



## Transformational Leadership of School Principals in Improving Teacher Professionalism

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### Abstract:

The purpose of this study is to analyze the transformational leadership of school principals in improving teacher professionalism at SMPN 7 Kotabumi North Lampung. The focus of the research is directed at the ability of school principals to provide motivation, encourage competency development, and build personal relationships and individual coaching to teachers. This research uses a qualitative approach with a case study type. The data source was obtained from two teachers and all homeroom teachers of grades VII, VIII, and IX. Data collection techniques are carried out through interviews, observations, and documentation. Data analysis uses the stages of data reduction, data display, and data verification with the approach of content analysis, discourse analysis, and interpretation analysis. The results of the study show that school principals implement transformational leadership through the provision of motivation and a shared vision, the implementation of academic supervision, support for teacher competency development, and harmonious interpersonal coaching. This leadership has an impact on increasing the discipline, commitment, creativity, and professionalism of teachers in the learning process. The implications of this study show that the transformational leadership of school principals has a strategic role in creating a collaborative work culture and improving the quality of education through the continuous strengthening of teacher professionalism.

## INTRODUCTION

The rapid expansion of digital technology has significantly transformed the landscape of higher education, including Islamic higher education (Hajar, 2024; Sumiati & Tekke, 2024). Learning processes that were once centered on face-to-face interaction have increasingly shifted toward digital platforms, learning management systems, video conferencing, online discussion forums (Abbas et al., 2022; Bailey, Almusharraf, & Almusharraf, 2022; Camilleri & Camilleri, 2022), digital assessment tools, and artificial intelligence-supported academic activities.

This transformation has not merely changed the technical mode of

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instruction, but has also reshaped pedagogical relations, academic communication, learning authority, student participation, and the ethical boundaries of knowledge production (Calderwood, 2025; Fawns, 2022). In postgraduate Islamic Religious Education programs, particularly at the Master's level, digital pedagogy cannot be understood only as the use of technological tools (Marta & Lawal, 2026; Mukarromah & Manshur, 2025). It must also be examined as a negotiated educational practice that brings together academic rigor, Islamic ethical values, scholarly discipline, and digital responsibility. In the context of this study, STAI Ibnu Rusyd Kotabumi Lampung represents an important locus for examining the negotiation of digital pedagogy in Islamic higher education. As an Islamic higher education institution located in Kotabumi, North Lampung, the institution is situated within a regional academic environment where postgraduate Islamic Religious Education students are required to adapt to digital learning practices while maintaining Islamic academic ethics.

The Master's Program of Islamic Religious Education at STAI Ibnu Rusyd Kotabumi Lampung provides a relevant case because digital platforms are increasingly used to support lectures, academic communication, assignment submission, supervision, and access to scholarly references. At the same time, students and lecturers are expected to preserve academic adab, scholarly discipline, and integrity in digital academic spaces. Therefore, this institutional context makes STAI Ibnu Rusyd Kotabumi Lampung a strategic site for understanding how digital pedagogy is practiced, interpreted, and ethically negotiated in postgraduate Islamic education.

Digital pedagogy in higher education is often associated with flexibility, accessibility, collaboration, and innovation. However, the use of platforms in learning also creates new pedagogical challenges. Digital platforms are not neutral spaces; they organize interaction, regulate participation, record academic traces, and influence how lecturers and students communicate, submit assignments, access references, and construct academic arguments. The concept of platformisation explains how digital platforms increasingly penetrate social, cultural, and educational practices, thereby reorganizing institutional routines and user behavior (Harracá, Castelló, & Gawer, 2023; Laterza, Thomas, & de Andrade, 2025). In this context, postgraduate students are expected not only to master digital tools, but also to demonstrate critical awareness of how platforms shape learning practices, academic authority, and ethical responsibility.

In Islamic education, the integration of digital technology must be examined alongside the concept of *adab* (Aji, Musonif, Darmawan, & Maharani, 2026; Rahmadi, Camilia, Bachtiar, & Hidayatullah, 2024). *Adab* is not limited to politeness or formal manners; it refers to ethical consciousness, proper conduct, disciplined knowledge-seeking, respect for teachers and knowledge, and the moral responsibility of learners. Al-Attas places *adab* at the center of Islamic education because education is not merely the transfer of information, but the formation of human beings who are able to recognize the proper order of knowledge, action, and responsibility (In'ami & Wekke, 2025; Yunita, Saidah, & Fahmi, 2025). Therefore, in the context of digital learning, academic *adab* includes the way students communicate in online classes, respond to lecturers and peers, use digital sources, participate in discussions, quote references, submit assignments, and maintain honesty in academic work.

Previous studies on digital learning in higher education have generally emphasized technological readiness, student engagement, learning effectiveness, blended learning models, and online instructional design. The Community of Inquiry framework, for instance, highlights the importance of cognitive presence, social presence, and teaching presence in developing meaningful online learning experiences (Carroll, Lang, & Connolly, 2025; ElSayad, 2024). Other studies have shown that post-pandemic higher education increasingly relies on blended and digital learning models to support flexible learning environments (Gómez, Hinojo-Lucena, Moreno-Vera, & Alonso-Garcia, 2023; Thahir, Widiawati, & Baitillah, 2023). Meanwhile, studies on academic integrity emphasize honesty, trust, fairness, respect, responsibility, and courage as fundamental values that should guide academic life, especially in technology-mediated learning environments (Gonzalez, 2026; Makie, Datario, & Vidal, 2025). These studies provide an important foundation for understanding digital learning; however, they often discuss pedagogy, ethics, and integrity as separate issues.

Within Islamic Religious Education, the relationship between digital pedagogy and adab remains an important area for further investigation. However, empirical studies that specifically examine how digital pedagogy, academic adab, and digital integrity are negotiated in regional Islamic higher education institutions remain limited. In particular, the academic practices of postgraduate students and lecturers at STAI Ibnu Rusyd Kotabumi Lampung have not been sufficiently explored in relation to platform-based learning, ethical communication, and responsible academic work. This gap is important because regional Islamic higher education institutions often face distinctive conditions, including diverse student backgrounds, varying levels of digital literacy, flexible learning needs, and the necessity to maintain Islamic academic values in technology-mediated learning environments. Therefore, examining STAI Ibnu Rusyd Kotabumi Lampung provides a more contextual understanding of how digital transformation is experienced not only as technological adoption, but also as an ethical and pedagogical negotiation. Some discussions on Islamic education in the digital era have emphasized the need to integrate Islamic values into digital learning, but many still focus on normative recommendations rather than examining how students and lecturers actually negotiate those values in daily academic practice. Digital learning in a Master's Program of Islamic Religious Education involves complex interactions: students may use WhatsApp groups, Google Classroom, Moodle, Zoom, digital libraries, online journals, AI-based tools, and citation managers, while at the same time they are expected to uphold scholarly honesty, respect academic procedures, and embody Islamic ethical conduct. This creates a dynamic space where digital convenience, academic expectations, and Islamic moral values meet, support one another, and sometimes produce tension.

The issue of digital integrity has become increasingly urgent with the development of artificial intelligence and the abundance of online academic resources. Digital tools can support students in searching literature, organizing ideas, improving writing, and accessing scholarly references. However, they can also create risks such as plagiarism, excessive dependence on automated writing tools, weak source verification, improper citation, and unclear authorship. UNESCO (2023) emphasizes that the use of generative artificial intelligence in

education requires human-centered governance, ethical awareness, and institutional responsibility. For postgraduate Islamic education students, this issue is especially important because academic work is not only assessed based on technical correctness, but also on intellectual honesty, moral accountability, and responsibility before the academic community and religious values.

Based on this background, the central problem of this study lies in how digital pedagogy is negotiated in the Master's Program of Islamic Religious Education at STAI Ibnu Rusyd Kotabumi Lampung through the use of digital platforms, academic adab, and digital integrity. This study argues that digital pedagogy in Islamic higher education should not be reduced to technological adoption. It must be understood as an ethical-pedagogical process in which lecturers and students continuously interpret, adapt, and regulate their academic behavior in digital spaces. The originality of this study lies in its attempt to connect three interrelated dimensions: platform use as the technological dimension, academic adab as the Islamic ethical dimension, and digital integrity as the scholarly accountability dimension.

Therefore, this study aims to analyze how postgraduate students and lecturers at STAI Ibnu Rusyd Kotabumi Lampung negotiate digital pedagogy in the Master's Program of Islamic Religious Education. More specifically, the study focuses on the institutional and academic experiences of lecturers, postgraduate students, and academic managers within STAI Ibnu Rusyd Kotabumi Lampung in using digital platforms, maintaining academic adab, and strengthening digital integrity in postgraduate learning. Specifically, this study seeks to describe the forms of digital platform use in learning activities, examine how academic adab is practiced in digital academic interaction, and identify the challenges of maintaining digital integrity in postgraduate Islamic education. By doing so, this study is expected to contribute to the development of Islamic higher education discourse by offering a more integrated understanding of digital pedagogy—one that is not only technologically adaptive, but also ethically grounded and academically accountable.

## RESEARCH METHOD

This study employed a qualitative approach with a case study design to examine how digital pedagogy is negotiated in the Master's Program of Islamic Religious Education. The case study design was selected because the research focuses on a specific academic context in which digital platforms, academic adab (Gonzalez, 2026), and digital integrity are practiced, interpreted, and negotiated by lecturers and postgraduate students in their daily learning activities. This approach enables the researcher to understand the phenomenon in depth by paying attention to the experiences, meanings, interactions, and ethical considerations that emerge in digital academic spaces.

The research was conducted in the Master's Program of Islamic Religious Education at STAI Ibnu Rusyd Kotabumi Lampung, Indonesia. The location was selected purposively because the program actively integrates digital platforms into postgraduate learning activities, including online discussions, digital assignment submission, virtual academic supervision, access to electronic references, and technology-supported academic communication. In addition, STAI Ibnu Rusyd Kotabumi Lampung provides a relevant institutional context for

examining how Islamic academic values, particularly academic adab and digital integrity, are maintained within digital learning practices. The presence of the researcher in this study was as a key instrument who directly collected, interpreted, and analyzed the data. The researcher was involved in observing digital learning practices, conducting interviews with relevant informants, and reviewing academic documents related to platform use, learning procedures, academic ethics, and digital integrity.

The research subjects consisted of lecturers, postgraduate students, and academic managers involved in the implementation of digital learning in the Master's Program of Islamic Religious Education. Informants were selected using purposive sampling based on their direct involvement and experience in using digital platforms for academic activities. The lecturers were selected because they designed and managed digital learning processes, while students were selected because they directly experienced the use of platforms in lectures, assignments, discussions, and academic supervision. Academic managers were involved to provide institutional perspectives regarding digital learning policies, academic ethics, and integrity standards.

Data were collected through three main techniques: semi-structured interviews, observation, and documentation. Semi-structured interviews were conducted to explore informants' experiences, perceptions, and reflections regarding digital pedagogy, academic adab, and digital integrity. Observation was carried out by examining learning interactions in digital spaces, including online classes, learning management systems, academic communication groups, and digital submission practices. Documentation was used to analyze relevant academic documents, such as learning guidelines, course outlines, assignment instructions, digital platform records, academic ethics guidelines, and institutional policies related to technology-supported learning.

To strengthen the credibility of the data, this study applied source triangulation and technique triangulation. Source triangulation was conducted by comparing information obtained from lecturers, students, and academic managers. Technique triangulation was carried out by comparing interview data, observation findings, and documentation results. Through this triangulation process, the researcher ensured that the findings were not based on a single source or subjective interpretation, but were supported by multiple forms of evidence.

The data were analyzed using an interactive qualitative analysis model consisting of data condensation, data display, and conclusion drawing. Data condensation was conducted by selecting, simplifying, coding, and categorizing the data based on the main focus of the study: platform use, academic adab, and digital integrity. Data display was carried out by organizing the findings into thematic descriptions, matrices, and narrative patterns to identify relationships among categories. Conclusion drawing was conducted by interpreting the meaning of the findings and linking them to the broader discourse of digital pedagogy in Islamic higher education. The final interpretation emphasized how technological practices, Islamic academic ethics, and integrity values are negotiated in postgraduate Islamic Religious Education.

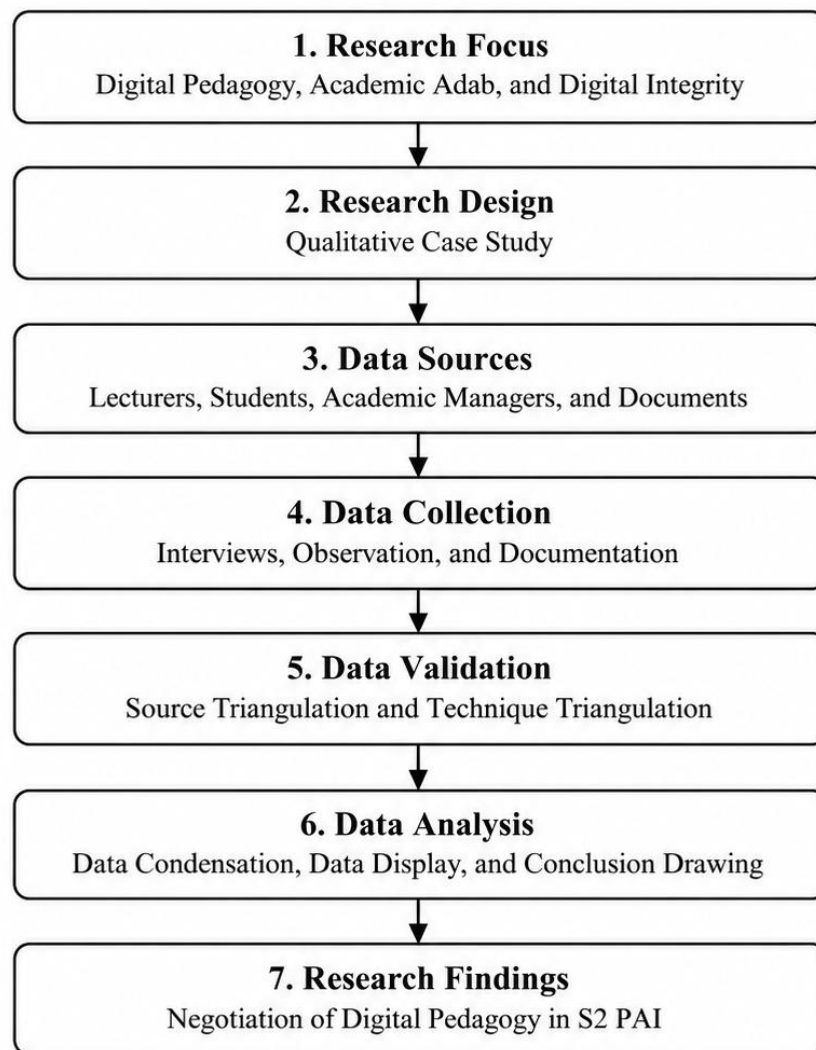


Figure 1. : Research Method Flow

Figure 1 shows the systematic flow of the research method, starting from determining the research focus on digital pedagogy, academic adab, and digital integrity. The study uses a qualitative case study design with data sources from lecturers, students, academic managers, and relevant documents. Data are collected through interviews, observation, and documentation, then validated using source and technique triangulation. The data are analyzed through condensation, display, and conclusion drawing, resulting in findings on the negotiation of digital pedagogy in the Master's Program of Islamic Religious Education.

Table : 1. Research Method Framework

Aspect	Description
Research approach	Qualitative research
Research design	Case study
Research location	Master's Program of Islamic Religious Education at STAI Ibnu Rusyd Kotabumi Lampung, Indonesia
Research focus	Digital pedagogy, academic adab, and digital integrity

Research subjects	Lecturers, postgraduate students, and academic managers
Sampling technique	Purposive sampling
Data collection techniques	Semi-structured interviews, observation, and documentation
Data validation	Source triangulation and technique triangulation
Data analysis	Data condensation, data display, and conclusion drawing
Expected output	Thematic interpretation of digital pedagogy negotiation in postgraduate Islamic education

Table 1 presents the overall framework of the research method used in this study. The study adopts a qualitative approach with a case study design to obtain an in-depth understanding of how digital pedagogy is negotiated in the Master's Program of Islamic Religious Education. The research focuses on three main aspects, namely digital pedagogy, academic adab, and digital integrity. The participants of the study consist of lecturers, postgraduate students, and academic managers who are directly involved in technology-supported academic practices. They were selected through purposive sampling because of their relevance to the objectives of the research. Data were collected through semi-structured interviews, observation, and documentation in order to capture both experiential and institutional dimensions of the phenomenon. To ensure the credibility of the findings, the study employed source triangulation and technique triangulation. Furthermore, the data were analyzed through the stages of data condensation, data display, and conclusion drawing. Through this framework, the study is expected to produce a thematic interpretation of how digital pedagogy is practiced, negotiated, and ethically grounded in postgraduate Islamic education.

## RESULTS AND DISCUSSION

### Result

This section presents the findings of the study on how digital pedagogy is negotiated in the Master's Program of Islamic Religious Education. The findings are specifically drawn from the academic context of the Master's Program of Islamic Religious Education at STAI Ibnu Rusyd Kotabumi Lampung. Interviews with lecturers, postgraduate students, and academic managers, together with observations of digital learning activities and institutional academic documents, show that digital pedagogy at this institution is shaped by the need to balance flexibility, academic discipline, Islamic ethical values, and responsible use of digital tools. Thus, the findings do not merely describe digital learning in general, but explain how it is practiced and negotiated within the specific institutional culture of STAI Ibnu Rusyd Kotabumi Lampung. The findings are organized into three main themes: the use of digital platforms in postgraduate learning, the practice of academic adab in digital academic interaction, and the strengthening of digital integrity in technology-mediated academic work. These themes show that digital pedagogy in Islamic higher education is not merely a technical process of adopting digital platforms, but a dynamic negotiation between technological flexibility, Islamic ethical values, and academic accountability.

#### Digital Platforms as Spaces of Learning Negotiation

The findings indicate that digital platforms have become an important

infrastructure in the learning process of the Master's Program of Islamic Religious Education. Lecturers and students use various platforms to support academic communication, distribute learning materials, submit assignments, conduct virtual meetings, and access scholarly references. The most frequently used platforms include learning management systems, WhatsApp groups, Zoom or Google Meet, Google Drive, digital libraries, online journals, and citation management tools. These platforms enable learning to become more flexible, accessible, and responsive to the needs of postgraduate students, many of whom have professional responsibilities outside campus. At STAI Ibnu Rusyd Kotabumi Lampung, the use of digital platforms is closely related to the learning characteristics of postgraduate students, many of whom need flexible academic communication and accessible learning resources. WhatsApp groups are commonly used to deliver course reminders, coordinate academic activities, and maintain communication between lecturers and students. Video conferencing platforms support online lectures, supervision, and seminar discussions, while digital repositories and online references assist students in preparing assignments, proposals, and academic papers. These practices indicate that digital platforms function not only as technical tools, but also as academic spaces where lecturers and students negotiate discipline, participation, and responsibility in the learning process.

However, the use of digital platforms also creates new pedagogical challenges. Some students experience difficulty in maintaining learning discipline when academic interaction shifts from physical classrooms to digital spaces. The flexibility of online learning sometimes causes delayed responses, passive participation, and reduced depth of discussion. In this context, digital platforms do not automatically improve learning quality; their effectiveness depends on how lecturers design learning activities, regulate interaction, provide feedback, and guide students to use digital spaces responsibly. This finding is in line with the Community of Inquiry framework, which emphasizes that meaningful online learning requires the integration of teaching presence, social presence, and cognitive presence.

Table : 2. Forms of Digital Platform Use in S2 PAI Learning

Digital Platform	Main Function	Pedagogical Meaning	Challenge Identified
Learning Management System	Course material distribution, assignment submission, learning documentation	Organizes learning activities and academic records	Students may treat it only as a technical repository
WhatsApp Group	Fast communication, reminders, informal discussion	Builds academic connectedness and immediacy	Boundaries between formal and informal communication may become unclear

Zoom/Google Meet	Online supervision, discussion	lectures, seminar	Enables synchronous academic interaction	Passive attendance and limited dialogical engagement may occur
Google Drive	File collaborative document access	sharing,	Supports collaborative academic work	File organization and authorship control require discipline
Digital Library and Online Journals	Literature access and reference search	and	Strengthens scholarly argumentation	Students need stronger source evaluation skills
Citation Manager	Reference organization and citation formatting	and	Supports academic writing quality	Technical use is sometimes separated from citation ethics
AI-Based Tools	Idea language improvement, assistance	mapping, writing	Supports academic productivity when used critically	Risk of excessive dependence and unclear authorship

Table 2 shows that each digital platform has both pedagogical potential and ethical challenges. Platforms support flexibility and academic productivity, but they also require clear pedagogical direction. This means that the role of lecturers remains central, not as the sole source of knowledge, but as academic guides who help students interpret, select, and use digital tools appropriately. The finding also confirms the idea of platformisation, in which digital platforms increasingly reorganize institutional routines, cultural practices, and user behavior in various sectors, including education.

### Academic Adab in Digital Learning Interaction

The second finding shows that academic *adab* becomes a crucial ethical foundation in digital learning. In the context of the Master's Program of Islamic Religious Education at STAI Ibnu Rusyd Kotabumi Lampung, academic *adab* is reflected in the way postgraduate students communicate with lecturers, respond to academic instructions, participate in online discussions, and submit assignments through digital platforms. The findings indicate that lecturers emphasize respectful language, appropriate communication time, seriousness in attending online classes, and responsibility in completing academic tasks. Students are also expected to maintain ethical manners when using WhatsApp groups, virtual meeting rooms, and digital submission platforms. This indicates that academic *adab* is not separated from digital learning practices, but functions as an ethical framework that regulates how technology is used in academic interaction.

In the context of postgraduate Islamic Religious Education, *adab* is

understood not only as politeness in communication, but also as scholarly discipline, respect for knowledge, respect for lecturers and peers, responsibility in discussion, and seriousness in completing academic tasks. Students and lecturers negotiate academic *adab* through daily digital practices, such as how messages are sent in academic groups, how students respond to lecturers' instructions, how discussions are conducted in online meetings, and how students present arguments in written assignments. Therefore, digital pedagogy in this context is not merely concerned with the effective use of technology, but also with the cultivation of ethical, disciplined, and responsible academic behavior.

The findings reveal that academic *adab* in digital spaces appears in several forms. First, students are expected to maintain respectful communication, especially when contacting lecturers through personal messages or academic groups. Second, students are encouraged to participate actively in online discussions, not merely attend virtual classes. Third, students are required to respect academic time by submitting assignments according to deadlines and responding to academic communication responsibly. Fourth, students are expected to respect knowledge by reading sources carefully, avoiding superficial arguments, and acknowledging the intellectual work of others through proper citation.

Nevertheless, the negotiation of *adab* in digital learning is not always simple. Digital communication is often fast, informal, and fragmented. Students may unintentionally use informal language, send messages outside appropriate academic hours, or treat academic groups as ordinary social media spaces. Therefore, lecturers need to provide explicit guidance regarding digital academic manners. This condition was also found in the digital academic interactions at STAI Ibnu Rusyd Kotabumi Lampung, where lecturers played an important role in reminding students that online communication must remain respectful, disciplined, and academically accountable. In this study, academic *adab* functions as an ethical filter that prevents digital learning from becoming purely instrumental. It reminds students that technology must be used within the framework of respect, responsibility, and moral awareness.

Table : 3 Forms of Academic Adab in Digital Academic Interaction

Aspect of Academic Adab	Digital Practice	Educational Meaning
Respectful communication	Using appropriate language when contacting lecturers and peers	Maintains academic dignity in digital spaces
Discipline participation	in Attending online classes actively and contributing to discussion	Builds responsibility and scholarly seriousness

Respect academic time	for	Submitting assignments on schedule and responding to instructions	Strengthens academic commitment
Respect knowledge	for	Reading sources carefully and avoiding careless argumentation	Forms intellectual humility
Ethical disagreement		Criticizing ideas politely in online discussion	Develops mature academic dialogue
Proper citation		Acknowledging sources in written assignments	Connects adab with academic honesty
Responsible use of technology	use of	Using digital tools to support, not replace, thinking	Maintains human agency in learning

Table 3 demonstrates that academic adab in digital learning is closely related to academic culture. It is not limited to personal morality, but becomes part of the pedagogical system that regulates how knowledge is accessed, discussed, written, and validated. In Islamic higher education, digital pedagogy should therefore be grounded in ethical awareness so that technological adoption does not weaken the moral purpose of education.

### Digital Integrity and Responsible Academic Work

The third finding concerns digital integrity. The study found that postgraduate students increasingly rely on digital tools to support academic writing, literature searching, translation, paraphrasing, and citation management. These tools help students improve efficiency and access broader academic resources. However, the same tools also create risks related to plagiarism, weak source verification, irresponsible paraphrasing, inaccurate citation, and excessive dependence on artificial intelligence. At STAI Ibnu Rusyd Kotabumi Lampung, digital integrity becomes particularly important because postgraduate students are involved in various forms of academic writing, including course assignments, research proposals, article preparation, and thesis development. The use of online references, translation tools, paraphrasing applications, citation managers, and AI-based writing assistance creates both opportunities and risks. On the one hand, these tools help students improve academic productivity and access wider scholarly resources. On the other hand, they require stronger ethical awareness so that students do not depend excessively on automated tools, use sources without verification, or blur the boundary between academic assistance and authorship. Therefore, digital integrity in this institution needs to be understood as part of academic adab and scholarly accountability.

Digital integrity in this study refers to the ability of students to use digital tools honestly, critically, and responsibly (Bennett & Abusalem, 2024; Shehata,

Khalaf, Al-Hijji, & Osman, 2023). It includes the ability to distinguish between assistance and authorship, to verify the credibility of digital sources, to cite references properly, and to maintain originality in academic work. Academic integrity is widely understood as a commitment to fundamental values such as honesty, trust, fairness, respect, responsibility, and courage. In the context of digital learning, these values need to be translated into concrete academic practices, particularly in writing assignments, research proposals, article preparation, and thesis development.

The emergence of artificial intelligence has made this issue more complex. AI-based tools can assist students in brainstorming, improving language, organizing ideas, and checking grammar. However, when students use these tools without disclosure, critical judgment, or proper academic control, digital integrity may be compromised. UNESCO emphasizes that the use of generative AI in education requires ethical and pedagogical validation, protection of human agency, and institutional responsibility. Therefore, postgraduate Islamic education programs need to develop clear academic guidelines regarding acceptable and unacceptable uses of AI-based tools.

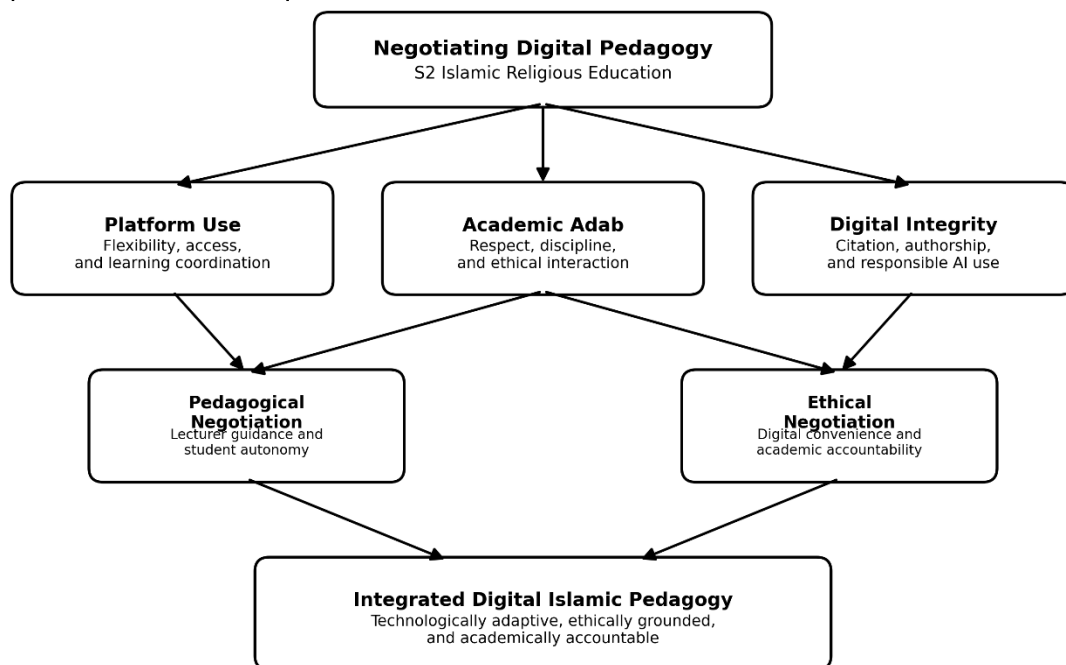


Figure 2 : Thematic Findings Model

Figure 2 illustrates the thematic relationship among platform use, academic adab, and digital integrity. The findings show that digital pedagogy in the Master’s Program of Islamic Religious Education is formed through two main forms of negotiation. The first is pedagogical negotiation, which occurs between lecturer guidance and student autonomy in using digital platforms. The second is ethical negotiation, which occurs between digital convenience and academic accountability. These two forms of negotiation produce an integrated model of digital Islamic pedagogy that is technologically adaptive, ethically grounded, and academically accountable.

## Negotiating Digital Pedagogy in Islamic Higher Education

The overall findings at STAI Ibnu Rusyd Kotabumi Lampung show that digital pedagogy in Islamic higher education is not simply a matter of transferring conventional teaching into online platforms. In this institutional context, lecturers and students negotiate digital pedagogy through everyday academic routines, such as managing online communication, attending virtual lectures, submitting assignments through digital platforms, searching references from online sources, and maintaining ethical conduct in digital spaces. These practices indicate that digital pedagogy at STAI Ibnu Rusyd Kotabumi Lampung is shaped by the interaction between institutional expectations, lecturer guidance, student autonomy, Islamic academic culture, and the availability of digital tools. It requires a process of negotiation among technological affordances, pedagogical objectives, academic culture, and Islamic ethical values. Lecturers negotiate their role from knowledge transmitters to learning facilitators and ethical supervisors. Students negotiate their role from passive recipients of information to active, responsible, and critical participants in digital academic spaces.

This negotiation is important because digital platforms can both support and weaken academic quality. On the one hand, platforms expand access to learning materials, accelerate communication, and support flexible postgraduate learning. On the other hand, platforms may encourage superficial participation, fragmented attention, instant completion of assignments, and weak academic verification. Therefore, digital pedagogy must be accompanied by clear learning design, ethical guidance, and institutional regulation.

The findings also indicate that academic adab and digital integrity are not separate from pedagogy. They are essential components of digital learning quality. Academic adab shapes the moral atmosphere of digital interaction, while digital integrity protects the credibility of academic work. In this sense, the negotiation of digital pedagogy in S2 PAI reflects a broader transformation in Islamic higher education: the need to adopt technology without losing the ethical and spiritual orientation of Islamic education.

## Discussion

The findings of this study strengthen the argument that digital pedagogy must be understood as an integrated educational practice. The use of digital platforms creates opportunities for flexible learning, but those opportunities must be supported by meaningful teaching presence, active social presence, and strong cognitive engagement. The Community of Inquiry framework helps explain why online learning requires more than technological access; it requires structured interaction, lecturer facilitation, and knowledge construction.

At the same time, this study expands the discussion of digital pedagogy by placing academic adab at the center of Islamic higher education. In many general discussions of digital learning, ethics is often framed through policy compliance, plagiarism prevention, or digital citizenship. In Islamic education, however, ethics is more deeply connected to the moral formation of learners. Academic adab provides a normative and practical foundation for regulating digital communication, scholarly discipline, intellectual humility, and respect for knowledge.

The study also contributes to the discourse on academic integrity in the age

of artificial intelligence. Digital integrity cannot be maintained only through detection tools or sanctions. It requires preventive education, ethical literacy, transparent guidelines, and assessment designs that encourage originality and critical thinking. This is especially relevant because current global guidance on generative AI stresses the need for human-centered, ethically governed, and pedagogically appropriate use of AI in education.

Therefore, the negotiation of digital pedagogy in the Master's Program of Islamic Religious Education should be understood as a continuous process. Institutions need to formulate digital learning policies that do not only regulate platforms, but also strengthen academic adab and integrity. Lecturers need to design learning activities that combine flexibility with accountability. Students need to develop digital maturity, namely the ability to use platforms and AI tools responsibly while maintaining scholarly honesty and Islamic ethical conduct. Through this integration, digital pedagogy can become a meaningful pathway for strengthening the quality of postgraduate Islamic education.

## CONCLUSION

This study concludes that digital pedagogy in the Master's Program of Islamic Religious Education at STAI Ibnu Rusyd Kotabumi Lampung is a negotiated practice that connects technological adaptability, academic adab, and digital integrity within the specific context of Islamic postgraduate learning. The findings show that the use of digital platforms at STAI Ibnu Rusyd Kotabumi Lampung supports flexibility, access to learning resources, academic communication, assignment management, supervision, and collaborative learning. However, these benefits require strong pedagogical guidance from lecturers so that digital learning does not become passive, fragmented, or merely administrative. Academic adab remains essential in shaping respectful communication, disciplined participation, ethical dialogue, proper citation, and responsibility in digital academic spaces. At the same time, digital integrity becomes increasingly urgent because postgraduate students use online resources and artificial intelligence tools in assignments, article writing, proposal development, and thesis preparation. Therefore, STAI Ibnu Rusyd Kotabumi Lampung needs to strengthen clear guidelines for platform use, digital academic ethics, and responsible AI-assisted academic work so that digital pedagogy can support not only learning innovation, but also the formation of Muslim scholars who are ethically responsible, academically honest, and digitally mature.

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