ISLAMIC EDUCATION POLICY ROADMAP IN THE ERA OF DIGITAL DISRUPTION: A SYSTEMATIC LITERATURE

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Abstract

This study aims to analyze the direction and form of the Islamic education policy roadmap in the era of digital disruption, with a focus on technology integration and strengthening digital ethics based on Islamic values. The method used was a Systematic Literature Review with the PRISMA 2020 protocol and the JBI framework, reviewing national and international literature from SINTA 2 and 3 journals over the past five years. The results indicate that Islamic education policies, digitalization strategies, and curricula face challenges such as infrastructure readiness, teacher capacity, and suboptimal values-based governance and evaluation. An effective integration model combines digital innovation, value-based design, and ethical governance that maintains moral-pedagogical aspects. Implementation of digital ethics that emphasizes the principles of trust, etiquette, responsibility, and privacy protection in the curriculum, training, and regulations. The research recommends that an adaptive and values-based policy roadmap with pillars of ethics-by-design, adaptive governance, and community co-production for moral, contextual, and sustainable policies.

Keywords: *Islamic Education, Digital Disruption, Technology Integration, Digital Ethics*

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INTRODUCTION

In the era of digital disruption, the Islamic education policy roadmap must include curriculum reformulation, strengthening digital literacy and cyber ethics, and developing infrastructure and institutional capacity. The three main directions are: (1) a hybrid curriculum that integrates religious competencies with digital skills and critical thinking so that learning remains relevant and contextual; (2) improving the competence of teachers and leaders through digital literacy training, blended learning management, and ethical guidelines for the use of AI/technology so that Islamic values are maintained; and (3) strengthening governance, public private partnerships, and data-based evaluation mechanisms to ensure access, quality, and accountability for the implementation of these steps must be underlined in a roadmap that is in synergy with national policies and is adaptive to technological changes (Fahmi Aziza, 2024)(Haris & Jamalia, 2025).

In the era of digital disruption, the Islamic education policy roadmap shows strategic ambition but is weak in the implementation arena: Strategic documents tend to emphasize curriculum reform and technology integration without detailing mechanisms for increasing teacher capacity, equitable infrastructure allocation, and ethical guidelines and data governance—conditions that risk creating quality gaps between regions and weakening the values of religious education if not accompanied by concrete operational steps, sustainable funding, and evidence-based evaluation mechanisms; furthermore, the still top-down policy orientation ignores the role of local actors and civil partners needed for contextual adaptation, so that the roadmap has the potential to become a normative document that is quickly outdated amidst the pace of technological innovation and dynamics (Islamic Education: Journal of Islamic Education. 2025).

Furthermore, in the era of digital disruption, the integration of digital technology in Islamic education policies needs to be realized through: 1) curriculum updates that combine religious competencies with digital literacy and cyber ethics; 2) adopting a hybrid (blended/remote) learning model that utilizes an LMS platform, digital learning resources, and artificial intelligence tools to personalize learning while maintaining Islamic values; 3) strengthening the capacity of educators and education personnel through ongoing training in digital pedagogy, data management, and development of values-based materials; and 4) governance policies that include fair infrastructure allocation, data protection guidelines and ethical use of technology, as well as evidence-based monitoring-evaluation mechanisms to ensure access and quality. This integrated approach emphasizes that technology is not an end in itself but a means that must be bound by a framework of Islamic values and clear operational policies so that its use is effective and equitable (Irfan & Zulkifli, 2025).

Although the policy of technology integration in Islamic education is widely promoted, its implementation often shows systematic structural weaknesses: First, the adoption of technology is often instrumental, prioritizing devices and platforms without being accompanied by an adequate curriculum to link religious content with digital literacy and ethics, resulting in shallow use of technology that does not support the goal of character building; Second, educator capacity has not been a consistent priority focus; training is often episodic and unmeasurable, making it difficult for teachers to design hybrid Islamic value-laden learning; Third, disparities in access and infrastructure reinforce educational inequities between regions, making technology integration more advantageous to already advantaged groups. Fourth, governance aspects, including data protection, content regulation, and resilience to cyber/commercialization threats, remain weak, potentially undermining Islamic values and the privacy of school residents; Therefore, policies need to move from technological rhetoric to operational designs that incorporate ethical guidelines, sustainable financing, ongoing training programs, and evidence-based monitoring and evaluation mechanisms to prevent fragmentary and exclusive integration (Putrawangsa & Hasanah, 2025).

Furthermore, the concept of strengthening digital ethics in Islamic education policy should be viewed as a normative and operational framework that ties the use of technology to Islamic values, combining the principles of responsibility, trustworthiness, communication etiquette, and privacy protection, and translated into four dimensions of implementation: 1) curriculum (integration of faith-based digital ethics modules that teach critical literacy on content, privacy, and digital security); 2) capacity of educators and policymakers (ongoing training on ethics-guided digital pedagogy, data management, and AI/algorithm risk mitigation); 3) school governance and regulations (data protection guidelines, device usage policies, and clear abuse reporting mechanisms); and 4) community collaboration (involvement of parents, Islamic boarding schools, and the civil sector to build a responsible digital culture) this integrated approach, which emphasizes

alignment between normative values and operational policies, has proven to be more effective in preventing misuse of technology and ensuring contextual character education in the digital environment. (Putrawangsa & Hasanah, 2025) (Setiawan et al., 2025)

Although efforts to strengthen digital ethics in Islamic education policy are increasingly being raised, the approaches proposed in many publications still show conceptual and practical shortcomings: First, many policies adopt generic digital ethics principles without translating them into an operational Islamic value framework (e.g., the concepts of trust, etiquette, and collective responsibility), so that existing guidelines often feel normative and less applicable in the classroom; Second, the literature shows a tendency to imitate Western digital ethics models that emphasize technical regulation and compliance, but are minimal in character building and spiritual habit formation, even though local contexts require pedagogical tools that combine both; third, implementation often neglects empowering students as ethical agents (e.g., reflective skills, source assessment, and resistance to problematic content), focusing instead on control and sanctions; Fourth, policy evaluation has not yet established success metrics that measure valuable behavioral changes, making claims of "strengthening ethics" difficult to prove empirically. Therefore, the literature recommends a shift from normative rhetoric to policy design that combines measurable Islamic value foundations, participatory pedagogy that empowers learners, and evidence-based evaluation indicators to ensure digital ethics are truly internalized (Zubaidillah, 2018).

Furthermore, in formulating strategies and recommendations for Islamic education policies in the era of digital disruption, it is necessary to design an integrated approach that combines, first, curriculum strengthening by integrating digital literacy, Islamic-based digital ethics, and critical thinking skills into learning outcomes. *Second, investment in human resources and infrastructure, ongoing training programs for teachers and madrasah leaders, and budget allocations that ensure equitable access to technology. Third, adaptive governance and regulation of data protection guidelines, ethical use of AI, and participatory mechanisms involving parents and religious institutions. Fourth, an evidence-based implementation model for regional pilots, performance indicators that measure value-based behavioral changes, and a transparent monitoring and evaluation system. Fifth, multi-sectoral collaboration between the government, universities, Islamic boarding schools, and the private sector to develop contextual digital learning resources. Only with an operational, measurable, and inclusive policy framework will technology integration improve the quality, equity, and sustainability of Islamic education amidst digital dynamics (Ritonga, 2024).*

Although Islamic education policy strategies and recommendations in the era of digital disruption are often formulated as a comprehensive framework, Sinta's literature shows several critical weaknesses: most recommendations remain at the principle level without a strong foundation of local implementation evidence, making them difficult to apply contextually in heterogeneous madrasas and Islamic boarding schools; proposed funding allocations and financing models are rarely accompanied by financial sustainability scenarios so that pilot programs quickly stall after the initial phase; Participatory mechanisms for stakeholders, including teachers, parents, and religious organizations, are often merely symbolic, resulting in top-down recommendations failing to adapt to field needs. Proposed success indicators tend to measure inputs (e.g., number of devices, training) rather than behavioral changes and valued competencies relevant to the mission of Islamic education. Finally, little attention to the risks of commercializing educational platforms and data protection opens the door to distortions in the moral-pedagogical objectives of the policy. Therefore, the literature recommends a shift from normative documents to more empirical policies: (1) design recommendations based on real-scale pilot evaluation; (2) a layered financing model that ensures sustainability; (3)

policy co-production mechanisms that substantively involve local actors; and (4) outcome indicators that measure the internalization of religious values and digital literacy. These steps are necessary so that the formulated strategy does not stop at discourse but is able to encourage long-lasting practical changes. (Ritonga, 2024)

As a systematic literature review, the roadmap for Islamic Education policy in the era of digital disruption must highlight a new synthesis that bridges two domains that have so far been separated: (1) technology integration as a pedagogical enabler is not merely the adoption of devices that require a hybrid curriculum, contextual learning resources, and teacher capacity development; and (2) strengthening digital ethics based on an Islamic value framework (trust, etiquette, responsibility) as well as operational governance mechanisms (data protection, algorithm transparency, and mitigation of commercialization). A review of Sinta-2/3 articles over the past five years reveals empirical gaps: few studies test real-scale implementation models, few outcome indicators measure internalization of values, and minimal participatory research involving Islamic boarding schools/parents as policy co-producers. The novelty of the roadmap recommended by the SLR is the combination of three pillars: ethics-by-design (incorporating ethical principles into curriculum and platform design), adaptive governance (flexible and evidence-based policy mechanisms through regional pilots and ongoing M&E), and community co-production (substantive collaboration with Islamic boarding schools, teachers, and parents to ensure the contextualization of values). This integrated approach requires not only investment in infrastructure and ongoing training, but also outcome indicators that measure valuable behavioral changes, making the roadmap a dynamic document: both a policy guide and an evaluative framework for assessing the extent to which technology improves the quality and morals of Islamic education (Lisyawati et al., 2023).

RESEARCH METHOD

This study used a Systematic Literature Review (SLR) approach guided by the pre-registration protocol and PRISMA 2020 reporting guidelines to ensure transparency, repeatability, and comprehensiveness of the identification process to study inclusion (Page et al., 2021). In addition, the methodological framework adopts the JBI (Joanna Briggs Institute) principles for textual evidence synthesis to address variations in study design (JBI Manual for Evidence Synthesis, 2024). The combination of PRISMA and JBI guides all phases of research from the formulation of research questions, inclusion/exclusion criteria, search strategies, to thematic and bibliometric synthesis steps so that the results can be scientifically accounted for (Page et al., 2021)(Peters et al., 2024) The literature search was conducted in several major databases relevant to the Indonesian and international context: Garuda/Neliti, SINTA (SINTA 2–3 journal profiles), Scopus, Web of Science, Google Scholar, and academic repositories (ResearchGate/institutional portals). The keyword combination was constructed booleanically (Islamic education, digital ethics, and technology integration, blended learning, AI) and limited to the last five years to capture the most recent literature. Inclusion criteria included peer-reviewed articles discussing the policy, implementation, or evaluation of technology integration and/or digital ethics in the context of Islamic educational institutions; published in Indonesian or English; and prioritized in SINTA 2–3 accredited journals and reputable international journals. Exclusion criteria included opinion pieces without evidence, non-peer-reviewed proceedings, and studies outside the context of Islamic educational institutions (an example of a similar practice in educational SLR studies in SINTA journals; (Siringo Ringo, 2025).

The study population was all publications that met the inclusion criteria within the specified timeframe; purposive-exhaustive sampling was used, i.e., all relevant articles that passed screening were taken. The selection process followed the PRISMA process: (a) initial identification of all databases, (b) removal of duplicates, (c) screening of titles and abstracts by two independent reviewers, (d) full-text assessment to determine eligibility, and (e) final inclusion. Differences in assessment between reviewers were resolved through discussion or by involving a third reviewer, as is the practice reported in SLRs in Islamic education and general education in SINTA journals (Amanulloh & Mohamad Irvan Muzakky, 2024) (Fahrudin et al., 2025).

Data were extracted using a standardized data extraction form containing metadata (author, year, journal, SINTA accreditation), research design, context (education level, location), objectives and research questions of each study, methods, key findings, policy recommendations, and limitations. Critical appraisal was performed using tools appropriate to the study type: e.g., JBI critical appraisal checklists for qualitative and quantitative studies, or other validated instruments for policy/archival studies. All extraction and quality assessment were conducted by at least two independent researchers to increase reliability and reduce common practice extraction bias in educational SLRs published in SINTA 5 journals (Page et al., 2021) (Siringo Ringo, 2025).

The analysis combined quantitative bibliometric methods and qualitative thematic analysis: (a) bibliometric mapping (using software such as VOSviewer or bibliometrix) to map publication trends, keywords, and citation networks that highlight dominant research areas; (b) thematic synthesis and narrative synthesis to identify key themes related to technology integration, digital ethics components, empirical gaps, and policy recommendations; and (c) in-depth analysis of a subset of SINTA 2–3 studies to assess the contextual relevance and quality of local evidence. The validity of the synthesis is strengthened through triangulation (comparing bibliometric results with thematic findings), sensitivity checks (testing the impact of inclusion/exclusion of low-quality studies), and the creation of a reflective audit trail that documents each methodological decision so that the process can be replicated. (Page et al., 2021; JBI, 2024; example of application in educational SLR in the SINTA journal, (Umami et, 2016).

RESEARCH RESULTS AND DISCUSSION
A Critical Analysis of the Direction and Implementation of Islamic Education Policy in the Digital Era

Islamic education policies over the past few years have shown a clear strategic direction towards integrating technology as a tool to improve access and quality of learning. However, implementation remains hampered by capacity issues and local context. Several SINTA studies confirm that national policy documents and programs encourage the adoption of LMS, digital teaching materials, and teacher training initiatives, but field evaluations reveal a gap between central policies and institutional readiness (e.g., madrasahs/pesantren) in terms of infrastructure, digital pedagogical competency, and sustainable funding support (Ritonga, 2024). These findings indicate the need for policies that are not only prescriptive but also provide scheduled funding mechanisms, technical support, and differentiation strategies for different geographic contexts so that technology integration does not widen educational disparities.

A thematic analysis of empirical studies shows that policy orientations focus more on technical inputs (devices, platforms, short trainings) than on learning outcomes and value internalization; as a result, many technology interventions result in instrumental adoption without meaningful pedagogical transformation. Institutional-level research

reports that technology integration programs increase access and variety of teaching methods, but few directly address the issues of character building, digital ethics, and measuring student behavior change—areas critical to the mission of Islamic education (M Sholeh, 2023). Therefore, the discussion emphasizes the need to formulate value-based outcome indicators (digital etiquette, trustworthiness, responsibility) and a medium-term evaluation protocol that is able to measure the internalization of values in addition to cognitive achievement.

Furthermore, recent literature highlights the risks that arise if technology policies are not accompanied by an ethical and adaptive governance framework, including data privacy issues, commercialization of learning platforms, and reliance on foreign technologies that can reduce the moral-pedagogical mandate of Islamic education.Several SINTA studies recommend an ethics-by-design approach to policy development (incorporating digital ethics principles into curricula, usage guidelines, and technology partnership contracts), as well as regional pilot models accompanied by evidence-based M&E prior to national scale-up (Amalia & Darwis, 2023; multiple SINTA 2/3 reviews 2024–2025). These discussions emphasize that a policy roadmap should ideally integrate three elements: (a) sustainable funding and capacity support; (b) outcome indicators that measure value internalization; and (c) ethical governance mechanisms to safeguard the moral-pedagogical objectives of Islamic institutions in the digital landscape.

Technology Integration Model in Islamic Education Learning and Governance

The technology integration models in Islamic education that are widely proposed in the SINTA literature tend to move towards three main patterns: a hybrid/blended learning model that combines face-to-face and digital materials to maintain the value dimension while increasing access, an AI-based and personalized model (chatbots, adaptive learning) to accelerate rote learning and feedback, and a contextual/values-integrated model that links digital content with the goal of forming Islamic character (adab, amanah). Empirical studies show that these models are effective in increasing student engagement and pedagogical variety when combined with curriculum designs that explicitly link value objectives to digital activities (Hanifah Salsabila et al., 2024) (Umami, 2025; Zuhriyeh, 2025).

However, the effectiveness of this model is hampered by consistent operational problems: uneven infrastructure across regions, inadequate teacher capacity to design valuable digital learning, and a tendency towards instrumental adoption (focusing on devices/platforms without pedagogical redesign). As a result, many interventions result in increased inputs (access, devices, modules) but have not demonstrated strong evidence of changes in valued outcomes such as internalization of digital ethics or improvement in student character – findings repeatedly recorded in SINTA field studies. Therefore, the literature emphasizes the need for implementation packages that combine ongoing training, value-based lesson design, and outcome evaluation instruments in addition to technical metrics. (Islamiyya, 2025)

From a governance perspective, recent research recommends adaptive governance that combines ethics-by-design policies, data protection regulations, technology partnership accountability mechanisms, and multi-stakeholder collaboration models (government, Islamic boarding schools, universities, and local technology providers). Policies that appear successful in the SINTA study include those that implement measurable regional pilots, usage guidelines incorporating Islamic principles, and multi-layered financing schemes for sustainability, rather than just one-time device subsidies. In short, meaningful technology integration in Islamic education requires a balance between technical innovation, value-affirming curriculum design, and ethical governance that ensures moral-pedagogical objectives are not eroded by the dynamics of

commercialization or unequal access (Ardillah et al., 2025; Putrawangsa & Hasanah, 2025).

Conceptualization and Implementation of Digital Ethics Based on Islamic Values

The conceptualization of digital ethics in the context of Islamic education tends to develop along two parallel paths: (a) the translation of normative Islamic principles such as trustworthiness, etiquette, and collective responsibility into a framework for technology use; and (b) the adoption of international digital ethics principles (privacy, transparency, accountability) which are then contextualized locally. Bibliometric literature and conceptual studies emphasize the importance of bridging these two paths so that digital ethics does not become merely a technical rule but is inherent in the formation of students' religious character (bibliometric review of digital literacy; Syafaruddin, 2024; Al-Hayat special issues).

At the implementation level, the SINTA study shows that the most promising digital ethics implementation model combines: the integration of digital ethics modules into the Islamic Religious Education curriculum; ongoing training for teachers on valuable digital pedagogy; and school mechanisms (code of ethics, data protection SOPs, and abuse reporting channels). However, empirical evidence also highlights the main obstacles of infrastructure gaps between regions, training that is still episodic so that it does not change practices, and the lack of outcome indicators that measure the internalization of values so that many programs stop at the level of technology adoption without continuous ethical strengthening (EDUKASI field study; Abas, 2025; digital PBL case study).

The discussion concludes that to make digital ethics effective and meaningful in Islamic education, three integrated policy steps are needed: first, ethics-by-design, incorporating Islamic principles into the design of curricula, platforms, and technology partnership contracts; second, capacity and sustainability of tiered training schemes for educators and ongoing funding so that ethical practices do not stop after the pilot; and third, value-based outcome indicators develop metrics that measure changes in ethical behavior (digital etiquette, trustworthiness) in addition to technical metrics. The SINTA study and international review support that the combination of adaptive governance, participation of the Islamic boarding school community/parents, and evidence-based evaluation increases the likelihood of internalizing digital ethics in the context of Islamic education (E-Journal STAI Tebingtinggi Deli).

Formulating an Adaptive and Evidence-Based Islamic Education Policy Roadmap

The formulation of an adaptive Islamic education policy roadmap must be based on empirical evidence and a gradual policy learning mechanism: the roadmap document should ideally be designed as a dynamic framework that combines regional pilots, periodic evaluations, and gradual scaling so that interventions can be tested and revised based on field results, rather than as a final, top-down policy that is immediately disseminated. Recent studies confirm that such a gradual strategy allows for adaptation to the heterogeneous context of madrasahs/pesantrens and minimizes the risk of implementation failure while generating local evidence for the national scale (Ardillah et al., 2025).

In terms of policy content, the literature synthesis recommends an integrated policy package. These include: a hybrid curriculum, which aligns religious competencies with digital literacy and ethics; human resource capacity, through tiered training and on-the-job coaching; a multi-layered financing mechanism (government + local/private partnerships) for sustainability; and an outcome-based M&E system, which prioritizes valued behavioral indicators (e.g., digital etiquette, trustworthiness) over technical

metrics. Evidence from studies on the integration of AI and the transformation of Islamic education suggests that this combination of elements increases the chances of success when accompanied by clear operational guidelines and accountability channels. (Sari & Setiani, 2025)

However, the SINTA literature also warns of structural obstacles that must be anticipated in the formulation of the roadmap: infrastructure disparities between regions, different institutional capacities, the risk of platform commercialization, and weak data governance/ethics if not regulated from the start. Therefore, an important recommendation is to include ethics-by-design, policy co-production mechanisms with Islamic boarding schools/parents, and context-sensitive indicators in each pilot stage, which will strengthen the social legitimacy of the policy and ensure that the roadmap becomes a real-impact adaptive instrument, not just a normative document (Tumanggor & Sazali, 2025).

CONCLUSION

Based on the synthesis of the Systematic Literature Review on the direction and implementation of Islamic education policy in the era of digital disruption, it can be concluded that the Islamic education policy roadmap needs to transform from a normative paradigm to an evidence-based adaptive policy. Technology integration should be positioned as a means of enhancing quality and value, not simply the adoption of digital tools. Curriculum reformulation that combines digital literacy and cyber ethics based on Islamic values, continuous teacher capacity building, and governance that emphasizes the principle of ethics-by-design are the main pillars of an effective policy roadmap. However, various studies indicate a gap between central policies and institutional-level implementation readiness, particularly regarding infrastructure, teacher digital competency, and outcome-based evaluation mechanisms. Therefore, the policy roadmap should ideally be designed with a phased and participatory approach through regional pilot projects, sustainable financing, and transparent monitoring and evaluation mechanisms. The implications of this research suggest that the reformulation of Islamic education policy must be oriented towards developing a fair, ethical, and contextual digital ecosystem.

SUGGESTIONS/RECOMMENDATIONS

Theoretically, this research enriches the literature with an integrative model of technology and Islamic values in education policy. Practically, the results of this study serve as a reference for the government, Islamic educational institutions, and policymakers in developing policies that are more responsive to technological disruption, namely policies that ensure the continuity of valuable learning, protect moral integrity, and strengthen data-based governance and spiritual values. Thus, this roadmap not only guides the digital transformation of Islamic education but also serves as a moral instrument for the formation of a character-based generation in the digital era.

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