



Integrating Islamic Values into Digital Learning: A Solution for Character-Based Education in the Technological Era

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Abstract:

Amid the vibrant surge of digital transformation in education, an academic unease arises: how can Islamic values endure and flourish within a fast-paced, algorithm-driven digital space? This study delivers a critical warning – those digital platforms, once considered neutral, are now shaping the reasoning and ethics of younger generations without a clear spiritual foundation. Within the global discourse on character education, numerous studies have revealed the failure of online learning in cultivating students' moral depth—even in religious environments. This research aims to address that gap by offering a new approach: exploring the contextual, participatory, and reflective integration of Islamic values into digital learning through a multi-site study of three State Islamic High Schools in Cirebon Regency. Using a qualitative instrumental case study design, data were gathered via interviews, online observations, digital content documentation, and triangulation from 36 key informants. Findings indicate that when Islamic values are not merely taught, but visually, symbolically, and productively embedded in digital spaces, students do not simply absorb the values—they become producers of those values. Models such as Ngaji Digital Bareng (Collective Digital Quran Study), contemplative posters, and student-created da'wah videos serve as tangible evidence of character transformation. This study demonstrates that technology, when approached with spiritual awareness, is not a threat to Islamic values, but rather a new arena for civilizational development. The study recommends reconstructing digital madrasah curricula based on value-driven frameworks and enhancing cross-disciplinary teacher training in digital spiritual pedagogy.

Keywords: *digital learning, Islamic values, character education, madrasah, spiritual pedagogy*

Introduction

A prevailing social reality in today's era of digital education is the growing erosion of moral and character value transmission in the learning process, which is increasingly dominated by technocratic and cognitive orientations alone. Amid massive technological penetration, many digital education platforms have failed to transform virtual spaces into effective mediums for shaping students' character and spirituality. Recent studies emphasize the importance of integrating Islamic values into digital learning systems—both as a form of resistance against moral degradation and as a constructive effort to build students' spiritual identity (Yusof et al., 2024; Arifin & Zabidi 2023). The scarcity of digital content embedded with values (Rahman et al., 2023), along with the low pedagogical literacy of teachers in embedding Islamic principles into online learning (Abdullah et al., 2023), further exacerbates the affective gap in education. A study by Hamid & Mahmud (2024) even suggests that without a values-based approach, the digitalization of education contributes to alienation and identity disorientation among Muslim youth. As such, digital learning focuses solely on efficiency and information accessibility—while neglecting ethical and spiritual dimensions—risks producing technologically literate yet morally impoverished generations.

Integrating Islamic values into digital learning has emerged as a strategic solution to the character crisis facing students in the technological era. However, academic debates have surfaced due to the tension between the moral-transcendental nature of Islamic values and the secular, instant, and permissive culture of digital media. On the one hand, digital learning is praised for expanding access to contextual religious and Islamic moral content (Rudiana & Salim 2025; Af'idati & Pangastuti 2025). On the other hand, dependence on digital media is criticized for reducing direct interactions and weakening teacher role-modeling in character formation (Rusdiani et al., 2025). Some scholars have proposed a neuro-Islamic curriculum as a holistic approach that combines *tarbiyah* (Islamic education) values with neuroscience principles (Hidayatulloh & Maulana 2025), yet this approach faces criticism for allegedly diluting the normative authority of Islamic texts through modern empirical methods. Other critiques focus on the inadequacy of teachers to internalize Islamic values in digital media that often prioritize gamification over moral transformation (Mesenu & Yernawilis 2025). This complexity is heightened by the fact that most digital media still prioritize technical performance over users' spirituality (Fauzia & Zudi 2025), and that not all students possess sufficient digital literacy to critically filter religious content (Rahmawati et al., 2025). Therefore, embedding Islamic values in digital learning must go beyond being an add-on—it must serve as the epistemic core of instructional design, although this position is often challenged by proponents of value-neutral educational technology (Sukriyah & Arifin 2025).

This research offers a significant innovation in the discourse on integrating Islamic values into digital learning for character education—especially by emphasizing a neuro-Islamic framework and adaptive digital communication strategies for Generation Alpha, a domain that remains underexplored in existing

literature. Previous studies have generally focused on developing digital media based on normative moral content (Rudiana & Salim 2025) or merely adapting conventional curricula to digital platforms without sustainable systemic innovation (Fauzia & Zudi 2025). In contrast, this study not only integrates Islamic values at the content level but also builds a digital pedagogical structure that simultaneously engages affective, spiritual, and neuroscientific dimensions to foster holistic character formation within the Society 5.0 era. This approach thus transcends outdated conceptual boundaries that separate technology from spiritual transcendence and avoids reducing Islamic values to mere gamification formats (Rusdiani et al., 2025). The research stands out for its integrative and critical approach, combining Islamic ethical values, Islamic psychology, AI-based learning technologies, and digital communication.

The scope of this research includes three public madrasahs in Cirebon Regency – State Islamic High School 1 Weru Kidul, State Islamic High School 2 Babakan Ciwaringin, and State Islamic High School 3 Buntet Pesantren – selected for their distinctive practices in integrating Islamic values into digital learning. The focus lies on strategies for value integration, types of digital media used, and their impact on character development within an online ecosystem. The scope encompasses not only value-based instructional content, but also symbolic digital interactions such as greetings (*salam*), prayers, and religious terms used in online communication, student-generated Islamic content projects, and the affective dynamics between teachers and students in virtual settings. The study highlights both qualitative and quantitative transformations of values within digital learning, using a contextual approach that considers pesantren culture, teachers' technological literacy, and the learning styles of digitally native madrasah students.

The central argument in this discourse is grounded in the belief that digital education can become an effective vehicle for shaping religious character – provided that Islamic values are not merely presented as verbal content but are contextually and participatorily integrated into the digital ecosystems used by students. Yet, this approach faces theoretical challenges, as some scholars question the ability of digital platforms to authentically cultivate students' affective and spiritual dimensions in a virtual environment that is often shallow and transactional (Ismail et al., 2023; (Shaheen & Obeidat 2022)). The critical hypothesis proposed is that the more actively students produce Islamic value-based content within digital learning environments, the stronger their internalization of religious character will be. Academic debates also persist between behaviorist approaches that emphasize value repetition and constructivist approaches that promote reflective experiences and value-based projects (Aziz et al., 2024; Al-Hariri et al., 2023). Therefore, in-depth exploration is needed into digital pedagogical models that not only transmit moral messages but also facilitate students' spiritual engagement in dynamic and creative ways within digital contexts.

Research Method

This study employed a multi-site qualitative approach with an instrumental case study design to deeply explore the integration process of Islamic values into digital learning across three public madrasahs in Cirebon Regency: State Islamic High School 1 Weru Kidul, State Islamic High School 2 Babakan Ciwaringin, and State Islamic High School 3 Buntet Pesantren. These locations were purposively selected due to their unique and representative practices in embedding Islamic values into digital learning ecosystems. The unit of analysis includes both teachers' digital teaching practices and students' affective participation, particularly in terms of symbolic and substantive value integration through various digital media.

The study used both primary and secondary data. Primary data were gathered through in-depth interviews with teachers, principals, and students; non-participatory observations of online learning activities; and documentation of digital content produced by teachers and students. Secondary data were collected from internal school documents, student character development statistics, digital conversation logs, and archived online assignments. This qualitative methodology is especially well-suited to examining meaning-making and the subjective experiences of participants in value-based educational contexts (Creswell and Poth 2018; Merriam & Tisdell 2016).

Information was collected from 36 key participants: 12 teachers from the three State Islamic High Schools (three from each *madrasah*), 3 school principals, and 21 active students engaged in producing Islamic digital content. Participants were selected through purposive and snowball sampling techniques, considering their direct involvement in digital value integration activities. Data validation was conducted via triangulation of sources, techniques, and time (Pranoto & Haryanto 2024), as well as member checks to confirm the accuracy of the data interpretation.

Data collection was carried out in three phases:

1. Initial exploration (contextual assessment),
2. Field data collection (observations, interviews, documentation), and
3. Reflective confirmation (discussion of preliminary findings with participants).
4. Observations focused on digital interactions via Google Classroom, WhatsApp Groups, Zoom/Google Meet, and social media platforms. Interviews were conducted both online and offline, recorded and transcribed, while documentation included screenshots, students' digital assignments, and value-based creative outputs such as videos, posters, and *muhasabah* (self-reflection) notes.

Data were analyzed using thematic analysis based on the interactive model of Miles et al., (2020), which includes data reduction, data display, and conclusion drawing/verification. Open coding was applied to identify themes related to value integration, which were then categorized and interpreted through the lens of spiritual pedagogy and moral character education theory (Lickona 2004; Elias 2019). The interpretation process also accounted for the broader context of *madrasah* digitalization and pesantren culture, which required a contextual hermeneutic approach (Van Manen, 2016).

This method aligns with recent research approaches to the integration of religious values in digital education. For instance, Maqbool & Zakar (2023) emphasized the importance of contextual strategies in Islamic value-based online learning. Alhazmi et al., (2022) highlighted the effectiveness of reflective learning designs in fostering the internalization of Islamic character. Similarly, Fatima & Ali (2022) recommended participatory strategies as the most effective means of strengthening students' moral development within digital ecosystems.

Result and Discussion

Result

The integration of Islamic values into digital learning has become a vital pillar of technology-based education within madrasah environments. This is clearly reflected in the practices of three public *madrasahs* in Cirebon Regency – State Islamic High School 1 Weru Kidul, State Islamic High School 2 Babakan Ciwaringin, and State Islamic High School 3 Buntet Pesantren – each of which demonstrates a distinct model of value integration aligned with their respective institutional contexts and cultural backgrounds.

This integration process is supported by various forms of data evidence, including statistical data, observations, interviews, and case studies, all of which illustrate a strong correlation between the embedding of Islamic values and the moral development of students in the digital era.

The digital transformation in these three madrasahs in Cirebon Regency is illustrated in the following chart:

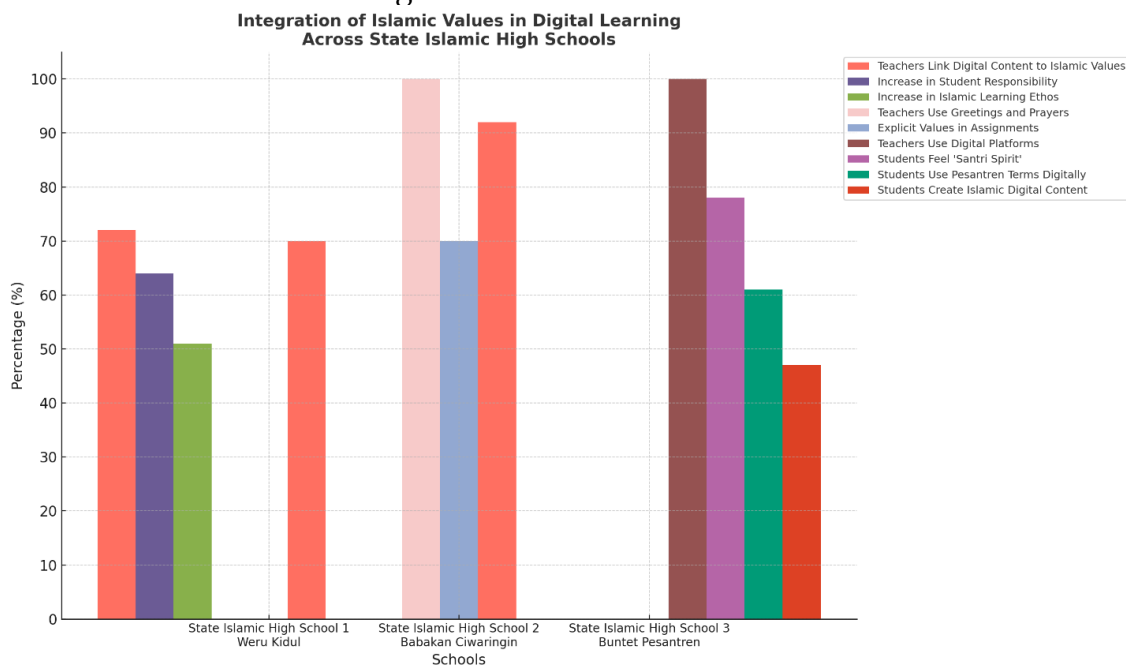


Figure 1: Digital Transformation in 3 State Islamic Senior High Schools in Cirebon Regency

At State Islamic High School 1 Weru Kidul, digital transformation has not only changed the way teachers teach but has also become a strategic means of delivering Islamic values in a contextual manner. Internal data from the madrasah shows that 72% of teachers actively link digital learning content

with Islamic values. Further statistics record a 64% increase in students' responsibility indicators and a 51% increase in Islamic-oriented learning ethos. These data serve as early indicators that value-based interventions have a significant impact on students' affective behavior. Meanwhile, at State Islamic High School 2 Babakan Ciwaringin, most teachers use Islamic greetings and opening prayers in every task instruction, 7 out of 10 teachers insert explicit values in assignments, such as messages about honesty, communication ethics, and patience; students actively respond with Islamic-toned comments, such as replying with *jazakumullah khairan or insha Allah* I will submit the task soon; and there is a weekly discussion forum managed by students themselves with the theme of Islamic values in the digital world (entitled "*Ngaji Digital Bareng*"). As for the digital transformation at State Islamic High School 3 Buntet Pesantren, it shows that 100% of teachers have used digital platforms as teaching aids since the pandemic (100% WhatsApp Group, 84% Google Classroom, 68% Zoom/Google Meet, 25% YouTube Live), 92% of teachers state that they consciously insert Islamic moral values in online learning – whether in the form of prayers, wisdom, manners, or spiritual reflections, 78% of students say they feel that the teachers' tasks and digital interactions "carry the spirit of santri" – reminding them of the pesantren atmosphere even though they are physically studying at home, 61% of students admit that they have started using pesantren-specific terms in their digital conversations, such as "*astaghfirullah*, the internet is slow," "I'm still reviewing the video lecture," or "permission to make up my prayer, Ustadzah." 47% of students voluntarily create digital content themed on *muhasabah*, wisdom, or reflections on manners as part of personal projects later shared on YouTube, Instagram, and TikTok – even though it was not required in the assignment.

Based on the above data, the integration of Islamic values in digital learning at the three *madrasahs* in Cirebon Regency shows that technology is not merely a tool but has become a strategic space for character formation. At State Islamic High School 1 Weru Kidul, digitalization has successfully increased student responsibility and learning ethos through the connection of content with Islamic values by most teachers. State Islamic High School 2 Babakan Ciwaringin stands out in symbolic habituation such as greetings, prayers, and moral messages in assignments, which are actively responded to by students through Islamic comments and the "*Ngaji Digital Bareng*" discussion forum. Meanwhile, State Islamic High School 3 Buntet Pesantren shows transformative success where nearly all teachers consciously insert moral values, and students not only respond passively but voluntarily create Islamic digital content, forming a virtual culture that reflects santri identity within the digital ecosystem.

Descriptively, value integration is carried out through the insertion of Qur'anic verses and hadiths in digital learning materials, the provision of reflective value-based assignments, and the creation of discussion forums that emphasize politeness in communication. These forms of expression are reinforced by visual and narrative approaches such as prophetic story videos, personal journals, and digital posters that evoke spirituality. These data carry

not only quantitative dimensions but also qualitative meaning that illustrates value transformation in educational practices.

The relationship between these data and their impact on character development is clear. Students respond not only cognitively but also emotionally and spiritually. Teachers who include value-laden comments in digital interactions—such as greeting with prayers or giving Islamic-toned praise—are reported to have successfully fostered affective bonds and spiritual closeness between teacher and student. In this regard, technology is not merely a tool but has become a moral medium and a real space for character formation.

At State Islamic High School 2 Babakan Ciwaringin, the pesantren context provides a strong foundation for the process of value integration into digital learning. Unlike symbolic approaches, this madrasah applies a strategy of value habituation through technology. Learning activities are always initiated with prayers, Qur'anic reflections, and reminders of digital manners. Through the e- State Islamic High School Learning platform, students are encouraged to embody values in every online activity they undertake.

Field observation evidence shows changes in student behavior, both in terms of discipline, responsibility, and spiritual awareness. The decrease in violations of digital manners becomes an important indicator that values are not only being learned but also practiced. Interviews with teachers also reveal that digital forums have transformed into spaces for sharing values, not merely technical communication. This indicates that digital space can become an extension of the spiritual space of the *madrasah* if designed with the appropriate approach.

The data explanation shows that the habituation method is more effective than the narrative approach because students experience values in their digital daily lives, not just hear about them. This approach builds a consistent value culture and habituates students to assess their online activities through the lens of Islamic morality. The relationship between this approach and student character is evident in increased responsibility, modesty, and digital discipline.

Meanwhile, at State Islamic High School 3 Buntet Pesantren, the project-based transformative approach becomes the main characteristic of integrating Islamic values into digital education. Students not only consume Islamic content but become producers of digital dakwah content in the form of YouTube videos, podcasts, and spiritually themed graphic designs. This is not merely technical learning, but a reflective process involving values and meaning.

The data description shows high student participation in value-based dakwah projects, accompanied by a significant decrease in digital ethical violations. Case studies of several student projects reveal that they not only understand the values but make them the basis for every work they produce. Teachers in this context act as moral and ethical facilitators, guiding students in considering aspects of responsibility and intention in every stage of content production.

This data explanation leads to the understanding that students at State Islamic High School 3 are growing into value agents in the digital world. They are not merely absorbing but creating values and forming active digital spiritual communities. The relationship between this data and changes in student character is evident in increased moral awareness, value-based creativity, and the ability to express Islam in a language relevant to their generation.

However, this process is not without challenges. At State Islamic High School 1 Weru, for example, there is a gap between technology use and value internalization. Many non-PAI (Islamic Education) teachers admit to having difficulty embedding Islamic values into their lesson materials due to a lack of applicable methods. Surveys show that only a small number of teachers feel confident in integrating values into digital learning. This issue is exacerbated by the limitations of digital platforms that emphasize cognitive efficiency over affective interaction.

Interviews with teachers show that successful value integration often comes from empathetic, simple, and non-preachy approaches. For instance, a Chemistry teacher connects experiments to Islamic teachings on cleanliness, or an English teacher invites students to write about Muslim character in the digital era. The Creative Digital Santri Community is an example of an innovative effort that revives values in the form of student-initiated content.

The relationship between this challenge and the solutions offered underscores the importance of collective awareness and cross-subject approaches. Teachers must be trained to see values as the soul of learning, not merely part of the Islamic education curriculum. Technology must be shaped into an empathetic and reflective space, not merely a technical arena.

State Islamic High School 2 Babakan Ciwaringin faces similar challenges. Non-PAI teachers still feel that Islamic values are the domain of religious teachers alone. Data show that violations of digital ethics have increased, indicating weak value internalization. Uncertainty in digital value pedagogy and limited platform features also hinder effective value delivery.

However, some teachers show important innovations. A History teacher, for example, assigns students to create dakwah videos about Islamic figures. A Chemistry teacher inserts Islamic stickers in task feedback. The consistent inclusion of greetings, prayers, and terms such as "*amanah*" successfully builds students' spiritual awareness. This data explains that transformation can only occur if values are not positioned as additions but as the core spirit of digital learning.

The relationship between these challenges and the emerging solutions shows the importance of a collective approach across subjects, as well as the courage of teachers to experiment and see values as part of their spiritual calling, not merely an administrative task.

At State Islamic High School 3 Buntet Pesantren, the challenge arises in the form of a "representation crisis" – the symbolic, ritualistic, and spiritual values of pesantren culture are not easily transformed into the linear and rigid format of digital space. Teachers feel that the spiritual atmosphere of

pesantren is irreplaceable in online spaces. The fragmentation of spiritual communities also exacerbates the challenge, as digital platforms tend to create individualistic spaces.

However, teachers respond to this challenge by creating innovations such as “Virtual Friday Majlis,” tadabbur podcasts, and digital muhasabah assignments. Small symbols such as quotes from scholars, Islamic greetings, and learning intentions at the beginning of lessons are efforts to reconnect the pesantren spirit into digital space. From the students' side, they express a longing for spirituality and say they feel more connected when teachers greet them with prayers or offer short advice.

The relationship between this challenge and the solutions that arise highlights that the representation of values in digital space requires creative approaches capable of accommodating spiritual and symbolic dimensions. Technology cannot replace the atmosphere of pesantren, but it can become a new space with its own uniqueness if managed with value consciousness.

Overall, the use of digital technology in Islamic education has proven capable of strengthening the understanding and practice of Islamic moral values when packaged with reflective, contextual, and spiritual pedagogical strategies. At State Islamic High School 1 Weru, values appear in consistent small symbols. At State Islamic High School 2 Babakan, values become a structured digital culture. At State Islamic High School 3 Buntet Pesantren, values transform into creative expressions and digital spiritual communities. All three show that integrating values into digital education is not only possible but also transformative when accompanied by intention, creativity, and collective awareness.

Discussion

The integration of Islamic values in digital learning at the three madrasahs in Cirebon Regency illustrates the dynamics and strategies of Islamic education beginning to adapt to the technological era without disregarding its moral and spiritual essence. This study demonstrates how digitalization can enhance character formation in students when framed within a pedagogical approach that is value-based and contextual.

The research findings at State Islamic High School 1 Weru Kidul, State Islamic High School 2 Babakan Ciwaringin, and State Islamic High School 3 Buntet Pesantren show a positive trend in the use of technology to shape students' Islamic character. State Islamic High School 1 emphasizes the contextual embedding of Islamic values into learning content, resulting in increased responsibility indicators (64%) and learning ethos (51%). State Islamic High School 2 focuses on symbolic habituation such as greetings and prayers, where 70% of teachers incorporate explicit values in assignments, and students actively express Islamic values verbally in digital forums. State Islamic High School 3 stands out with a project-based approach in which students independently produce digital dakwah content, reflecting a deep internalization of values.

This success reflects the effectiveness of reflective and participatory

pedagogical approaches in delivering values. In this context, character education does not appear as normative verbal teaching but as a personal and meaningful digital experience. This aligns with the findings of Hidayat & Ali (2025), which state that value integration in digital learning becomes more effective when tied to students' active and contextual activities. Learning is no longer teacher-centered but facilitates a reflective, collaborative, and spiritually enriched learning process (Ariffin & Hashim 2023; Khan & Latif 2023; Rahman & Azman 2024; Ali & Sulaiman 2025; Setiawan & Fadilah 2024; Chin & Ahmad 2024; Yusof & Zakaria 2024).

The significance of these findings suggests that digital-based Islamic education holds great potential for transforming learning into a space for value reinforcement. When students engage in creating Islamic content or insert religious language and symbols in digital communication, they not only understand the values but also practice them in the form of digital actions. Rusdiani et al., (2025) affirm that spiritually designed digital media can become a new "moral world" that effectively substitutes face-to-face interaction. This is consistent with the findings of Hatija et al., (2025), which indicate that Islamic values are more easily internalized when students are directly involved in digital learning that integrates religious ethics. Maspul et al., (2025) also found that the digital world has created a new moral arena where students learn not only from teachers but also from digital communities that uphold Islamic manners and ethics. Hafid & Rochbani (2025) even emphasized that ethical crises such as phubbing can be addressed through the recontextualization of Islamic values in digital learning platforms. Research by Pasaribu et al., (2024) reinforces this idea by showing that a digital environment grounded in religious values can shape more responsible and ethical student character. Kyuchukova & Topalska (2025) stated that digitalization in religious education can produce more equitable value transformation because it involves various formats of interactive and reflective learning that reach the spiritual realm of students on a personal level.

The implications of this study are far-reaching, both in terms of curriculum design and teacher training strategies. Teachers must be positioned not only as content deliverers but as value facilitators who can frame technology within the spirit of Islam. The integrative model seen in State Islamic High School 3 shows that teachers who foster student creativity in digital dakwah media can enhance students' affective development and religious identity. In line with Fanani & Maram (2025), the success of Islamic education transformation in the digital era depends on a strong value narrative and active student participation as producers of moral messages.

A comparison among the three madrasahs shows variations in strategy and the depth of value integration. State Islamic High School 1 stands out structurally—through broad teacher involvement in linking values to teaching materials, though still dominated by Islamic education teachers. Meanwhile, State Islamic High School 2 emphasizes symbolic rituals and a religious atmosphere in online learning, showing strength in digital manners culture. State Islamic High School 3 is more progressive in positioning students as active dakwah agents in digital spaces. This approach is supported by Luthfi et al.,

(2025), who found that the combination of Islamic content production and project-based learning strengthens students' character and spiritual motivation.

The project-based learning approach integrated with Islamic content production, as emphasized by Luthfi et al., (2025), has been widely supported by recent academic findings from various international studies. For instance, Hasan & Khalid (2024) found that involving students in producing digital dakwah content directly increases their affective awareness and spiritual responsibility in online learning environments. Meanwhile, the study by Abdullah & Noor (2023) shows that project-based learning models prioritizing Islamic values contribute positively to strengthening students' religious identity and enhancing critical thinking skills in moral contexts. Al-Mahdi & Yusuf (2024) also concluded that students actively involved in producing Islamic podcasts experienced improvement in value-based work ethic and social responsibility awareness as part of practicing Islamic teachings. Similarly, findings from Rahman & Syed (2023) indicate that Islamic content created by students can establish an adab-based learning community on digital platforms. These studies confirm that creative collaboration in the context of Islamic digital projects impacts not only academic outcomes but also deeper character development and more active, contextual spirituality in the digital era.

Actionable steps that can be formulated include, first, cross-disciplinary teacher training on value-based digital pedagogy. This is important so that non-PAI teachers can also embed values within their subject areas, as emphasized by Rudiana & Salim (2025). Second, the development of internal madrasah platforms that allow students to showcase Islamic content as a form of value expression. Third, the strengthening of online communities such as "*Ngaji Digital Bareng*" to create participatory and informal spaces for value discussion. Fourth, collaboration with pesantren or religious communities to produce spiritually nuanced multimedia teaching materials. Lastly, the inclusion of affective assessment indicators in digital learning platforms to authentically capture students' character development.

Overall, the integration of Islamic values in digital education is not merely an adaptive effort but can become a strategic transformation that strengthens the character of the Muslim generation. Technology is not a barrier to values, but a new vehicle that enables Islam to be present in a contextual, meaningful, and transformative form in students' digital lives.

Conclusion

It turns out that the integration of Islamic values in the digital space of madrasah education is not only possible—but indeed reveals a profound and unexpected transformation in how students develop character in the virtual era. These findings show that students are not merely objects passively receiving values verbally, but active subjects who produce, express, and practice values through the digital ecosystem. They absorb values not only in the form of text or assignments, but also symbolically, through communication language, and creative projects that are integrated into their daily digital practices. At State Islamic High School 3 Buntet Pesantren, for instance, students even voluntarily

create dakwah content without being asked, a sign of affective participation that suggests a depth of value internalization that is difficult to achieve through conventional approaches.

The added value of this research lies in its success in revealing three distinct models of Islamic value integration in digital learning: symbolic-reflective at State Islamic High School 1 Weru Kidul, cultural-participatory at State Islamic High School 2 Babakan Ciwaringin, and transformative-productive at State Islamic High School 3 Buntet Pesantren. Each of these models introduces a new pedagogical approach that combines spirituality, technology, and student creativity in ways that have not been widely explored in global literature. This study also offers a methodological contribution by integrating quantitative data (internal statistics) and qualitative data (observations, interviews, and case studies) to assess affective impact—a significant contribution to digital character education research.

However, this study has important limitations, especially in terms of geographic scope and type of institution. The three madrasahs studied possess a strong traditional Islamic culture, so generalizing to public schools or more pluralistic urban madrasahs requires further testing. In addition, this study has not explored the role of families and external digital communities in either reinforcing or potentially disrupting the process of value internalization. Therefore, the recommended direction for future research is the development of a collaborative framework between madrasahs, parents, and social media ecosystems as spaces for values. Further research could also deepen the exploration of digital affection and spiritual representation through digital semiotic analysis—to examine how Islamic symbols transform and function in shaping santri identity in the virtual world.

Thus, this research makes us aware that values are no longer simply content to be taught, but ecosystems to be activated, created, and negotiated together by teachers and students in digital space. A new awareness is born: Islamic value education not only can exist in virtual spaces but may in fact find its most authentic form there—when it becomes a living practice, culture, and spiritual expression of students, nurtured and developed within the technological ecosystem.

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