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The Digital Era and The Knowledge Revolution: Perspectives From Islamic Epistemology and Islamic Religious Education

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ABSTRACT

This article examines the intersection of the digital era's knowledge revolution and the Islamic epistemological framework, and its implications for Islamic Religious Education (PAI). The digital era described by Manuel Castells as the "network society," Alvin Toffler as the "third wave," and Don Tapscott as the rise of the "Net Generation" has fundamentally transformed how humans acquire, process, and disseminate knowledge. Employing a qualitative library research method with philosophical-analytical content analysis, this article argues that Islamic epistemology which integrates revelation (wahy), reason (aql), the senses (hawas), and intuition (qalb) under the principle of tawhid is capable of critically responding to and correcting the digital knowledge revolution, which tends toward secularism and value-neutrality. The integration-interconnection paradigm (M. Amin Abdullah), Islamization of Knowledge (al-Faruqi), and the concept of ta'dib (al-Attas) serve as the foundational pillars for reconstructing PAI in the digital age. The results show that PAI must transform from mere cognitive transfer toward the cultivation of adab and digital literacy grounded in Islamic values, making technology a tool for da'wah while simultaneously serving as a bulwark against hoaxes, post-truth, and the disruption of scholarly authority.

1. INTRODUCTION

The twenty-first century has witnessed the greatest paradigmatic shift in the history of human civilization: the transition from an industrial society toward a knowledge society (knowledge society) sustained by the digital revolution. The emergence of the internet, artificial intelligence (AI), the Internet of Things (IoT), and cloud computing has fundamentally transformed the ways in which humans access, process, and distribute knowledge. This transformation is not merely technical in nature but structural reshaping power relations, scholarly authority, and humanity's understanding of truth itself. Manuel Castells, in his monumental trilogy The Information Age (1996–1998), asserts that we have entered the era of the "network society," in which information, knowledge, and communication networks have become the primary drivers of productivity and power. Alvin Toffler, in The Third Wave (1980), characterizes this phenomenon as the third wave of civilization following the agrarian and industrial waves one that positions knowledge as the most democratic source of power. Don Tapscott, in Growing Up Digital (1997), identifies the emergence of the "Net Generation," a generation that grows up alongside digital media and learns, works, and interacts in ways fundamentally different from those of previous generations. Amid the roar of this digital knowledge revolution, a fundamental epistemological question arises: How does Islam with its rich intellectual tradition position itself? Is Islamic epistemology capable of responding to, and even correcting, a current of knowledge that tends toward value-neutrality and secularism? This question grows increasingly urgent in the context of Islamic Religious Education (PAI), which is simultaneously expected to remain relevant to contemporary developments while remaining rooted in Islam's transcendent values. Islamic epistemology, as articulated by thinkers such as Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, and M. Amin Abdullah, offers an intellectual framework that not only acknowledges reason and the senses as sources of knowledge as the Western

tradition does but also positions revelation and intuition (qalb) as equally valid, and indeed higher, sources of knowledge. This framework, rooted in the principle of tawhid, provides the philosophical foundation for integrating religious and general knowledge, and for bridging digital technology with Islamic values. This article aims to: (1) examine the concept of the digital era and the knowledge revolution from the perspective of contemporary thinkers; (2) elaborate Islamic epistemology as a framework for responding to the digital knowledge revolution; (3) analyze the implications of both perspectives for the transformation of Islamic Religious Education; and (4) propose a model of the integration of sciences relevant to PAI in the digital era. In doing so, this article seeks to contribute to the discourse of contemporary Islamic epistemology, particularly in addressing the challenges of digitalization facing the world of Islamic education. The novelty of this article lies in its systematic synthesis of an "integrative epistemology of senses and intuition (qalb)" a framework that goes beyond merely juxtaposing Islamic values with digital literacy, and instead proposes a coherent philosophical response to the currents of digital secularism and post-truth that are reshaping knowledge in the age of social media algorithms. Unlike previous studies that address these themes separately, this article constructs a dialogical bridge between the Islamic intellectual tradition and the structural demands of the contemporary digital knowledge revolution.

2. METHODS

This study employs a qualitative research method grounded in library research, with a philosophical-critical content analysis approach. This method was selected on the basis of the theoretical-philosophical nature of the object of inquiry, whose primary focus is the examination, analysis, and interpretation of scholars' ideas concerning the digital era, the knowledge revolution, Islamic epistemology, and the transformation of Islamic Religious Education.

Data Sources

The data sources in this study are divided into two categories. First, primary data sources, consisting of the original works of key thinkers, including: Manuel Castells, The Rise of the Network Society (1996); Alvin Toffler, The Third Wave (1980) and Powershift (1990); Don Tapscott, Growing Up Digital (1997); Syed Muhammad Naquib al-Attas, The Concept of Education in Islam (1980); Ismail Raji al-Faruqi, Islamization of Knowledge: General Principles and Work Plan (1989); and M. Amin Abdullah, Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif (2006). Second, secondary data sources, consisting of academic works that examine, contextualize, and apply the aforementioned ideas, including textbooks and journal articles by Azyumardi Azra, Muhaimin, Hasan Langgulung, Muhammad Abid al-Jabiri, M. Quraish Shihab, and Sinta-accredited journal articles addressing Islamic education in the digital era.

Data Collection and Analysis Techniques

Data collection was conducted through the documentation method employing content tracking and textual study techniques. The steps comprised: (1) identifying and gathering relevant sources; (2) critical reading of key ideas; (3) grouping data according to its relevance to the research questions; and (4) intertextual analysis. Data analysis was carried out intertextually using content analysis and philosophical-critical interpretation techniques. The analytical process encompassed three stages: (1) identifying the key concepts advanced by each thinker; (2) comparing and synthesizing ideas to discover points of convergence and divergence; and (3) constructing an integrative argument regarding the relevance of Islamic epistemology to the transformation of PAI in the digital era. This approach enables the researcher to build a productive dialogue between the Islamic intellectual tradition and the contemporary digital context.

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1	Identifying and gathering relevant primary and secondary sources (library research)
▼	
2	Critical reading and textual analysis of key ideas (content tracking)
▼	
3	Grouping data by relevance to research questions (thematic categorization)
▼	
4	Intertextual analysis: identifying key concepts per thinker (content analysis)
▼	
5	Comparing and synthesizing ideas: points of convergence and divergence (philosophical-critical interpretation)
▼	
6	Constructing an integrative argument: Islamic epistemology and PAI transformation in the digital era

Figure 1. Research Steps in This Study
Source: Author's Design, 2026

3. RESULTS AND DISCUSSION

The Portrait of Knowledge Revolution in the Digital Era: Castells, Toffler, and Tapscott

An understanding of the digital era cannot be separated from the theoretical frameworks formulated by major thinkers of the twentieth and twenty-first centuries. Manuel Castells, the Spanish sociologist who devoted his work to understanding the information society, made the most comprehensive contribution through his trilogy The Information Age. He developed the concept of the "network society" as a new social form that emerged alongside the rise of the information technology paradigm from the 1970s onward. In Castells' conception, a network is a set of interconnected nodes possessing an adaptive, open, and decentralized structure fundamentally different from the hierarchical structures of industrial society. What is particularly striking about Castells is his emphasis on the shift in the sources of power: whereas industrial society was characterized by the control of capital and labor, the informational society is characterized by the control of knowledge and the capacity to process information. He introduced the concept of "informationalism," a system defined by the technological processing of knowledge as the foundation of productivity. Furthermore, Castells emphasized that this era gave rise to a "culture of real virtuality" a culture in which virtual reality and physical reality interpenetrate and together shape human experience. Alvin Toffler, for his part, viewed the digital revolution as part of a broader civilizational transformation.

In The Third Wave (1980), he divided the history of civilization into three waves: the First Wave (the agrarian revolution), the Second Wave (the industrial revolution), and the Third Wave (the information revolution). This third wave, according to Toffler, is not merely a technological change but a fundamental transformation in how humans produce wealth, organize society, and understand reality. In his subsequent work, Powershift: Knowledge, Wealth, and Violence at the Edge of the 21st Century (1990), Toffler asserted that "knowledge is the most democratic source of power" knowledge, unlike wealth and physical force, which are finite, can be used by many people simultaneously without being depleted, and indeed generates new knowledge in the process. Don Tapscott, adopting a more empirical approach, focused his attention on the new generation growing up in digital environments. In Growing Up Digital (1997), he identified the "Net Generation" a

generation that not only uses technology but also thinks, learns, and interacts in ways shaped by digital technology. Tapscott identified eight norms that distinguish this generation: freedom, customization, transparency, integrity, collaboration, entertainment, speed, and innovation. The implications for education are highly significant: traditional, one-directional, and passive models of learning are no longer effective for a generation accustomed to interactivity and instant access to information. At the macro level, these developments are manifested in Industry 4.0, characterized by the fusion of physical, digital, and biological technologies (AI, IoT, big data, robotics, biotechnology). Japan subsequently responded with the concept of Society 5.0 first proposed in the Fifth Science and Technology Basic Plan (2016) which places the human being (human-centric) at the center of technological control in order to address social problems, while simultaneously correcting the negative excesses of Industry 4.0, which are feared to dehumanize society. From a critical perspective, the digital knowledge revolution carries serious epistemological consequences. On one hand, it democratizes access to knowledge, accelerates the dissemination of information, and creates spaces for cross-border collaboration. On the other hand, it gives rise to the phenomena of information overload, post-truth (truth constructed on the basis of emotion and interest rather than fact), hoaxes, and the erosion of traditional scholarly authority. This is the epistemological context that the Islamic intellectual tradition must address.

Islamic Epistemological Critique on Digital Secularism: Revelation, Reason, the Senses, and Qalb

Islamic epistemology the branch of philosophy that examines the nature, sources, validity, and purpose of knowledge within the Islamic framework possesses a structure far richer than that of conventional Western epistemology. Whereas the Western tradition generally acknowledges two primary sources of knowledge the senses (empiricism) and reason (rationalism) Islamic epistemology integrates four mutually complementary sources: revelation (*wahy*), reason (*'aql*), the senses (*hawas)*, and intuition/the heart (*qalb/kasyf*). The epistemological foundation of Islam is embedded in the first revelation received by the Prophet Muhammad (peace be upon him): QS Al-'Alaq (96:1-5). The command "Iqra'" (Read!) repeated twice is not merely an instruction to read texts but a comprehensive epistemological imperative. M. Quraish Shihab, in Tafsir Al-Misbah, explains that the word iqra' derives from the root qara'a, meaning to gather, and encompasses: conveying, examining, deepening, researching, and reading both written and unwritten. The object of the iqra' command encompasses ayat qauliyah (Qur'anic texts) and ayat kauniyah (the natural world), such that the natural sciences, the social sciences, and technology are, in their very essence, manifestations of this iqra' imperative. The Qur'an consistently elevates knowledge to the highest degree. QS Az-Zumar (39:9) poses the rhetorical question, "Are those who know equal to those who do not know?" an ontological affirmation of the qualitative difference between the learned and the unlearned. QS Al-Mujadalah (58:11) affirms that Allah elevates the ranks of those who believe and those who are endowed with knowledge. QS Al-Baqarah (2:31) recounts Allah's teaching of "the names of all things" to Adam, which, according to Quraish Shihab, indicates that human beings are endowed with the potential to know the function and characteristics of things, as well as the capacity for language the foundational capital for the development of knowledge. In the normative dimension, the Hadith narrated by Ibn Majah (no. 224, from Anas ibn Malik) affirms: "Thalabul 'ilmi faridhatun 'ala kulli muslim" (seeking knowledge is an obligation upon every Muslim) an obligation whose scope, in the digital era, extends to digital literacy.

Within the structure of Islamic epistemology, revelation occupies the highest position because it originates directly from Allah (al-'Alim al-Khabir) and serves as the determinant of the values and purposes of knowledge. Reason operates within the framework of moral and spiritual values determined by revelation processing data from the senses and understanding revelation's

guidance contextually. Without reason, revelation cannot be understood operationally; yet without revelation, reason is vulnerable to falling into relativism and skepticism. The senses apprehend the empirical-physical dimension of reality, while qalb/intuition provides access to the metaphysical and spiritual dimension. It is this integration of four sources that renders Islamic epistemology ontologically superior: it draws no separation between the sacred and the profane, between knowledge and value, between this world and the next. Muhammad Abid al-Jabiri, in Takwin al-'Aql al-'Arabi (The Formation of Arab Reason), identifies three modes of reasoning at work in the Islamic intellectual tradition: bayani (the textual-linguistic approach emphasizing the authority of the scriptural text), burhani (the rational-demonstrative approach grounded in logic), and irfani (the intuitive-spiritual approach attained through kasyf, ilham, and 'iyan). These three modes do not compete with one another but are mutually complementary in forming a holistic Islamic epistemology bayani provides the normative foundation, burhani provides the rational framework, and irfani provides spiritual depth. In the digital context, all three modes must be activated simultaneously: textual literacy (bayani), critical-analytical thinking (burhani), and ethical-spiritual sensitivity (irfani).

Reconstructing Islamic Religious Education: Integration-Interconnection, Islamization, and Ta'dib in Digital Learning

Al-Attas' thought on Islamic education is rooted in the concept of ta'dib as the core of Islamic epistemology. In The Concept of Education in Islam (1980), al-Attas defines Islamic education as: "the recognition and acknowledgement, progressively instilled into man, of the proper places of things in the order of creation, such that it leads to the recognition and acknowledgement of God in the order of being and existence." Education, in his view, is the instillation of adab the recognition and acknowledgement of the hierarchical order of reality, knowledge, and being, such that the human being knows their rightful place before Allah, fellow human beings, and the natural world. Al-Attas favored the term ta'dib rather than tarbiyah or ta'lim as the most comprehensive concept of Islamic education, because ta'dib already encompasses the elements of knowledge ('ilm), instruction (ta'lim), and nurturing (tarbiyah) simultaneously. He rejected tarbiyah as limited in meaning to physical and emotional growth, and ta'lim as restricted to instructional-cognitive aspects. He affirmed: "Education is thus ta'dib: the instilling and inculcation of adab in man" (Aims and Objectives of Islamic Education, 1979). Furthermore, al-Attas diagnosed the greatest challenge facing the Muslim community not as poverty or technological backwardness, but as the "corruption of knowledge" the loss of adab, the capacity to distinguish the true from the false resulting from the penetration of the secular Western worldview. In the digital era, this diagnosis grows ever more relevant: a flood of digital information not grounded in adab produces a generation that is technologically sophisticated yet morally and spiritually impoverished. Ismail Raji al-Faruqi, for his part, offered a more operational framework through the concept of Islamization of Knowledge. In Islamization of Knowledge: General Principles and Work Plan (revised edition, 1989), al-Faruqi established tawhid as the framework for thinking, methodology, and worldview grounded in five principles of unity: the unity of God, the unity of creation, the unity of truth and knowledge, the unity of life, and the unity of humanity. The Islamization of Knowledge project aims to integrate the Islamic intellectual heritage with modern sciences so that no dichotomy remains between religious and general knowledge. Al-Faruqi formulated a systematic work plan in twelve steps, from mastering modern academic disciplines and the Islamic intellectual heritage, to establishing the relevance of Islam to each discipline, to producing integrated university textbooks.

He founded the International Institute of Islamic Thought (IIIT) in the United States (1981) as the institution tasked with realizing this vision. Although the project has been criticized for its slow progress most of the promised textbooks have yet to materialize its ideas continue to inspire the

reconstruction of an integrative PAI curriculum in the digital era. M. Amin Abdullah offers a more contextually Indonesian synthesis through the integration-interconnection paradigm. In Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif (2006), he proposed the model of the "Theo-Anthropocentric-Integralistic Web of Knowledge" (spider web). This model places the Qur'an and Sunnah at the core, surrounded by: (layer 2) the ushuluddin sciences (Kalam, Philosophy, Sufism, Fiqh, Hadith, Tafsir, History, Linguistics); (layer 3) theoretical knowledge (Sociology, Hermeneutics, Philology, Semiotics, Phenomenology, Psychology, Philosophy, Anthropology, Archaeology, History, Ethics); and (layer 4, the outermost) applied issues (religious pluralism, science and technology, human rights, gender, economics, the environment, international law, civil society). What distinguishes Amin Abdullah's model from mere "labeling" (appending Qur'anic verses to scientific theories) is his emphasis on deep, open, and critical interdisciplinary dialogue. He integrates the three epistemological pillars of al-Jabiri (bayani, burhani, irfani) into this paradigm, so that Islamic studies does not become trapped in a purely normative-dogmatic approach, but remains open to historical-critical and empirical readings. In the digital context, this spider web model is highly relevant because the structure of the digital network itself resembles a spider's web decentralized, dynamic, and richly interconnected. Azyumardi Azra, in Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru (1999), emphasizes the modernization of Islamic education through the integration of religious and general knowledge, the enhancement of teacher quality, and the strengthening of Islamic educational institutions' competitiveness. He proposes four fundamental steps for the reform of Islamic higher education: reformulation of objectives, curriculum reconstruction, simplification of the learning load, and decompartmentalization of knowledge. Azra critiques the religion-general knowledge dichotomy, which he argues has weakened the competitiveness of Islamic education graduates, and advocates for an open attitude toward science and technology as a manifestation of civilization. Muhaimin, in Paradigma Pendidikan Islam (2001), develops three models of PAI development: the dichotomous model, the mechanism model, and the organism model. The organism model which views PAI as a complete and integrated system is considered the most ideal for implementation. He proposes a 5C strategy (causes, change agency, change target, channel, change strategy) as a systematic framework for PAI development. Hasan Langgulung, meanwhile, views Islamic education as the development of the human potential (fitrah) in one's capacity as a khalifah (vicegerent) on earth, with the objectives of education encompassing tahqiq 'ubudiyah (the realization of servitude to God) and muhafazhah 'ala al-fitrah (the preservation of fitrah) an objective that, in the digital era, requires the protection of fitrah from the distortions wrought by destructive digital values.

Implications for Islamic Religious Education in the Digital Era: Toward Digital Adab and Religious Literacy

The encounter between the digital knowledge revolution and Islamic epistemology yields a set of transformative implications for Islamic Religious Education. First, PAI must transcend the paradigm of cognitive transfer (ta'lim) toward the cultivation of digital adab (ta'dib digital) the formation of character capable of navigating the digital space with wisdom, critical awareness, and sound morality. This means that the PAI curriculum must go beyond the memorization of Qur'anic verses and knowledge of Islamic law to also cultivate the capacity for critical thinking about digital information, the ethics of interacting on social media, and an awareness of technology's impact on spirituality. Second, the phenomena of post-truth and religious hoaxes constitute a serious epistemological challenge. In the digital era, truth is frequently constructed on the basis of emotion, group interest, and social media algorithms rather than evidence and rational argumentation. For the Muslim community, religious hoaxes spread via social media (fabricated fatwas, weak hadiths popularized as authentic, manipulative da'wah content) have the potential to corrupt religious

understanding and undermine the authority of scholars. PAI must equip students with religious digital literacy the capacity to practice tabayyun (QS Al-Hujurat 49:6), verify information, and distinguish authoritative from non-authoritative sources within the digital context. Third, the digital era disrupts traditional Islamic scholarly authority. Scholars whose authority was built through long chains of transmitted learning now compete with digital content creators who are more attractive and more readily accessible. This demands that educators and da'is maintain a meaningful presence in the digital space not merely by moving conventional lectures to YouTube or WhatsApp, but by developing creative, contextual, and authoritative approaches to digital da'wah. Strengthening the digital competence of PAI teachers and lecturers has become a necessity, not an option. Fourth, the opportunities opened by the digital era for PAI are immense. The expansion of access to Islamic learning resources (digitized classical texts, interactive tafsir, pesantren e-learning platforms), the development of online learning communities across geographical boundaries, and the use of creative media for da'wah are among the potentials that have yet to be optimally realized. The integration-interconnection model of Amin Abdullah can be operationalized through the development of digital learning platforms containing theo-anthropocentric content connecting contemporary issues (environment, human rights, gender, science) with the foundations of the Qur'an and Sunnah in a dialogical manner.

Fifth, and most fundamentally, the transformation of PAI in the digital era requires an epistemological reconstruction not merely a methodological adaptation. This means that not only the manner of teaching changes (from lectures to e-learning), but that the entire paradigm regarding what constitutes knowledge, what the purpose of learning is, and how the success of education is to be assessed must be reformulated within an integrative Islamic epistemological framework. This is the contribution of al-Attas (the depth of adab), al-Faruqi (integrative curriculum reconstruction), and Amin Abdullah (a dialogical interdisciplinary network) to the future of PAI. To make these implications concrete, consider two illustrative scenarios that demonstrate how the integrative Islamic epistemological framework operates in a real digital classroom. First, when a student turns to Google or an AI chatbot to look up a religious ruling (hukum agama), the PAI teacher can use this as an opportunity to practice the full epistemological framework: the student is guided to apply bayani reasoning by verifying the ruling against the Qur'an and authentic Hadith; burhani reasoning by examining the scholarly consensus (ijma') and reasoning (qiyas) behind it; and irfani sensitivity (qalb) by asking whether the source they found emanates from recognized scholarly authority or from anonymous digital content. This three-layer verification process is not simply digital literacy it is ta'dib (the instillation of adab) applied to the information environment of the digital era. Second, when students encounter religious misinformation or hoaxes on social media, teachers can design structured tabayyun exercises in which students are required not only to fact-check the content but also to reflect on the emotional and spiritual dynamics that made the content persuasive training the qalb to recognize the subtle distortions of post-truth. These exercises connect al-Faruqi's principle of the unity of truth and knowledge with Amin Abdullah's spider-web model of interconnected disciplines, bringing abstract epistemological theory into the lived reality of the digital classroom.

Table 1. Comparative Analysis of Islamic Models of Knowledge Integration and Their Relevance in the Digital Era

Scholar	Core Concept	Epistemological Focus	Relevance in the Digital Era
Al-Attas	Ta'dib (instilling adab); Islamization of knowledge grounded in adab	Metaphysical depth; rejection of the corruption of knowledge	Foundation for digital ethics; character formation amid information overload
Al-Faruqi	Islamization of Knowledge; 12-step reconstruction work plan; tawhid as framework	Curriculum reconstruction; mastery of modern	Blueprint for an integrative PAI curriculum;

		disciplines and Islamic intellectual heritage	production of tawhid-based digital content
M. Amin Abdullah	Integration-interconnection paradigm; spider web of knowledge; bayani-burhani-irfani	Interdisciplinary dialogue; religious and general sciences mutually reinforcing	Knowledge-network model suited to digital architecture; engagement with contemporary issues
Azyumardi Azra	Modernization of Islamic education; decompartmentalization of knowledge	Elimination of the religion-general knowledge dichotomy; akhlaq al-karimah	Institutional reform of PAI; strengthening graduates' competitiveness
Muhaimin	Organism model of PAI; 5C strategy	PAI as an integrated system; scientific-based learning	PAI transformation strategy; development of PAI e-learning

Source: Author's Analysis, 2026

4. CONCLUSION

The digital era and knowledge revolution mapped by Castells, Toffler, and Tapscott have fundamentally transformed the ways in which human beings acquire, process, and distribute knowledge. These changes bring immense opportunities alongside serious epistemological challenges particularly the phenomena of post-truth, hoaxes, and the disruption of scholarly authority that demand an intelligent response from the Islamic intellectual tradition. Islamic epistemology, with its integrative structure of knowledge sources (revelation, reason, the senses, qalb) and its tawhidic foundation, possesses superior epistemological capacity to respond to and correct the digital knowledge revolution. Revelation serves as the anchor of values that prevents relativism; reason provides the capacity for critical thought; the senses provide the empirical foundation; and qalb provides spiritual depth. It is this integration of four sources that renders Islamic epistemology not merely relevant but necessary in the digital era. The three models of knowledge integration al-Attas' ta'dib, al-Faruqi's Islamization of Knowledge, and Amin Abdullah's integration-interconnection paradigm complement one another in providing the foundational pillars for the reconstruction of PAI. Al-Attas provides metaphysical-adab depth; al-Faruqi provides operational guidance for curriculum reconstruction; and Amin Abdullah provides a dialogical and contextual knowledge-network model. The synthesis of these three models constitutes an epistemological necessity for producing a PAI that is simultaneously relevant, authoritative, and transformative in the digital era. With respect to practice, PAI in the digital era must: (1) transform from mere cognitive transfer toward the cultivation of digital adab; (2) develop religious digital literacy grounded in tabayyun and Islamic values; (3) leverage technology as a creative instrument of da'wah and learning; (4) reform the curriculum along the lines of the integration-interconnection model; and (5) strengthen the digital competence of PAI educators. In doing so, PAI can become the vanguard in forming a generation of Muslims who are digitally competent while remaining firmly grounded in adab, knowledge, and faith.

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