



TRANSFORMATION OF ISLAMIC RELIGIOUS EDUCATION IN ISLAMIC BOARDING SCHOOLS THROUGH THE INTEGRATION OF ISLAMIC DIGITAL ETHICS VALUES

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Abstract:

This study explores the transformation of Islamic Religious Education (PAI) through the integration of *Islamic Digital Ethics* values at Pesantren Syamsul Jinan, Besuki, Situbondo. The research aims to describe how pesantren, as traditional Islamic educational institutions, adapt to the digital era without losing their spiritual and moral foundations. Using a qualitative descriptive approach with field research methods, data were collected through interviews, observation, and documentation involving kyai, teachers, and students.

The findings reveal that Pesantren Syamsul Jinan has successfully implemented digital-based learning innovations such as the use of multimedia tools, Islamic digital applications, and online learning systems. However, these developments are always accompanied by the internalization of Islamic values such as honesty, responsibility, and digital ethics based on the principle of *adab al-ma'lumat* (ethics of information). Teachers play a central role in guiding students to apply ethical principles in digital interactions and to use technology as a medium of da'wah and learning. The integration of Islamic Digital Ethics in the pesantren's PAI learning process contributes significantly to the moral development of students, ensuring that technological advancement supports—rather than undermines—their Islamic character. Challenges such as limited digital facilities and variations in teachers' technological skills still exist, but the institution continues to strengthen digital literacy and ethical awareness. This study concludes that Pesantren Syamsul Jinan represents a model of adaptive Islamic education, combining traditional pesantren values with modern technological competencies. The results of this research are expected to serve as a reference for other Islamic boarding schools in integrating digital transformation with Islamic ethics, forming a generation of students who are digitally literate, morally grounded, and spiritually intelligent.

Keywords: *Islamic Religious Education, Pesantren, Digital Transformation, Islamic Digital Ethics, Character Education*

INTRODUCTION

Islamic boarding schools (pesantren) are the oldest Islamic educational institutions in Indonesia and have played a crucial role in producing generations with noble character and broad knowledge. Historically, they have been known as centers of religious learning, emphasizing spiritual, moral, and social values. The educational system in pesantren emphasizes a balance between religious knowledge and character development through the exemplary behavior of the kyai (Islamic cleric) and communal living within the dormitory (Maskuro & Acetylena, 2025a).

With the changing times, the world of education has undergone significant changes due to advances in digital technology. The digital era has brought about a transformation in the way people learn, communicate, and interact with the world of information. The learning process is no longer limited by space and time, as technology has opened up access to a wide variety of knowledge sources.

Islamic boarding schools, as Islamic educational institutions, are also compelled to adapt to these developments to remain relevant and competitive. Digitalization in the Islamic boarding school world is not only related to the use of technological devices, but also involves a transformation of values and ways of thinking about the meaning of knowledge and the ethics of its use.

However, the adoption of digital technology in religious education has not always been smooth sailing. The biggest challenge faced is digital ethics, namely how students—in the context of Islamic boarding schools, the santri—use technology wisely in accordance with Islamic values.

The misuse of technology, such as digital plagiarism, the dissemination of unverified information, and the consumption of uneducational content, has become a serious problem in the world of education. Islamic boarding schools, long known as bastions of morality and noble character, are not immune to these challenges. In this context, an urgent need has emerged to introduce a new concept that can bridge technological advancements and Islamic values, namely the concept of Islamic Digital Ethics. This concept emphasizes the importance of manners, honesty, responsibility, and spiritual awareness in digital activities (Aryani dkk., 2025).

Islamic Digital Ethics can be understood as a system of values and behavioral guidelines based on Islamic teachings regarding the use of technology. These values include the principles of shiddiq (honesty), amanah (responsibility), tabligh (transparency), and fathanah (wisdom) in interacting with the virtual world.

This concept is very important to be implemented in Islamic religious education (PAI), especially in Islamic boarding schools, because PAI not only teaches religious knowledge, but also forms the character and morals of students so that they are able to face global challenges with Islamic values (Zainuddin, 2025a).

Until now, Islamic Religious Education (PAI) learning in Islamic boarding schools (pesantren) has focused more on cognitive aspects and memorization of religious texts. Meanwhile, the ethical dimension of technology use has not been systematically addressed. Yet, technology has now become an integral part of students' lives, both in learning and communication.

Integrating Islamic Digital Ethics values into Islamic Religious Education (PAI) learning is a strategic step to broaden the meaning of Islamic education,

guiding students not only in daily worship and morals but also in digital behavior. Thus, PAI becomes not only a normative subject but also an applicable and contextual one (Untung dkk., 2025a).

In the era of Society 5.0, humans live side by side with artificial intelligence, big data, and digital media. This demands the ability to think critically, ethically, and religiously simultaneously. As institutions that train spiritual and social independence, Islamic boarding schools have great potential to become pioneers in the development of Islamic Digital Ethics (Zainuddin, 2025b).

Many modern Islamic boarding schools (pesantren) now utilize digital platforms such as e-learning, social media for Islamic propagation, and interactive learning applications. However, the use of this technology is not always accompanied by strong digital ethics training. As a result, a gap exists between technological advancement and moral development.

This emphasizes the urgency of transforming Islamic religious education in Islamic boarding schools. This transformation is not simply about replacing conventional learning methods with digital ones, but rather shifting the educational paradigm so that technology becomes a means of Islamic propagation and moral strengthening, not just a communication tool.

Islamic Religious Education (PAI) learning based on Islamic Digital Ethics can encourage students to be more selective in their use of digital media, understand responsibility in sharing information, and utilize cyberspace as a space to spread peaceful and moderate Islamic values. Dari perspektif teori pendidikan Islam, hal ini sejalan dengan prinsip *ta'dib*, yaitu pendidikan yang menanamkan pengetahuan sekaligus adab. Dengan mengintegrasikan nilai-nilai etika digital ke dalam PAI, pesantren melaksanakan fungsi *ta'dib* di ranah baru: dunia digital Hasanah, L. (2023). Dampak Penggunaan Media Sosial Terhadap Motivasi Belajar Siswa. Jurnal Pendidikan Karakter, 6(2), 101–115..

Furthermore, this integration can strengthen the position of Islamic boarding schools as educational institutions that adapt to changing times without abandoning their identity. Islamic boarding schools that successfully instill Islamic Digital Ethics will produce a generation of students who are not only devout in their worship but also ethical in their use of media.

This research offers a new approach to understanding and implementing Islamic education in a digital context. This approach views technology not as a threat, but as an opportunity to expand civilized Islamic da'wah and learning (Maskuro & Acetylena, 2025b).

Previous studies have largely discussed the digitalization of education in Islamic boarding schools (pesantren), but most have focused solely on technical aspects such as the use of applications or learning media. The novelty of this research lies in its emphasis on Islamic values and ethics, which underlie the use of digital technology in Islamic boarding schools (Untung dkk., 2025b).

Thus, this research not only makes a conceptual contribution to the development of Islamic education curricula but also offers a learning model that balances technological advancements and moral integrity. This is crucial for Islamic education to remain contextual and relevant amidst globalization (Aryani dkk., 2025).

Based on this description, it can be emphasized that the transformation of Islamic religious education in Islamic boarding schools through the integration of Islamic Digital Ethics values is a crucial step in creating a generation of intelligent, moral, and ethical students in the digital world. This

research is expected to provide theoretical and practical contributions to the development of an Islamic education system oriented toward a balance between faith, knowledge, and technology (Creswell, 2017).

RESEARCH METHODS

This study employed a descriptive qualitative approach with a phenomenological method to explore the transformation of Islamic Religious Education (PAI) at Syamsul Jinan Besuki Islamic Boarding School, Situbondo, through the integration of Islamic Digital Ethics values. This approach was chosen to understand contextual and experiential aspects that cannot be measured numerically, focusing on how educators and students internalize Islamic values in digital learning.

The research was conducted at Syamsul Jinan Islamic Boarding School, a modern pesantren that integrates formal madrasah education with traditional Islamic values while adopting digital technology in its teaching process. The study focused on implementing Islamic Digital Ethics in PAI learning, including the use of digital media, monitoring students' ethical gadget use, and the role of teachers and caregivers in instilling Islamic values. Primary data were collected through observation, in-depth interviews, and documentation, while secondary data came from literature, journals, and institutional documents. Informants included clerics (kyai), PAI teachers, administrators, and students selected purposively for their involvement in digital transformation. The researcher served as the primary instrument, supported by interview guides, observation sheets, and field notes.

Data analysis followed Miles and Huberman's interactive model: data reduction, data presentation, and conclusion drawing. Triangulation of sources and methods, member checking, and peer debriefing were applied to ensure data validity and objectivity. Overall, this research aimed to provide a comprehensive understanding of how Syamsul Jinan Islamic Boarding School integrates Islamic Digital Ethics into its educational transformation—demonstrating how Islamic education can adapt to technological advancements while preserving moral and spiritual foundations.

RESULTS AND DISCUSSION

Syamsul Jinan Besuki Situbondo Islamic Boarding School is an Islamic educational institution striving to gradually transform its learning in line with the development of digital technology. This transformation encompasses not only learning facilities but also aspects of the curriculum, methods, and educational values. In this context, the Islamic boarding school is committed to integrating the values of Islamic Digital Ethics to ensure that technological developments do not shift the Islamic character of its students.

Based on observations, Syamsul Jinan Islamic Boarding School has implemented various digital-based learning innovations, such as the use of projectors in Islamic Religious Education (PAI) lessons, the use of a digital Quran application, and the implementation of a simple learning management system to monitor student learning activities. However, all these innovations remain strictly controlled to ensure they do not deviate from the principles of Islamic etiquette that underlie Islamic education at the Islamic boarding school.

The Islamic Religious Education (PAI) teachers at this Islamic boarding school play a crucial role in instilling digital ethics in their students. They not only teach religious material textually but also provide an understanding of how

Islamic values are applied in everyday digital life. For example, teachers teach the importance of digital trust, honesty in using information sources, and ethics in communicating on social media.

Interviews indicate that Islamic boarding schools view digital literacy as part of modern da'wah (Islamic outreach). The Kyai (Islamic teacher) stated that "today's students are not only required to master the holy book, but also must be able to preach through digital media with Islamic etiquette." This statement reflects the new paradigm of Islamic boarding schools in facing the digital era without losing their Islamic identity.

In Islamic Religious Education (PAI) learning, the values of Islamic Digital Ethics are integrated through activities such as assignments to create digital da'wah content, reflective writing exercises on Islamic social media use, and discussions on hoax news from an Islamic ethical perspective. These activities aim to train students to think critically, honestly, and responsibly in all their digital activities.

Based on classroom observations, this integration of digital ethics is carried out contextually. For example, when discussing the Quranic verse prohibiting backbiting, the teacher links it to cyberbullying and hate speech on social media. This approach makes Islamic Religious Education (PAI) learning more relevant to the realities of students' lives in the technological era.

Students at the Syamsul Jinan Islamic Boarding School (Pesantren Syamsul Jinan) demonstrate high enthusiasm for the use of digital media in learning, but also face challenges in self-control. Several teachers acknowledged that some students are still easily tempted to access social media outside of class hours. Therefore, the boarding school implements a control system based on trust and moral responsibility, not just prohibitions.

The boarding school also strengthens digital monitoring and morality through halaqah akhlak (religious gatherings), which are weekly discussions on media etiquette and the wise use of technology. In these activities, kyai (Islamic clerics) and ustaz (Islamic teachers) guide students in understanding the principles of adab al-ma'lumat (good manners)—the ethics of acquiring, disseminating, and utilizing information.

A key finding of this research is that the digital transformation at the Syamsul Jinan Islamic Boarding School is not revolutionary, but evolutionary—slow but focused. The boarding school has not completely abandoned traditional methods such as sorogan (prayer) and bandongan (prayer group), but rather combines them with digital media to make the learning process more engaging and efficient.

In terms of values, Islamic boarding schools maintain the principle of ta'dib (ethics education) as the foundation of all innovation. This means that technology is only a means, not the ultimate goal. This aligns with the Islamic view that knowledge without etiquette can lead to destruction. Therefore, teachers at Islamic boarding schools consistently emphasize etiquette before knowledge, including in the use of technology.

The integration of Islamic Digital Ethics is also evident in internal Islamic boarding school policies, such as the requirement to write a digital reflection every month and the prohibition on bringing devices without permission. Students who violate digital ethics are not only sanctioned but also guided through tarbiyah (Islamic education) approaches and religious counseling to understand the significance of their mistakes (Zainuddin, 2025b).

Interviews with students indicate that most of them recognize the

importance of maintaining ethics in the digital world. Students acknowledge that learning about Islamic digital ethics helps them be more cautious in their social media and internet use. This awareness demonstrates that the integration of Islamic values into Islamic Religious Education (PAI) learning has a significant impact on students' character.

The discussion of the research findings indicates that the successful integration of Islamic Digital Ethics at the Syamsul Jinan Islamic Boarding School is supported by three main factors: (1) the visionary leadership of the kyai (Islamic religious leader) regarding technological advancements, (2) the active role of adaptive and innovative Islamic Religious Education (PAI) teachers, and (3) a pesantren culture that maintains moral and spiritual values. The synergy of these three factors allows for a harmonious digital transformation (AL JABER dkk., 2025).

However, this study also identified challenges, such as limited digital facilities, a lack of technology training for senior teachers, and potential distractions for students. Nevertheless, the pesantren continues to address these obstacles through collaboration with external institutions and strengthening the internalization of Islamic values so that technology becomes not a threat, but an opportunity for da'wah (Islamic outreach).

Overall, the results of this study demonstrate that the Syamsul Jinan Besuki Situbondo Islamic Boarding School has successfully developed an Islamic Religious Education (PAI) learning model that is adaptive to the digital era while remaining grounded in Islamic values. The integration of Islamic Digital Ethics is a key pillar in nurturing the character of students, enabling them to become a digitally savvy, civilized, and noble generation amidst the challenges of technological globalization.

CONCLUSION

Based on the research findings on the Transformation of Islamic Religious Education through the Integration of Islamic Digital Ethics Values at the Syamsul Jinan Islamic Boarding School in Besuki, Situbondo, it can be concluded that this Islamic boarding school has successfully adapted its education to the digital era without abandoning Islamic values. The transformation was gradual and directed, emphasizing a balance between technological advancement and the moral development of its students.

The Syamsul Jinan Islamic Boarding School has implemented various technology-based learning innovations, such as the use of digital media, the creation of Islamic preaching content, and the integration of religious applications into the learning process. However, all these digital activities are guided by the principle of *adab al-ma'lumat* (good manners), ensuring that technology does not become a misleading tool but rather a means for the spiritual and intellectual development of its students.

The successful integration of Islamic Digital Ethics values is inseparable from the central role of the kyai (Islamic religious scholars), teachers, and the Islamic boarding school environment, which maintains the spirit of Islam. Islamic Religious Education (PAI) teachers are the primary agents in shaping students' digital ethics awareness through contextual learning and role models. The approach employed emphasizes a balance between intellectual and moral intelligence.

The core values internalized in Islamic Religious Education (PAI) learning at this Islamic boarding school include digital honesty, media

responsibility, trustworthiness, and etiquette in online interactions. These values serve as a moral bulwark that protects students from the misuse of technology and strengthens their identity as Muslim learners in the digital age.

However, several challenges remain, such as limited digital resources, gaps in technological skills among teachers, and ongoing supervision that requires strengthening. However, the Islamic boarding school is committed to continuously improving its learning system to align with the needs of the times without sacrificing its foundational Islamic values.

Based on the research findings, it is recommended that Islamic boarding schools (pesantren) continue to improve technology training for teachers, particularly in the use of digital learning media in accordance with Islamic ethical principles. Furthermore, a PAI learning module based on Islamic Digital Ethics should be developed as an official guide to ensure a more systematic and consistent implementation of these values.

For further research, it is recommended to conduct broader studies in various modern Islamic boarding schools (pesantren) in Situbondo and other regions to enrich the model for integrating Islamic education and digital technology. Comparative research can also help identify the best model for establishing Islamic boarding schools as centers of Islamic digital literacy, preparing a civilized, creative generation ready to face the challenges of the global digital era.

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