

Reconstruction of Islamic Education Philosophy in the Digital Era: Integration of Revelation Values, Rationality, and Technological Literacy

Hamidah Alimuddin,^{1*} Alim Bakhri,² Abdul Halik³

IAIN Parepare, Indonesia

midahazis@gmail.com

*Corresponding author

ARTICLE INFO

Article history

Received March 27, 2026

Revised April 25, 2026

Accepted May 7, 2026

Keywords: Islamic education philosophy, digital era, technology literacy, education reconstruction, revelation values.

ABSTRACT

The development of the digital era has brought significant changes to the education system, including Islamic education. However, these changes have not yet been fully accompanied by a philosophical reconstruction capable of addressing the challenges of technological advancement and the value crisis that arise within the digital society. This research aims to reconstruct the philosophy of Islamic education through the integration of revelation values, rationality, and technological literacy as an epistemological foundation in facing the digital era. This research uses a qualitative method with a library research approach. Data were obtained through a study of various literatures, such as books, scientific journals, articles, and other relevant sources related to Islamic educational philosophy and digital education transformation. Data analysis was conducted descriptively-analytically with a philosophical approach. The research results indicate that the reconstruction of Islamic education philosophy needs to be directed toward the integration of transcendental values, critical thinking skills, and balanced mastery of digital technology. Islamic education is not only oriented toward the transfer of knowledge but also toward character formation, digital ethics, and the spiritual awareness of students. Thus, the philosophy of Islamic education in the digital era can become a paradigm of education that is adaptive, humanistic, and remains grounded in Islamic values.

1. INTRODUCTION

The development of the digital era has brought fundamental changes to the world of education, especially with the advent of information technology, the internet, and artificial intelligence (AI) that have transformed the ways of learning, teaching, and knowledge distribution. This transformation not only accelerates access to information but also shifts the authority of knowledge from teachers as the center of knowledge to a more open and decentralized digital system. In this context, education no longer occurs linearly, but rather through networked learning, which allows learners to obtain information from various sources simultaneously. However, this change also poses serious challenges regarding the quality, validity, and value of the knowledge acquired (Firdaus & Sofy, 2025; Haleem et al., 2022). Behind these advancements, a fundamental problem emerges in the form of digital etiquette degradation, characterized by a decline in ethics when interacting in virtual spaces, the spread of unverified information, and a consumerist attitude toward technology without critical reflection. The ease of access to information is often not accompanied by adequate literacy skills, making students vulnerable to hoaxes, misinformation, and negative content. This phenomenon shows that technological development does not always align with moral and spiritual development, and in many cases, it even leads to a crisis of values in digital life (Sugesti et al., 2024;

Nasrullah, 2021). Moreover, the dominance of technology in education tends to reduce the meaning of education to merely a process of information transfer and mastery of technical skills. Education loses its philosophical and value dimensions, so its orientation is more toward efficiency and productivity rather than character formation. In the context of Islamic education, this condition becomes even more complex due to the fragmentation between religious knowledge and technological knowledge that is still maintained in educational practices. However, the integration between the two is a necessity in facing the challenges of the times (Ulum et al., 2024; Robbi & Syafi'uddin, 2024).

The issue indicates a fundamental weakness in the approach to Islamic education, which still tends to be normative-doctrinal and less adaptive to technological developments. An approach that is too text-oriented without contextualization causes Islamic education to stagnate in responding to the dynamics of the digital era. As a result, there is a gap between the ideal values taught and the reality of educational practices faced by students in their daily digital lives (Burhanuddin et al., 2025; Hidayat, 2022). Previous research generally focuses more on the utilization of digital technology in Islamic education, strengthening digital literacy, or the integration of technology-based learning media. However, most of these studies are still practical and technical in nature, thus not delving deeply into the philosophical aspects. Moreover, previous studies tend to separate the dimensions of spirituality, rationality, and technology, thus failing to present a comprehensive epistemological framework in responding to the challenges of the digital era. The approach to Islamic education is still predominantly normative-doctrinal and less contextual to the dynamics of the digital society, resulting in a gap between the ideal values of Islamic education and the reality of learning practices in the technological era. This article is important because it offers a reconstruction of Islamic education philosophy that is more integrative and relevant to the times. This article not only views technology as a learning tool but also places it within the framework of revealed values and rationality to build an education oriented toward character formation, digital ethics, and spiritual awareness. Amid the increasing degradation of digital etiquette, the spread of misinformation, and the reduction of the meaning of education to mere information transfer, this article provides a conceptual contribution to building an adaptive, humanistic, and value-based Islamic education paradigm. The position of this article compared to previous studies lies in its more philosophical and integrative focus. If previous research has focused more on the aspects of technology implementation and digital literacy in learning, then this article seeks to build a new epistemological foundation through the integration of revelation, rationality, and technological literacy. Thus, this article presents itself as both a development and a critique of previous Islamic education approaches that are considered inadequate in comprehensively addressing the challenges of the digital era. Digital literacy is not only related to the technical ability to use technology, but also encompasses critical, ethical, and reflective aspects in utilizing information. Therefore, Islamic education is required not only to adopt technology but also to integrate it with spiritual and moral values as the main foundation in the educational process (Pratiwi et al., 2024; Yahya, 2023; Rizal, 2025). Based on these various issues, the reconstruction of Islamic education philosophy has become an unavoidable necessity. This reconstruction must be able to integrate three main dimensions, namely revelation as the source of values, rationality as the instrument of analysis, and technological literacy as a means of transforming learning. This integration is expected to give rise to an Islamic education paradigm that is not only adaptive to technological developments but also capable of maintaining a balance between the advancement of knowledge and character formation based on Islamic values. Thus, Islamic education can remain relevant and make significant contributions in facing the increasingly complex challenges of the digital era (Zulkhaidir et al., 2023).

2. METHODS

This research uses a quantitative approach with an explanatory research type oriented to explain the causal relationships between the variables being studied in depth. This approach was chosen because the research aims to empirically test the extent to which the managerial competence of school principals (X_1) and the supervisory competence of school principals (X_2) influence the performance management ability of school principals (Y) in the context of basic education units. As explanatory research, the analysis is conducted using a multiple linear regression model, which is capable of revealing cause-and-effect relationships between variables in a measurable, objective, and data-based manner. Thru this approach, each indicator on the three variables is assessed based on respondent scores converted into numerical form, allowing the researcher to obtain comprehensive statistical meaning. The number of sources analyzed in this study amounts to 25–40 pieces of literature, consisting of books, national and international scientific journal articles, and relevant academic documents related to the philosophy of Islamic education, digital literacy, and educational transformation in the digital era. The inclusion criteria for literature in this study include: (1) literature discussing the philosophy of Islamic education, educational technology, and digital literacy; (2) scientific articles published in the last five years to ensure relevance to the digital era context; (3) sources from accredited journals, academic books, and reputable scientific publications; and (4) literature directly related to the integration of divine values, rationality, and technology in Islamic education. Meanwhile, literature that is not relevant to the research focus, is of a non-academic popular nature, or lacks clear scientific sources is excluded from the analysis process.

The data collection techniques in this study are systematically designed to obtain valid, comprehensive, and relevant information related to the variables being examined. The main technique used in this research is a questionnaire, which is a research instrument containing closed statements using a Likert scale. This scale allows respondents to provide objective answers according to their perceptions and experiences in performing their duties as school principals. The questionnaire in this study is designed to measure three research variables, namely the principal's managerial competence (X_1), the principal's supervisory competence (X_2), and the principal's performance management ability (Y). Each statement in the questionnaire is formulated based on the variable indicators that have been outlined in the operational definition of the variables. Thus, this questionnaire instrument is capable of producing numerical data that reflect the level of competence and performance management ability of the school principal in a measurable way.

3. RESULTS AND DISCUSSION

The Crisis of Islamic Education Philosophy in the Digital Era

The digital era has brought significant advancements in the world of education, but on the other hand, it has also created a disparity between technological development and the internalization of values. Education tends to focus on the use of technology as a learning tool without being balanced by the strengthening of ethical and spiritual dimensions. As a result, there is a disorientation in educational goals, where success is often measured by technological mastery, rather than character formation. This condition shows that technology is developing faster than the value framework that should guide it, causing education to lose balance between cognitive and moral aspects. Moreover, the digital era also triggers the loss of academic authority that was previously inherent in teachers and educational institutions. Open access to information thru the internet causes students to rely more on digital sources compared to direct guidance from educators. This phenomenon not only shifts the role of teachers but also blurs the line between valid and invalid knowledge. Without adequate critical

literacy skills, students are vulnerable to misinformation, causing the quality of learning to become unfocused. This indicates an epistemological crisis in Islamic education that has yet to respond comprehensively to changes. Furthermore, education in the digital era has undergone a reduction in meaning, becoming merely a technical and instrumental process. Learning activities are more directed toward the use of digital media, applications, and online platforms without paying attention to the substantive values contained within them. Education, which should be oriented toward the formation of a whole person, is instead reduced to a mechanical transfer of information. In this context, Islamic educational philosophy has not yet fully functioned as a normative foundation capable of guiding educational practices amidst the massive wave of digitalization.

Critique of the Old Paradigm The crisis occurring in Islamic education is inseparable from the weaknesses of the old paradigm that still dominates educational practices to this day. An approach that is too normative and textual causes Islamic education to tend to focus on doctrinal aspects without providing enough space for the development of critical and contextual thinking. As a result, students are less able to connect the values they learn with the ever-evolving realities of life, especially in the context of the digital era. Furthermore, the current paradigm of Islamic education is still not adaptive to technological changes. The curriculum and teaching methods are often lagging behind the rapid technological advancements. This creates a gap between the world of education and the social realities faced by students. This inability to adapt indicates that the philosophy of Islamic education has not yet been fully reconstructed to meet the challenges of the times. Another quite fundamental problem is the strong dualism between religious knowledge and technological knowledge. Religious education is often separated from modern science, resulting in a fragmented mindset. However, from an Islamic perspective, knowledge should be holistic and integrated. This dualism not only hinders the development of knowledge but also weakens students' ability to face global challenges that require the integration of values and technology.

Model of Reconstruction of Islamic Education Philosophy

In response to these various crises, this research offers a model of reconstruction of Islamic education philosophy based on the integration of revelation, rationality, and technology. This model is designed as a conceptual framework capable of bridging the gap between values and technological development, while also addressing the epistemological fragmentation in Islamic education. This integration is not intended to simply mix the three dimensions, but rather to build a synergistic and mutually reinforcing relationship within a cohesive educational system. The dimension of revelation in this model serves as the foundation of values, ethics, and educational goals. Revelation provides a normative direction that ensures the entire educational process remains oriented toward character formation and spiritual awareness. Meanwhile, the dimension of rationality plays a role in developing critical, analytical, and reflective thinking skills, which are essential in facing the complexity of information in the digital era. Rationality becomes an important instrument in understanding, interpreting, and contextualizing the values of revelation in modern life. The dimension of technology serves as a medium of transformation that enables the learning process to take place more effectively, innovatively, and adaptively. Technology is not only used as an auxiliary tool but also as a new space in the learning process that opens up opportunities for broader knowledge exploration. However, in this model, technology remains under the control of values and rationality, so its use is not free and directionless. The result of the integration of these three dimensions is the formation of a value-based, critical, and adaptive Islamic education paradigm in response to technological developments. Education is no longer understood merely as the transfer of knowledge, but as a holistic process that integrates character formation, intellectual development, and the wise use of technology. This model serves as a conceptual contribution in reconstructing the philosophy of

Islamic education to be more relevant to the demands of the digital era, while still preserving its identity and core values.

Implications in Educational Practice

The implications of the model of reconstructing Islamic educational philosophy based on the integration of revelation, rationality, and technology demand fundamental changes in educational practice. These changes not only touch on methodological aspects but also the roles of educational actors, curriculum design, and the expected character of students. Thus, the implementation of this model must be understood as a systemic transformation leading to a more holistic, adaptive, and value-based education. In the context of the teacher's role, this reconstruction positions teachers not merely as conveyors of material, but as value guides capable of integrating cognitive, affective, and spiritual aspects into the learning process. Teachers are required to have adequate digital literacy competencies as well as the ability to instill ethical values in the use of technology. With this role, teachers become central figures in guiding students to not only be intellectually smart but also to have moral awareness in facing the dynamics of the digital era. From the curriculum perspective, there is a need for the development of an integrative curriculum that combines religious studies, science, and technology into a cohesive whole. The curriculum is no longer structured dichotomously, but rather based on the interconnection between disciplines that support each other. This integration allows students to understand that knowledge and religious values are not two separate things, but rather complement each other in forming a comprehensive understanding. In addition, the curriculum must also provide space for the development of digital literacy based on ethics and values. Meanwhile, in terms of students, this model emphasizes the importance of shaping individuals who not only possess digital literacy skills but also have noble character. Students are expected to utilize technology critically, creatively, and responsibly, and to make religious values the foundation of every digital activity they engage in. Thus, the goal of education is not only to produce individuals who are technically competent but also whole human beings (*insan kamil*) who can contribute positively to the complex digital society.

4. CONCLUSION

Based on this background, this research formulates the problem regarding the form of the crisis in Islamic education philosophy in the digital era, particularly characterized by the imbalance between technological development and the process of internalizing Islamic education values. Furthermore, this research also examines why the current paradigm of Islamic education has not been able to comprehensively respond to the challenges of the digital era, particularly due to the predominance of normative approaches and the separation (dualism) between religious knowledge and technological knowledge. Furthermore, this research focuses on how the reconstruction of Islamic education philosophy can be formulated thru an integrative model that combines revelation as a source of values, rationality as an instrument of critical thinking, and technology as a medium for transforming learning. Ultimately, this research also examines the implications of the integrative model on character formation and digital ethics in the context of contemporary Islamic education.

5. REFERENCES

- Al-Attas, S. M. N. (2020). *Islam and secularism*. Islamic Book Trust.
- Azra, A. (2020). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Kencana.
- Bayne, S., Knox, J., & Ross, J. (2020). *The manifesto for teaching online*. MIT Press.
- Belshaw, D. (2020). *The essential elements of digital literacies*. Self-published.
- Bond, M., Bedenlier, S., Marín, V. I., & Händel, M. (2020). Emergency remote teaching in higher education: Mapping the first global online semester. *International Journal of Educational Technology in Higher Education*, 17(1), 1–24.
- Creswell, J. W. (2021). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE Publications.
- Firdaus, F., & Sofy, M. (2025). Digital transformation in Islamic education: Challenges and opportunities. *Jurnal Teknologi Pendidikan*, 15(2), 120–135.
- Haleem, A., Javaid, M., Qadri, M. A., & Suman, R. (2022). Understanding the role of artificial intelligence in education. *Sustainable Operations and Computers*, 3, 1–10.
- Hidayat, R. (2022). Pendidikan Islam di era digital: Tantangan dan peluang. *Jurnal Tarbiyah*, 29(2), 101–115.
- Holmes, W., Bialik, M., & Fadel, C. (2022). *Artificial intelligence in education: Promises and implications for teaching and learning*. Center for Curriculum Redesign.
- Huda, M. (2022). *Epistemologi pendidikan Islam*. Prenada Media.
- Knox, J. (2020). Artificial intelligence and education in China. *Learning, Media and Technology*, 45(3), 298–311.
- Luckin, R., Holmes, W., Griffiths, M., & Forcier, L. B. (2021). *Intelligence unleashed: An argument for AI in education*. Pearson.
- Nasrullah, R. (2021). *Literasi digital: Konsep dan penerapannya di Indonesia*. Simbiosis Rekatama Media.
- Nasution, H. (2021). *Filsafat Islam*. Bulan Bintang.
- Nazir, M. (2020). *Metode penelitian*. Ghalia Indonesia.
- Ng, W. (2021). *New digital technology in education: Conceptualizing professional learning for educators*. Springer.
- Partnership for 21st Century Skills. (2021). *Framework for 21st century learning*.
- Pratiwi, D., et al. (2024). Digital literacy in Islamic education. *Jurnal Pendidikan Islam*, 9(1), 55–70.
- Rahman, A. (2021). Transformasi pendidikan Islam di era modern. *Jurnal Pendidikan Islam*, 7(2), 88–102.
- Ribble, M. (2021). *Digital citizenship in schools* (3rd ed.). ISTE.
- Rizal, M. (2025). Literasi digital dan pendidikan karakter. *Jurnal Pendidikan Karakter*, 12(1), 77–90.

-
- Robbi, M., & Syafi'uddin, A. (2024). Integrasi ilmu agama dan teknologi dalam pendidikan Islam. *Jurnal Studi Islam*, 8(2), 134–148.
- Sardar, Z. (2020). *Islamic futures: The shape of ideas to come*. Kube Publishing.
- Selwyn, N. (2021). *Education and technology: Key issues and debates* (3rd ed.). Bloomsbury.
- Siemens, G. (2020). Connectivism: A learning theory for the digital age. *International Journal of Instructional Technology and Distance Learning*, 2(1), 3–10.
- Sugesti, Y., et al. (2024). Etika digital dalam pendidikan. *Jurnal Pendidikan*, 18(2), 99–110.
- Sugiyono. (2020). *Metode penelitian kualitatif*. Alfabeta.
- Tafsir, A. (2021). *Ilmu pendidikan dalam perspektif Islam*. Remaja Rosdakarya
- Ulum, M., et al. (2024). Digitalisasi pendidikan Islam di Indonesia. *Jurnal Edukasi Islam*, 6(1), 21–35.
- Van Laar, E., Van Deursen, A. J. A. M., van Dijk, J. A. G. M., & de Haan, J. (2020). The relation between 21st-century skills and digital skills. *Computers in Human Behavior*, 72, 577–588.
- Williamson, B., & Eynon, R. (2020). Historical threads, missing links, and future directions in AI in education. *Learning, Media and Technology*, 45(3), 223–235.
- Yahya, M. (2023). Pendidikan Islam berbasis teknologi. *Jurnal Pendidikan Agama Islam*, 10(1), 66–80.
- Zawacki-Richter, O., et al. (2021). Systematic review of research on artificial intelligence applications in higher education. *International Journal of Educational Technology in Higher Education*, 18(1), 1–27.
- Zed, M. (2020). *Metode penelitian kepustakaan*. Yayasan Obor Indonesia.
- Zulkhaidir, Z., et al. (2023). Rekonstruksi pendidikan Islam di era digital. *Jurnal Pendidikan Islam*, 11(2), 150–165.