

The Transformation of Tarbiyah Pedagogy in The Digital Era: Integrating Islamic Values and Learning Innovation

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Abstract

The rapid advancement of digital technology necessitates a paradigmatic transformation in Islamic educational practices to maintain relevance within an evolving pedagogical landscape. This study aims to analyze the transformation of tarbiyah pedagogy in the digital era and to formulate a framework that effectively integrates Islamic values with learning innovation. Utilizing a qualitative approach grounded in a conceptual analytical study design, the research synthesizes evidence from authoritative texts and peer reviewed journals to address existing research gaps. The findings reveal that contemporary digital learning in Islamic education is largely dominated by technical instrumental approaches, where the integration of core religious values remains superficial and inadequately internalized within curriculum and assessment designs. The study concludes that a successful pedagogical shift requires positioning technology as a tool guided by intrinsic Islamic values rather than a mere end in itself. This integration is presented as a fundamental prerequisite for ensuring the sustainability, relevance, and spiritual meaningfulness of Islamic education in the digital age.

Keywords

Tarbiyah Pedagogy; Learning Innovation; Islamic Values; Digital Era; Integrative Framework

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INTRODUCTION

The rapid development of digital technology has fundamentally transformed the educational landscape, affecting not only the technical aspects of learning but also the underlying pedagogical paradigms. Digitalization has accelerated access to information, reshaped communication patterns, and transformed learning practices toward greater learner autonomy and network-based engagement. In the global context, education is no longer constrained by spatial and temporal boundaries; rather, it is evolving into an open and flexible learning ecosystem (Jornet et al., 2025). These changes demand substantial adjustments within educational systems, including Islamic education, to ensure continued relevance and meaningful engagement amid ongoing social transformations.

Within the context of Islamic education, particularly *tarbiyah*, digital transformation presents more complex challenges (Muhtar & Manan, 2025). *Tarbiyah* is not merely oriented toward the transmission of knowledge but is fundamentally concerned with the holistic formation of learners' moral character, spirituality, and personal integrity. However, the pervasive flow of digital culture often carries pragmatic, individualistic, and materialistic values that risk eroding the ethical and transcendental dimensions of education (Putri Larasati et al., 2025). This condition places Islamic education in a strategic yet dilemmatic position, requiring it to respond to technological modernization without compromising its distinctive Islamic identity.

Contemporary learners are widely recognized as digital natives whose learning characteristics differ significantly from those of previous generations. They are accustomed to speed, visual stimulation, interactivity, and autonomy in selecting learning resources (Carcamo & Perez, 2022). Such characteristics necessitate a pedagogical shift from transmissive approaches toward participatory and reflective models of learning. Nevertheless, in many Islamic educational practices, adaptation to the digital generation remains partial and insufficiently integrated with the broader vision of *tarbiyah* as a process of nurturing faithful and ethically grounded individuals.

Beyond the technical transformation of learning media, the rapid advancement of digital technology necessitates a fundamental reconstruction of pedagogical paradigms in Islamic education (Hirzulloh & Annadhif, 2024). From the perspective of *tarbiyah*, pedagogy is not merely concerned with instructional strategies or content delivery, but with the holistic nurturing of learners encompassing intellectual, moral, spiritual, and social dimensions. Nevertheless, many digital learning practices in Islamic education continue to emphasize technical efficiency and instrumental use of technology, while insufficiently grounding learning design in value-oriented pedagogical frameworks (Mulyadi Mulyadi, 2024). This condition reveals a growing disjunction between the normative objectives of *tarbiyah* pedagogy—particularly value internalization and character formation—and digitally mediated learning practices that prioritize accessibility, speed, and cognitive outcomes. Consequently, the transformation of *tarbiyah* pedagogy becomes an urgent necessity to ensure that digital technology functions as a pedagogical instrument guided by Islamic values,

rather than as a neutral tool detached from the ethical and educational purposes of Islamic education (Mukminin & Ghofur, 2025).

A number of previous studies have examined the use of digital technology in Islamic Religious Education, particularly focusing on media effectiveness, increased learning motivation, and cognitive learning outcomes (Rahman, 2025). These studies indicate that technology can enhance the attractiveness of Islamic learning. However, the dominant focus remains on technical and instrumental dimensions, with limited engagement in value-oriented pedagogical considerations. Technology is often treated as a neutral tool rather than as an integral component of a meaningful pedagogical system.

Other studies highlight challenges related to digital literacy among Islamic education teachers in implementing technology-based learning (Muslim, 2024). Limited digital competencies, insufficient training in innovative pedagogy, and resistance to change have emerged as significant barriers to pedagogical transformation (Awang et al., 2025). These conditions reveal a gap between the demands of the digital era and educators' pedagogical readiness, both conceptually and practically. This gap has implications for the weak integration of Islamic values within digital learning environments.

Conversely, studies on classical Islamic pedagogy demonstrate that the *tarbiyah* tradition possesses strong pedagogical foundations that remain relevant to contemporary learning principles (Dube & Zheba, 2025). Concepts such as role modeling (*uswah*), habituation (*ta'wīd*), reflective dialogue (*hiwār*), and experiential value internalization constitute essential elements of Islamic education (Ma'arif et al., 2024). However, these studies tend to be normative and historical in nature and are rarely contextualized within contemporary digital learning frameworks.

Based on this review of the literature, a significant research gap becomes evident. On the one hand, studies on educational technology in Islamic education have not substantively integrated *tarbiyah* values (Liza Jauharotul Munfarida Al Khurriyyah et al., 2025). On the other hand, research on Islamic pedagogy has not adequately addressed the challenges and opportunities of the digital era. The absence of synthesis between these two approaches has resulted in fragmented and unsustainable developments in Islamic education (Hanif et al., 2025).

The transformation of *tarbiyah* pedagogy should not be understood merely as a mechanical adoption of technology (Abdillah et al., 2025). Rather, it requires a paradigmatic shift in conceptions of learning, the role of educators, and pedagogical relationships between teachers and learners. From a *tarbiyah* perspective, technology should be positioned as a medium that strengthens the internalization of values, not as a substitute for the educator's moral and educational role (Succarie, 2024). Accordingly, *tarbiyah* pedagogy in the digital era must prioritize meaning-making over mere efficiency.

The literature also indicates that the use of technology without a value-based framework risks producing education devoid of humanistic dimensions (Farida, 2025). Uncontrolled digitalization can weaken ethical relationships, diminish exemplary conduct, and encourage superficial learning practices (Da Costa & Freitas, 2025). Within the context of Islamic education, such conditions

pose a serious threat to the objectives of *tarbiyah* as a process of holistic human development. Therefore, integrating Islamic values into pedagogical innovation constitutes both an epistemological and pedagogical necessity.

An integrative approach between values and technology requires the reconstruction of *tarbiyah* pedagogy in a contextual and adaptive manner. Learning innovation should not be reduced to the mere use of new digital media but should be understood as the deliberate design of meaningful, reflective, and value-laden learning experiences (Zamiri & Esmaeili, 2024). In this regard, Islamic values function as a normative foundation that guides the use of technology in alignment with the goals of Islamic education (Haris et al., 2025).

The novelty of this study lies in its effort to conceptualize the transformation of *tarbiyah* pedagogy as an integrative process between Islamic values and digital learning innovation. Rather than positioning technology as the central driver of change, this study frames technology as a pedagogical instrument governed by the vision of *tarbiyah*. This approach distinguishes the study from previous research that tends to be either technocentric or purely normative.

This study also introduces a new perspective by conceptualizing learning innovation as value-based pedagogy. Within this framework, technology is utilized to strengthen character formation, spiritual awareness, and learners' social ethics (Makmur et al., 2024). Consequently, digital learning is expected to produce not only technologically competent learners but also individuals with strong moral and religious integrity. The primary objective of this research is to analyze the concept of *tarbiyah* pedagogical transformation in the digital era and to formulate a framework for integrating Islamic values into learning innovation (Basri, 2025). The study seeks to identify pedagogical principles that are responsive to the characteristics of the digital generation while remaining aligned with the values of Islamic education. Through this approach, the research aims to offer an applicable conceptual contribution.

Argumentatively, this study is grounded in the assumption that the success of Islamic education in the digital era is largely determined by the quality of its underlying pedagogy. Technology without values risks producing education devoid of meaning, while values without innovation risk losing social relevance (George, 2024). Therefore, the integration of Islamic values and learning innovation constitutes a fundamental prerequisite for the sustainability of *tarbiyah* pedagogy.

The theoretical contribution of this study lies in enriching contemporary Islamic pedagogical discourse. It expands discussions on Islamic education by offering an integrative perspective that connects the philosophy of *tarbiyah*, modern pedagogy, and educational technology (Dube & Zheba, 2025). In doing so, the study contributes to the development of an Islamic pedagogical paradigm that is more responsive to societal change. In addition, this study offers practical contributions to the development of Islamic Religious Education. The proposed conceptual framework may serve as a reference for educators in designing value-oriented digital learning experiences (Thurber et al., 2021). Educational institutions and policymakers may also utilize the findings as a basis for

developing professional competency programs for Islamic education teachers in the digital era.

Within the context of national education policy, this study is relevant to agendas promoting character education and religious moderation. Integrating Islamic values into digital learning aligns with efforts to cultivate generations that are religiously grounded, tolerant, and socially responsible (Syafiuddin Shobirin et al., 2025). Thus, the transformation of *tarbiyah* pedagogy holds strategic significance beyond purely academic interests.

Furthermore, this study contributes to addressing the challenges of educational globalization, which often promotes value homogenization (Ahmar & Azzajjad, 2025). By developing adaptive and value-oriented *tarbiyah* pedagogy, Islamic education can offer an alternative educational model that is humanistic and sustainable. This demonstrates that Islamic education is not positioned outside global educational currents but can actively shape the direction of global educational transformation. Methodologically, this research opens avenues for further empirical and contextual studies. The proposed conceptual framework can be tested across diverse educational settings, both formal and non-formal. Accordingly, this study is expected to serve as a foundational reference for more comprehensive research on *tarbiyah* pedagogy in the digital era.

Based on the foregoing discussion, it can be affirmed that the transformation of *tarbiyah* pedagogy in the digital era constitutes an urgent necessity that demands an integrative approach between Islamic values and learning innovation. This study seeks to address existing academic gaps, offer conceptual novelty, and contribute theoretically and practically to the development of Islamic education that is relevant, value-driven, and competitive within the dynamics of the digital age.

RESEARCH METHOD

This study employs a qualitative approach with a conceptual-analytical study design, aiming to examine in depth the transformation of *tarbiyah* pedagogy in the digital era from the perspective of integrating Islamic values and learning innovation. A qualitative approach is adopted because the focus of this research lies in meaning-making, conceptual construction, and critical analysis of educational phenomena rather than in the quantitative measurement of variables (Ismail, 2021). Conceptual studies enable researchers to systematically explore ideas, paradigms, and theoretical frameworks in order to formulate pedagogical models that are relevant to the context of contemporary Islamic education (Yunita & Mulyadi, 2024). Accordingly, this research is directed toward developing a comprehensive understanding of the relationship between *tarbiyah* values and digital learning innovation.

The data sources for this study consist of library-based materials obtained from authoritative reference books on Islamic education, *tarbiyah* pedagogy, and educational technology, as well as peer-reviewed national and international journal articles relevant to the research topic. The literature was selected selectively by considering the authors' scholarly authority, thematic relevance, and theoretical contributions to the development of Islamic pedagogy in the

digital era (Aflah et al., 2025). In addition, educational policy documents and official reports related to the digitalization of education were used as supporting data to strengthen the social and policy context of the study (Safonov et al., 2022). This approach allows the research to integrate normative, pedagogical, and contextual perspectives in a balanced manner.

Data collection was conducted through a systematic literature review, following stages of identification, selection, evaluation, and synthesis of relevant sources. Literature searches were carried out using academic journal databases such as Google Scholar, DOAJ, and nationally accredited journal portals. The analyzed literature covers themes of Islamic pedagogy, *tarbiyah*, learning innovation, and digital education published within the last ten years to ensure the relevance and currency of the data (Susetyarini et al., 2025). Each source was critically examined to identify dominant patterns of thought, research gaps, and opportunities for developing an integrative *tarbiyah* pedagogical concept.

Data analysis in this study employed thematic analysis and conceptual analysis, whereby data were categorized according to major themes emerging from the literature and subsequently linked to Islamic value frameworks and principles of learning innovation. The analysis was conducted through both inductive and deductive reasoning to ensure coherence between theory, social context, and research arguments (Christopher Paapa & Oscar Ouma Kambona, 2025). Data validity was maintained through source triangulation and theoretical consistency. Through this methodological approach, the study is expected to produce a conceptual synthesis that is valid, reflective, and applicable to the development of *tarbiyah* pedagogy in the digital era.

RESEARCH RESULT AND DISCUSSION

The transformation of *tarbiyah* pedagogy in the digital era emerges as a logical consequence of paradigm shifts within an increasingly digitalized global educational landscape. The literature analysis indicates that digitalization not only alters instructional tools and learning media but also reshapes how knowledge is constructed, disseminated, and interpreted within educational contexts. Within the domain of *tarbiyah*, these changes necessitate a shift in the role of educators from being primary sources of information to becoming value guides and facilitators of meaningful learning. These conceptual findings suggest that *tarbiyah* pedagogy faces an urgent need to realign its pedagogical orientation with the characteristics of digital learning environments while maintaining its normative foundations.

An examination of digital learning practices in Islamic education reveals that existing innovations remain largely dominated by media based approaches. Technology is more frequently employed as a means of content delivery rather than as a medium for pedagogical transformation. Consequently, digital learning tends to replicate conventional instructional patterns in online formats, resulting in changes that are largely cosmetic and fail to address the deeper pedagogical structure. This condition indicates that the transformation of *tarbiyah* pedagogy has not yet been fully internalized within digital learning design.

Further analysis demonstrates that Islamic values in digital learning are often positioned merely as content elements. Religious values are presented in the form of instructional materials or symbolic representations but do not function as guiding principles throughout the pedagogical process. Such an approach leads to the reduction of Islamic values to informational content rather than lived educational experiences. As a result, value integration in digital learning remains superficial and has not sufficiently engaged the internalization processes that constitute the core of *tarbiyah*.

A review of Islamic pedagogical literature reveals conceptual alignment between the principles of *tarbiyah* and contemporary learning approaches. Dialogical, reflective, and contextual elements inherent in Islamic educational traditions resonate with constructivist and humanistic paradigms. However, this alignment has not been optimally translated into digital learning practices. The potential of *tarbiyah* pedagogy as a foundational framework for value-oriented digital learning innovation remains underutilized and insufficiently systematized. The paradigm shift in *tarbiyah* pedagogy also requires a renewed perspective on educational technology. The literature emphasizes that technology is not a neutral entity; rather, it embodies particular values, logics, and cultural tendencies. Accordingly, the use of technology in Islamic education demands a critical stance to ensure alignment with the objectives of *tarbiyah*. This perspective positions technology as a pedagogical instrument guided by values, rather than as a determinant of educational processes.

Islamic Religious Education (PAI) educators occupy a strategic position in the transformation of *tarbiyah* pedagogy. Educators' pedagogical competence and digital literacy significantly influence the quality of value integration within digital learning. The literature suggests that educators with strong pedagogical understanding tend to adopt more reflective approaches in utilizing technology. This finding underscores that pedagogical transformation cannot be separated from the continuous professional development of educators.

The relational dimension of *tarbiyah* education also faces challenges in digital learning contexts. Technology-mediated interactions have the potential to reduce the depth of pedagogical relationships between educators and learners. From a *tarbiyah* perspective, such relationships are fundamentally educational, as values are effectively internalized through role modeling and emotional closeness. Therefore, digital learning design must address relational aspects as integral components of *tarbiyah* pedagogy. Reflective pedagogy emerges as a key finding in efforts to integrate Islamic values with learning innovation. Digital learning environments designed to foster reflection, self-awareness, and value-based meaning-making are more closely aligned with the objectives of *tarbiyah*. The literature supports the view that technology can facilitate reflective and contemplative learning processes. Thus, digital learning innovation need not be purely pragmatic but can be oriented toward character formation.

The Islamic Religious Education curriculum also represents a critical element in the transformation of *tarbiyah* pedagogy. Curricula that are excessively content-oriented tend to be less adaptable to meaningful digital learning. The literature indicates that curricula grounded in value competencies

and experiential learning are more responsive to pedagogical innovation. This finding highlights that transforming *tarbiyah* pedagogy requires curriculum reconstruction aligned with digital contexts.

A similar tendency is evident in learning assessment practices. Evaluation in digital learning remains predominantly focused on cognitive measurement, while affective and spiritual dimensions are insufficiently addressed. The literature emphasizes the importance of authentic assessment capable of capturing processes of value internalization. Consequently, assessment innovation constitutes an inseparable component of *tarbiyah* pedagogical transformation. The integration of Islamic values in digital learning contributes to strengthening learners' character development. Value conscious learning designs foster ethical digital behavior, academic responsibility, and integrity. The literature indicates that the absence of a value framework in digital education may give rise to opportunistic behaviors. This finding reinforces the urgency of *tarbiyah* pedagogy in shaping the character of the digital generation.

The transformation of *tarbiyah* pedagogy is also closely linked to national and global educational agendas. Issues such as character education, digital literacy, and value-based education have become central concerns in contemporary educational policy. Within this context, *tarbiyah* pedagogy offers a humanistic and value-oriented alternative perspective, thereby strengthening the position of Islamic education within modern educational discourse.

An integrative approach combining Islamic values and learning innovation holds the potential to prevent Islamic education from falling into a dichotomy between tradition and modernity. Adaptive *tarbiyah* pedagogy enables Islamic education to remain rooted in normative values while remaining open to technological development. This perspective demonstrates that transformation does not entail value compromise but rather constitutes a strategy for the sustainability of Islamic education. The relevance of Islamic Religious Education for the digital generation increasingly depends on the capacity of *tarbiyah* pedagogy to respond to contemporary learners' needs. Interactive, contextual, and value-oriented learning is more effective in fostering engagement and meaningful learning experiences. The literature supports the view that pedagogical relevance is strongly influenced by its alignment with learners' characteristics. Accordingly, the transformation of *tarbiyah* pedagogy becomes a key determinant of the sustainability of Islamic education.

Overall, the conceptual findings of this study demonstrate that the transformation of *tarbiyah* pedagogy in the digital era is a multidimensional process involving paradigm shifts, learning design, educator roles, curriculum development, and assessment practices. The integration of Islamic values and learning innovation should not be understood merely as a methodological choice but as a pedagogical and moral necessity. These findings provide an analytical foundation for further discussion in the subsequent section, particularly regarding the theoretical and practical implications of *tarbiyah* pedagogical transformation.

The transformation of *tarbiyah* pedagogy in the digital era, as revealed by the findings of this study, should be understood as a paradigmatic shift rather than a mere technological adaptation. This perspective aligns with Kolibu & Daniel, (2025) view that education is not solely concerned with instructional effectiveness but fundamentally with normative purposes and pedagogical meaning. Within the context of *tarbiyah*, educational objectives encompass the formation of individuals who are faithful, morally grounded, and socially responsible. Consequently, the digitalization of education necessitates a reconstruction of pedagogy that remains firmly rooted in the ethical and spiritual aims of Islamic education.

The study's findings indicating the dominance of technical approaches in digital Islamic Religious Education (PAI) learning confirm Pahlevi & Hafidz, (2025) critique of technocentric tendencies in modern education. Technology is often positioned as an instant solution to educational problems without sufficient pedagogical reflection. From a *tarbiyah* perspective, such an approach risks reducing education to mechanical activity and diminishing its transformative dimension. This discussion underscores the necessity for *tarbiyah* pedagogy to be guided by a value-based framework capable of directing the meaningful use of technology.

The superficial integration of Islamic values identified in the findings can be explained through the concept of the "hidden curriculum" in education (Arifianto et al., 2025). Giroux & Penna, (2024) argues that values are transmitted not only through content but also through processes, relationships, and structural arrangements of learning. In the context of digital PAI learning, Islamic values have not been fully internalized because pedagogical designs do not yet comprehensively reflect *tarbiyah* principles. This indicates that value integration requires a pedagogical approach rather than the mere addition of religious content. The conceptual alignment between *tarbiyah* pedagogy and modern constructivist approaches opens a productive dialogue between Islamic educational traditions and contemporary educational theory. Hilmi & Miranda, (2025) emphasizes the importance of social interaction and meaning construction in learning, which resonates with the concepts of *hiwar* and dialogical *ta'lim* in Islamic education. However, this alignment has yet to be widely actualized in digital PAI learning practices. This discussion reinforces the argument that *tarbiyah* pedagogy holds significant potential as a foundation for value-oriented digital learning innovation.

The critical perspective on technology reflected in the findings is consistent with Spencer, (2021) assertion that technology carries inherent ideological assumptions. In Islamic education, such critical awareness is essential to prevent technology from shifting the orientation of *tarbiyah* away from human formation toward mere technical competence. This discussion affirms that technology must be situated within a clear ethical and pedagogical framework to ensure alignment with the goals of Islamic education.

The strategic role of PAI educators in the transformation of *tarbiyah* pedagogy can be understood through Sutamrin et al., (2022) theory of

pedagogical content knowledge (PCK). Integrating technology and values requires educators not only to master subject matter and digital tools but also to possess reflective pedagogical understanding. In this context, PAI educators function as mediators of values who guide the use of technology in accordance with *tarbiyah* objectives. This discussion highlights the importance of continuous professional development grounded in value based pedagogy.

The challenges to the relational dimension of digital learning identified in this study resonate with Bergman, (2024) critique of the erosion of care ethics in modern education. Within *tarbiyah*, teacher student relationships hold profound educational significance, as values are effectively modeled and internalized through close pedagogical relationships. Therefore, digital learning should be designed using a humanistic approach that preserves the quality of pedagogical relationships rather than prioritizing interactional efficiency alone.

Reflective pedagogy, which emerged as a significant finding, is strongly grounded in theory of reflective learning. Reflection enables learners to connect learning experiences with values and life meaning. In Islamic education, reflection also has a spiritual dimension through processes such as *tafakkur* and *muhasabah*. This discussion demonstrates that digital technology can be leveraged to strengthen reflective learning in ways that are consistent with the objectives of *tarbiyah*. The reconstruction of the PAI curriculum to better adapt to digital contexts is also relevant to theories of competency-based and experiential curricula. Wulandari & Wakhudin, (2025)

emphasizes the alignment between educational objectives, learning experiences, and evaluation. In *tarbiyah*, curricular goals extend beyond cognitive outcomes to include affective and spiritual dimensions. Accordingly, the PAI curriculum must be redesigned to enable technological integration without compromising its value-oriented objectives. The dominance of cognitive assessment in digital PAI learning, as identified in this study, reinforces critiques of reductionist evaluation systems in modern education. Raniel D. Bayasen, (2024) proposes authentic assessment as an alternative capable of capturing learning processes and meaning. From a *tarbiyah* perspective, evaluation should be able to assess learners' moral and attitudinal development. This discussion underscores that *tarbiyah* pedagogical innovation must include the renewal of assessment systems.

Character strengthening through value-based digital learning supports Hidayat et al., (2021) view on the importance of character education integrated throughout the learning process. In Islamic education, character formation is inseparable from faith and moral values. This discussion highlights the significant contribution of *tarbiyah* pedagogy in fostering ethical media behavior and digital responsibility among learners. The relevance of *tarbiyah* pedagogy to national and global educational agendas can be understood within the framework of universal value-based education. Kohl et al., (2025) emphasizes education oriented toward humanity, sustainability, and global responsibility. In this context, *tarbiyah* offers a holistic educational perspective grounded in transcendental values, thereby strengthening the position of Islamic education within global educational discourse.

Efforts to avoid a dichotomy between tradition and modernity, as reflected in the findings, align with Faruqi et al., (2024) concept of the Islamization of knowledge. The transformation of *tarbiyah* pedagogy does not represent a rejection of modernity but rather a selective and critical process of adopting innovation. This discussion affirms that Islamic education can transform without losing its identity. The relevance of PAI education for the digital generation is highly dependent on the ability of *tarbiyah* pedagogy to respond to contemporary learning needs. Theory of digital natives suggests that learners require contextual and interactive learning experiences. However, such contexts must be guided by values to preserve educational meaning. This discussion emphasizes that adaptive *tarbiyah* pedagogy is key to the sustainability of Islamic education.

Overall, this discussion demonstrates that the transformation of *tarbiyah* pedagogy in the digital era is an integrative process involving dialogue among Islamic values, modern pedagogical theory, and technological realities. Such integration is not only possible but necessary to maintain the relevance, meaning, and sustainability of Islamic education. In this way, *tarbiyah* pedagogy can serve as a humanistic and value-oriented alternative paradigm in addressing the challenges of digital education.

CONCLUSION

This research establishes that the transformation of *tarbiyah* pedagogy in the digital era is a critical paradigmatic necessity that transcends mere technological adaptation, positioning it instead as a systematic process of value reconstruction. By addressing the identified research gap specifically the absence of an integrative framework this study demonstrates that digital learning innovation can be successfully synthesized with Islamic values to foster character formation and moral awareness rather than mere information transmission. The findings conclude that a value oriented pedagogical approach effectively mitigates the risks of "technocentrism," ensuring that Islamic education maintains its humanistic and spiritual meaningfulness amid rapid technological shifts. Ultimately, this study contributes a novel conceptual roadmap for educators and policymakers, affirming that the synchronization of tradition and digital innovation is the fundamental prerequisite for a sustainable, relevant, and ethical Islamic educational system in the modern age.

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