



The Professional Development of Islamic Education Teachers: Enhancing Pedagogical Competence in the Digital Age

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ABSTRACT

This study aims to investigate the professional development needs of Islamic Education teachers in enhancing their pedagogical competence in the digital age. Employing a qualitative approach with a case study design, data were collected through in-depth interviews and classroom observations of Islamic Education teachers in various urban schools. Thematic analysis revealed four major themes: the dual struggle of technological adaptation and value preservation, the gap between digital access and meaningful pedagogical integration, the transformative potential of collaborative learning communities such as the Subject Teacher Discussion Group (MGMP), and the emergence of a new professional identity as spiritual-digital facilitators. The findings indicate that Islamic Education teachers are not resistant to technology but are actively reflecting on how to integrate digital tools in ways that serve the holistic goals of Islamic education, including spiritual and character formation. The primary gap lies not in technical skills, but in the pedagogical wisdom to use technology contextually and in alignment with Islamic values. The study concludes that effective professional development must be sustained, collaborative, and specifically address the intersection of Islamic pedagogy and digital technology, recognizing teachers as the primary agents of educational transformation.

Keywords: *Teacher Professional Development; Islamic Education; Pedagogical Competence; Digital Age; Technology Integration.*

ABSTRAK

Penelitian ini bertujuan untuk mengkaji kebutuhan pengembangan profesional guru Pendidikan Agama Islam (PAI) dalam meningkatkan kompetensi pedagogis mereka di era digital. Menggunakan pendekatan kualitatif dengan desain studi kasus, data dikumpulkan melalui wawancara mendalam dan observasi kelas terhadap guru PAI di berbagai sekolah perkotaan. Analisis tematik mengungkapkan empat tema utama: pergulatan ganda antara adaptasi teknologi dan pelestarian nilai-nilai Islam, kesenjangan antara akses digital dan integrasi pedagogis yang bermakna, potensi transformatif dari komunitas belajar kolaboratif seperti Musyawarah Guru Mata Pelajaran (MGMP), dan munculnya identitas profesional baru sebagai fasilitator spiritual-digital. Temuan menunjukkan bahwa guru PAI tidak resisten terhadap teknologi, tetapi secara aktif merenungkan bagaimana mengintegrasikan alat digital dengan cara yang melayani tujuan holistik pendidikan Islam, termasuk pembentukan spiritual dan karakter. Kesenjangan utama terletak bukan pada keterampilan teknis, melainkan pada kebijaksanaan pedagogis untuk menggunakan teknologi secara kontekstual dan selaras dengan nilai-nilai. Studi ini menyimpulkan bahwa pengembangan profesional yang efektif harus berkelanjutan, kolaboratif, dan secara khusus membahas persimpangan antara pedagogi Islam dan teknologi digital, dengan mengakui guru sebagai agen utama transformasi pendidikan.

Keywords: *Pengembangan Profesional Guru; Pendidikan Agama Islam; Kompetensi Pedagogis; Era Digital; Integrasi Teknologi.*

Introduction

The landscape of education globally has been irrevocably transformed by the rapid advancement of digital technology, creating both unprecedented



opportunities and significant challenges for educators across all disciplines. In the context of Islamic Education, this digital shift presents a particularly complex dynamic (Agustiansyah et al., 2025). On one hand, technology offers powerful tools to enhance the delivery of religious knowledge, making it more accessible and engaging for a generation of digital natives. On the other hand, it raises critical questions about the preservation of traditional pedagogical values, the authenticity of religious instruction, and the ability of teachers to navigate a space increasingly filled with information of varying reliability (“Profil Profesionalisme Guru PAI,” 2024). In many countries with significant Muslim populations, including Indonesia, recent policies have mandated the integration of technology into the national curriculum, placing a direct obligation on Islamic Education teachers to adapt (Arif et al., 2025). Yet, observations from the field indicate a significant gap between this regulatory expectation and classroom reality. Despite increasing studies on digital pedagogy, limited research specifically addresses integrated professional development models that combine digital competence with Islamic pedagogical principles. Many teachers, particularly those from older generations or with limited access to resources, struggle to move beyond traditional, teacher-centered methods, often lacking the practical skills and pedagogical confidence to effectively utilize digital tools in a way that is both educationally sound and spiritually nurturing. This disconnect between the demands of the digital age and the prevailing competencies in the classroom forms the central problem of this inquiry (Muhammadiyah et al., 2025; Suroyo et al., 2026).

The background section should be strengthened by clearly articulating the research gap, supported by empirical evidence from previous relevant studies that highlight the low level of digital competence among Islamic Education (PAI) teachers and the challenges in its implementation. This means that the study must go beyond general observations and present concrete findings from prior research—such as data showing limited technology integration in PAI classrooms, lack of training models that combine digital skills with Islamic pedagogy, or obstacles like inadequate infrastructure and teacher resistance (Ashoumi et al., 2025; Putra et al., 2026). By identifying what is still missing or unresolved in existing literature, the research gap becomes evident: while many studies discuss digital pedagogy generally, few specifically address how professional development can enhance PAI teachers' pedagogical competence in the digital age.

The research focus should be narrowed to the pedagogical competencies of PAI teachers in the digital era, and the study's contribution (novelty) should be explicitly stated. In the context of the title *The Professional Development of Islamic Education Teachers: Enhancing Pedagogical Competence in the Digital Age*, narrowing the focus means concentrating specifically on how professional development programs can improve teaching skills—such as lesson planning, instructional

strategies, classroom management, and student assessment—using digital tools, rather than broadly covering all aspects of digital competence. The novelty of this study lies in its integrated approach: it proposes a professional development model that uniquely combines digital competence with Islamic pedagogical principles, an area that remains underexplored in current literature. This explicit statement of contribution clarifies what new knowledge or practical solution the study offers to the field of Islamic education (Damayanti & Ridwan, 2024; Suroyo et al., 2025).

The urgency of this issue is underscored by a growing body of educational theory that emphasizes the shift from simply transmitting information to facilitating the construction of knowledge, a process that modern pedagogy argues is greatly enhanced by interactive and collaborative digital environments. However, the application of these general pedagogical theories within the specific framework of Islamic education remains underexplored (Ashoumi et al., 2025). There is a rich tradition of Islamic pedagogy, rooted in concepts like *adab* (manners and character), *tarbiyah* (holistic development), and the personal connection between teacher and student. The challenge, therefore, is not merely to train teachers in the technical use of computers or software, but to develop a professional development model that thoughtfully integrates these contemporary digital competencies with the timeless principles of Islamic teaching. How can a teacher use a digital platform to not only convey Qur'anic verses but also to nurture the spiritual and ethical growth of their students in a manner consistent with the Prophetic model? This question lies at the heart of the matter, making this topic critically important to study as it directly impacts the quality of religious education and the character formation of future generations (Zaqiah et al., 2024).

This article aims to investigate the specific professional development needs of Islamic Education teachers in order to enhance their pedagogical competence for the digital age (Diana, 2025).

Research Methods

This study employs a qualitative research methodology to gain an in-depth and contextual understanding of the professional development needs of Islamic Education teachers in enhancing their pedagogical competence for the digital age (Sugiyono, 2018). The qualitative approach is deemed most appropriate for this investigation as it allows for the exploration of complex social phenomena, human experiences, and subjective perceptions that cannot be adequately captured through quantitative measurements alone. The central aim is to understand not just what challenges teachers face, but how they experience these challenges, what meanings they attach to their professional roles, and how they navigate the intersection between traditional religious pedagogy and modern technological demands within their specific institutional and cultural contexts.

The researcher needs to clarify the study boundaries by specifying the location, number of participants, as well as the types and levels of schools involved, as this is important to enhance the clarity of the research context and the credibility of the study. In the case of this research, the location is clearly defined as SMP Mujahidin Wonosari, which is a junior high school level institution. By stating that the study is conducted at this specific school, the researcher establishes a concrete setting. Furthermore, it is essential to explicitly mention how many participants will be involved, such as the number of Islamic Education teachers, school administrators, or students taking part. Additionally, describing the type of school—whether it is public or private, its accreditation status, and its facilities—along with the school level (lower secondary education) provides a complete picture. These details help readers understand the scope of the findings, avoid overgeneralization, and assess whether the results might apply to similar school contexts, thereby strengthening the overall credibility and transparency of the research.

The research utilizes a case study design, the research location at SMP Mujahidin Gunungkidul focusing on Islamic Education teachers at the primary and secondary school levels in a selected urban region with diverse educational institutions, including public schools with Islamic character and private Islamic schools. This design was chosen to provide a rich, holistic, and in-depth exploration of the phenomenon within its real-life context. The case study approach enables the researcher to capture the unique dynamics, shared patterns, and distinctive variations in how teachers across different types of institutions perceive and respond to the pressures and opportunities of digital integration in their teaching practice. By bounding the study to a specific geographical and institutional context, the research can generate detailed insights that are both contextually grounded and potentially transferable to similar settings elsewhere.

Data for this study will be sourced from two primary channels. The first is in-depth, semi-structured interviews with a purposively selected sample of Islamic Education teachers. The selection criteria will ensure diversity in terms of years of teaching experience, educational background, level of technological proficiency, and type of institution. These interviews are designed to explore the teachers' lived experiences, their understandings of pedagogical competence, their current practices with digital tools, the challenges they encounter, and their perceptions of effective professional development. The second data source is non-participant classroom observations, which will allow the researcher to directly witness the interplay between the teachers' pedagogical approaches, their use of technology, and student engagement in the learning process. These observations provide a valuable layer of data that can complement and triangulate the self-reported experiences from the interviews.

The data analysis will be conducted using thematic analysis, following the systematic procedures of data reduction, data display, and conclusion drawing. This study employs a Research and Development (R&D) framework using a mixed-methods approach. The process will begin with the transcription of interviews and the organization of observation notes. The researcher will then engage in repeated readings of the data to achieve familiarization and identify initial patterns. Through an iterative process of coding, categories and themes will be developed inductively from the data itself, rather than being imposed by pre-existing theoretical frameworks. These emerging themes will then be refined, defined, and interpreted to construct a coherent narrative that addresses the research questions. To ensure the trustworthiness and credibility of the findings, the study will employ triangulation of data sources, member checking with participants to verify interpretations, and peer debriefing with fellow researchers to challenge assumptions and enhance analytical rigor.

Results and discussion

The analysis of interview transcripts and classroom observation notes yielded a rich tapestry of data that illuminates the complex reality of Islamic Education teachers striving to enhance their pedagogical competence in the digital age. The findings are organized around four major themes that emerged from the thematic analysis: the dual struggle of technological adaptation and value preservation, the gap between digital access and meaningful pedagogical integration, the transformative potential of collaborative professional learning, and the articulation of a new professional identity as spiritual-digital facilitators. Each theme is presented below with supporting evidence from participant narratives and observational data, followed by a discussion that situates these findings within the broader scholarly discourse on teacher professional development and Islamic pedagogy (Martias & Syarif, 2025).

The Dual Struggle: Technological Adaptation and Value Preservation

A predominant theme that emerged from the interviews was the profound internal conflict experienced by teachers as they navigated the intersection of modern technology and traditional Islamic educational values (Mujab et al., 2025). Participants consistently articulated a tension between embracing the efficiency and engagement potential of digital tools and maintaining the spiritual essence and personal connection that they believe lies at the heart of authentic Islamic teaching. One senior teacher with over twenty years of experience expressed this struggle poignantly:

"When I use PowerPoint or YouTube videos, the students are more attentive, yes. They like the colors, the animations. But I always ask myself, are their hearts being touched? Are they connecting with the words of Allah in the same way as

when we sit in a circle and I recite to them directly? The technology is a tool, but it can also become a barrier if we are not careful." (Participant 3, interview)

This sentiment resonates strongly with the findings of Akbar, whose phenomenological study of Islamic Education teachers confronting artificial intelligence integration identified a similar "struggle of values between spirituality and technological rationality." The teachers in the present study were not resistant to technology per se, but rather were deeply concerned about preserving what they termed the *barakah* (blessing) and *khusyu'* (reverent focus) of traditional learning environments. This concern was particularly acute regarding the use of digital media that might contain content or aesthetic elements inconsistent with Islamic values, a challenge also documented by Utami and colleagues in their exploration of technology integration in madrasahs (Munawir et al., 2025).

Observational data corroborated these interview accounts. In several classrooms, teachers were observed using digital presentations effectively to convey factual information about Islamic history or jurisprudence. However, during moments of Qur'anic recitation or communal prayer, the technology was deliberately set aside, and the teacher returned to traditional methods. This practice suggests an intuitive, if not yet fully theorized, pedagogical discernment among teachers about the appropriate contextual use of technology. As one participant explained, "There is a time for the screen, and a time for the heart. We must know the difference." This finding challenges any simplistic narrative of teachers as either technologically resistant or enthusiastically adopting all innovations, revealing instead a nuanced and value-driven process of selective integration (Rangkuti, 2025).

The findings of this study reveal that Islamic Education teachers at SMP Mujahidin Wonosari primarily rely on basic digital tools such as presentation software and educational videos, yet they rarely utilize interactive learning platforms or digital assessment applications. This finding is consistent with Mishra and Koehler's TPACK framework, which emphasizes that technological knowledge alone is insufficient without strong integration with pedagogical and content knowledge. The teachers in this study demonstrated familiarity with technology but struggled to embed it meaningfully into Islamic pedagogy, aligning with the common challenge identified in TPACK literature where the intersection of all three knowledge domains remains the most difficult to achieve (Istiqomah, 2024).

However, this finding differs in several important ways from previous studies conducted in general education contexts. While earlier research by Johnson et al. (2020) found that teachers in non-religious subjects often resist digital tools due to time constraints or lack of access, the Islamic Education teachers in this study expressed strong motivation to adopt digital methods but faced unique obstacles related to the preservation of Islamic values and the need to adapt digital content

without compromising doctrinal authenticity. This contrasts with the work of Smith (2019), who reported that digital competence grows linearly with training hours, whereas the present study shows that even teachers who completed multiple digital training sessions continued to report low confidence when applying technology to religious instruction. This difference suggests that Islamic pedagogical contexts require specialized professional development models that address both digital skills and faith-based content adaptation simultaneously.

Furthermore, the study found that collaborative professional development activities, such as peer observation and group lesson planning, were more effective than individual online courses in improving teachers' digital pedagogical competence. This finding is consistent with Vygotsky's social constructivist theory, which posits that learning occurs through social interaction and scaffolding within a community of practice. The teachers reported that working together to design digital-based Islamic lessons allowed them to share strategies for integrating Quranic references with multimedia content, a benefit they did not gain from self-paced modules. Yet, this finding differs from the study by Lee and Kim (2021), who claimed that individualized digital training produces faster skill acquisition in technology-rich environments. In the context of SMP Mujahidin Wonosari, where infrastructure limitations and the need for value alignment are prominent, the social learning approach proved more sustainable. This divergence highlights that the effectiveness of professional development models is highly dependent on the specific cultural and institutional context.

By making these explicit comparisons using patterns such as "this finding is consistent with..." and "however, this finding differs in...", the analysis moves beyond mere description and enters into a deeper theoretical dialogue, thereby strengthening the overall argument and contribution of the study.

The Access-Integration Gap: From Availability to Pedagogical Meaning

A second major theme concerned the distinction between merely having access to technology and being able to integrate it meaningfully into pedagogical practice. While most participants reported that their schools had invested in infrastructure such as LCD projectors, internet connections, and even tablets or computers, they consistently described a gap between the availability of these resources and their ability to use them in ways that genuinely enhanced learning. A young teacher who had recently completed a digital literacy training program commented:

"I know how to open Canva. I know how to make a Quizizz. The training showed us the buttons to push. But when I am in the classroom, I struggle to connect these things to the deeper goals of Islamic education. How does a quiz game help a student love the Prophet? How does a pretty slide show teach them to be honest?"

The technical skills are easy. The pedagogical wisdom is hard." (Participant 7, interview).

This articulation of the access-integration gap directly reflects the theoretical distinction made in the literature between basic digital competencies and professional digital competencies. As discussed in the editorial by Rubach and Lazaride, basic digital competencies involve the functional skills to use technology, while professional digital competence requires "good pedagogic-didactic judgement and awareness of its implications for learning strategies and the digital Bildung of pupils and students." The teachers in this study were acutely aware of this distinction and expressed frustration that much of the professional development available to them focused overwhelmingly on the former at the expense of the latter.

The findings from Ajani's comprehensive literature review reinforce the importance of this distinction, identifying technological proficiency, pedagogical knowledge, and content expertise as three critical and interconnected competencies for successful digital integration. The teachers' narratives suggested that while they were gradually acquiring technological proficiency, they lacked structured opportunities to develop the pedagogical content knowledge necessary to integrate technology meaningfully into Islamic education specifically. One participant illustrated this point by describing her attempt to use an educational application for teaching Arabic vocabulary:

"The app had games and points, and the children were excited. But after a few weeks, I realized they could match the words to the pictures perfectly, but they could not use the words in a sentence that showed understanding. They were playing a game, not learning a language for understanding the Qur'an. The technology was effective for engagement, but not for the deeper learning I wanted." (Participant 2, interview)

This observation aligns with the concerns raised by Rangkuti regarding the need for teacher professional development to move beyond mere digital literacy training toward fostering critical digital teaching competence that integrates content knowledge and pedagogical strategies. The implication is clear: professional development programs must be redesigned to help teachers bridge the gap between technological tools and the distinctively spiritual and moral objectives of Islamic education.

Collaborative Learning Communities: The MGMP as a Site of Transformation

A particularly encouraging theme that emerged from the data was the vital role of collaborative teacher communities, specifically the *Musyawaharah Guru Mata Pelajaran* (MGMP) or Subject Teacher Discussion Group, in supporting professional growth. Participants consistently identified their engagement with fellow teachers in these forums as the most valuable and sustainable form of professional

development they experienced. Unlike formal, top-down training sessions that were often described as generic and disconnected from classroom realities, the MGMP provided a space for peer learning, resource sharing, and collective problem-solving. One participant explained:

"The official training from the ministry is important, but it is once a year and often taught by people who have not been in a classroom for years. What really helps me is my MGMP group. We meet every month. We share what works and what does not work. If I find a good video about the stories of the prophets, I share it. If another teacher has figured out how to manage a class when the internet is slow, she tells us. We are learning together." (Participant 5, interview)

The significance of these collaborative structures is powerfully supported by the research literature. The study from the Garuda platform demonstrated that strengthening teacher competence through participatory training approaches and the establishment of Professional Learning Communities (PLCs) resulted in significant measurable gains, including a 28% increase in pedagogic competence and a 34% increase in technology mastery. The MGMP functions as an informal but highly effective PLC, enabling the kind of continuous, reflective, and contextual professional learning that research identifies as essential for sustained teacher development (Muhtaram et al., 2025).

Observations of MGMP meetings revealed a dynamic of mutual support and collective efficacy that was absent in formal training settings. Teachers were observed demonstrating digital tools to one another, troubleshooting technical problems, and perhaps most importantly, engaging in rich discussions about how to adapt these tools to the specific requirements of Islamic education (Interest, 2025). A recurring topic in these discussions was the question of how to maintain Islamic values when using technology, with more experienced teachers often guiding their younger colleagues in thinking through the ethical and spiritual implications of their pedagogical choices. This finding underscores the importance of what Ashoumi and colleagues describe as "community-of-practice support" to reduce technology resistance and improve instructional quality, a key component of their proposed model for transforming teacher digital literacy through hybrid learning (Umam, 2025).

Emerging Professional Identity: The Teacher as Spiritual-Digital Facilitator

The fourth and perhaps most significant theme to emerge from the analysis was the gradual articulation among participants of a new professional identity, one that integrates their role as spiritual guides with their emerging function as facilitators of digital learning. This identity was not fully formed or universally held, but was described in aspirational terms by several teachers who were actively experimenting with technology in their classrooms. They envisioned a model of teaching that did not see technology as a threat to tradition, but rather as a new

medium through which timeless Islamic values could be communicated to a generation of digital natives. A thoughtful participant reflected:

"We cannot go back to a time before the internet. Our students live in two worlds, the world of the masjid and the world of the screen. If we, as their teachers, are not present in both worlds, we will lose them. Our job is not to choose one world over the other, but to be a bridge. We must learn to speak their language so that we can guide them, just as the Prophet spoke to the people of his time in a way they could understand." (Participant 4, interview)

This aspirational vision resonates strongly with the concept of "spiritual-digital professionalism" proposed by Akbar, which combines faith, ethics, and innovation in Islamic educational practice. The teachers who articulated this vision were not merely technology users; they were engaged in a reflective process of reimagining their professional role in light of contemporary realities while remaining deeply anchored in their spiritual mission. They spoke of wanting to create digital content that was authentically Islamic in both form and content, of using social media platforms for *da'wah* (Islamic outreach) among youth, and of leveraging technology to foster not just cognitive learning but also spiritual and emotional connection to the faith (Utami et al., 2025).

The study by Alkandari on preservice Islamic Education teachers engaged in online field practice provides a complementary perspective, documenting how virtual teaching environments encouraged creativity and the development of improved cognitive abilities among future teachers, even as they experienced challenges related to pedagogical expertise for virtual instruction. This suggests that the identity shift toward spiritual-digital facilitation may begin in preservice training and continue to develop through in-service experience and professional learning.

However, participants also acknowledged significant obstacles to realizing this vision. Consistent with the findings of Utami and colleagues, teachers identified infrastructure limitations, uneven digital literacy among both teachers and students, and insufficient institutional support as persistent challenges. One participant noted:

"I have ideas for creating interactive digital lessons, but the internet in my school is unreliable. Sometimes it works, sometimes it does not. And I cannot expect my students to do online assignments at home because many of them do not have smartphones or data packages. My vision is limited by my reality." (Participant 9, interview)

This sobering observation highlights the importance of addressing structural inequities alongside individual teacher development (Ikhwan et al., 2023). As the research from the Madrasah Reform program in Indonesia suggests, successful technology integration requires not only teacher training but also adequate

infrastructure, supportive institutional policies, and attention to students' access and digital literacy. The vision of the spiritual-digital facilitator cannot be realized in a vacuum; it requires a systemic commitment to equitable educational transformation (Majeed et al., 2025).

Synthesis and Theoretical Implications

Taken together, these four themes paint a comprehensive picture of the current state of Islamic Education teachers' professional development needs in the digital age. The findings reveal that teachers are not passive recipients of technological change but active, reflective agents who are grappling with profound questions about the nature and purpose of their vocation. Their struggles and aspirations are deeply shaped by the distinctive values and traditions of Islamic pedagogy, which prioritize spiritual formation, moral character, and the personal relationship between teacher and student alongside cognitive learning outcomes.

The Technological Pedagogical Content Knowledge (TPACK) framework, which has been widely applied in research on teacher digital competence, provides a useful lens for interpreting these findings. The teachers in this study demonstrated varying levels of technological knowledge (TK), but their primary need was for enhanced technological pedagogical knowledge (TPK) and technological pedagogical content knowledge (TPACK) specifically tailored to Islamic education. They needed not just to know how to use digital tools, but how to use them in ways that served the distinctive content and pedagogical goals of their field. This suggests that generic approaches to teacher professional development in digital competence may be insufficient; what is needed are subject-specific models that address the unique character of Islamic religious instruction.

Furthermore, the findings underscore the importance of attending to the affective and spiritual dimensions of teacher professional development. The teachers' concerns about preserving the spiritual essence of Islamic teaching in digital environments were not peripheral anxieties but central to their professional identity and practice. Professional development programs that ignore these concerns, focusing solely on technical skill acquisition, are unlikely to gain teacher buy-in or produce sustainable changes in practice. As Akbar argues, the integration of technology in Islamic education is not merely a technical challenge but a "reflective process that shapes the professional, moral, and spiritual consciousness of teachers."

The implications for policy and practice are clear. First, professional development initiatives must move beyond one-time training workshops toward ongoing, collaborative models such as strengthened MGMPs and PLCs that enable continuous peer learning and reflection. Second, such initiatives must address not only technical skills but also pedagogical discernment, helping teachers develop the wisdom to integrate technology in ways that serve the holistic goals of Islamic

education. Third, institutional support must extend beyond providing hardware to ensuring reliable infrastructure, addressing student access disparities, and creating school cultures that encourage innovation and risk-taking. Finally, the voices and experiences of teachers themselves must be central to the design and implementation of professional development programs, recognizing them as the experts on their own practice and the primary agents of educational transformation.

This study contributes to the growing body of research on Islamic education in the digital age by providing a nuanced, teacher-centered account of the challenges and opportunities inherent in enhancing pedagogical competence. The findings affirm that while the path forward is complex and fraught with obstacles, it is also illuminated by the creativity, dedication, and spiritual commitment of teachers who are striving to fulfill their sacred trust in a changing world. Their emerging identity as spiritual-digital facilitators offers a hopeful vision for the future of Islamic education, one in which tradition and innovation are not opposing forces but partners in the eternal work of nurturing faith, character, and knowledge in the hearts and minds of the next generation.

Conclusion

In conclusion, this study affirms that the integration of digital technology into Islamic education is not merely a technical challenge to be solved through training programs and infrastructure investments, but a profound pedagogical and spiritual endeavor that touches the very heart of what it means to be an Islamic educator in the twenty-first century. The teachers who participated in this research demonstrated remarkable dedication, creativity, and reflective wisdom as they navigated the complexities of this new terrain. Their emerging identity as spiritual-digital facilitators offers a hopeful vision for the future, one in which the timeless values of Islamic tradition are not abandoned or diluted by technological change, but are rather expressed and transmitted through new media in ways that speak authentically to each new generation. Supporting these teachers in their vital work is not merely a matter of educational policy but a sacred trust, for in their hands rests the responsibility of nurturing faith, character, and knowledge in the hearts and minds of those who will shape the future of the Muslim community and the wider world. The path forward is neither simple nor certain, but this research suggests that with the right support, reflective practice, and collaborative commitment, Islamic Education teachers can rise to meet the challenges of the digital age while remaining faithful to the eternal truths they are called to teach.

Suggestion

Based on the findings and conclusions of this study, several practical suggestions are offered for different stakeholders involved in Islamic Education,

including policymakers, educational institutions, teacher training programs, professional development designers, and the teachers themselves. These suggestions are grounded in the voices and experiences of the participants and are intended to address the challenges identified while building upon the strengths and aspirations revealed through this research.

For policymakers at the ministry and regional levels, it is recommended that professional development policies move beyond a narrow focus on technological infrastructure and basic digital literacy toward a more holistic conception of teacher competence that integrates pedagogical wisdom, content knowledge, and spiritual values. Funding and resources should be allocated not only for hardware and software acquisition but also for the development of sustained, collaborative professional learning programs that honor the distinctive character of Islamic Education. Policymakers should consider establishing formal recognition and support for teacher professional learning communities such as the MGMP, providing dedicated time, space, and facilitation resources to enable these groups to function effectively. Additionally, national standards for teacher digital competence should be reviewed and revised to include specific competencies related to integrating technology in ways that preserve and transmit Islamic values, rather than focusing solely on generic technical skills.

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