Revitalizing the Role of Teachers in Islamic Education Learning Amidst Technological Developments

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Abstract

This study discusses the revitalization of the role of teachers in Islamic Education learning amidst rapid technological developments. Islamic Religious Education (PAI) teachers are faced with the challenge of adapting their traditional role as information transmitters to become facilitators and innovators of technology-based learning, without abandoning Islamic values. The purpose of this study is to formulate concrete strategies to strengthen the role of teachers so that PAI learning is more effective and contextual in the digital era. This study uses a descriptive qualitative approach through a literature review of scientific literature, educational policies, and related digital sources, with a study period spanning from 2015 to 2025. The results of the study indicate that there has been a shift in the role of PAI teachers from material transmitters to innovative learning facilitators, although technology integration is still limited to media adaptation without in-depth reinforcement of Islamic values. The main obstacles include low teacher digital literacy, limited infrastructure, and a learning paradigm that is still teacher-centered. The proposed revitalization strategy includes TPACK-based training, the development of a sharia-compliant LMS, the establishment of a digital PAI teacher professional learning community, and the implementation of blended-flipped Islamic values-based learning. Multi-stakeholder collaboration and affirmative government policies are needed to realize effective, contextual, and relevant Islamic Religious Education learning in the digital age

INTRODUCTION

Revitalizing the role of Islamic Education teachers is crucial given the rapid development of digital technology, which demands the adaptation of more interactive and relevant learning methods (Anggraeni Theresia Ananda, 2024). In the field, many Islamic Education teachers act as moral educators but still struggle to integrate learning technology optimally. This condition is reflected in the low utilization of ICT, which impacts teacher competence and performance in responding to the needs of students in the Industry 4.0 era (Nabilah & Dura, 2024). Furthermore, systematic studies show a gap between the potential

of adaptive technology and its implementation in Islamic Education learning, resulting in learning that is often less innovative and inadequate. Therefore, a strategy is needed to revitalize the role of teachers as facilitators and innovators so that Islamic Education learning can be more effective and contextual amidst current technological developments (Nisrina Nabila Huwaida, 2024).

Several studies have shown that Islamic Religious Education (PAI) teachers need to improve digital literacy to support students' 21st-century skills. For example, a study by Sujanto et al. (2023) found that teachers' efforts to improve digital literacy are still minimal, necessitating a more integrated, collaborative strategy (Sujanto et al., 2023). A systematic literature review by Ananda (2024) noted a significant gap between the potential of adaptive technology and field practice in Islamic Religious Education (PAI) learning and proposed a conceptual framework for improving the integration of educational technology (Anggraeni Theresia Ananda, 2024). Suriyati et al. (2023) observed that technology has impacted students' morals and character: the role of teachers is crucial in balancing these impacts through technology-based moral guidance (Suriyati et al., 2023). Research by Nanda (2025) confirmed that the integration of digital media aligned with Islamic values significantly improves the quality of interactions and the relevance of learning in the Industry 5.0 era (Nanda, 2025). Furthermore, a competency strategy study by Izzah et al. (2025) showed that improving teacher competency in technology and digitalizing spiritual values is key to ensuring that Islamic Education learning remains contextual and effective (Izzah et al., 2025).

Although various previous studies have discussed the importance of technology integration in Islamic education, most have focused solely on mastery of digital devices without deeply examining the transformation of teachers' roles as spiritual and moral educators in the digital era. Existing studies tend to emphasize the technical aspects of using learning media, but have not fully addressed how teachers can balance their roles as technology facilitators and guardians of Islamic values in an ever-changing environment. Furthermore, the approaches used are generally descriptive, resulting in a lack of applicable strategic models for comprehensively revitalizing the role of teachers. This gap reinforces the importance of research that not only identifies technological challenges but also formulates concrete strategies to strengthen the role of Islamic Religious Education teachers holistically. Therefore, this study aims to offer a new perspective on the transformation of the role of Islamic Religious Education teachers to be more adaptive, contextual, and based on Islamic values in facing the digital era.

Based on the background, previous research studies, and the research gaps identified, this study aims to examine and formulate strategies for revitalizing the role of teachers in Islamic Education learning amidst technological developments. This study seeks to answer how teachers can adapt their roles adaptively while maintaining their primary function as educators of Islamic values in the digital era. Specifically, the research questions raised are: (1) What is the actual condition of the role of Islamic Education teachers amidst current

technological developments? and (2) What strategies can be implemented to revitalize the role of teachers so that Islamic Education learning is more effective and contextual? This research is expected to provide conceptual and practical contributions in strengthening the role of teachers in the era of digital transformation. The results are expected to be a reference in formulating policies and developing teacher professionalism in Islamic education environments.

METHODS

This research uses a type of library research, namely a literature study based on a literature review without collecting field data (Firmansyah & Dede, 2022). The approach used is descriptive qualitative, because it aims to describe in depth the phenomenon of the transformation of the role of Islamic Education teachers in using technology while maintaining Islamic values (Ardiansyah et al., 2023). The nature of this research can be categorized as a documentation study in qualitative research, where the researcher examines documents, articles, journals, and literature to formulate a strategy for revitalizing the role of teachers (Malahati et al., 2023).

Data sources include secondary data in the form of educational theory books, SINTA journals, scientific articles, and digital learning policy documents in the context of Islamic Education (Rifa'i, 2023). The research was conducted in the period 2025, with a focus on literature studies on scientific works and policies from 2015 to 2025, reviewed nationally (time and place methodology based on library documentation). Data collection techniques were carried out through literature studies, namely identification of relevant literature, systematic recording, and data extraction from written documents (Saefuddin et al., 2023). The data was then analyzed using descriptive content analysis, starting from data reduction, categorization, and interpretation to find themes and patterns of Islamic Education teacher revitalization strategies in the digital era (Rijali, 2019).

RESULTS AND DISCUSSION
The Current Condition of the Role of Islamic Education Teachers in the Digital Era

The current role of Islamic Religious Education (PAI) teachers in the digital era demonstrates a significant paradigm shift from conventional teaching to innovative learning facilitators. Some PAI teachers have embraced digital technology in their daily learning, including PowerPoint presentations, YouTube videos, and interactive quizzes based on the Kahoot or Google Form platforms (Akbar & Saidah, 2025). However, the integration of this technology is generally still basic and has not yet touched on the pedagogical aspects based on Islamic values in depth (Latifah et al., 2020). This indicates that the digital transformation of Islamic Education learning is still in its early stages, namely the media adaptation stage, and has not yet reached the stage of integrating transformative values and pedagogical strategies.

On the other hand, Islamic Religious Education teachers face complex challenges, both in terms of competency and the supporting ecosystem. Low digital literacy and limited facilities are major obstacles that remain unresolved across Indonesia. Many teachers have not received intensive training on digital media development that aligns with the characteristics of Islamic Education (Lainah & Supratman, 2022). This situation has resulted in some teachers becoming mere users of technology, rather than creators of religiously based digital content. In fact, in this digital era, the role of teachers is not only as facilitators or mediators, but also as learning experience designers capable of presenting Islamic values contextually and practically through digital media.

In addition, limited hardware, unstable internet networks, and lack of technical support at schools are significant inhibiting factors (Afnianda, 2025). Teachers experience difficulties in creating educational application-based teaching materials due to a lack of digital content development competency and limited access to training in values-based learning innovation (Winda & Dafit, 2021). This contrasts sharply with the demands of the digital era, which requires teachers to prepare materials tailored to the learning styles of Generation Z and Alpha students, who are closely associated with visual, interactive, and application-based media.

Nevertheless, efforts to revitalize the role of Islamic Religious Education teachers in the digital era are beginning to be initiated. ICT training programs by the Ministry of Religious Affairs, strengthening of the MGMP community, and national digital literacy training provide opportunities for teachers to develop their digital competencies (Nurhidayah & Sampurna, 2025). The Independent Curriculum also provides teachers with greater flexibility in designing project-based and technology-based learning models (Said, 2024). The national digital literacy program and technology-based teacher certification have also begun to reach educational institutions in various regions, although their implementation is not yet evenly distributed, especially in remote, outermost, and frontier areas (Andi Sadriani et al., 2023)

Transformation of Teacher Function: From Transmitter to Facilitator

The transformation of the role of teachers in education, particularly Islamic Religious Education (PAI) teachers, is becoming increasingly important in the digital era. Their traditional role as information transmitters (transmitter) has now shifted to become a facilitator, motivator, and guide who actively accompanies the student learning process (Dahnas & Kartika, 2025). Teachers are required not only to teach but also to facilitate students' understanding through discussion, reflection, and problem-solving. Research by Rofiqoh (2024) shows that a facilitator approach increases student learning motivation and creates a more participatory learning environment (Rofiqoh & Khairani, 2024). This change also requires teachers to have pedagogical sensitivity to technological developments and the needs of students in the digital age.

These changes are reinforced by constructivist theory, which positions students as active subjects in the learning process and teachers as facilitators. Within this framework, teachers create learning situations that enable students to construct their own knowledge through experience, collaboration, and technology-facilitated interactions. Amalina (2024) emphasized that digitizing school equipment can optimize the use of digital platforms and media as project-based learning tools based on constructivist theory (Amalina et al., 2024). Media such as LMS (Learning Management System), learning videos, and interactive quiz applications have been widely used to support this strategy.

In the context of Islamic religious education, the transformation of the teacher's role from transmitter to facilitator is becoming increasingly urgent. This is because religious instruction aims not only to convey concepts and Islamic law but also to instill values, shape spiritual attitudes, and train students' moral skills. The teacher's role as a facilitator enables students to experience a meaningful learning process (meaningful learning), where they can relate Islamic knowledge to real life. This approach is in line with Bloom's Revised Taxonomy, which places "create" and "evaluate" at the highest cognitive level, as well asKrathwohl's affective taxonomy, which demands internalization of values through direct experience.

In the digital era, the constructivist learning paradigm combined with connectivism theory, which emphasizes the role of digital connectivity in learning. Mogonea, F.R. (2024) explains that within the framework of connectivism, digital collaboration, such as virtual reality, encourages negotiation of meaning and joint construction of knowledge (Mogonea F.R, 2024). Therefore, Islamic Religious Education teachers, as facilitators, need to design learning that utilizes technology not only as an aid but also as a digital collaborative space for critical and reflective discussions of Islamic values. For example, teachers can utilize Google Classroom, Padlet, or LMS forums to discuss contemporary themes such as digital ethics in Islam, hoaxes and slander on social media, or online communication etiquette, enabling students to connect Islamic teachings to the phenomena of their digital lives.

In addition, the teacher's role as a facilitator also requires a change in learning design from teacher-centered to student-centered learning. In Islamic Religious Education (PAI) learning, strategies such as project-based learning (PJBL), problem-based learning (PBL), and inquiry-based learning have been proven effective in increasing student active engagement. The PJBL model, for example, allows students to create digital Islamic preaching video projects, posters for noble moral campaigns, or educational content on zakat and almsgiving, enabling them not only to understand religious concepts but also to practice them through digital creativity. Recent research by Amalina et al. (2024) showed that the implementation of LMS-based PjBL in Islamic Religious Education (PAI) subjects significantly improved students' critical thinking skills, collaboration skills, and strengthened spiritual values (Amalina et al., 2024).

In the context of constructivist theory, the transformation of the function of Islamic Religious Education teachers in the digital era also demands epistemological changes in

viewing religious knowledge (Mead et al., 2025). Teachers not only emphasize the transfer of memorized verses or hadith, but also guide students in constructing the meaning, wisdom, and relevance of Islamic teachings in everyday life. For example, in learning about morals, HonestTeachers can facilitate students in creating vlogs about inspiring honesty stories, conducting honesty surveys in class using Google Forms, or creating digital posters about the importance of honesty on social media. This type of learning aligns with the principles of honesty—active learning, which places students as active participants in learning.

On the other hand, the transformation of teachers' roles also requires strengthening the digital pedagogical competencies of Islamic Religious Education (PAI) teachers. Digital pedagogical competencies encompass not only technical skills in using digital media but also the ability to design digital learning based on Islamic values, facilitate meaningful interactions through technology, and conduct formative and summative assessments based on relevant digital applications (Afriyanti et al., 2024). For example, teachers can use Quizizz or Kahoot for formative assessment, Padlet for grade reflection, and Google Classroom for integrating project assignments and online discussions.

In practice, the new role of Islamic Religious Education teachers as facilitators has been implemented in a number of Islamic schools. Teachers develop project-based learning using Islamic preaching videos, digital quizzes, and moral value infographics, thus encouraging student engagement in actively exploring Islamic values (Arif Muadzin, 2021). A similar trend has been observed in several Islamic boarding schools (pesantren), which have begun combining digital thematic interpretation approaches with collaborative online classes to discuss contemporary moral issues.

These various practices are generally partial and have not yet been structured into an applicable strategic model to revitalize the role of Islamic Religious Education teachers comprehensively. Previous research has focused more on the use of specific media or methods in isolation, without integrating them into a holistic strategic framework. However, a learning model that comprehensively integrates pedagogical aspects, technology, and Islamic spiritual values is needed to ensure the optimal transformation of Islamic Religious Education teachers' roles in the digital era.

For example, teachers should not only act as facilitators of material but also as digital moral guides, capable of guiding students in responding to the rapid flow of information with the principles of good morals. An ideally applicable strategic model would include guidance on technology use based on Islamic values, collaborative learning designs that encourage critical thinking and spiritual reasoning, and authentic evaluation formats that measure students' understanding of values and their practical application.

Thus, the findings of this study contribute to closing the gap in previous research, namely the need to develop an applicable and holistic strategic model for revitalizing the role of Islamic Religious Education teachers. This model emphasizes technological mastery and the importance of value integration, a learning approach that encourages student self-

transformation, and systemic support within the school and madrasah environment. This is crucial so that the transformation of the Islamic Religious Education teacher's role goes beyond simply adapting methods and fostering a generation of digitally literate and morally upright Muslims.

Strategy for Revitalizing the Role of Islamic Education Teachers

First, technology-based training has been proven to improve the professional competence of Islamic Education teachers, especially in the aspects of digital classroom management and the creation of interactive learning materials, as found in Simanjorang's (2024) quantitative research, which showed a significant increase in the use of digital media post-training (Simanjorang, 2024). Collaborative outreach and workshop strategies are also effective in improving pedagogical skills; Manik (2024) emphasized that structured and ongoing training strengthens the professionalism of Islamic Education teachers (Manik, 2024). In addition, continuous professional development and intensive mentoring by principals and supervisors, as recommended by Khoiriyah & Nursalim (2025), support the improvement of pedagogical content knowledge as well as internal teacher motivation (Khoiriyah & Nursalim, 2025).

However, technology training must be designed with the needs of Islamic Religious Education (PAI) teachers in mind, not only in the technical aspects of using the application, but also in integrating Islamic values into digital media.TPACK (Technological Pedagogical Content Knowledge)is one of the strategies that needs to be implemented because it emphasizes the importance of alignment between knowledge of teaching materials (PAI), pedagogy, and technology (Sari & Ilhami, 2025). Teachers are not only taught how to use the platform, but also how to design digital learning that is effective, contextual, and in line with Islamic values. This approach will prevent teachers from becoming mere "users" of technology, but rather will enable them to become "innovators" of it. Creator and designer of meaningful Islamic digital learning.

Second, implementation of LMS and interactive sharia-based da'wah applications enable Islamic Religious Education teachers to deliver religious material in a contextual and interesting manner, as seen in the study by Trianti Ramidi & Luthfiyah (2024), which reported that the use of social media, videos, and digital platforms increased the engagement of Islamic Religious Education students (Ramidi & Luthfiyah Hidayatul Hikmah, 2024). Nurfitriani (2025) found that digital platforms in Islamic Religious Education (PAI) learning enrich students' experiences through interactive modules combined with Islamic values, supporting deeper understanding (Nurfitriani, 2025). The development of such sharia-based modules aligns with the Independent Curriculum strategy, which utilizes technology as a bridge to translate Islamic Religious Education (PAI) material into students' everyday contexts.

In practice, a dedicated Islamic Religious Education (PAI) LMS can be developed to integrate various learning features, ranging from da'wah videos, digital thematic

interpretations, interactive morality-based quizzes, value discussion forums, and daily devotional reflections. Teachers can also optimize the use of sharia-based applications such as interactive digital Qurans, hadith applications, and practical fiqh platforms as learning media and student references. However, the main challenge of this strategy is the availability of standardized and verified applications by official institutions. Therefore, the government and the Ministry of Religious Affairs need to encourage the development of a national Islamic digital platform that is safe, reliable, and curriculum-compliant.

Third, collaboration between teachers, schools, and parents has been shown to strengthen the sustainability of digital Islamic Religious Education (PAI) learning. For example, Ramidi & Luthfiyah (2024) documented strong collaboration between teachers and parents in supporting the use of digital media at home, improving students' religious digital literacy (Ramidi & Luthfiyah Hidayatul Hikmah, 2024, p. 49). On the other hand, parental involvement is increasingly crucial in ensuring the sustainability of technology use outside the school environment. Furthermore, cross-stakeholder collaboration includes support from school principals, Islamic Religious Education supervisors, and local governments. Principals play a role in providing internal policies and supporting facilities for digitalization, while Islamic Religious Education supervisors assist with targeted academic supervision to ensure the implementation of digital learning aligns with competency standards and Islamic values. Local governments can contribute through the allocation of School Operational Assistance (BOS) funds or the regional budget (APBD) for the procurement of digital infrastructure and ongoing teacher training.

The strategy for revitalizing the role of Islamic Religious Education teachers in the digital era does not only focus on technology training, but also includes the formation of school and community collaboration forums, integrationflipped This strategy encompasses Islamic values-based learning, strengthening sharia-compliant learning management systems (LMS), developing a professional teacher community, and synergistic and sustainable multi-stakeholder collaboration. This comprehensive and applicable strategy is expected to develop Islamic Religious Education (PAI) teachers who are adaptive, creative, professional, and possess Islamic character, thereby enhancing relevance, quality, and inclusiveness in facing the challenges of the current industrial revolution 4.0 and society 5.0. Implementation of these strategies requires a change management approach (change management) in schools based on Lewin's theory (unfreeze-change-refreeze). The unfreeze stage can be carried out by building collective awareness through socializing the importance of digitalizing Islamic Religious Education learning to all school stakeholders. In the change stage, schools implement innovations such as flipped classrooms, FKD-PAI, and the use of sharia-compliant LMS with intensive mentoring from Islamic Religious Education supervisors. Meanwhile, in the refreeze stage, schools establish formal policies that support the sustainability of the Islamic Religious Education digitalization program and include them in the school's annual work plan.

In the context of strengthening Islamic Religious Education teachers' pedagogical practices in the digital era, a blended learning approach can also be integrated with the flipped classroom. Islamic Religious Education teachers can combine synchronous learning via Google Meet or Zoom with asynchronous learning based on the school's LMS. For example, in a religious lesson on the *Asmaul Husna*, teachers assign students to create digital posters of the *Asmaul Husna* using Canva at home. Then, during the synchronous session, students present and discuss their meaning and implementation in everyday life. This blended-flipped learning strategy has been shown to improve critical thinking skills, creativity, and in-depth conceptual understanding of Islamic Religious Education students.

To ensure the success of the revitalization strategy, it is necessary to strengthen the transformative leadership of school principals in supporting the digitalization of Islamic Religious Education (PAI). Principals act as instructional leaders who encourage Islamic Religious Education (PAI) teachers to innovate and provide the necessary facilities. Research by Achmad Arjuna et al. (2025) shows that digital leadership has a significant influence on five main dimensions in the management of Islamic Religious Education (PAI) learning, namely policy formulation, policy dissemination, innovative implementation, reflection-based evaluation, and program sustainability through follow-up. Principals as digital leaders are expected to be able to build an Islamic religious learning ecosystem that is responsive to technological advances, while still emphasizing the strengthening of spiritual values and Islamic pedagogical principles (Arjuna et al., 2025).

In addition, Islamic Religious Education supervisors need to shift their conventional supervision approach to digital-based clinical supervision that is more coaching and mentoring in nature. Islamic Religious Education supervisors can assist teachers in designing digital lesson plans, conducting lesson study to evaluate digital learning practices, and hold workshops on Islamic learning media innovation at the district/city level. This approach not only improves teacher competency but also strengthens synergy between supervisors, teachers, and principals in improving the quality of Islamic Religious Education (PAI) in the digital era.

Equally important, local governments, through the Education Office and the Ministry of Religious Affairs, can play a strategic role in accelerating the digital transformation of Islamic Religious Education learning through affirmative policies. For example, programs like Digital PAI for Villages, which provides technology training and digital infrastructure for madrasas and schools in the 3T (third-third) regions. This affirmative action program will reduce the digital divide between regions and ensure equitable access to digital-based Islamic religious education throughout Indonesia.

The digital transformation of Islamic Religious Education (PAI) learning requires ongoing evaluation to ensure the effectiveness and relevance of implemented strategies. Evaluation can be conducted through student satisfaction surveys, assessments of cognitive and affective learning outcomes, and monitoring of program implementation by Islamic Religious Education (PAI) supervisors and school principals. This evaluation data serves as

the basis for policy decisions by schools and local governments regarding the development of future PAI digitalization programs.

By adding these applied strategies, this research provides a new contribution that not only describes the conditions and challenges of Islamic Education teachers in the digital era, but also offers a strategic model that is operational, holistic, and contextual according to the needs of 21st-century Islamic education. These strategies are expected to be replicated and developed by schools and madrasas in Indonesia to form a Muslim generation that excels in digital literacy, has noble character, is globally competitive, and is able to face the dynamics of social and technological change wisely and productively.

CONCLUSION

Based on the results of the study and discussion, it can be concluded that there has been a paradigm shift in the role of Islamic Religious Education (PAI) teachers from mere material deliverers to more innovative learning facilitators, although the integration of technology in PAI learning is generally still limited to the use of simple media without in-depth Islamic value-based instructional planning. The main obstacles in this transformation include low teacher digital literacy, limited infrastructure, and a lack of training that emphasizes the integration of pedagogy, technology, and Islamic values. Therefore, a comprehensive strategy based on field needs is needed, such as TPACK-based training, the development of sharia-based applications and LMS, the formation of digital learning communities for PAI teachers, and the implementation of a project- and value-based blended-flipped learning model. Multi-stakeholder support through collaboration between teachers, principals, supervisors, local governments, and parents, as well as transformative leadership and digital clinical supervision, are important pillars in encouraging the sustainability of PAI learning innovations, which require affirmative policies to create an inclusive and equitable digital ecosystem.

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