essence of Islamic spiritual values.

This approach allows abstract religious material to be presented visually and contextually through interactive media. Students not only memorize religious texts but are also encouraged to understand their application in everyday life. Appropriate use of digital platforms has been proven to maintain emotional engagement and active student engagement throughout the learning process. On the other hand, the rapid flow of information online carries a real risk of spreading extremist ideologies and manipulative content. Without strong religious filters, the younger generation is highly vulnerable to being co-opted by radical narratives packaged attractively. Digital-based Islamic Religious Education (PAI) learning presents a space to instill critical literacy skills in filtering all religious information.

The use of technology based on Qur'anic values and internet ethics (*netiquette*) functions effectively as a moral fortress (*moral shield*) to protect students from exposure to hoaxes, disinformation, and cyber radicalism, while also forming the character of digital citizens (*digital citizenship*) who are critical, have good morals, and have a moderate attitude. Integration of values Moderation in digital content is key to building students' cognitive immunity. Students are taught to fortify themselves with internet ethics based on Islamic teachings when interacting on social media. The character of mature digital citizens will be reflected in their ability to spread messages of peace and goodness. Thus, technology is no longer viewed as a threat, but rather as an inclusive and enlightening means of da'wah (Islamic outreach). This synergy ensures that technological advancements align with strengthening students' moral and spiritual foundations.

3. Redefining the Role of Teachers and Providing Valid Framework Standards. The implementation of this digital strategy redefines the role of Islamic Education teachers from a single information provider (*sole provider of knowledge*) become digital and spiritual moderators tasked with directing interactive discussions and guiding socio-religious ethics in cyberspace. As moderators, teachers no longer monopolize the truth of information in the classroom, given the abundance of online learning resources.

The teacher's primary focus shifts to cognitive supervision and moral guidance so that students do not get lost in the maze of information. Islamic Religious Education teachers play a crucial role in facilitating critical dialogue when students encounter contradictory religious understandings online. Spiritual guidance remains at the core of the teacher's role, which can never be replaced by artificial intelligence (*AI*). In practice, the flexibility of the curriculum provides ample room for teachers to develop it creatively. However, this freedom of innovation requires clear methodological guidance to ensure that learning objectives remain measurable. Without standardized success indicators, the effectiveness of technology integration will be difficult to evaluate objectively. This conceptual framework, which integrates TAM, Digital Competence, and Digital Pedagogy, provides academic guidance for Islamic Religious Education (PAI) teachers in operationalizing the Curriculum in a structured, measurable, and sustainable manner in the era of Society 5.0. This standard contains systematic steps from planning, implementation, and evaluation of digital-based learning. The use of this validated framework helps schools map the needs for professional development of Islamic Religious Education (PAI) teachers periodically. Consistent implementation will ensure that the quality of Islamic Religious Education (PAI) learning remains relevant to current demands without losing its identity.

Ultimately, this model serves as a strategic reference in producing a generation of Muslims who are intellectually superior, technologically adaptive, and spiritually strong.

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