Integration of Islamic Religious Education and Digital Technology in Shaping Students' IMTAQ Character in the Digital Age

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A B S T R A K

Penelitian ini bertujuan untuk mengkaji model gabungan antara pendidikan Islam dan teknologi digital dalam pengembangan karakter IMTAQ siswa serta menyoroti kelemahan konseptual dalam studi-studi sebelumnya. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Analisis konten digunakan untuk menelaah data yang diperoleh dari artikel ilmiah, buku, dan laporan penelitian yang relevan yang diterbitkan pada tahun 2019–2020. Hasil penelitian menunjukkan bahwa meskipun telah diterapkan berbagai inovasi digital dalam PAI, masih terdapat kesenjangan dalam model pembelajaran terpadu, evaluasi karakter religius berbasis digital, serta keterlibatan orang tua dan komunitas daring. Secara praktis, penelitian ini memberikan referensi untuk pengembangan kurikulum dan metodologi pembelajaran Islam berbasis digital, dan secara teoritis berupa pemetaan isu serta rancangan awal model integrasi PAI-Teknologi-IMTAQ. Artikel ini merekomendasikan pengembangan alat evaluasi karakter IMTAQ berbasis media digital dan lebih banyak studi berbasis eksperimen.

A B S T R A C T

Particularly in terms of forming students' Iman and Taqwa (IMTAQ), digital revolution in the era of Society 5.0 offers fresh opportunities and difficulties for Islamic religious education (PAI). In the middle of pervasive false information, moral deterioration, and poor digital ethics among students, the urgency of integration between Islamic beliefs and digital technology is becoming even more critical. This paper attempts to examine the combined model of Islamic education and digital technology in the development of students' IMTAQ character and highlight conceptual flaws in earlier studies. This study employs a qualitative technique applied in line with a literary study methodology. Content analysis was used to examine data gathered from pertinent scientific papers, books, and research reports released in 2019–2020. The results reveal that even with different digital innovations applied in PAI, integrated learning models, digital religious character evaluation, and parent and online community engagement still suffer gaps. This work practically provides a reference for curriculum creation and Islamic digital learning methodologies and theoretically in the form of issue mapping and preliminary design of the PAI-Technology-IMTAQ integrated model. This paper suggests the creation of digital media-based IMTAQ character evaluation tools and more experimental-based studies.

1. INTRODUCTION

Almost every element of human existence, especially in the field of education, has been impacted by the fast development of digital technology in the Society 5.0 age. One of the tools of moral development and character formation for students, Islamic Religious Education (PAI) is also urged to change in front of the flow of digitalization. Modern technologies include artificial intelligence (AI), Internet of Things (IoT), mobile apps, and social media are not only tools for communication but also possible channels for internalizing Islamic principles that fit the generation of digital natives. Contextual and appealing (Jamaludin et al., 2025; Nadya Azzahrah, 2019; Santoso, 2025).

The demand for character education grounded on the value of Faith and Taqwa (IMTAQ) is growing since social reality demonstrates that today's students not only struggle in intellectual spheres but also in keeping spiritual and ethical integrity when interacting with the digital environment. Phenomena endangering kids' character development are disinformation,

digital pornography, cyberbullying, and immediate culture (Setiawan et al., 2025) In this perspective, the integration of PAI with digital technology should not be only technical-instrumental but should be able to meet the issues of comprehensive character creation.

Many recent research have started the change of PAI learning using a digital approach (Santoso, 2025). Reveals how deep learning technology integration in PAI promotes adaptive personalising of religious learning. In reaction to moral disturbance that arises in society (Ersi et al., 2024) suggested harmonisation between IMTAQ ideals and technology inside the framework of Society 5.0 underlined, nevertheless, the need of cooperation between PAI and digital technologies to develop students' Islamic character via interactive and experience-based media (Badriyah, 2024).

Still, the literature has a lot of holes that have to be addressed. First, most of the study is conceptual or descriptive-qualitative, so experimental or longitudinal studies measuring the impact of technology integration on IMTAQ character change lack substantial empirical evidence. Second, no comprehensive digital-based PAI curricular model or learning tool exists. Third, especially those including Islamic value-based digital ethical indicators, the evaluation and measuring features of students' religious character in the digital environment are still meagre. Fourth, there has also not been systematic study on parents' and digital communities' participation in IMTAQ character building through technology (Arifuddin et al., 2024; Kesuma et al., 2025; Noviyanti et al., 2025; Sari & Jamaludin, 2025).

This work is unique in that it develops an integrated model of PAI Technology-IMTAQ that combines design of a religious character measurement instrument fit for students' digital environment with learning media and techniques. Furthermore, the multidisciplinary approach including developmental psychology, educational technology, and Islamic studies will enhance the theoretical and methodological basis of the investigations (Haryati et al., 2024).

Based on the foregoing justification, this study intends to develop an integration model of Islamic Religious Education and digital technology in forming students' IMTAQ character that is responsive to the difficulties of the digital era. Theoretically, the findings of this study should enhance the richness of knowledge on Islamic character education and digital religious education. Practically, these results can be used as a guide for designers of pertinent and flexible character education plans for Islamic educational application developers, teachers, and policy makers (Arifuddin et al., 2024).

2. METHOD

This study employs a qualitative methodology with the Literature review technique in order to investigate closely the ideas and trends in the integration of Islamic Religious Education (PAI) with digital technology in the construction of students' IMTAQ character. This approach is crucial for the identification of theoretical concepts and past data as the foundation for an integrated model development. Scientific papers, academic books, and research reports released between 2019–2025 obtained from databases including Google Scholar, SINTA, and Garuda formed the data sources. Particularly addressing the subjects of digital PAI, IMTAQ character, Islamic digital ethics, and education in the era of Society 5.0 is the chosen literature.

Based on the major themes, data collecting methods were carried out by means of classification and literary assessment. Data analysis applied a content analysis methodology with data reduction, theme categorization and conclusion drawing processes (Miles, 1994). Source triangulation and inter-literary synthesis helped to sustain data validity. This approach enables the identification of research gaps that constitute the foundation for suggesting an integration model of PAI and digital technology that is sensitive to the demands of students' IMTAQ character as well as the formulation of compelling conceptual justifications.

3. RESULTS AND DISCUSSION

In the first stage of the research, articles related to the variables in the research title were collected, namely a literature review: "Integration of Islamic Religious Education and Digital Technology in Shaping Students' IMTAQ Character in the Digital Age".

Tabel 1. Analysis of research topics

No.	TITLE	AUTHOR	YEAR	JURNALS
1	Peran Pendidikan Agama Islam dalam Pengembangan Karakter Siswa di Era Digital: Tantangan dan Peluang	Dede Pitri, Momod Abdul Somad, Mokh Iman Firmansyah	2025	Nuansa: Jurnal Penelitian Ilmu Sosial dan Kegamaan Islam
2	Pendidikan Karakter Peserta Didik Melalui Program Imtaq	Kamariyah, Jumarim, Ahmad Sulhan, Hesti Dina Aulia	2024	Jurnal Ilmiah Profesi Pendidikan
3	Integrasi Kecerdasan Buatan dalam Manajemen Pendidikan Karakter Berbasis Islam di Sekolah Dasar	Sofyan Mustoip, Abdus Salam Dz, Dwi Janur Wulan	2023	Permata: Jurnal Pendidikan Agama Islam
4	Integrasi Teknologi dalam Pembelajaran PAI	Yusral Nasution	2024	Jurnal Ilmu Tarbiyah dan Keguruan (JITK)
5	Program IMTAQ Dalam Membentuk Karakter Religius Siswa Di SD Negeri 180 Kota Pekanbaru	Hasan Basri	2025	Al-Amin: Jurnal Ilmu Pendidikan dan Sosial Humaniora
6	Integrasi Imtaq dan Iptek dalam Pembelajaran di Lingkungan Lembaga Pendidikan Islam SMP Plus Al-Kautsar Malang	Soelaiman	2016	J-PAI: Jurnal Pendidikan Agama Islam
7	Implementasi Pendidikan Karakter Melalui Pembelajaran PAI dalam Menghadapi Tantangan Era Digital	Arrijalul Aziz Inayatullah	2025	AL-HIKMAH: Jurnal Pendidikan dan Pendidikan Agama Islam
8	Integrasi Pendidikan Karakter pada Pembelajaran Agama Islam di SMP Islam Darul Muttaqin Metro Lampung	Nur'aini, Muhammad Ihsan Dacholfany, Heri Cahyono, Aisyah Khumairo	2023	PROFETIK: Jurnal Mahasiswa Pendidikan Agama Islam
9	Integrasi Teknologi Pendidikan Agama Islam Dalam Kurikulum Merdeka	Unik Hanifah Salsabila, Muhammad Rifki, Tira Oktavianda, Annisa, Dzaky Fauzan Abid	2024	IHSAN: Jurnal Pendidikan Islam
10	Integrasi Teknologi dalam Pendidikan Karakter: Membangun Generasi Berkarakter di Era Digital	M. Arwan I'tikaf	2024	AL MIKRAJ Jurnal Studi Islam dan Humaniora

11	Kolaborasi Pendidikan Agama Islam dan Teknologi Digital dalam Membangun Karakter Siswa di Era Society 5.0	Rizki Maulidi, Laila Badriyah	2024	Cendikia: Jurnal Pendidikan dan Pengajaran
12	Peran Guru Pendidikan Agama Islam Dalam Membina Karakter Siswa di Era Digital	Ghani Ahmad Haidar, Hikmah Maulani	2025	IHSAN: Jurnal Pendidikan Islam
13	Integrasi Teknologi dalam Pembelajaran Pendidikan Islam	Ais Isti'ana	2024	Indonesian Research Journal on Education
14	Integrasi Teknologi Pembelajaran di Era Revolusi Industri 4.0 pada Kurikulum Merdeka Mata Pelajaran PAI	Ahmad Sodikin, Putri Kurniawati, Ahmad Taher Ichsan, M.	2024	Tasdiq Jurnal Pendidikan Islam Nusantara
15	Integrasi Pendidikan Karakter Islami dalam Pembelajaran Daring di Era Digital	Titik Puspita Sari, Angga Ade Saputra	2024	Meriva: Jurnal Pendidikan dan Studi Islam

The following is a thorough and organized discussion based on the results of the review of articles in your files and tables. It is based on four main points: the importance of character education and PAI in the digital age, the integration of IMTAQ and IPTEK, the role of teachers and the learning environment, and the strategy and implementation of character building.

a. The Importance of Character Education and Islamic Education in the Digital Age

In the middle of all this quick digitalization, character education is really important. The digital age gives us access to a lot of knowledge, but it also brings up problems like moral decline, technology abuse, and students' identity crises. This is where Islamic Religious Education (PAI) becomes important as a protector of values and a builder of moral character. PAI incorporates religious values, including honesty, accountability, and empathy, through a systematic and contextual response to contemporary (Ghani Ahmad Haidar, 2022; Nadya Az-zahrah, 2019; Soelaiman, 2016).

b. Combining IMTAQ with science and technology

Combining the ideals of religion and piety (IMTAQ) with science and technology (IPTEK) is not only a good concept; it is a must. If technology doesn't have value control, it will lose its way and become more dangerous. Consequently, the amalgamation of IMTAQ with science and technology is essential to transform technology into a conduit for enhancing students' spirituality and ethics. For instance, IMTAQ programs integrated with digital or AI applications can enhance the efficacy of character education, augment learning experiences, and tailor the educational process to the specific needs of students (Mustoip et al., 2023; Soelaiman, 2016; I'tikaf, 2024). Technology is not just a tool for getting things done; it can also be a strategic way to teach religious values and character through new and digital methods. (Yusral Nasution) Using technology like e-learning platforms, social media, and virtual reality (VR) can make learning more effective, give students more access to educational materials, and make learning experiences more immersive and tailored to each student. However, this integration must be done with a lot of thought about religious values, ethics, and Islamic cultural norms to make sure it doesn't get in the way of the main goals of character education centered on IMTAQ (faith and piety) (Isti'ana, 2024; Sodikin et al., 2024; Titik Puspita Sari, 2024).

c.   The Teacher's Job and the Learning Environment

In the digital age, teachers have a key role as role models, facilitators, and leaders in helping students establish their character. In addition to teaching the curriculum, PAI teachers also protect Islamic values when technology gets in the way. The learning environment must also be supportive, with the right technology and a school culture that helps students grow as people (Ghani Ahmad Haidar, 2022; Nur'aini et al., 2023). Working together with schools, parents, and communities is a vital part of making sure that home and school values are the same.

d.   Strategy and Execution of Character Development

A complete plan must be used to put character education that includes technology into action. These include: (1) using interactive digital technology in PAI learning, (2) making a character-based curriculum, (3) giving teachers more training to improve their digital literacy, and (4) using contextual learning approaches including project-based learning and blended learning. Furthermore, the technique of incorporating Islamic ideals into daily practices such as congregational prayer, morning dhikr, and dhuha study has demonstrated efficacy in cultivating students' religious character (I'tikaf, 2024; Kamariyah et al., 2024; Salsabila et al., 2024). The character-building technique is put into action through a number of religious activities, such as reading the Qur'an, chanting sholawat, saying Asmaul Husna, praying, giving religious lectures, and greeting each other. Teachers are role models and mentors who teach pupils qualities like honesty, accountability, civility, and trustworthiness that they can use every day(Basri, 2025). Using online platforms and interactive apps gets students more involved and makes Islamic ideals more relevant to their digital lives. PAI teachers are meant to be moral role models and help students learn how to utilize technology in a way that is good for their moral growth (Inayatullah, 2020).

4.   CONCLUSION

This research demonstrates that the incorporation of technology in IMTAQ-based character education offers a comprehensive insight into the instillation of Islamic values. Efficiently during the rise of the digital age. The analysis indicates that the synergy of educators, curriculum, and the educational environment, augmented by technology, can enhance character development in students, fostering attributes such as honesty, responsibility, and religiosity using contextual and innovative methodologies. This discovery bolsters the value-based character theory and validates that PAI serves not merely as a normative subject but also as a strategic tool in personality development in the digital age. This integration can help pupils connect their traditional values with the modern world they live in. Based on the findings of this study, it is recommended that education practitioners, especially PAI teachers, strengthen their digital and pedagogical competencies in order to effectively integrate IMTAQ values in technology-based learning. Schools and policy makers should provide continuous training as well as infrastructure that supports interactive and contextualized religious digital learning. For academics, this research opens opportunities for further exploration with data triangulation approaches, cross-cultural studies, and longitudinal analysis to examine the longterm impact of this integration on student character. Future research is also recommended to develop implementation models that are adaptive to cultural, social and geographical diversity, so that the understanding of the phenomenon of technology integration and IMTAQ-based character education is richer and more applicable.

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