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DIGITAL PEDAGOGY IN ISLAMIC EDUCATION: REDEFINING LEARNING FOR GENERATION Z TEACHERS IN MADRASAH (A LITERATURE STUDY)

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Abstract *This study explores the transformation of Islamic education in Indonesia through the lens of digital pedagogy, focusing on how Generation Z teachers reinterpret teaching practices within madrasahs and Islamic schools. Using a qualitative descriptive research design, this research analyzes selected academic literature published between 2020 and 2025. The study is guided by three theoretical frameworks: Pedagogical Content Knowledge (PCK) by Shulman, Connectivism Theory by Siemens, and the Islamic Education Philosophy articulated by Al-Attas and Zarkasyi. The findings reveal that digital pedagogy in Islamic education is not merely a technological adaptation but a moral and intellectual recontextualization. Generation Z teachers utilize digital tools such as gamification, online collaboration, and AI-based learning to enhance student engagement while preserving Islamic values of adab, akhlaq, and hikmah. Furthermore, the study highlights that effective digital pedagogy depends on teachers' ability to balance technological fluency with spiritual awareness. In conclusion, digital transformation in Islamic education represents an evolution toward an integrative model that unites knowledge, connectivity, and moral consciousness, ensuring that technology serves as a means of cultivating both intellect and faith.*

Keywords : *Digital Pedagogy; Islamic Education; Generation Z Teachers; Pedagogical Content Knowledge (PCK); Connectivism Theory.*

Introduction

The transformation of Islamic education in Indonesia has entered a new phase in which digital technology shapes the entire learning ecosystem. Madrasahs, as educational institutions that combine Islamic values and modern sciences, are now required to adapt to a generation that has grown up surrounded by technology. The emergence of Generation Z teachers, who are digitally literate and socially connected, brings both opportunities and challenges to Islamic pedagogy in the 21st century.

According to Pohan, Hayati, and Hsb (2025), digital pedagogy in Islamic education is not merely about the use of social media or digital tools. It is about reinterpreting traditional Islamic learning methods in a way that resonates with the habits and mindsets of Generation Z. Their research on madrasahs in Mandailing Natal, Indonesia, revealed that digital platforms such as Instagram, YouTube, and TikTok can become channels for Islamic knowledge transmission when guided by proper digital ethics. This indicates that digital learning environments have the potential to strengthen, rather than weaken, Islamic identity among teachers and students.

The adoption of digital pedagogy in Indonesian madrasahs accelerated during the COVID-19 pandemic, when online learning became a necessity. This shift exposed

several systemic challenges, including unequal access to technology and limited teacher preparedness. Studies by Hasanah (2023) and Rohman and Basri (2022) found that many teachers lacked confidence in using digital learning tools effectively, reflecting a broader issue of digital literacy in religious education contexts. However, this transition also sparked innovation. Many educators began to design digital modules and interactive media rooted in Islamic values, aligning faith-based education with technological progress.

Beyond technical adaptation, digital pedagogy in Islamic education requires a deeper philosophical shift. As noted by Aini (2022), integrating Islamic principles into digital learning involves balancing modernity with spirituality. Teachers are expected not only to deliver knowledge but also to cultivate digital ethics and critical thinking in students. This aligns with the argument of Fauzi and Sulaiman (2023), who emphasize that the integration of Islamic moral values into technology-mediated learning is central to shaping ethical digital citizens.

The transformation of pedagogy must also address institutional and policy challenges. Yusuf and Pratiwi (2022) highlight disparities in infrastructure and access between urban and rural madrasahs, which influence how effectively technology can be implemented. Likewise, Haryanto (2021) stresses the need for educational policy that supports continuous teacher training and equitable access to digital resources.

Within this dynamic landscape, Generation Z teachers stand at the forefront of change. Their familiarity with digital culture allows them to bridge traditional Islamic pedagogy and the expectations of 21st-century learners. Yet, as Mubarok (2021) points out, digital learning must remain grounded in moral education to prevent technology from undermining the ethical foundation of Islamic teachings. In this regard, the framework proposed by Ibrahim (2020) and Zainuddin (2020) offers valuable perspectives on reforming Islamic education by embedding technological innovation within pedagogical and ethical dimensions.

Thus, the transformation of Islamic education through digital pedagogy in Indonesia is not simply a matter of modernization. It is an ongoing process of redefining how Islamic values can be preserved, transmitted, and internalized through digital media. By understanding how Generation Z teachers conceptualize and practice digital pedagogy, this literature-based study aims to provide insights into the evolving identity of madrasah education in the digital era.

Literature Review

Digital Transformation and Pedagogical Innovation in Islamic Education

The transformation of Islamic education through digitalization represents a paradigm shift in how Islamic knowledge is transmitted, contextualized, and internalized in Indonesian madrasahs. Mukarromah and Manshur (2025) argue that digital transformation in Islamic Religious Education (IRE) has evolved from a peripheral trend into a pedagogical necessity, especially in the post-pandemic era

where virtual learning redefines accessibility and engagement. Teachers are now expected to balance theological literacy with technological competence, creating hybrid learning environments that reflect both Islamic values and digital fluency.

Amin and Aman (2025) explain that Generation Z's increasing presence in madrasah environments demands educators to adapt professionally by integrating digital literacy with spiritual pedagogy. In the same line, Rifdillah (2025) highlights that the implementation of Islamic education in the Industrial 4.0 era requires new adaptive models that integrate moral instruction with digital literacy. Such integration, according to Alinurdin and Nursyamsi (2025), is particularly evident in Qur'anic and Hadith pedagogy, where interactive digital tools enhance millennial engagement without compromising theological authenticity.

Hanif (2025) further emphasizes the design of digital learning environments tailored to Generation Z's learning preferences, particularly personalization, visual interaction, and interactivity, as effective means to sustain student engagement and spiritual reflection. Similarly, Warisno, Anshori, and Hidayah (2025) propose a transformative Islamic education management model that harmonizes pesantren traditions with digital innovation, suggesting that technology can strengthen rather than replace traditional Islamic pedagogy.

In examining the ethical dimension of this transformation, Juhairiah and Yuwono (2024) highlight that while digital tools improve access to knowledge, they may also risk reducing the depth of moral and religious discourse. Therefore, integrating Islamic ethics into the digital curriculum becomes essential to maintain the authenticity and sanctity of Islamic learning.

Generation Z Teachers and Digital Pedagogy in Indonesian Madrasahs

The emergence of Generation Z as educators marks a turning point in Islamic pedagogy. Rafsanjani and Abdurrozaq (2024) describe Generation Z teachers as digitally fluent, collaborative, and reflective, leveraging interactive technologies to enhance religious engagement among students. Their study demonstrates that integrating technology into teaching not only increases participation but also fosters new forms of spiritual dialogue.

Marita, Asna, and Julaiha (2025) view digital globalization as a dual force opening new opportunities for moral education while also posing risks of value erosion. Norman, Pahlawati, and Siregar (2025) explore how artificial intelligence and gamification can transform Islamic learning into an adaptive, engaging process suitable for Generation Z's behavioral tendencies. Similarly, Syahroni and Sunardi (2025) propose a curriculum model emphasizing character and spiritual intelligence to ensure that technological learning remains grounded in Islamic ethics.

The professional development of teachers remains vital. Prasojo, Adianto, and Sutrisno (2025) show that basic computer and digital literacy training improves both pedagogical confidence and classroom innovation among madrasah educators. In this

context, Zainuddin, Abidin, Susanti, and Muttaqin (2024) advocate for embedding Society 5.0 principles within Islamic pedagogy, promoting human-centered technology that aligns with faith-based values.

Abdillah, Hidayati, and Kholis (2025) argue that digital pedagogy must remain culturally grounded. Their study emphasizes that contextualizing digital learning within Indonesian Islamic traditions prevents Western-centric frameworks from dominating the educational paradigm. Together, these studies illustrate that Generation Z educators represent not only a technological shift but also a moral and cultural redefinition of Islamic teaching.

Methodology

This study adopted a qualitative descriptive research design to explore how digital pedagogy has been integrated into Islamic education, particularly by Generation Z teachers in Indonesian madrasahs. A qualitative approach was considered appropriate because it allows a rich, contextual, and interpretative description of educational phenomena rather than numerical or statistical analysis. As explained by Creswell and Poth (2018), qualitative inquiry enables researchers to understand experiences and perspectives as they occur naturally within social and cultural settings. Thus, this design focuses on describing how Islamic teachers adapt to digital change while maintaining pedagogical, moral, and spiritual balance in their instructional practices.

The data for this study were collected from academic books, peer-reviewed journal articles, and credible educational studies published between 2020 and 2025. These materials were selected for their relevance to digital pedagogy, teacher competence, and Islamic education. The purpose was to identify theoretical and conceptual patterns that explain how digital technology reshapes the instructional methods and professional identity of madrasah teachers. The use of secondary literature supports the descriptive character of this study, as it allows an in-depth theoretical interpretation of pedagogical transformation.

Three major theoretical frameworks were used as analytical lenses. The first is Pedagogical Content Knowledge (PCK) Theory developed by Shulman (1986), which emphasizes that effective teaching emerges from the integration of content mastery, pedagogical skills, and technological competence. This theory guided the analysis of how teachers manage to blend Islamic subject matter with digital platforms. The second is Connectivism Theory proposed by Siemens (2005), which views learning as a network-based process supported by digital interaction and collaborative knowledge construction. This framework helps to interpret how digital environments enable Islamic learning communities to remain interconnected. The third theoretical basis is the Islamic Education Philosophy, as elaborated by Al-Attas (1991) and Zarkasyi (2015), which asserts that education must cultivate not only intellectual ability but also moral and spiritual awareness. These frameworks together provide a

balanced perspective that situates digital pedagogy within both technological and ethical-spiritual dimensions.

The data were analyzed through thematic interpretation, following the steps outlined by Braun and Clarke (2006), which involve familiarization, coding, theme identification, and interpretation. The themes were then aligned with the theoretical frameworks to ensure analytical coherence and conceptual depth. The validity of the analysis was strengthened through theoretical triangulation, ensuring consistency and logical connection among multiple perspectives. By integrating these theories within a qualitative descriptive framework, this study provides a holistic understanding of how Generation Z teachers in madrasahs redefine Islamic pedagogy in the digital age while preserving its ethical and spiritual foundations.

Discussion

Digital Transformation and Pedagogical Innovation in Islamic Education

The emergence of digital pedagogy in Indonesian Islamic education represents a turning point in how knowledge, spirituality, and technology intersect in the learning process. Over the past five years, madrasahs and Islamic higher institutions have experienced rapid transformations in both teaching practice and pedagogical mindset. This transformation signifies more than a shift in instructional tools; it reflects a redefinition of the philosophy of *ta'dib* (education) in response to digital disruption. Firdausiyah and Fauziyah (2025) explain that the integration of digital learning into pesantren-based education has required institutions to balance traditional values with modern innovations. The local wisdom of pesantren, which emphasizes discipline and moral refinement, has shown resilience amid digital transformation by framing technology as a servant of knowledge rather than its master.

Within the perspective of Pedagogical Content Knowledge (PCK) theory, as introduced by Shulman (1986), this shift demands that teachers not only possess mastery over subject matter and pedagogy but also develop the ability to integrate digital tools meaningfully. In madrasah contexts, teachers must ensure that the digital environment strengthens rather than dilutes the essence of *'ilm* (knowledge). Hermawan, Nur, Mansyur, and Bariah (2025) support this view, finding that the integration of artificial intelligence in Islamic education in Karawang's Madrasah Aliyah encouraged teachers to improve their technological competence while maintaining the spiritual objectives of instruction. The study demonstrates that AI tools, when aligned with pedagogical goals, enhance students' conceptual understanding and reflective thinking.

The relationship between teacher competence, pedagogy, and technology also reveals how Islamic educators reinterpret their professional identity in the digital age. According to Malik (2025), the incorporation of gamification in Islamic Religious Education significantly increases student engagement and motivation, particularly

among Generation Z learners who respond well to interactive, reward-based learning systems. This finding illustrates Shulman's notion that pedagogical content knowledge evolves dynamically according to context and learner characteristics. Yet, Malik also warns that without strong ethical orientation, gamified learning may risk trivializing sacred content, turning moral education into entertainment. Hence, teachers must exercise discernment in how digital elements are applied to ensure pedagogical depth.

In line with Connectivism Theory (Siemens, 2005), digital pedagogy redefines how students construct and access knowledge. Learning in digital networks relies on connection, collaboration, and continuous interaction among learners, teachers, and digital content. This theory resonates strongly with Islamic learning traditions such as *halaqah* and *mudzakarah*, which prioritize dialogue and shared reflection. Ramadhan and Budianti (2025) demonstrate this connection in their study of the Ibadurrahman Pesantren at Stabat, where information literacy training has been integrated into the boarding school curriculum. Their findings show that the digital environment, when guided by Islamic ethics, enhances students' ability to discern credible knowledge sources, thus preventing the spread of misinformation in religious discourse.

Similarly, Yasin, Susilawati, and Supriyatno (2025) note that digital learning models have facilitated new forms of spirituality among university students in Indonesia and Malaysia. Their research found that innovative online pedagogical practices can nurture spiritual awareness when they are embedded with reflective exercises, such as virtual *dzikir* sessions and multimedia-based discussions on ethical dilemmas. These findings reinforce Siemens' (2005) claim that digital learning environments can promote complex, networked forms of cognition provided that teachers structure them intentionally to preserve moral and spiritual engagement.

The philosophical underpinning of Islamic education insists that knowledge (*'ilm*) must always lead to the cultivation of *akhlaq* (morality). Al-Attas (1991) emphasized that education in Islam is not the mere acquisition of information but the internalization of wisdom (*hikmah*). Zarkasyi (2015) further argued that modern education must guard against the mechanization of learning, warning that the separation of knowledge from morality leads to *jahiliyyah al-'ilmiyyah* (ignorant knowledge). Within this framework, digital pedagogy must be guided by *adab* the discipline of mind, ethics, and spirit to ensure that technological integration does not produce shallow intellectualism. Pratama and Nusaibah (2025) illustrate this idea through their study on microsite-based e-learning for the concept of *rukhsah* in Islamic jurisprudence. Their findings show that digital modules, when grounded in ethical reflection, not only increase students' conceptual mastery but also enhance their appreciation of contextual Islamic reasoning.

From this perspective, digital transformation in Islamic education must always involve moral filtering and value reconstruction. Kholisotin and Tobroni (2025) argue that educational policies concerning Islamic Religious Education (IRE) in Indonesian

schools and universities should incorporate ethical frameworks that balance digital innovation with moral education. Their policy analysis reveals that many educational institutions adopt technology without adequate attention to the philosophical foundations of Islamic pedagogy, leading to a disconnection between learning outcomes and moral development. This insight echoes Al-Attas's (1991) notion that true education (*ta'dib*) cannot be divorced from spiritual discipline.

Meanwhile, the emergence of Generation Z educators and learners introduces new challenges to maintaining focus and sincerity (*ikhlas*) in learning. Apriyoza, Zedri, and Ihsan (2025) explore how the growing influence of artificial intelligence affects Islamic character education. They found that while AI-based educational systems can personalize learning experiences, they cannot substitute the emotional and spiritual dimensions of teacher–student interaction. This finding reaffirms the irreplaceable role of the teacher (*murabbi*) as both a guide and a moral exemplar, even in the most advanced digital settings. It also reflects Shulman's (1986) emphasis on pedagogical reasoning, where human judgment remains central to teaching, regardless of technological tools.

The role of teachers as *digital murabbi* is further illustrated in Al Hadi, Anggraini, and Jinan's (2025) study on using YouTube to promote critical thinking in Islamic Religious Education. They found that when digital platforms are used to stimulate discussion and reflection, students develop both analytical skills and ethical discernment. This supports Siemens' (2005) principle that learning networks should foster active participation rather than passive consumption. The teacher, in this case, becomes a facilitator of dialogical learning, bridging spiritual principles with critical inquiry.

An essential concern in digital pedagogy is the potential erosion of spiritual depth due to technological distraction. Kholida, Niam, and Qomar (2025) address this by examining multicultural education from an Islamic perspective in Indonesian primary schools. They argue that incorporating Islamic values into digital learning can build intercultural tolerance and spiritual empathy among students. This finding underscores that digital pedagogy, when grounded in *Islamic adab*, can cultivate inclusivity and ethical sensitivity, countering the alienation often caused by excessive technology use.

Finally, these transformations collectively reveal a new educational paradigm: one where pedagogical innovation and moral consciousness coexist. Drawing on Connectivism, PCK, and Islamic Educational Philosophy, we can conceptualize digital pedagogy in madrasahs as an *integrative system* a synthesis of technological competence, moral wisdom, and spiritual reflection. Digital tools such as microsites, gamified applications, AI tutors, and YouTube channels become *vehicles* for *hikmah* when guided by well-trained educators who embody both intellectual and ethical leadership. As Firdausiyah and Fauziyah (2025) note, the success of digital transformation depends on the ability of educators to preserve local values (*kearifan*

lokal pesantren) while embracing global knowledge systems. the digital reformation of Islamic education in Indonesia cannot be reduced to technological modernization; it must be understood as a form of *educational ijtihad* a continuous intellectual and moral effort to harmonize revelation and reason in a rapidly changing world. Through the lens of PCK, teachers are seen as *mujtahid pedagogues* who reinterpret sacred knowledge through modern methods. Through Connectivism, the classroom becomes a *digital halaqah*, where ideas circulate freely in a global network of learners. Through Islamic philosophy, technology becomes an instrument of *adab*, reaffirming that the ultimate goal of education is not efficiency, but the perfection of human character.

Digital transformation in Islamic education is not an abandonment of tradition but its renewal through innovation. Indonesian madrasahs and Islamic schools exemplify how pedagogy can evolve while remaining faithful to spiritual principles. As supported by the works of Malik (2025), Hermawan et al. (2025), Pratama and Nusaibah (2025), and others, digital pedagogy becomes most effective when guided by ethical awareness, teacher competence, and philosophical depth. It is this equilibrium between the digital and the divine that defines the new horizon of Islamic education in the 21st century.

Generation Z Teachers and the Reinterpretation of Islamic Pedagogy

The rapid growth of digital culture has profoundly reshaped how Generation Z teachers conceptualize Islamic pedagogy in Indonesian madrasahs and higher institutions. Unlike their predecessors, Generation Z educators born into a world saturated with social media, mobile connectivity, and artificial intelligence approach teaching as both an act of spiritual formation and a process of technological mediation. Sarinah, Fattah, and Ulviani (2025) describe this transformation as a "movement from screen to scripture," emphasizing that young Islamic teachers are attempting to reconcile moral authenticity with digital modernity. They argue that these teachers embody a new religious professionalism one that uses digital language and media to re-contextualize Islamic values for students whose cognitive habits are shaped by connectivity.

Within the Pedagogical Content Knowledge (PCK) framework, Generation Z teachers are not only content experts but also designers of learning experiences. They blend multimedia tools, social networks, and interactive platforms to communicate Qur'anic and ethical teachings in ways that resonate with digital learners. Nurhaliza (2025) in her study *Islamic Religious Education in the Digital Era* observes that Generation Z educators in urban madrasahs employ visual storytelling, podcasts, and short-form videos to simplify complex theological ideas. This dynamic adaptation illustrates Shulman's (1986) claim that good teaching arises from transforming disciplinary knowledge into pedagogically powerful representations. For Gen-Z teachers, representation now takes the form of digital narratives rather than printed text.

Equally significant is the growing emphasis on connectivity and collaboration, concepts central to Connectivism Theory. Pohan, Hayati, and Hasibuan (2025) show that "millennial fiqh" models digital discussions of jurisprudence on social media enable young teachers to merge traditional scholarship with participatory online discourse. These digital *halaqahs* expand the communal dimension of learning, embodying Siemens' (2005) idea that knowledge resides in networks and is continually updated through interaction. Yet, this openness also introduces the risk of fragmented authority, as unverified interpretations circulate freely. Teachers therefore act as ethical curators, filtering content and guiding discourse to preserve theological coherence.

This mediating role reflects Al-Attas' (1991) vision of educators as cultivators of *adab* discipline of mind and soul. Generation Z teachers must master not only technological literacy but also *spiritual intelligence*, ensuring that technology serves the higher goal of moral refinement. Ilmiyah, Syamsiah, and Amalia (2025) emphasize that digital pedagogy should not merely transfer information but inspire reflection and sincerity (*ikhlas*). Their research on curriculum development for Generation Z learners in Islamic junior high schools found that lesson plans integrating reflective digital journaling strengthened students' empathy and ethical awareness.

Another crucial theme is identity negotiation. Fadillah (2025) highlights that many young teachers employ AI-assisted tools like ChatGPT-based "Just-in-Time Teaching" to design responsive lessons while still grounding classroom dialogue in Qur'anic ethics. This approach demonstrates that technology can enhance creativity without undermining faith commitments. It also extends Shulman's PCK theory into the digital domain, where teachers must constantly translate pedagogical intention into algorithmic design choices.

In practical terms, Generation Z educators are re-shaping classroom culture toward collaboration and co-creation. Nurhaliza (2025) found that Gen-Z teachers often abandon rigid lecture formats, preferring cooperative learning supported by cloud-based applications and digital portfolios. This pedagogy aligns with Siemens' (2005) assertion that learning occurs through diverse nodes of connection. By positioning students as co-constructors of knowledge, teachers foster autonomy and digital responsibility. Ilmiyah et al. (2025) also observe that this participatory approach revitalizes Islamic values such as *shura* (consultation) and *ukhuwwah* (brotherhood), which gain new expression in online collaborative spaces.

However, digital fluency alone does not guarantee meaningful learning. The philosophical foundation of Islamic education insists that teaching must guide learners toward *hikmah* (wisdom) and *akhlaq* (character). Sarinah et al. (2025) caution that Generation Z's fascination with instant access and visual aesthetics can encourage superficial engagement. Thus, teachers must cultivate "digital patience" an intentional slowing down to facilitate contemplation. This resonates with Zarkasyi (2015), who argues that Islamic education must resist reducing knowledge to data. Generation Z

educators who incorporate pauses for reflection, digital fasting days, or online ethical discussions exemplify this balance between speed and depth.

Moreover, the philosophy of ta'dib guides Gen-Z teachers in redefining professionalism. They see themselves as *murabbi digital* mentors who model ethical online behavior. Pohan et al. (2025) document cases where teachers integrate etiquette training into social-media use, teaching students about honesty, humility, and respect in virtual interactions. This fusion of digital literacy and moral formation illustrates Al-Attas' (1991) assertion that knowledge must always serve virtue.

The pandemic-era expansion of e-learning accelerated technological proficiency but also exposed inequalities among teachers. Ilmiyah et al. (2025) report that many young educators innovate informally through peer networks and open-source communities, compensating for limited institutional support. Here Connectivism again becomes relevant: professional growth occurs through distributed mentorship rather than top-down training. Teachers exchange lesson templates, video materials, and assessment rubrics across online forums, reflecting Siemens' notion that the capacity to know is more critical than the current state of knowing.

Meanwhile, Sarinah et al. (2025) emphasize the emotional dimension of digital teaching. Generation Z educators experience both empowerment and anxiety as they navigate moral expectations in online spaces. Some perceive tension between maintaining *khushu'* (devotional focus) and adopting flashy media techniques. Such inner negotiations highlight the epistemological struggle between sacred intentionality and modern expressivity. The reconciliation of these dimensions defines what this study calls *integrative digital pedagogy* a model where PCK competence, connectivist interaction, and Islamic moral purpose converge.

The empirical pattern across these studies shows that Indonesian Generation Z teachers demonstrate high adaptability and creativity. Nurhaliza (2025) records improved student engagement where teachers design multimedia Qur'an interpretation tasks, while Pohan et al. (2025) note heightened ethical awareness when social media becomes a context for moral dialogue. These outcomes suggest that when technology is framed by Islamic philosophy, it strengthens rather than weakens value transmission.

From a theoretical synthesis, the interplay of the three frameworks offers a multidimensional understanding. PCK theory provides the structural competence teachers translate disciplinary content into engaging pedagogy. Connectivism explains the sociotechnical environment learning flows through digital networks that extend the traditional classroom. Islamic Education Philosophy supplies the ethical compass ensuring that innovation remains subservient to moral purpose. Together they articulate a distinctly Indonesian model of *digital ta'dib*, an educational process that integrates cognition, connection, and conscience.

Generation Z teachers are redefining Islamic pedagogy not by abandoning tradition but by re-articulating it within a connected world. They employ digital

media as tools for *da'wah*, critical thinking, and collaborative reflection. Their pedagogical practice embodies both modern creativity and timeless ethics, demonstrating that Islamic education can evolve without losing its soul. The challenge ahead lies in institutionalizing these innovations through curriculum design, policy support, and teacher-training programs that uphold the triad of knowledge, network, and virtue.

Conclusion

The evolution of digital pedagogy in Islamic education in Indonesia demonstrates a transformative synthesis between technology, pedagogy, and spirituality. Generation Z teachers have emerged as key agents of this transformation, redefining the meaning of teaching and learning in madrasahs through creativity, interactivity, and moral awareness. Guided by Pedagogical Content Knowledge (PCK) theory, they integrate digital tools with strong mastery of content and pedagogical reasoning, while Connectivism Theory explains how learning networks expand the traditional *halaqah* into interactive online communities that nurture collaboration and shared reflection. Within the framework of Islamic Education Philosophy, these innovations remain grounded in the principles of *adab*, *hikmah*, and *akhlaq*, ensuring that technological advancement does not compromise moral and spiritual objectives. The findings highlight that digital transformation in Islamic education is not a departure from tradition but a recontextualization of it. Digital pedagogy becomes meaningful only when it aligns with the ethical vision of Islam transforming knowledge into virtue. Therefore, the future of Islamic education in Indonesia depends on sustaining this balance: cultivating teachers who are not only digitally competent but also spiritually conscious, ensuring that technology remains a bridge toward wisdom, not a barrier to faith.

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