

DIGITAL TRANSFORMATION OF ISLAMIC RELIGIOUS EDUCATION LEARNING THROUGH TEACHERS' AND STUDENTS' EXPERIENCES

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Abstract: This study aimed to describe the experiences of teachers and students and to explore the meaning of digital transformation in Islamic Religious Education learning at Primbana Private Senior High School, Medan. The study employed a qualitative approach using a phenomenological method to understand the participants' lived experiences. The participants consisted of Islamic Religious Education teachers and students selected through purposive sampling. Data were collected through in-depth interviews, non-participant observations, and document analysis, and were analyzed using a phenomenological approach involving coding, thematic clustering, and the synthesis of meanings. The findings indicate that digital transformation enhances the effectiveness of learning through the use of digital media, broader access to learning resources, and increased student motivation and engagement. However, its implementation continues to face challenges, including limited infrastructure, unstable internet connectivity, disparities in digital literacy, and distractions associated with technology use. The study also reveals that technology cannot replace the teacher's role in fostering pedagogical interactions, internalizing Islamic values, and developing students' character.

Keywords: Digital transformation, Islamic Religious Education, Islamic values

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan pengalaman guru dan siswa serta mengungkap makna transformasi digital dalam pembelajaran Pendidikan Agama Islam di SMA Swasta Primbana Medan. Penelitian menggunakan pendekatan kualitatif dengan metode fenomenologi untuk memahami pengalaman hidup (*lived experiences*) para partisipan. Informan penelitian terdiri atas guru Pendidikan Agama Islam dan siswa yang dipilih secara purposif. Data dikumpulkan melalui wawancara mendalam, observasi nonpartisipan, dan studi dokumentasi, kemudian dianalisis menggunakan analisis fenomenologis melalui proses pengkodean, pengelompokan tema, dan sintesis makna. Hasil penelitian menunjukkan bahwa transformasi digital meningkatkan efektivitas pembelajaran melalui pemanfaatan media digital, perluasan akses sumber belajar, serta meningkatnya motivasi dan keterlibatan siswa. Namun, implementasinya masih menghadapi kendala berupa keterbatasan infrastruktur, kualitas jaringan internet, perbedaan literasi digital, dan potensi distraksi penggunaan teknologi. Penelitian juga menemukan bahwa teknologi tidak mampu menggantikan peran guru dalam membangun interaksi pedagogis, menanamkan nilai-nilai keislaman, serta membentuk karakter peserta didik.

Kata Kunci: Transformasi digital, Pendidikan Agama Islam, Nilai-Nilai Keislaman

INTRODUCTION

Digital transformation has emerged as a major force reshaping education in the twenty-first century. The rapid development of information and communication technologies has changed how knowledge is accessed, delivered, and experienced through learning management systems, e-learning platforms, digital media, educational applications, and social networking technologies. In this context, digitalization is no longer merely an alternative instructional strategy but has become an important dimension of educational development. In Islamic education, this transformation is particularly significant because technological innovation must be integrated with the fundamental objectives of education, including intellectual development, moral formation, spiritual growth, and the internalization of Islamic values (Handrihadi et al., 2023; Fauzi et al., 2025). Therefore, the transformation of Islamic Religious Education requires a balanced orientation between technological innovation and the preservation of its educational and religious foundations.

Islamic Religious Education has distinctive characteristics because its objectives extend beyond the transmission of religious knowledge. It seeks to develop students' understanding, attitudes, character, and behavior based on Islamic teachings. Consequently, the use of digital technology should not be limited to replacing conventional teaching materials with electronic resources. Technology should instead support meaningful

learning, broaden access to Islamic knowledge, facilitate interaction, and encourage students to engage actively with religious content. Recent studies indicate that digital technology can enhance learning quality and student engagement by providing more flexible, varied, and interactive learning experiences (Firdaus et al., 2023). Similarly, digitalization can expand students' access to religious learning resources and contribute to the development of religious literacy when appropriately integrated into the learning process (Noprijon et al., 2024).

The increasing importance of digital transformation was reinforced by the COVID-19 pandemic, which accelerated the adoption of digital technologies in educational institutions. The experience demonstrated that digital transformation involves more than technological infrastructure; it requires changes in pedagogical practices, teacher competencies, institutional culture, and patterns of interaction between teachers and students. In Islamic Religious Education, teachers are increasingly required to integrate technology into instructional planning, content delivery, assessment, and communication while maintaining their educational role as guides and models of Islamic conduct. Hidayatullah and Siyono (2025) emphasize the importance of teachers' roles in integrating technology into Islamic Religious Education, while Reksiana et al. (2024) demonstrate that digital literacy competence is an important component of teachers' readiness to conduct learning in

digital environments. Thus, technological transformation must be accompanied by continuous professional development and institutional support.

The potential benefits of digitalization are also evident in the development of digital learning resources. The use of e-modules, digital media, online platforms, and interactive technologies can facilitate independent learning and strengthen students' digital literacy. Hamdi and Jumrodah (2023), for example, demonstrate the potential of e-modules to support digital literacy in Islamic Religious Education. Digital media can also make learning materials more contextual and accessible, allowing students to interact with information beyond the limitations of classroom time and space. Studies on digital transformation further suggest that technology can support more flexible learning models and contribute to the improvement of students' learning experiences (Suaidi et al., 2025; Trisnawati et al., 2025). These developments indicate that digital transformation provides substantial opportunities for improving the relevance and effectiveness of Islamic Religious Education in contemporary educational environments.

However, the implementation of digital transformation also presents significant challenges. Access to technological infrastructure, internet connectivity, teacher competence, students' digital literacy, and institutional readiness remain important factors influencing the effectiveness of digital learning. Digital transformation may produce unequal

educational experiences when schools and students have different levels of access to technological resources. Fattah et al. (2026) highlight the importance of examining digital literacy, learning practices, and teacher readiness in the Indonesian Islamic education context. Similarly, recent studies emphasize that digital transformation should be approached as a multidimensional process involving technological, pedagogical, organizational, and human dimensions rather than simply as the adoption of digital devices (Mukarromah et al., 2025; Kusbiangoro et al., 2026). Therefore, successful digital transformation depends on the capacity of educational institutions to align technological development with teachers' and students' needs.

Another important concern relates to the preservation of the substantive objectives of Islamic Religious Education. Digital learning may provide efficient access to information, but Islamic education fundamentally involves the formation of attitudes, moral conduct, spiritual awareness, and religious character. These dimensions are closely connected to interaction, guidance, habituation, and teacher exemplarity. Siregar and Hasibuan (2024) explain that Islamic Religious Education encompasses broad functions related to the formation and development of individuals, while Puspitasari and Yuliana (2022) emphasize the relevance of integrating Islamic perspectives into contemporary educational development. Consequently, technological innovation should not cause Islamic Religious

Education to become excessively focused on technical efficiency while neglecting the formation of students' character and religious identity.

Although research on digital transformation in Islamic Religious Education has expanded considerably, much of the existing literature remains focused on technology utilization, digital literacy, learning media, implementation strategies, and general opportunities and challenges. Bibliometric research also demonstrates the growing attention to digital transformation in Islamic Religious Education, indicating that the field is developing rapidly (Hasanah et al., 2025). Nevertheless, there remains a need for deeper investigation into how teachers and students actually experience these transformations in their everyday learning environments. Understanding digital transformation requires attention not only to what technologies are used but also to how educational actors interpret, negotiate, and give meaning to technological changes within their learning experiences.

This issue is particularly important because teachers and students occupy different but interconnected positions in digitally mediated learning. Teachers must adapt their pedagogical practices and competencies, whereas students must develop new forms of independence, participation, and digital literacy. Examining these perspectives separately may provide only a partial understanding of the transformation. A phenomenological perspective can provide deeper insight because it focuses on participants' lived

experiences and the meanings they construct from those experiences (Creswell, 2013). Such an approach is appropriate for examining how teachers and students perceive the opportunities, challenges, changes in interaction, and meaning of Islamic Religious Education in a digital learning environment.

Based on this research gap, the present study investigates the digital transformation of Islamic Religious Education at Primbana Private Senior High School, Medan, by exploring the lived experiences of teachers and students. The study focuses on how digital transformation influences learning practices, instructional effectiveness, pedagogical interaction, and the internalization of Islamic values. Its novelty lies in bringing teachers' and students' experiences together within a phenomenological investigation, thereby providing a more comprehensive understanding of digital transformation from the perspectives of the principal actors in the learning process. The study is expected to contribute theoretically to the development of Islamic Religious Education scholarship by strengthening phenomenological perspectives on digital learning and practically by providing insights for teachers and schools in designing technology-enhanced learning that remains consistent with the spiritual, moral, and character-building objectives of Islamic education. In this way, digital transformation can be understood not merely as technological change but as an educational process that must remain responsive to technological developments

while preserving the essential values and purposes of Islamic Religious Education.

METHOD

This study employed a qualitative approach with a phenomenological design to explore the lived experiences of teachers and students in navigating the digital transformation of Islamic Religious Education at Primbana Private Senior High School, Medan. Phenomenology was selected because it enables researchers to examine participants' subjective experiences and the meanings they construct from educational phenomena (Creswell, 2013). This approach was appropriate for understanding how digital technology influences learning practices, teacher-student interactions, and the internalization of Islamic values.

The study was conducted at Primbana Private Senior High School, Medan. Participants were selected purposively based on their direct involvement in digitally mediated Islamic Religious Education learning and consisted of Islamic Religious Education teachers and students from different grade levels. Participant recruitment followed the principle of data saturation, with data collection continuing until no substantial new information or themes emerged. Data were collected through semi-structured in-depth interviews, non-participant classroom observations, and document analysis. Interviews explored participants' experiences and perceptions of digital learning, while observations examined classroom interactions,

technology use, and learning dynamics. Relevant instructional documents, including lesson plans, teaching modules, and digital learning materials, were analyzed to complement and triangulate the interview and observation data. This combination of data sources is consistent with qualitative research practices that emphasize contextual and comprehensive understanding of educational phenomena (Creswell, 2014).

Data were analyzed phenomenologically through transcription, identification of significant statements, coding, thematic clustering, development of textural and structural descriptions, and synthesis of the essential meaning of participants' experiences. The analysis was supported by systematic qualitative data analysis procedures to identify patterns and themes across participants' accounts (Miles et al., 2014). Data trustworthiness was established through source and methodological triangulation, member checking, and an audit trail. These procedures strengthened the credibility, dependability, and confirmability of the findings and enabled the study to provide a comprehensive account of how teachers and students experience and interpret digital transformation in Islamic Religious Education learning.

RESULTS AND DISCUSSION

Islamic Religious Education Teachers' Experiences in Implementing Digital Transformation in Learning

The results of interviews and observations indicate that digital transformation has become an inseparable part of the implementation of Islamic Religious Education learning at Primbana Private Senior High School Medan. Islamic Religious Education teachers perceive digital transformation not merely as a shift in the use of instructional media, but as an adaptation to technological advancements and the needs of students who are growing up in a digital environment. Their experiences demonstrate that the utilization of technology has transformed the way they plan, implement, and evaluate learning. Before digital transformation became widespread, the learning process relied primarily on textbooks, lecture-based instruction, and conventional face-to-face interactions. However, the rapid development of information technology has encouraged teachers to utilize various digital tools, such as PowerPoint presentations, instructional videos, the internet, and communication applications as part of more diverse and contextual teaching strategies.

These experiences indicate that teachers no longer function solely as transmitters of knowledge but also as facilitators who guide students in accessing credible knowledge from various digital sources. Teachers explained that the availability of the internet has made it easier to obtain a broader range of Islamic references, including scholarly articles, educational videos, and other digital resources relevant to the learning materials. This accessibility enables teachers to

develop instructional materials that are more current, engaging, and aligned with contemporary developments, allowing Islamic Religious Education to be perceived not as a monotonous subject but as one that is closely connected to students' everyday lives. Observations also revealed that teachers actively employ visual and audiovisual media to explain Islamic concepts that were previously difficult to understand when delivered solely through conventional lectures.

Nevertheless, teachers' experiences also reveal that digital transformation is not a process without challenges. They acknowledged that implementing technology-based learning requires adequate digital literacy skills. Not all teachers possess the same level of experience in operating various digital learning tools, making the adaptation process dependent on time, willingness to learn, and continuous professional development. In addition, teachers face constraints related to supporting facilities, including unstable internet connectivity and the limited availability of technological devices. These conditions often disrupt the learning process, particularly when digital media depend heavily on reliable internet access. Such challenges demonstrate that the success of digital transformation depends not only on teachers' individual competencies but also on the availability of adequate school infrastructure.

Beyond technical factors, teachers also experience more complex pedagogical challenges. They believe that although technology enhances the effectiveness of

content delivery, it cannot fully replace the direct interactions that have traditionally characterized Islamic Religious Education. According to the teachers, religious education is not solely oriented toward knowledge transfer but also emphasizes moral development, character building, and the internalization of Islamic values through exemplary conduct. These values are more effectively cultivated through interpersonal communication, intensive dialogue, and emotional interactions between teachers and students. Consequently, teachers view technology as a supporting medium that enriches the learning process rather than as a substitute for their essential role in guiding students' spiritual development.

The observational findings reinforce these interview results. Throughout the learning process, teachers were observed integrating digital media with instructional methods that continued to emphasize direct interaction with students. They not only presented learning materials through presentations or videos but also encouraged classroom discussions, provided opportunities for students to ask questions, and connected lesson content with real-life situations. This strategy demonstrates that digital transformation is implemented in an integrative manner by combining technological utilization with a humanistic pedagogical approach. Accordingly, technology functions as a tool that enhances the quality of learning without diminishing the essence of the educational relationship between teachers and students.

The findings further indicate that teachers' experiences with digital transformation have reshaped their understanding of professionalism as educators. They recognize that pedagogical competence in the digital era is no longer sufficient if it is based solely on mastery of subject matter. Instead, teachers are expected to possess the ability to select valid digital learning resources, develop creative instructional media, and guide students in using technology responsibly. Within the context of Islamic Religious Education, these competencies become increasingly important because students can easily access religious information from various digital platforms whose credibility and compatibility with moderate Islamic teachings are not always guaranteed. Therefore, teachers perceive themselves as having a new responsibility as facilitators of digital religious literacy, guiding students in critically evaluating and selecting the religious information they encounter online.

Overall, teachers' experiences demonstrate that digital transformation has positively contributed to improving the quality of Islamic Religious Education by providing broader learning resources, diversifying instructional methods, and increasing students' participation in the learning process. At the same time, these experiences underscore that the success of digital transformation cannot be separated from teachers' professional competencies, adequate school infrastructure, and the ability to integrate technology with the primary objectives of Islamic Religious

Education, namely character development, moral cultivation, and the internalization of Islamic values. Thus, teachers understand digital transformation not as a replacement for conventional instructional practices but as a process of pedagogical innovation that remains grounded in humanistic and religious values, ensuring that technology serves as an instrument for strengthening educational quality rather than displacing the fundamental essence of religious education.

Describing Students' Experiences in Participating in Digital-Based Islamic Religious Education Learning

The findings from interviews and observations indicate that digital transformation has provided students with new learning experiences in participating in Islamic Religious Education classes at Primbana Private Senior High School Medan. For most students, digital technology is no longer perceived as something unfamiliar, as it has become an integral part of their daily lives. Consequently, when technology is integrated into the learning process, students respond positively and perceive learning as more engaging, flexible, and aligned with the characteristics of the digital generation. These experiences demonstrate that the use of technology-based learning media creates a more dynamic learning environment compared to conventional instruction, which is predominantly lecture-centered. The incorporation of various visual media, instructional videos, and internet-based learning resources enriches

the learning experience, making Islamic Religious Education materials easier to understand and more closely connected to everyday life.

Based on the interview findings, students stated that digital media helped them understand both abstract and conceptual learning materials. Topics related to morality (*akhlak*), worship (*ibadah*), Islamic history, and Islamic values became easier to comprehend when teachers presented them through educational videos, visual illustrations, and contemporary examples obtained from various digital resources. This diverse presentation of learning materials encouraged students not only to receive information passively but also to think critically, ask questions, and relate classroom learning to phenomena they encounter in their social lives. As a result, students' learning experiences extended beyond conceptual understanding to become reflective processes that deepened their comprehension of Islamic teachings.

Digital transformation has also provided students with greater opportunities to develop independent learning. Interview findings revealed that students no longer rely entirely on teachers' explanations because they can independently access a wide variety of learning resources through the internet. Whenever they encounter concepts they do not fully understand, they are able to search for additional references, including scholarly articles, instructional videos, and Islamic educational materials available on various digital platforms. This condition

reflects a shift in learning patterns from teacher-centered instruction toward more self-directed learning. Nevertheless, students acknowledged that teachers' guidance remains essential to ensure that the information they obtain comes from credible sources and is consistent with the principles of Islamic teachings.

In addition to improving access to learning resources, the use of digital technology has expanded students' opportunities to participate actively in the learning process. Classroom observations revealed that students appeared more enthusiastic when teachers employed digital media to deliver instructional content and facilitate discussions. Learning became more interactive as students were encouraged to express opinions, respond to questions, and engage in discussions concerning various issues related to Islamic Religious Education. This situation demonstrates that technology not only enhances the quality of instructional delivery but also promotes a more participatory learning environment. The interactions observed throughout the learning process indicate that technology can effectively support students' active engagement when appropriately integrated by teachers.

On the other hand, students' experiences also reveal that digital transformation presents several challenges affecting their learning process. One of the most frequently mentioned challenges is the emergence of distractions caused by digital devices connected to social media and entertainment applications. Students

admitted that while smartphones and internet access facilitate learning by providing instant access to educational resources, they simultaneously create opportunities for distractions that reduce concentration during learning activities. This finding suggests that the success of digital-based learning depends not only on the availability of technology but also on students' ability to exercise self-control and use digital technology responsibly.

In addition to distractions, students also reported challenges related to the availability of technological devices and the quality of internet connectivity. Not all students possess equal access to technological facilities, resulting in differences in their experiences with digital learning. Some students encountered difficulties when internet connections were unstable or when the devices they used had limited capabilities. These obstacles occasionally disrupted the continuity of the learning process, particularly when teachers employed instructional media requiring continuous internet access. Nevertheless, students continued to participate in learning by making use of available facilities and communicating with teachers whenever technical difficulties arose.

Observational findings indicate that students were generally able to adapt well to changes in learning patterns that incorporated digital technology. They demonstrated sufficient competence in using various digital learning media and were able to follow teachers' instructions throughout the learning process. However,

observations also showed that the level of student participation remained influenced by individual differences in digital literacy. Students with stronger digital skills tended to be more active in exploring learning resources and participating in classroom discussions, whereas those with more limited digital competencies required more intensive guidance from teachers. This finding highlights the importance of strengthening digital literacy as a key factor supporting the successful implementation of digital transformation within the school environment.

Students' experiences further demonstrate that digital-based Islamic Religious Education does not diminish their need for teachers as mentors. Although technology provides extensive access to information, students continue to regard teachers as essential figures who explain learning materials, provide exemplary conduct, clarify religious understanding, and guide them in practicing Islamic values in their daily lives. This finding indicates that technology is viewed as a complementary learning tool, whereas character formation and spiritual development continue to require direct interaction with teachers.

Overall, students' experiences illustrate that digital transformation has made significant contributions to improving the quality of Islamic Religious Education by expanding access to information, providing more engaging learning materials, increasing learning motivation, and fostering greater independence and participation among students. At the same

time, these experiences reveal several challenges, including distractions, unequal access to technology, and differences in students' levels of digital literacy. Therefore, the implementation of digital-based Islamic Religious Education should be accompanied by strengthened digital literacy, continuous guidance, and character development to ensure that technology serves not only as a means of acquiring knowledge but also as a medium that supports the development of students who are faithful, morally upright, and capable of using technology wisely in accordance with Islamic values.

Revealing the Meaning of Digital Transformation in Islamic Religious Education Learning Based on Teachers' and Students' Experiences, Particularly in Relation to Learning Effectiveness, Pedagogical Interaction, and the Internalization of Islamic Values

The findings from interviews and observations indicate that both teachers and students perceive digital transformation in Islamic Religious Education as a process of change that extends beyond the mere use of technology. It also encompasses changes in mindset, patterns of interaction, and instructional strategies aimed at achieving the objectives of Islamic education. For both groups of participants, technology is not simply a tool that facilitates the delivery of learning materials but an instrument that creates opportunities for more meaningful and relevant learning experiences in response to contemporary developments. However,

their experiences also demonstrate that the success of digital transformation cannot be measured solely by the extent to which technology is used. Rather, it should be evaluated based on how effectively technology supports the primary goals of Islamic Religious Education, namely developing students who possess sound Islamic knowledge, noble character, and strong spiritual awareness.

From the perspective of learning effectiveness, teachers and students share relatively similar interpretations. Teachers believe that the utilization of digital media has improved instructional efficiency because concepts that were previously difficult to explain through conventional methods can now be visualized using educational videos, images, animations, and other digital learning resources. The ease of accessing references from the internet also enriches instructional content, making learning more contextual and aligned with current developments in knowledge. Likewise, students reported that digital media make Islamic Religious Education materials easier to understand, more engaging, and less monotonous. Presenting learning content through various visual media helps them comprehend Islamic concepts more concretely, resulting in a more effective learning process than instruction relying solely on lecture-based methods.

These findings are reinforced by classroom observations, which revealed that the use of digital media significantly increased students' engagement throughout the learning process. Students

were observed asking more questions, providing responses, and participating actively in discussions when teachers employed multimedia presentations and instructional videos. Learning activities no longer occurred as one-way communication but evolved into two-way interactions that offered students greater opportunities to explore and construct their own understanding. This condition indicates that digital transformation has encouraged a shift in the instructional paradigm from teacher-centered learning toward a more student-centered approach. Consequently, learning effectiveness is reflected not only in the ease of delivering instructional content but also in the increased participation and engagement of students during the learning process.

Nevertheless, both teachers and students recognize that the effectiveness of digital learning remains influenced by several supporting factors. Their experiences indicate that internet connectivity, the availability of technological devices, and digital literacy competencies are critical determinants of successful digital transformation. When one or more of these factors are inadequate, the learning process becomes less effective. Teachers acknowledged that unstable internet connections frequently interrupt instructional delivery, while students experienced difficulties participating in learning activities when their devices were insufficient. Therefore, digital transformation is understood not as a universal solution to all educational challenges but as an innovation whose

success depends on human resource readiness and the availability of adequate educational infrastructure.

Another important meaning emerging from the experiences of teachers and students relates to changes in patterns of pedagogical interaction. Teachers explained that the integration of digital technology has transformed the way they communicate with students. Learning interactions are no longer confined to the physical classroom but can continue through various digital communication platforms that enable teachers to provide learning materials, assignments, and feedback more flexibly. Meanwhile, students believe that digital communication offers broader opportunities to consult with teachers and seek clarification regarding concepts they have not fully understood. These experiences demonstrate that digital transformation has expanded the scope of pedagogical interaction, allowing teacher-student relationships to extend beyond face-to-face classroom instruction.

Despite these developments, interview findings reveal that both teachers and students share the view that direct interpersonal interaction remains indispensable in Islamic Religious Education. Teachers consider interpersonal relationships to be the fundamental foundation of education because Islamic values, character formation, and exemplary conduct can be transmitted more effectively through direct interaction. Similarly, students acknowledged that the physical presence of teachers provides learning experiences that differ significantly from

those offered by technology-based instruction alone. Teachers contribute not only academic explanations but also motivation, personal attention, moral guidance, and exemplary behavior that cannot be replaced by digital media. Thus, digital transformation is interpreted as a complement that strengthens pedagogical relationships rather than as a substitute for human interaction in the educational process.

The most profound meaning emerging from this study concerns the internalization of Islamic values. Teachers believe that the success of Islamic Religious Education should not be measured solely by students' cognitive achievement but also by positive changes in attitudes, behavior, and character that reflect Islamic teachings. Consequently, although technology facilitates the delivery of instructional materials, the internalization of values still requires continuous guidance through teachers' exemplary conduct, the cultivation of religious habits, and personal communication. Teachers perceive digital media as tools that enrich learning experiences, whereas moral and character development continues to require the human touch established through emotional relationships between teachers and students.

This perspective is consistent with students' experiences, who believe that although technology enables them to access a vast amount of religious information, it does not necessarily foster a deep understanding and appreciation of Islamic values. Students recognize that abundant

religious content is available on the internet; however, they still depend on teachers to explain, clarify, and provide appropriate context for the information they encounter. This finding indicates that digital transformation does not diminish the importance of teachers as spiritual mentors who guide students toward a correct understanding of Islamic teachings and their practical implementation in daily life. In other words, technology broadens access to religious knowledge, while teachers ensure that such knowledge develops into genuine awareness, attitudes, and behaviors consistent with Islamic principles.

Overall, the experiences of teachers and students reveal that digital transformation is understood as an educational adaptation to technological advancement that provides tangible benefits by improving learning effectiveness, expanding access to learning resources, and creating more dynamic instructional interactions. However, this meaning extends beyond the technical use of technology. Digital transformation is also perceived as a process that must maintain a balance between technological innovation and the fundamental values of Islamic Religious Education. Its success is determined not by the number of devices or digital applications employed but by the ability of teachers and students to utilize technology in ways that strengthen learning quality, reinforce pedagogical relationships, and support the internalization of Islamic values. Accordingly, digital transformation in Islamic Religious Education should not be

regarded as an end in itself but as a strategic means of fostering education that is responsive to contemporary developments while preserving the identity, character, and spiritual orientation that constitute the essential foundation of Islamic education.

CONCLUSION

Based on the findings of this study, it can be concluded that digital transformation has become an essential component of Islamic Religious Education learning at Primbana Private Senior High School Medan and has brought significant changes to the teaching and learning process. Teachers utilize various digital media, including presentations, instructional videos, the internet, and educational applications, to enhance the quality of instructional delivery, expand learning resources, and create a more interactive learning environment. On the other hand, students respond positively to digital-based learning because it increases their learning motivation, facilitates their understanding of instructional materials, and encourages greater independence in accessing Islamic knowledge. Nevertheless, the implementation of digital transformation continues to face several challenges, including limited infrastructure, unstable internet connectivity, varying levels of digital literacy, and the potential for distractions arising from the use of digital media. The study also demonstrates that technology cannot replace the role of teachers as educators who are responsible for providing guidance, serving as role models, and fostering the internalization of

Islamic values among students. Therefore, digital transformation in Islamic Religious Education should be understood as an effort to integrate technological innovation with a humanistic and faith-based pedagogical approach. The success of digital transformation depends not only on the effective use of technology but also on teachers' professional competencies, students' readiness, adequate educational infrastructure, and the ability of the entire school community to utilize technology wisely in achieving the objectives of Islamic Religious Education, namely character development, spiritual strengthening, and the continuous improvement of learning quality.

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