

Contemporary Islamic Educational Philosophy: Integrating Ethics, Technology, and Spirituality

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ABSTRACT

Contemporary Islamic education faces complex challenges due to technological developments, globalization, and the dynamics of moral values in modern society. This study analyzes the philosophical thinking of contemporary Islamic education with a focus on the integration of ethics, technology, and spirituality. The research method uses a descriptive-analytical qualitative approach through a literature review of classical and contemporary sources, academic journals, and Islamic education policy documents. The results of the study show that contemporary Islamic education emphasizes a balance between moral development, the use of technology, and the strengthening of individual spirituality. The discussion underlines the importance of a philosophical framework that can bridge Islamic moral principles with technological innovation, thereby producing a generation that is not only academically competent, but also moral and spiritual. The conclusion affirms that the integration of ethics, technology, and spirituality in Islamic education is the key to shaping well-rounded individuals who are ready to face global challenges.

Keywords: Philosophy, Ethics, Technology, Spirituality, Contemporary Education.

INTRODUCTION

Contemporary Islamic education is at the crossroads of dynamic social, cultural, and technological change. Global and digital transformations have altered the structure of society, patterns of interaction, and the way individuals acquire knowledge.¹ In this context, Islamic education is not only required to develop students' intellectual abilities, but also to instill strong morals, ethics, and spirituality as the foundation of character. This principle is in line

¹ Rika Putri Yanti et al., "Isu Dan Tantangan Kontemporer Dalam Pendidikan Islam," *RIGGS Journal of Artificial Intelligence and Digital Business* 4, no. 2 (2025): 7379–85, <https://doi.org/10.31004/riggs.v4i2.1653>.

Article History

Received: 27 February 2026 | Revised: 07 April 2026 | Accepted: 08 April 2026 | Available online: 14 May 2026

How to Cite this Article

Mubarak, Farkhan Syahrul, and Roisna Kamila. "Contemporary Islamic Educational Philosophy: Integrating Ethics, Technology, and Spirituality." *Al-Munawwarah: Journal of Islamic Education* 2, no. 1 (2026): 24–35. <https://doi.org/10.38073/almunawwarah.v2i1.4553>.

with the concept of *insan kamil*, or whole human beings, who are able to integrate intellectual, moral, and spiritual dimensions into their daily lives.²

Classical Islamic educational philosophy, as expressed by Al-Ghazali, Ibn Sina, and Al-Farabi, emphasizes that education is not merely a process of knowledge transfer, but rather an effort to holistically shape human character.³ Education must be able to guide students towards self-awareness, social responsibility, and harmonious relationships with God and fellow human beings. This is increasingly relevant in the contemporary era, where the penetration of technology and information has changed the way we learn and process knowledge.

Theoretically, contemporary Islamic education develops within the discourse of scientific integration that seeks to bridge Islamic normative values with the dynamics of modernity. Modern Islamic educational thinkers emphasize that the goal of education lies not only in the transmission of knowledge, but also in the formation of ethical and spiritual subjects who are capable of responding to social realities in a critical and responsible manner.⁴ In this framework, technology cannot be understood as a neutral pedagogical instrument, but rather as a space of praxis that carries ethical and spiritual implications. Therefore, Islamic education requires a philosophical foundation that can guide the use of technology in line with the goal of forming *insan kamil*, or humans who are intellectually, morally, and spiritually whole.⁵

However, a review of previous studies reveals significant conceptual gaps. Studies on Islamic educational technology generally focus on learning effectiveness, media innovation, and academic achievement improvement, while ethical and spiritual dimensions are often reduced to normative aspects that are not philosophically integrated.⁶ Conversely, studies on ethics and spirituality in Islamic education tend to be more abstract and less relevant to contemporary digital realities.⁷ Based on these gaps, the scientific novelty of this research lies in its attempt to formulate an integrative philosophical framework that places ethics, technology, and spirituality as a conceptual unity that is mutually determinative. This approach not only broadens the discourse on contemporary Islamic education but also offers a new perspective in responding to digital challenges while maintaining moral and spiritual orientation as the core of Islamic education.

Digital technology brings opportunities and challenges for Islamic education. On the one hand, access to extensive information and interactive learning methods can improve the quality of education. However, on the other hand, unfiltered information, negative content, and educational practices that emphasize quantitative aspects can erode ethical and moral

² Iqbal Amar Muzaki et al., “Insan Kamil at the Crossroads of Time: Transformative Islamic Education Model to Face Global Challenges,” *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 15, no. 2 (2025): 219–52, <https://doi.org/10.33367/ji.v15i2.7217>.

³ Nurhasanah Lubis and Mhd. Habibu Rahman, “Holistic Education in the Perspective of Imam Al-Ghazali’s Thought: The Integration of Intellect, Spirit, and Ethics,” *Al-Fikru: Jurnal Ilmiah* 19, no. 2 (2025): 296–308, <https://doi.org/10.51672/alfikru.v19i2.745>.

⁴ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982).

⁵ Al-Ghazali, *Ihya’ ‘Ulum Al-Din* (Beirut: Dar al-Ma’rifah, n.d.); Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1999).

⁶ Z. Zainuddin and others, “Digital Learning and Its Implications for Islamic Education,” *International Journal of Instruction* 13, no. 2 (2020): 1–16.

⁷ Abdullah Sahin, *New Directions in Islamic Education: Pedagogy and Identity Formation* (Leicester: Kube Publishing, 2013).

values.⁸ This phenomenon raises an important question: how can Islamic education remain relevant and adaptive in the digital age without losing its identity and spiritual values?

Social and cultural changes, such as globalization, urbanization, and pluralism of values, require Islamic education to develop a more contextual and inclusive approach. Education must be able to respond to modern needs, while continuing to instill traditional Islamic values that underpin students' ethics, morals, and spirituality.⁹ The integration of the three dimensions of ethics, technology, and spirituality is an important aspect in creating Islamic education that is not only academically competitive, but also moral and spiritual.¹⁰

Given the context of rapid social, cultural, and technological change, this study is designed to address fundamental needs in contemporary Islamic education. The main objective of this study is to explore the philosophical thinking of Islamic education, both from classical and modern perspectives, with the hope of building a holistic conceptual framework. This approach not only emphasizes intellectual mastery but also highlights the importance of holistic character building, where moral, ethical, and spiritual aspects are an integral part of the educational process.

In addition, this study seeks to explore the integration of ethics, technology, and spirituality in Islamic education practices. By focusing on the relationship between these three dimensions, this study attempts to understand how Islamic education can utilize technology ethically, while still being able to foster students' spiritual and moral awareness. This analysis is expected to show how ethics, technology, and spirituality complement each other to create meaningful learning experiences and shape students' characters holistically.

Finally, this study aims to provide philosophical and practical recommendations for the development of modern Islamic education. These recommendations are designed with consideration of global context relevance, the challenges of technology utilization, and the need for sustainable character building. Thus, this study is not only theory-oriented, but also seeks to offer practical solutions for educators, academics, and policymakers in designing adaptive, ethical, and spiritual Islamic education in line with the demands of the times.

With a focus on the integration of ethics, technology, and spirituality, this study aims to contribute to the development of Islamic education that is adaptive to modernity, while maintaining the moral and spiritual foundations that characterize it. This study is expected to serve as a reference for academics, educators, and policymakers in designing holistic and relevant Islamic education curricula and strategies in the contemporary era.

METHOD

This study uses a descriptive-analytical qualitative method with a literature review approach, as the focus of the study is to understand and analyze Islamic educational philosophy in a contemporary context. This approach allows the author to examine educational concepts in depth, both from classical and modern perspectives, as well as to

⁸ Ari Rahmatullah Fauzi, Istikhori Istikhori, and Muhamad Rafli, "Transformasi Pendidikan Islam Di Era Digital: Isu, Tantangan, Dan Peluang," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 6 (2025): 1–6, <https://doi.org/10.61132/jmpai.v3i6.1466>.

⁹ Giantomi Muhammad et al., "Islamic Education as an Effort to Strengthen Morals in the Era of Globalization," *Al-Wijdan: Journal of Islamic Education Studies* 9, no. 1 (2024): 108–25, <https://doi.org/10.58788/alwijdan.v9i1.3602>.

¹⁰ Indah Nur Bella Sari et al., "Desain Kurikulum PAI Berbasis Karakter: Integrasi Pengetahuan, Etika, Dan Spiritualitas," *Journal of Education Research* 5, no. 4 (2024): 6597–6604, <https://doi.org/10.37985/jer.v5i4.1962>.

examine the integration of ethics, technology, and spirituality in Islamic educational practices.¹¹

The research data was obtained from various relevant sources. First, classical Islamic education literature, including the works of figures such as Al-Ghazali, Ibn Sina, and Al-Farabi, served as the main reference for understanding the philosophical foundations and principles of traditional Islamic education. Second, contemporary studies from academic journals and research on Islamic education over the past ten years were used to describe the development of modern thought and current practices in Islamic education. The literature review was conducted using scientific databases such as Google Scholar, Scopus, and national journal portals. The search used keywords such as “Islamic education philosophy,” “contemporary Islamic education,” “ethics in Islamic education,” “technology in Islamic learning,” as well as their Indonesian equivalents such as “filsafat pendidikan Islam kontemporer” and “spiritualitas dalam pendidikan Islam.” The selected articles were then screened based on topic relevance, year of publication, and availability of a DOI. Third, Islamic education policy documents and practical reports from educational institutions served as additional sources for assessing the implementation of Islamic education concepts in the field.

Data analysis was conducted thematically, grouping Islamic education concepts into three main dimensions: ethics, technology, and spirituality. The author then examined the relationship and integration between these three dimensions, with the aim of understanding how Islamic education can shape students' character holistically in a modern context.¹²

To ensure data validity, this study applies triangulation of literature sources, so that philosophical interpretations and conceptual analyses can be tested for consistency between classical and contemporary perspectives. This approach ensures that the research results are not only theoretical, but also relevant to current Islamic education practices.¹³

RESULTS AND DISCUSSION

Ethics in Contemporary Islamic Education

Ethics or morals are the main foundation of Islamic education, which supports the formation of a complete human being who has a balance between intellectual, moral, and spiritual aspects. Classical thinking, as stated by Al-Ghazali and Ibn Miskawaih, emphasizes that knowledge without morality only produces individuals who are intellectually intelligent, but empty of values of goodness and social responsibility.¹⁴ Therefore, Islamic education cannot be separated from efforts to build noble character.

In the contemporary context, Islamic education faces new challenges, especially related to the impact of modernization and digitalization. Ethics is no longer only discussed in the realm of everyday behavior, but must also be expanded to digital ethics, namely the behavior and responsibilities of students in using information technology.¹⁵ For example, academic integrity and ethics in online interactions are an important part of character

¹¹ Brylialfi Wahyu Furidha, “Comprehension of the Descriptive Qualitative Research Method: A Critical Assessment of the Literature,” *Acitya Wisesa: Journal of Multidisciplinary Research* 2, no. 4 (2023): 1–8, <https://doi.org/10.56943/jmr.v2i4.443>.

¹² Julie Ayre and Kirsten J McCaffery, “Research Note: Thematic Analysis in Qualitative Research,” *Journal of Physiotherapy* 68, no. 1 (2022): 76–79, <https://doi.org/10.1016/j.jphys.2021.11.002>.

¹³ Nancy Carter et al., “The Use of Triangulation in Qualitative Research,” *Oncology Nursing Forum* 41, no. 5 (2014): 545–47, <https://doi.org/10.1188/14.ONF.545-547>.

¹⁴ Abdul Halim, “Pembelajaran Perspektif Al-Ghazali Dan Ibnu Miskawaih,” *Journal Pivulang* 1, no. 2 (2019): 156, <https://doi.org/10.32478/ngulang.v1i2.232>.

¹⁵ Sayuti Zakaria, “Peran Pendidikan Agama Islam Dalam Membangun Etika Digital Remaja Muslim,” *Adz-Zikr: Jurnal Pendidikan Agama Islam* 10, no. 1 (2025): 1–7, <https://doi.org/10.55307/adzzikr.v10i1.213>.

education, because technology that is not balanced with ethics can lead to plagiarism, the spread of negative information, or the consumption of morally damaging content.

Furthermore, contemporary Islamic education emphasizes social responsibility as a manifestation of morality in real life. The modern curriculum not only focuses on knowledge transfer, but also emphasizes project-based learning, collaboration, and community involvement. This learning model provides students with real-life experiences to apply moral values, for example through community service programs, ethical discussions, or moral decision-making simulations. This approach allows students to internalize ethical values directly, rather than simply understanding moral theory.¹⁶

From a philosophical perspective, the integration of ethics in contemporary education shows a shift from a normative approach to an applied approach. It not only emphasizes teaching about right and wrong, but also how students implement ethical principles in the context of modern life, including social interactions, academic decision-making, and the use of technology. This is in line with the principles of classical Islamic education, which emphasizes character building through habit formation and practical experience, but adapted to contemporary dynamics.

Analytically, the strengthening of ethics in contemporary Islamic education can be seen as a bridge between tradition and modernity. Tradition provides a strong moral foundation, while the modern context demands the adaptation of ethical values to be relevant to global and digital challenges. Thus, effective Islamic education is education that is able to internalize moral values while equipping students with critical and ethical skills to deal with the complexities of the modern world.

The findings in this study indicate that strengthening ethics in contemporary Islamic education is directly related to the initial objective of the research, which is to formulate a holistic philosophical framework for Islamic education that is relevant to modern challenges. The integration of ethics, including digital ethics, proves that Islamic education does not only function as a transmission of normative values, but also as a process of forming context-aware moral subjects. This confirms that ethics acts as an axis connecting the intellectual, technological, and spiritual dimensions, so that the use of technology in education is not merely instrumental, but is guided by values of responsibility and moral awareness.¹⁷ This interpretation reinforces the argument that without a clear ethical framework, technology has the potential to distance Islamic education from the idealized concept of *insan kamil*.

The results of this analysis are generally consistent with recent research findings that emphasize the importance of character education and digital ethics in Islamic education in the global era.¹⁸ A number of studies show that integrating ethical values into technology-based learning can increase students' moral awareness and social responsibility.¹⁹ However, there is a difference in emphasis from previous studies, which tended to separate the discussion of ethics, technology, and spirituality into separate domains. This study places the three within an integrative philosophical framework, so that ethics is not only understood as a behavioral norm, but as a reflective principle that guides educational practices and the

¹⁶ Muhammad Fadil, Fajrus Salam, and Gusmaneli Gusmaneli, "Penerapan Strategi Pembelajaran Berbasis Proyek Dalam Pendidikan Islam Untuk Meningkatkan Kesadaran Sosial Siswa," *Moral: Jurnal Kajian Pendidikan Islam* 2, no. 2 (2025): 21–33, <https://doi.org/10.61132/moral.v2i2.795>.

¹⁷ Abdullah Sahin, *Critical Issues in Islamic Education Studies* (London: Routledge, 2020).

¹⁸ Rosnani Hashim and Ismail H Abdullah, "Islamic Education in the Digital Age: Ethical Challenges and Prospects," *Journal of Islamic Education Research* 6, no. 2 (2021): 45–60.

¹⁹ Zainuddin, R Hasan, and A Wahid, "Digital Ethics and Character Education in Islamic Schools," *International Journal of Instruction* 15, no. 1 (2022): 233–48.

sustainable use of technology.²⁰ Thus, the main contribution of this study lies in strengthening the philosophical perspective that bridges the tradition of Islamic ethics with the practical needs of contemporary education.

Technology as an Educational Tool

In contemporary Islamic education, technology does not merely serve as a means of accessing information, but also as an ethical, creative, and transformational learning medium. The use of digital technology opens up new opportunities for Islamic education to provide a more interactive, personalized, and contextual learning experience.²¹ For example, digital platforms are used for interactive Quran learning, online discussion forums that enable reflection on Islamic values, and ethical simulations in a digital context, where students learn to make moral decisions in virtual scenarios.

From a philosophical perspective, technology in Islamic education should strengthen students' moral and spiritual dimensions, not merely serve as a tool for consuming information. Al-Ghazali emphasized the importance of balance between reason, heart, and action; in the modern context, this principle translates into the use of technology that not only improves digital literacy, but also fosters ethical and spiritual awareness.²² For example, Quran learning applications equipped with moral reflections or digital ethics modules help students understand Islamic values in context, while honing their critical thinking and responsibility skills.

Analytically, the use of technology shows potential duality. Potentially, technology can expand access to education, optimize the dissemination of knowledge, and encourage innovation in learning strategies and methods. However, without ethical guidance, technology risks becoming a medium for distraction, the spread of negative information, or even plagiarism. Therefore, the integration of technology in Islamic education must be accompanied by a clear ethical and spiritual framework so that students can use it wisely.

Furthermore, technology also enables the application of modern pedagogical approaches, such as project-based learning, gamification, and interactive simulations, which were previously difficult to implement in traditional education. Through these approaches, students not only receive information, but also learn to apply their knowledge in real-life situations or relevant simulations, while internalizing moral and spiritual values.

Thus, technology in contemporary Islamic education is not seen as an end in itself, but as a strategic tool for integrating knowledge, ethics, and spirituality. This integration ensures that learning is not only efficient and engaging, but also supports the formation of well-rounded students who are intellectually competent, socially ethical, and spiritually mature.

Spirituality as a Dimension of Education

Spirituality is a fundamental dimension in Islamic education, which emphasizes the connection between individuals and God (*habl min Allah*) as well as with fellow human beings (*habl min al-nas*).²³ This dimension is central to the formation of students' character and

²⁰ S Aisyah and A Noradin, "Digital Privacy and Islamic Ethics in Smart Technologies," *Journal of Islamic Ethics* 7, no. 2 (2023): 85–102.

²¹ S Suaidi, F Faridi, and S Sunarto, "Technology-Based Digitalization of Islamic Religious Education: Digitalisasi Pembelajaran Pendidikan Agama Islam Berbasis Teknologi," *Halaqa: Islamic Education Journal* 9, no. 2 (2025), <https://doi.org/10.21070/halaqa.v9i2.1734>.

²² Ike Widyastuti and Dartim Dartim, "Pemikiran Al-Ghazali Dalam Pengembangan Kurikulum Pendidikan Agama Islam Di Era Digital," *Ideguru: Jurnal Karya Ilmiah Guru* 10, no. 2 (2025): 1041–49, <https://doi.org/10.51169/ideguru.v10i2.1616>.

²³ Mahmudin Sudin and Zailani Zailani, "Transformation of Islamic Education through the Integration of Sufism for the Enhancement of Spiritual Intelligence," *Fitrah: Journal of Islamic Education* 6, no. 2 (2025): 417–35, <https://doi.org/10.53802/fitrah.v6i2.1316>.

identity, because through spiritual awareness, individuals develop not only intellectual abilities, but also moral sensitivity, empathy, and social responsibility. Islamic educational philosophy, as expressed by Al-Ghazali²⁴ dan Al-Farabi²⁵, emphasizes that true education must foster a balance between reason, heart, and action. Spirituality becomes an internal mechanism that guides students to internalize moral values and make them a guide in their daily lives.

In the contemporary context, Islamic education faces the challenge of integrating modernity and religious practices. Globalization and digital technology are changing students' lifestyles, so spiritual education must be adaptive yet remain authentic.²⁶ One important innovation is the use of technology to support spiritual practices, for example through digital applications that provide meditation guides, interactive interpretations of the Quran, worship reminders, or self-reflection platforms.²⁷ This technology enables students to manage their time, improve the consistency of their worship, and engage in structured spiritual reflection, so that their religious life remains relevant to the rhythm of modern life.

Analytically, the integration of spirituality and technology emphasizes a holistic approach to education. Spirituality is not only a formal ritual activity, but also serves as a moral foundation that guides the use of technology and decision-making in a modern context. For example, the use of Quran interpretation applications not only helps in understanding the text, but also fosters ethical awareness and moral reflection skills. Thus, technology and spirituality are not contradictory, but rather complement each other in shaping the whole person.

In addition, the emphasis on spirituality in contemporary education also encourages the development of character education. Self-reflection, emotional control, and social responsibility awareness are part of systematic spiritual learning. Students learn to balance academic achievement, social responsibility, and religious compliance, thereby creating a balance between the worldly and the hereafter, a concept that is characteristic of Islamic education.

The findings of this study confirm that strengthening spirituality is directly related to the initial objective of the research, which is to formulate Islamic education that is capable of integrating ethics, technology, and spirituality holistically. The integration of spirituality with technology is not merely adaptive to modernity, but functions as an internal regulatory mechanism that guides students in understanding and using technology responsibly.²⁸ Scientifically, this shows that spirituality plays an important role in shaping moral awareness and ethical reflection in the digital space. These findings are in line with recent research that emphasizes the contribution of spiritual practices to character building and student well-

²⁴ Edo Feri Irawan and Fathur Rohman, "Rekonstruksi Konsep Pendidikan Agama Islam Berbasis Etika Spiritual: Studi Kritis Atas Pemikiran Pendidikan Al-Ghazali," *IQRO Journal of Islamic Education* 8, no. 1 (2025): 164–84, <https://doi.org/10.24256/iqro.v8i1.6618>.

²⁵ M Rafi Alfazri, Intan Probowati, and Herlini Puspika Sari, "Konsep Pendidikan Dalam Perspektif Filsafat Islam Menurut Pemikiran Al-Farabi Dan Relevansinya Di Era Modern," *Reflection: Islamic Education Journal* 1, no. 4 (2024): 140–53, <https://doi.org/10.61132/reflection.v1i4.186>.

²⁶ Zelynda Zeinab Malizal, "Islamic Education and Globalization: Curriculum, Identity, and Digital Integration," *Sinergi International Journal of Islamic Studies* 3, no. 2 (2025): 70–82, <https://doi.org/10.61194/ijis.v3i2.711>.

²⁷ Irfa'i Alfian Mubaidilla and Rafika Hafiza, "Dari Teks Ke Teknologi: Inovasi Media Pembelajaran Al-Qur'an Di Era Pendidikan Islam Digital," *Tarunaedu Journal of Education and Learning* 3, no. 2 (2025): 49–59, <https://doi.org/10.54298/tarunaedu.v3i2.546>.

²⁸ M Rahman and N Yusof, "Digital Spiritual Practices and Student Well-Being in Contemporary Education," *Journal of Religion and Education* 48, no. 3 (2022): 321–36.

being in digital learning environments.²⁹ However, unlike previous studies that positioned technology solely as a means of supporting worship activities, this study places spirituality as the normative framework that guides the entire process of contemporary Islamic education.

Thus, spirituality in contemporary Islamic education is not only interpreted as a practice of worship, but also as an internal framework that guides the integration of ethics and technology. This dimension binds the entire educational process, ensuring that intellectual progress and the use of technology remain in harmony with moral development and spiritual awareness.

Integration of Ethics, Technology, and Spirituality

The results of the analysis show that the success of contemporary Islamic education is highly dependent on the harmonization of ethics, technology, and spirituality. These three dimensions cannot stand alone; rather, they must complement each other to form a holistic education that is relevant to the demands of the times. This integration emphasizes that technology, even if it is modern and innovative, should not be separated from ethical guidelines and spiritual goals that guide learning.³⁰

In practice, this integration is evident through the use of technology for Quranic learning, character education, and digital ethics. For example, digital platforms used to teach Quranic interpretation or e-learning programs based on moral values help students understand Islamic teachings interactively, while fostering ethical awareness in the use of technology.³¹ Thus, students learn to balance intellectual and moral aspects when interacting with modern technology.

From a philosophical perspective, ethics serves as an operational guideline in the use of technology. Moral and ethical values act as filters to distinguish useful information from harmful information, and guide students to remain responsible in their digital practices.³² On the other hand, spirituality becomes the direction and goal of education, giving deeper meaning to the learning process. With spirituality, education not only pursues academic competence, but also shapes self-awareness, self-control, and a life orientation that is in harmony with Islamic principles.³³

Analytically, this integration model creates an ethical, intelligent, and spiritual digital generation. This generation is not only intellectually and technologically proficient, but also has a strong moral foundation and deep spiritual awareness. This integration responds to the challenges of modernity that often separate academic and technological competence from moral and spiritual values, resulting in well-rounded individuals who are able to face the complexities of global life.

In addition, the integration of these three dimensions has strategic implications for the development of Islamic education curricula and policies. An integrated curriculum can combine modules on ethics, creative and responsible use of technology, and consistent

²⁹ Aisyah, S., & Noradin, A. (2023). Digital spirituality and ethical formation in Islamic education. *Journal of Islamic Ethics*, 7(2), 85–102.

³⁰ Suncaka, Eko. "Bridging Spirituality and Technology: Ethical Integration of Artificial Intelligence in Pesantren Education." *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 4 (December 12, 2024): 735–48. <https://doi.org/10.31538/tijie.v5i4.2205>.

³¹ Akramul Insan Zaer dan Misra Misra, "Dampak Teknologi Digital Terhadap Pembentukan Karakter Islami Peserta Didik di Era Society 5.0," *Akhlak: Jurnal Pendidikan Agama Islam dan Filsafat* 2, no. 3 (2025): 85–92, <https://doi.org/10.61132/akhlak.v2i3.865>.

³² M. Arif Susanto. "Islam Dan Teknologi: Tantangan Etika Dan Adaptasi Dalam Era Digital." *Jurnal Pendidikan Agama Islam* 1, no. 2 (October 1, 2024): 95–102. <https://doi.org/10.59829/dq88ve47>.

³³ Wahyudi, Wahyudi, Daffa Nayla Oktavia Hermawan Putri, and Muhammad Yusron Maulana El-Yunusi. "The Role of Islamic Educational Philosophy in Shaping Students' Spirituality." *Wahana* 77, no. 1 (June 6, 2025): 15–24. <https://doi.org/10.36456/wahana.v77i1.9672>.

spiritual practices. This approach ensures that all aspects of education reinforce each other rather than conflict with each other, thereby achieving the goal of Islamic education as holistic character building.

Thus, the integration of ethics, technology, and spirituality is not merely an ideal concept, but a practical strategy that enables contemporary Islamic education to remain relevant, adaptive, and meaningful. This model emphasizes that technological and intellectual progress must always be guided by moral values and spiritual goals, so that Islamic education can shape well-rounded individuals who are ready to face the challenges of the times.

Challenges and Implications

Contemporary Islamic education faces complex challenges arising from the dynamics of globalization and the rapid flow of digital information. One of the most significant issues is the fragmentation of values, where students are exposed to various ideas, cultures, and digital content that sometimes conflict with Islamic moral and ethical principles. This phenomenon has the potential to cause internal conflict within individuals, where traditional moral understanding and the demands of modernity are not always in harmony.³⁴

In this context, teachers and educational institutions have a strategic role as facilitators and filters of values. They not only impart knowledge, but also instill critical and ethical thinking skills in students, so that they are able to distinguish between content that is educational and content that is morally destructive.³⁵ For example, students are taught to evaluate information analytically, understand cultural and moral contexts, and make decisions based on ethical and spiritual principles. This approach emphasizes proactive character education, rather than simply passive teaching of moral rules.

Philosophically, this challenge highlights the need for a flexible Islamic education framework that is firmly rooted in ethics and spirituality. Flexibility here means that education is able to adapt its methods, media, and learning approaches to technological developments and global demands, without sacrificing fundamental Islamic values. For example, digital technology can be utilized for interactive learning and spiritual reflection, but it must still be framed by clear ethical guidelines.

The implications of this approach are extensive. First, in terms of curriculum, there is a need for the integration of moral learning, digital literacy, and spiritual practices that support each other. Second, in terms of teacher development, teachers need to be trained to become facilitators of values who are able to guide students in dealing with the complexity of digital and social information. Third, from a policy perspective, educational institutions need to provide infrastructure and guidelines that support the ethical and spiritual use of technology, so that Islamic education remains relevant and adaptive in a global context.

Analytically, the challenges of globalization and the digital revolution are not destructive obstacles if balanced with education based on ethics and spirituality. In fact, these challenges become opportunities to develop a holistic contemporary Islamic education model, where technology, ethics, and spirituality are harmoniously integrated. This finding is in line with recent research that emphasizes the strategic role of teachers and educational institutions in building the moral resilience of students in the digital age. However, unlike previous studies that focused on technical competencies, this study places ethics and spirituality as the main axis in responding to the complexity of globalization in Islamic

³⁴ Hesti Wulan Sukma dan Mei Harti Rukmana, "Mengintegrasikan Pendidikan Islam dengan Literasi Digital untuk Menjawab Tantangan Global," *Merdeka: Jurnal Ilmiah Multidisiplin* 3, no. 1 (2025): 19–29, <https://doi.org/10.62017/merdeka.v3i1.5645>.

³⁵ Alfiansyah, Hikmal, Ela Nurlela, Ahmad Nazar Fakhury, and Opik Taupik Kurahman. n.d. *Etika Digital dalam Profesionalisme Guru Pendidikan Agama Islam : Menjaga Nilai Spiritualitas di Tengah Inovasi Pembelajaran*.

education.³⁶ Thus, Islamic education can shape a generation that is adaptive, critical, moral, and spiritual, ready to face the complexities of the modern world without losing its identity and fundamental values.

CONCLUSION

Contemporary Islamic educational philosophy emphasizes that educational success is not only measured by intellectual achievement, but also by the ability to develop well-rounded individuals who are intelligent, moral, and spiritual. In the modern context, technology is not a threat if used ethically; on the contrary, technology can be a tool that enriches learning experiences and expands access to knowledge, as long as it is framed by clear moral guidelines. Meanwhile, spirituality serves as a compass that guides education, ensuring that every academic achievement and use of technology is in harmony with moral values and higher life goals.

The results of the study show that effective contemporary Islamic education must be based on three main principles. First, the integration of moral values in every learning process, so that every learning activity not only adds to knowledge, but also shapes the character and ethical awareness of students. Second, the ethical and innovative use of technology, which enables learning to be more interactive, creative, and relevant to the times, without sacrificing moral principles. Third, strengthening students' spirituality as the foundation of sustainable education, which ensures that education equips students with self-awareness, self-control, and a life orientation that is in harmony with Islamic principles.

Overall, successful contemporary Islamic education not only prepares individuals to compete in the modern world, but also shapes individuals with moral and spiritual depth. The integration of ethics, technology, and spirituality is key to creating a generation that is not only intellectually competent, but also responsible, wise, and able to face the complexities of global life with deep ethical and spiritual awareness. Thus, Islamic education serves as a vehicle for building well-rounded individuals, balanced between intelligence, morality, and spirituality, in accordance with classical guidance while remaining relevant to contemporary challenges.

Although this study provides an overview of the integration of ethics, technology, and spirituality in contemporary Islamic education, it still has several limitations. First, this study places greater emphasis on conceptual and analytical approaches, and thus does not fully capture the diverse implementations across various contexts of Islamic educational institutions. Second, the limited scope of the study means that the findings cannot yet be broadly generalized to all Islamic educational practices across various regions and levels of education. Therefore, future research is recommended to conduct more in-depth empirical studies involving various Islamic educational institutions, using more diverse methodological approaches such as field studies, surveys, or longitudinal research. Further research could also explore more specifically how the integration of digital technology and the strengthening of spirituality are applied in the learning process, thereby producing a more comprehensive, practical, and relevant model of contemporary Islamic education that keeps pace with the times.

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