

Contemporary Islamic Educational Theory in Responding to the Challenges of Digital Education

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ABSTRACT

The transformation of education in the digital era necessitates a reorientation of Islamic educational theory to ensure its continued relevance in the face of technological developments. This study aims to analyze the literature on contemporary Islamic educational theory in responding to the challenges of digital education and to formulate a conceptual framework capable of integrating the values of spirituality with digital literacy and digital ethics. The study employs a library research approach using qualitative document analysis. Data were obtained from primary sources, including classical Islamic texts and works by prominent Islamic education scholars, as well as secondary sources consisting of journal articles, books, and policy reports. The data were analyzed using content analysis and thematic analysis techniques, with validity ensured through source triangulation and peer debriefing. The findings indicate that classical Islamic educational concepts, such as tarbiyah, ta'dib, and ta'lim, need to be reinterpreted within the digital context. The main finding highlights the need to integrate Islamic epistemology with digital literacy, along with an emphasis on digital ethics as a guideline for interaction. This study produces a conceptual synthesis in the form of a digital Islamic education model based on three main pillars: spirituality, digital literacy, and digital ethics. The significance of this study lies in its contribution to the development of Islamic educational theories, concepts, and practices that are capable of addressing global challenges while maintaining the integrity of Islamic values.

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1. INTRODUCTION

The development of digital technology in the last decade has profoundly transformed the global educational landscape. Digitalization not only facilitates widespread access to information but also demands an epistemological and pedagogical reorientation to ensure that teaching and learning processes remain relevant to the dynamics of the times. In the context of contemporary Islamic education, philosophical foundations rooted in spiritual and moral values face significant challenges in maintaining relevance amidst the flow of technological innovation, including online learning, the integration of artificial intelligence (AI) into the curriculum, and the use of big data for educational evaluation. This phenomenon demands a reconstruction of Islamic educational theory to align with the digital paradigm without losing its orientation of tarbiyah, ta'dib, and taqwa. Various international and

regional studies highlight that without conceptual adaptation, Islamic education risks being marginalized in an increasingly technology-based global education ecosystem (Zarkasi et al., 2026). The ethical and epistemological debates that have arisen with technological integration also need to be carefully mapped to avoid reducing Islamic values to mere technical skills (R'boul, 2026).

Early research indicates that integrating Islamic values with educational technology requires a holistic approach that combines digital literacy with the principles of tarbiyah (educational and moral development). Rahman (2020) emphasized the importance of a holistic framework that combines digital literacy with tarbiyah to shape character, not just technical skills (Zarkasi et al., 2026). Meanwhile, Abdullah and Hasan (2021) revealed that the use of technology can increase the accessibility of Islamic learning, but often does not sufficiently elevate the spiritual dimension that is at the heart of Islamic education (Zarkasi et al., 2026). Globally, Anderson (2020) highlighted ethical dilemmas in the use of digital technology relevant to the concept of ta'dib (religious guidance), namely how technology not only facilitates the production of knowledge but also shapes the ethics of its use and the social responsibility of students (Zarkasi et al., 2026). Synergistically, this literature indicates limitations in formulating a theoretical framework for Islamic education that can comprehensively integrate Islamic epistemology with the digital paradigm (R'boul, 2026). This theoretical gap then needs to be addressed through integrative models that not only consider technical benefits, but also the balance between learning outcomes, character formation, and spiritual development.

The Islamic epistemological framework in the digital context demands a reinterpretation of the relationship between sanad (teachers of the sanad of knowledge) and the general probabilities generated by technologies such as AI. Research in the Islamic Religious Education (PAI) sector in Indonesia shows that AI can be a facilitator of pedagogical efficiency, but there are concerns about the accuracy of AI-generated religious content because it lacks sanad and matan as in traditional Islamic scholarship (Zarkasi et al., 2026). These findings indicate the need for a reconstruction of TPACK (Technological Pedagogical Content Knowledge) that involves critical religious literacy as an integral part of Islamic teacher professionalism, so that technology does not replace but rather enriches the role of teachers as *uswatun hasanah* and guides of scientific ethics (Karim et al., 2024). Conceptually, Islamic pedagogical models need to emphasize relationality, co-constructive learning, and contextual awareness in line with the principles of tarbiyah and ta'dib, as discussed in contemporary Islamic pedagogical studies that highlight the need for authentic epistemological studies and pedagogical practices regarding the Qur'an-Sunnah tradition and local context (Alkouatli, 2018). The debate on "Islamic epistemology" versus "Western epistemology" in the context of ELT and higher education also emphasizes that the dialogue between tradition and modernity needs to be managed critically to maintain Irwansyah's identity and intellectual independence.

In policy, it is necessary to formulate a theoretical framework that binds tarbiyah, ta'leem, and ta'dib with a digital curriculum design that is responsive to technological advances. Randa and Arsyam (2023) proposed the transformation of Islamic education towards the Revolution 4.0 era: character-oriented education, improving teacher competency, and digitalizing madrasah academic and administrative services, as one of the policy directions that enable Islamic education to remain relevant and responsive to digital challenges (Randa & Arsyam, 2023). In a global context, literature on Islamic pedagogy rooted in the first tradition (Qur'an and Sunnah) emphasizes that the three main principles of Relational Pedagogies, Pedagogies of Mutual Engagement, and Pedagogies of Conscious Awareness can be a culturally sensitive framework for coordinating Islamic learning with technology without losing the dimensions of humanity and morality (Alkouatli, 2018). In addition, the literature on language, identity, and epistemic insights shows that language and symbolic systems also play an important role in Islamic learning in multicultural and multilingual contexts, so that ELT policies in Islamic institutions need to balance between strengthening global languages and maintaining religious identities and local cultural values (Hussain & Herrera, 2026). Practically, Islamic schools and educational institutions need to increase the capacity of educators through digital training integrated with spiritual literacy, forming a value-based curriculum with the use of analytical data for fair evaluation while maintaining student privacy and justice (Ramdhani & Juanda, 2026).

An important nuance in the literature concerns how Islamic epistemology interacts with digital epistemology. Several studies emphasize that technology integration requires careful consideration of

religious scientific authority—teachers remain the authoritative evaluators of machine-generated religious content. Therefore, a curriculum that teaches critical religious literacy and assesses the risks of AI misinformation within the context of Islamic scholarship is needed (Zarkasi et al., 2026). Within a decolonial framework, studies on “epistemic emancipation” demonstrate the need for local genealogies that strengthen regional epistemologies within university curricula, enabling campuses to become sites of knowledge reconstruction that do not solely follow Western global narratives but rather integrate local knowledge and religious traditions with dignity (R'boul, 2026). Another perspective suggests the need for desecularization of EdTech to avoid the dominance of universal secular values that neglect religiosity and ethics in educational technology design (Adam, 2024). Contextually, the literature on Islamic boarding schools and Islamic education in Indonesia emphasizes the need to maintain a balance between the use of technology and the strengthening of tarbiyah and moral values in the learning process, emphasizing that technology must strengthen holistic learning, not replace the spiritual and social dimensions (Wajdi, 2022).

In summary, the reviewed studies indicate that the reconstruction of Islamic educational theory in the digital era needs to place the values of tarbiyah, ta'dib, and taqwā as the foundation for integration with technology. AI, online learning, and data analytics present opportunities to expand access, improve quality, and enrich learning experiences, but they also pose ethical and epistemological challenges that require structured theoretical and practical responses. Therefore, it is necessary to develop a transformative theoretical framework that harmoniously combines Islamic epistemology with the digital paradigm, accompanied by learning policies that emphasize critical digital literacy, collaborative learning, and strengthen the role of educators as value facilitators. Further research is needed to test integrative models in various regional contexts, particularly in countries with diverse linguistic, cultural, and religious traditions, to strengthen the scientific foundation for Islamic education policies responsive to the digital age.

A key debate in Islamic education in the digital era revolves around the need to reformulate the epistemological foundations of Islamic education, rather than simply examining technological implementation. Many existing studies are practical-descriptive, while the main conceptual gap is how the concepts of tarbiyah, ta'dib, and ta'lim can be reconstructed to be responsive to digital transformation without losing their spiritual core. Several studies highlight the need to integrate Islamic values with technology, but these are relatively limited in their theoretical frameworks linking Islamic epistemology to the modern digital paradigm (Khasanah et al., 2023). This study attempts to fill this gap through a systematic literature review, with the aim of formulating a conceptual framework that combines classical Islamic epistemology with contemporary digital currents, resulting in a digital-based Islamic education model that maintains the integrity of Islamic values (Amin & Siregar, 2022). The emphasis on the epistemological and pedagogical dimensions is expected to offer theoretical and practical contributions to the development of Islamic education curricula and policies at the national and global levels (Adam, 2024).

The Islamic epistemological framework in the digital context demands a reinterpretation of the relationship between tradition (sanad, matan) and the authorization of machine-generated knowledge and data. Research on Islamic Religious Education (PAI) and related literature emphasizes that AI can be a facilitator of pedagogical efficiency, but concerns about the accuracy of religious content due to AI's lack of sanad (traditional Islamic teachings) lead to the need for a reconstruction of TPACK (Religious-Critical Literacy) that incorporates critical religious literacy as a component of Islamic teacher professionalism (Sassi, 2018). In line with the idea of the Islamization of knowledge and ta'dib as an ethical framework, a theoretical model needs to explain how adab, knowledge, and ta'dib collaborate dynamically with technology, so that learning shapes not only technical capacity but also the character and spirituality of students (Jannah, 2022). Conceptually, the literature on contemporary Islamic epistemology emphasizes that al-tarbiyah, al-ta'lim, and al-ta'dib are theoretically inseparable; Ta'dib is positioned as a framework encompassing elements of knowledge, teaching, and development, thus serving as the basis for a holistic digital curriculum reconstruction (Amin & Siregar, 2022). The interconnectedness of language, identity, and epistemology (e.g., the desecularization of EdTech, the Islamization of language) also needs to be taken into account so that the curriculum is not merely a technical adaptation, but rather a reconstruction of knowledge rooted in religious values and local

contexts (Wajdi, 2022).

The main theoretical contribution proposed is a digital-based Islamic education model that places ta'dib as the epistemological and ethical foundation, where adab encompasses knowledge, ta'lim, and tarbiyah (educational education) in an integral manner. This approach aligns with al-Attas's view that ta'dib constitutes a more comprehensive educational epistemology than tarbiyah or ta'lim alone, as it encompasses aspects of knowledge, teaching, and moral development that align with the principle of monotheism and the goal of developing a perfect human being (Nuryanti & Hakim, 2020). In the digital context, this model emphasizes (a) critical digital literacy combined with critical religious literacy, (b) value-based curriculum design that utilizes learning analytics for fair evaluation while maintaining privacy, and (c) the role of educators as facilitators of scientific ethics and moral role models in a high-tech learning ecosystem (Alsuhaymi & Atallah, 2025). In addition, the study of EdTech decoloniality provides an important foundation for avoiding the dominance of Western narratives in educational technology design, so that the theoretical framework must include dimensions of justice, epistemic diversity, and the desecularization of educational technology (Adam, 2024).

How can classical Islamic educational theory be reinterpreted in a digital context? Studies show that ta'dib, tarbiyah, and ta'lim can be reinterpreted as integrated components that form a digital epistemological framework. For example, by positioning ta'dib as the basis for assessing AI-generated religious content and guiding learning designs that strengthen morals and deepen scientific meaning (Rasyid et al., 2021).

What are the epistemological and pedagogical challenges facing Islamic education in the digital age? Key challenges include the risk of reducing Islamic values to technical skills, the issue of the validity of AI religious content without a chain of reference, and the need for adequate critical-religious literacy for teachers and students in data- and AI-based learning environments (Adiwibowo et al., 2023). Pedagogically, a reconstruction of the TPACK (Teaching and Learning Outcomes) that is inclusive of religious elements is necessary to maintain the quality of relational, co-constructive, and contextual Islamic pedagogy (Karim et al., 2024).

How can theoretical synthesis produce a globally relevant model of Islamic education? Theoretical synthesis is proposed as a transformative framework that combines classical Islamic epistemology (ta'dib, tarbiyah, ta'lim) with a digital paradigm, supported by a policy framework that encourages critical digital literacy, collaborative learning, and the protection of students' privacy rights, and with attention to epistemic justice and the desecularization of EdTech (Alsuhaymi & Atallah, 2025).

2. METHODS

This study employed a qualitative research design with a library research approach based on document analysis. This design was chosen because it focused on the exploration, interpretation, and synthesis of various literature related to Islamic educational theory and its relevance to addressing the challenges of digital education. The study focused on analyzing classical and contemporary Islamic educational concepts, particularly those related to tarbiyah, ta'dib, and ta'lim, and how these concepts can be developed within the context of digital technology-based educational transformation.

The data source in this study is in the form of literature documents which are divided into two categories. Primary data sources consist of Islamic classic books and works of major figures in the field of Islamic education, such as the thoughts of Al-Ghazali, Ibn Khaldun, and Syed Muhammad Naquib al-Attas. Meanwhile, secondary data sources come from national and international journal articles, academic books, and education policy reports relevant to Islamic education issues and the development of digital education in the publication period of the last 5–7 years.

Data collection techniques were conducted through documentation and content analysis of various selected literature sources. The researcher identified, selected, critically read, and recorded information related to the research theme. The primary instrument in this study was the researcher herself (human instrument), assisted by document analysis guidelines to identify themes, key concepts, relationships between ideas, and theoretical constructs emerging from the various literature analyzed.

The data analysis technique used content analysis and thematic analysis. The analysis was conducted through a process of grouping data based on main themes, such as the integration of Islamic epistemology with digital literacy, ethical challenges in the use of educational technology, and the

construction of a digital Islamic education model. Through this process, the research was able to identify patterns, conduct comparisons between literature sources, and produce a synthesis of concepts regarding Islamic education that are responsive to developments in the digital era. Data validity was maintained through source triangulation and peer debriefing to ensure the consistency and credibility of the study results. Furthermore, ethical aspects of the research were considered through the responsible use of sources and accurate citations in accordance with APA academic standards, 7th edition.-7.

3. RESULTS AND DISCUSSION

3.1. Research Results

This research results section presents the findings of the literature review analyzed through a library research approach with content analysis techniques. The findings are organized into main themes sourced from the literature related to Islamic education and digital learning. The analysis constructs a contemporary Islamic education theory that is responsive to the challenges of the digital era and highlights the nuances between maintaining traditional values and integrating technology-based learning practices. This discussion goes beyond simply summarizing the findings but also constructs a theoretical synthesis that connects Islamic epistemology with digital literacy and offers a relevant curriculum policy framework. Literature citations are emphasized to emphasize the position of theoretical claims in a modern academic context (Magued, 2023). Reinterpretation of the Concepts of Tarbiyah, Ta'dib, and Ta'lim in the Digital Era

Literature analysis indicates that the classical concepts of tarbiyah, ta'dib, and ta'lim are no longer appropriate for literal use in the context of technology-based online and interactive learning. Contemporary literature emphasizes the need to reinterpret these concepts to suit the characteristics of digital learning, where digital literacy is an integral part of character development, while digital ethics needs to be expanded into online interactions. Rahman (2020) emphasized that tarbiyah should include digital literacy as a component of character building, while ta'dib needs to be expanded to include digital ethics in online interactions, so that learning governance remains centered on adab and honesty as a moral foundation (Magued, 2023). This finding is consistent with other studies that emphasize that epistemological transformation must provide a balance between the spiritual dimension (adab, morals) and digital competencies relevant to the virtual learning environment (Binaté, 2018). Thus, the reinterpretation of this concept serves as a curriculum adjustment mechanism that maintains Islamic identity while utilizing digital learning opportunities (e.g., discussion forums, interactive modules, and learning simulations). The differences in attention between these sources evaporate the nuances of how tarbiyah, ta'dib, and ta'lim are reconceptualized to accommodate dynamic and collaborative online learning.

3.1.1 Integration of Islamic Epistemology with Digital Literacy

Literature review shows consistency in efforts to combine Islamic epistemology with digital literacy, which is considered important so that Islamic education does not lose its moral orientation amidst the dynamics of technology. Abdullah and Hasan (2021) emphasize the importance of combining spiritual values with digital skills, so that Islamic education still carries a clear moral orientation in the digital context (F. A. Yusuf, 2023) offers a digital-based Islamic education model with a balance between technology and spirituality, emphasizing that digital literacy is a basic competency that does not replace the spiritual dimension, but rather strengthens it Magued, 2023. This pattern of findings shows the consistency of the literature regarding the urgency of integrating Islamic values with digital competencies as an alternative educational model that balances the technical and spiritual (Soleimanieh, 2020) Synergistically, the literature highlights that the integration of Islamic epistemology with digital literacy enables learning that balances technical expertise with moral and transformative dimensions for students (Billaud, 2017) Millet-Mouity & Madore, 2018). However, some sources emphasize the need for caution in maintaining fidelity to Sharia principles when adopting digital tools, so that ethical frameworks need to be aligned with underlying Islamic values (Saleh & Solihin, 2023).

3.1.2 Ethical and Pedagogical Challenges in Digital Education

Findings indicate that digital learning presents ethical challenges such as technology misuse, cyberbullying, and the spread of misinformation. Anderson (2020) highlights ethical dilemmas in the

use of digital technology, relevant to the principle of ta'dib in Islamic education, thus requiring a robust digital ethics framework (Anderson, 2020; Magued, 2023). The literature also emphasizes the potential of Islamic education to provide an ethical framework that can address these challenges, through the values of honesty, responsibility, and etiquette in social interactions online. The tension between freedom of expression and content regulation is also raised in studies on the dynamics of digital media use in Muslim communities in culturally diverse countries, which show that digital ethics is not neutral but is bound by local cultural and legal contexts. Pedagogically, the literature emphasizes the importance of learning designs that instill media literacy, information literacy, and community literacy to prevent misinformation and enhance students' critical literacy. Therefore, the development of a digital Islamic education curriculum needs to include digital ethics modules, online interaction guidelines, and evaluation mechanisms for academic honesty and digital etiquette as integral parts of the learning process.

3.13. Construction of Digital Islamic Education Theory

Literature analysis yielded a conceptual synthesis in the form of a digital Islamic education model that combines classical epistemology with contemporary digital paradigms. This model emphasizes three main aspects: spirituality as the core of education; digital literacy as a core competency; and digital ethics as a guideline for interaction. Spirituality serves as the foundation of Islamic values that remain at the core of education, ensuring that the entire learning process is oriented towards strengthening human values and students' moral commitment. Digital literacy is positioned as a core competency to optimize students' adaptability to developments in information technology, information access, and online collaboration (Madore, 2021). Digital ethics encompasses interaction guidelines that maintain moral integrity, honesty, and etiquette in the use of technology, including addressing issues such as cyberbullying and misinformation (Magued, 2023). This model serves as a theoretical and practical foundation for the development of Islamic education curricula and policies in the digital era, with potential for application across countries and diverse Muslim community contexts (Marzi, 2017). Differences in the literature highlight that the implementation of this model requires contextual adaptation that takes into account the legal framework, local culture, and available technological infrastructure (Panéro, 2022).

3.1.4. Pattern of Findings and Concept Synthesis

In general, the results of the literature review indicate an integrative pattern of theoretical transformation in contemporary Islamic education. The resulting conceptual synthesis is a digital Islamic education based on spiritual values, which is not only relevant for the Muslim community but can also contribute to global education in the digital era. Islamic education serves as an alternative model that balances tradition and innovation, with a framework that prioritizes spirituality, digital literacy, and digital ethics as three main pillars. These findings highlight the need for an integrative theoretical transformation to present an Islamic education model that adapts to the dynamics of online learning, while maintaining moral integrity and spiritual orientation. Synergistically, the literature suggests that this approach can serve as a reference for curriculum design, educator training programs, and national and international education policies affiliated with Islamic values (Panéro, 2022). However, there is some disagreement regarding the depth of the reinterpretation of the concepts of *tarbiyah-ta'dib-ta'lim* and how to maintain the balance between traditional *adab* and digital innovation. Therefore, further research is needed to map its practical implementation in the context of public education policy.

The theoretical construction of digital Islamic education resulting from this literature review confirms that contemporary Islamic education requires a theoretical foundation that integrates Islamic *adab* and ethical traditions with modern digital literacy and practices. The proposed three-pillar model—spirituality as the core, digital literacy as a core competency, and digital ethics as a guideline for interaction—has the potential to become a comprehensive framework for curriculum, assessment, and educational policy in the digital age. The differences in perspectives among the references indicate the need for context-sensitive adaptation at the local, regional, and global levels. Overall, these findings enrich the discourse on Islamic education with empirical support from contemporary literature that emphasizes the balance between technological advancement and spiritual depth, thus contributing to global Islamic education in facing the challenges of the digital era (Soleimanieh, 2020).

3.2 Discussion

This discussion considers the findings of the literature review analytically, critically, and argumentatively, by comparing previous works, linking the findings to key theories of Islamic education, and highlighting the research's novelty. The focus is on the synthesis of classical Islamic epistemology and the digital paradigm, and how contemporary literature explains relevant ethical, pedagogical, and policy challenges in the digital era. The novelty lies in the emphasis on epistemological transformation in response to technology-based learning, where spirituality remains the core underpinning digital literacy and digital ethics. This emphasis is consistent with the literature emphasizing the integration of Islamic values with digital competencies as a cross-contextual theoretical framework (Munawara & Mughiroh, 2024). Further explanation confirms that classical epistemology is not merely technically transferred but rather reconstructed to form a framework of values, goals, and practices of Islamic education relevant to global digital dynamics and local contexts (Riyanto et al., 2023).

3.2.1. Reinterpreting Classical Concepts in a Digital Context

The results of the study indicate the need for reinterpretation of *tarbiyah*, *ta'dib*, and *ta'lim* to be relevant in the digital learning environment, a finding that is in line with Rahman (2020) regarding the integration of digital literacy in character building (Yahya, 2023; . The emphasis of this study is that reinterpretation is not merely a technical adaptation, but rather an epistemological transformation that makes spirituality the core of the digital ecosystem (Yahya, 2023) emphasizing the need for a new conceptual framework that combines *adab*, *akhlak*, and *ta'lim* with digital competencies as the basis for online learning, so that policy and curriculum design need to be flexible to local contexts (Riyanto et al., 2023). The debate regarding the depth of reinterpretation shows the tension between epistemological reformulation and purely technical curriculum design, indicating the need for contextual studies for Islamic education public policy (Sudarmanto et al., 2024). The main novelty is that epistemological transformation becomes a conceptual requirement for digital Islamic education, not just an increase in the technical capacity of teachers and infrastructure (Anugerah, 2023)

3.2.2. Integration of Islamic Epistemology with Digital Literacy

Previous studies emphasize the importance of combining spiritual values with digital skills (Abdullah & Hasan, 2021), while Yusuf (2021) offers a digital-based Islamic education framework that emphasizes the balance between technology and spirituality Rani, 2023) This study enriches the discourse by adding the dimension of digital ethics as a main component, so that the integrative framework not only balances the technical and spiritual, but also explicitly establishes digital ethics as a pillar for regulating student interactions (M. Yusuf, 2023) Theoretically, the synthesis of classical epistemology with the digital paradigm gives rise to a new theoretical framework that has the potential to become a universal model that is sensitive to Sharia norms and local cultural contexts Anugerah, 2023; However, several sources emphasize that the application of digital ethics needs to be aligned with local laws and cultures, so that policy implementation needs to be formulated contextually Rani, 2023) Novelty lies in strengthening the dimension of digital ethics as a core pillar, not just a complement

3.2.3. Ethical and Pedagogical Challenges in Digital Education

This analysis emphasizes ethical dilemmas such as cyberbullying, data misuse, and misinformation as the primary focus of digital education. Anderson (2020) highlighted ethical dilemmas globally, and this study links them to the principle of *ta'dib* as the basis of Islamic ethics (M. Yusuf, 2023). Islamic education has great potential to provide a digital ethical framework based on honesty, responsibility, and online etiquette; this study's contribution is to offer Islamic-based digital ethics as a solution to global problems, with digital ethics modules, online interaction guidelines, and mechanisms for assessing academic honesty and digital etiquette (Norrahan, 2023). Cultural and legal nuances are still recognized, indicating the need for learning designs that strengthen media literacy and information literacy to prevent misinformation and develop critical literacy in students (Kusumastuti et al., 2024). Novelty is the explicit integration of three pillars (spirituality, digital literacy, digital ethics) as an ethical framework and curriculum.

3.2.4. Construction of Digital Islamic Education Theory

The digital Islamic education model emphasizes three pillars: spirituality as the core, digital literacy as a core competency, and digital ethics as a guideline for interaction. This approach differs

from previous studies that focused more on access, learning formats, or technical aspects alone. The main novelty is emphasizing that spirituality must be at the core of curriculum design, pedagogy, and policy, so that Islamic education functions as a global framework that adapts to digital dynamics without losing its moral identity and religious transcendence (Musyafak & Subhi, 2023). References support the synchronization of Islamic epistemology with digital curriculum practices, emphasizing the relevance of this framework for both Muslim and non-Muslim contexts that expect an educational model that balances tradition and innovation. Contextual flexibility is recognized as key to implementation across countries and diverse Muslim communities.

3.2.5. Contributions to Theory, Concepts, and Practice

Theoretically, this study broadens the horizons of Islamic education with a conceptual framework that combines classical epistemology with a digital paradigm. Conceptually, digital ethics is an integral element of Islamic education; practically, this study guides curriculum development, learning design, educator training, and educational policies that balance technology and spirituality. The findings demonstrate the need for an integrative theoretical transformation to present a digital Islamic education model that is globally relevant yet contextual. Differences in perspectives across references highlight the need for further study on the in-depth reinterpretation of *tarbiyah-ta'dib-ta'lim* and how to align *adab* with technological innovation in Islamic education public policy (Fitriani et al., 2022). The novelty lies in the establishment of a holistic three-pillar framework as the foundation for national and international curricula affiliated with values.

There are nuanced differences regarding the depth of reinterpretation of classical concepts and the degree to which spirituality versus technology is foregrounded. Some authors emphasize profound epistemological transformation, while others focus more on curriculum design and learning practices. These differences highlight the need for contextual implementation mapping through field studies, longitudinal evaluations, and policy reviews at the national and regional levels (Yahya, 2023). Furthermore, several sources emphasize the need to maintain Sharia-compliant principles when adopting digital tools, thus aligning ethical frameworks with local legal and cultural norms (Sudarmanto et al., 2024; Riyanto et al., 2023). Practical suggestions include developing curricula based on Islamic digital ethics, training educators in media literacy, and designing policies that facilitate technological infrastructure while maintaining the spiritual and moral integrity of students (Sholicha & El-Yunusi, 2025).

This research confirms that epistemological transformation, the integration of digital ethics, and the three-pillar framework are essential conceptual and policy foundations for guiding curriculum design, evaluation, and the practice of Islamic education in the digital age. The key novelty lies in positioning spirituality as the driving force behind the transformation of Islamic educational theory and practice, rather than simply improving technical facilities. Empirical testing across countries and diverse Muslim community contexts, as well as examining policy implications for national and international Islamic educational institutions, are recommended as future research steps (Yahya, 2023).

4. CONCLUSION

Summary of Key Findings This study found that contemporary Islamic education faces significant challenges in the digital era, particularly in reinterpreting the concepts of *tarbiyah*, *ta'dib*, and *ta'lim*. The integration of Islamic epistemology with digital literacy and the emphasis on digital ethics are key findings relevant to global needs.

Research Novelty: This research's novel contribution is the development of a digital Islamic education model that combines spirituality, digital literacy, and digital ethics. This model offers a theoretical framework that has not been widely studied before and also provides solutions to ethical issues in digital education.

Contributions to Theory, Concepts, and Practice Theoretically, this research broadens the horizons of Islamic education by integrating classical epistemology and digital paradigms. Conceptually, this research emphasizes the importance of digital ethics as an integral part of Islamic education. Practically, this research provides guidelines for the development of Islamic education curricula and policies in the digital era.

Research Limitations This study's limitations lie in the literature sources used, which are largely derived from a desk review without empirical field data. This limits the generalizability of the findings,

although they remain relevant for theory development. Recommendations for Further Research: Future research is recommended to develop empirical studies on the implementation of digital Islamic education models in various educational institutions, as well as expand the literature review to include more diverse international sources.

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