

A CONCEPTUAL FRAMEWORK FOR THE TRANSFORMATION OF MORAL PEDAGOGY IN ISLAMIC EDUCATION THROUGH DIGITAL TECHNOLOGY TOWARD INCLUSIVE LEARNING

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ABSTRACT

The rapid advancement of digital technology has significantly transformed educational landscapes, including Islamic education. However, its integration has primarily focused on functional delivery and accessibility, leaving its potential for moral pedagogy and inclusivity underexplored. This study aims to develop a conceptual framework that positions digital technology as an enabler for transforming moral pedagogy toward inclusive learning in Islamic education. Employing a descriptive qualitative approach combined with quantitative surveys, data was gathered through literature review, stakeholder interviews, and digital content analysis. Findings reveal that current technology use remains fragmented and lacks systematic integration with moral values and inclusive principles. The proposed conceptual framework interconnects four key dimensions: Islamic moral values (compassion, justice, respect), digital technology mechanisms (interactive e-books, AR, AI, UDL), inclusivity principles (access, representation, participation), and educational interventions (teacher training, curriculum development, policy support). This framework advocates for a systematic approach to ensure technology acts not merely as an instructional tool, but as a catalyst for cultivating ethical dispositions and inclusive learning environments, thereby aligning digital integration with the core moral and inclusive objectives of Islamic education.

Keywords: Digital Technology, Moral Pedagogy, Islamic Education, Inclusive Learning, Conceptual Framework.

BACKGROUND

The rapid advancement of digital technology has significantly reshaped the landscape of education worldwide, including the field of Islamic education. While technology integration in learning environments has primarily been oriented toward improving accessibility and efficiency, its potential role in shaping moral pedagogy remains underexplored. Moral pedagogy, understood as the systematic cultivation of ethical values and character within learners, is a central objective of Islamic education, yet it often struggles to adapt to contemporary digital learning environments (Alavi, S., & Syed, 2022).

Several studies highlight that the use of digital platforms in Islamic education tends to focus on technical delivery rather than the transformative aspects of value-oriented learning (Fauzi, A., & Khusniati, 2023). For instance, online learning modules or digital media are frequently utilized to transmit religious knowledge, but they seldom provide structured frameworks that address moral formation in a holistic manner. This creates a critical gap, as Islamic education is not merely informational but fundamentally aims at nurturing ethical dispositions and inclusive attitudes (Halstead, 2007).

Moreover, the global discourse on inclusive education emphasizes that learning environments must be designed to accommodate diversity, equity, and social participation (Ainscow, 2020). In the context of Islamic education, inclusivity requires a pedagogical transformation that not only integrates technological tools but also ensures that these tools reinforce the values of compassion, justice, and

respect for difference. The absence of a conceptual framework that systematically links digital technology, moral pedagogy, and inclusive learning reveals an urgent need for theoretical and practical exploration.

Therefore, this study proposes the development of a conceptual framework that situates digital technology as an enabler of moral pedagogy transformation in Islamic education, oriented toward inclusive learning outcomes. Such a framework seeks to address the gap in existing literature, moving beyond functional integration of technology to explore its capacity in fostering ethical, equitable, and value-driven educational practices.

RESEARCH METHOD

This study employs a descriptive qualitative approach combined with a mixed-methods design to develop a conceptual framework for the transformation of moral pedagogy in Islamic education through digital technology toward inclusive learning. The qualitative approach is applied to analyze literature, interview data, and digital content, while the quantitative component is employed through surveys to measure teachers' and students' perceptions of technology use in fostering moral values. This dual approach provides a comprehensive understanding of the phenomenon, as reflected in recent studies on Islamic education that integrate qualitative and quantitative strategies to explore pedagogical transformation (Mursidin, 2023).

The data sources consist of both secondary and primary data. Secondary data are drawn from recent literature on Islamic education, digital technology, and inclusive pedagogy, particularly studies that highlight the role of Universal Design for Learning (UDL) in advancing social justice and accessibility in Islamic education (Afif, M., Ramadani, R., & Nurhayati, 2025a), the integration of social sciences, psychology, and technology for character building (Bahri, A., & Mudarris, 2024a), and the development of interactive e-books in moral education for Generation Z (Yumna, R., Hidayat, A., & Lestari, 2023). Primary data are collected through structured questionnaires distributed to teachers and students, as well as semi-structured interviews with educators, curriculum developers, and educational technology experts. In addition, content analysis is conducted on digital learning resources such as e-modules, augmented reality (AR) applications, and interactive media designed to convey Islamic moral values (Muslim, 2025a).

Data collection follows three main steps:

- Literature review and documentation of academic articles and recent studies
- Quantitative surveys to measure perceptions of technology and inclusive values
- In-depth interviews to capture stakeholders' conceptual and practical insights.

Data analysis is carried out using thematic analysis for qualitative data and descriptive statistics for survey results. The validity of findings is enhanced through triangulation, combining literature review, survey responses, and interview insights (Bahri, A., & Mudarris, 2024b).

Based on the analysis, the conceptual framework is developed around four key dimensions: Islamic moral values (compassion, justice, and respect for diversity), digital technology mechanisms (interactive e-books, AR, AI, and UDL), principles of inclusivity (accessibility, representation, and student participation), and educational interventions (learning material development, teacher training, and institutional policy support). Validation of the framework is conducted through expert review involving Islamic education scholars and educational technology specialists, followed by a pilot study in a classroom setting to assess its preliminary effectiveness. Ethical considerations are maintained throughout the research, including obtaining informed consent, ensuring data confidentiality, and respecting cultural and religious sensitivities during data collection and analysis.

RESEARCH FINDINGS

The research commenced with a comprehensive review of recent literature (2023–2025) encompassing Islamic education, digital technology, and inclusive pedagogy. Restalia and Khasanah (2024) identified that although digital transformation offers new avenues for access and engagement, educators face significant hurdles such as the digital divide, inadequate digital literacy, and misalignment between curricula and emerging technologies. While interactive tools like online modules facilitate learning, they often lack structures to support moral development and inclusive practices (Restalia, W., & Khasanah, 2024). Complementing this, (Zuliana, Z., Qorib, M., & Hayati, 2025) proposed a holistic learning model that melds Islamic values with technology, stressing that effectiveness hinges on alignment with Islamic pedagogical principles. Additionally, (Muslim, 2024) cautioned that while AR and AI bolster interactivity and accessibility in Islamic education, they also risk undermining moral values and spiritual integrity if not driven by principled frameworks. Studies on early childhood Islamic education further revealed that technology enhances motivation and comprehension among young learners, though concerns persist about balancing traditional methods with innovation (Elvina, K., & Rezeki, 2024). The application of UDL in Islamic religious education assessments (Pranajaya, S. A., Pratama, D., & Jannah, 2024) also indicates room for improvement in designing truly inclusive learning environments.

Primary data from structured surveys and semi-structured interviews reaffirmed the literature’s implications. Teachers acknowledged that digital media improved student engagement, yet noted the absence of systematic guidance for integrating moral and ethical dimensions into learning technology. Students likewise reported that moral content in digital platforms felt fragmented and secondary to knowledge acquisition. These responses reflect an urgent need for a framework that purposefully integrates ethical values with accessible and inclusive instructional technology.

Through thematic analysis of literature and empirical data, four interwoven themes emerged: the need for explicit moral values integration, technology as an enabler of transformative learning rather than mere delivery, the imperative for inclusive pedagogy grounded in UDL principles, and the role of institutional support via training, curriculum development, and policy as foundational to realizing this transformation.

These insights culminated in a conceptual framework centered on four dimensions: Islamic moral values (compassion, justice, respect for diversity), digital technologies (interactive e-books, AR/AI-enabled platforms, UDL-informed tools), inclusivity principles (universal accessibility, representation, active participation), and educational interventions (teacher development, curriculum innovation, supportive policies). This model envisions technology not as an end in itself, but as a conduit for fostering ethically and socially mindful Islamic education in digital contexts.

Table 1. Comparison of Literature Insights and Field Data

w	Literature Insights (2023-2025)	Field Data (Teachers & Students)
Role of Digital Tools	Mostly functional, focused on efficiency and delivery of content (Afif, M., Ramadani, R., & Nurhayati, 2025b).	Teachers note improved engagement but little guidance on moral integration.
Moral Pedagogy	Rarely embedded systematically; moral aspects often implicit (Bahri, A., & Mudarris, 2024a).	Students perceive fragmented moral messages, lacking structured reinforcement.
Inclusivity	Emphasis on Universal Design for Learning (UDL) for accessibility and equity.	Students appreciate accessibility but highlight limitations for diverse needs.
Institutional Support	Need for curriculum and training innovations identified.	Teachers demand training and institutional policies to align tech with values.

DISCUSSION

The findings of this study illuminate the multifaceted role of digital technology in transforming moral pedagogy within Islamic education. On one hand, digital innovations such as instructional videos, gamification tools like Kahoot! and Quizizz, and LMS platforms have noticeably enhanced student engagement and digital literacy in several Madrasah Aliyah in Banda Aceh (Rijal, F., Hasanuddin, H., & Mardhiah, 2025). Yet, these innovations remain largely disconnected from structured moral or culturally grounded content, highlighting a critical gap between technology use and ethical education (Sinthop, 2025).

The study's emphasis on inclusive curriculum design grounded in theoretical frameworks such as constructivism and multiculturalism affirms the need for digital tools that not only deliver content, but also accommodate diverse cultural and ethical perspectives. However, persistent challenges such as limited infrastructure and resistance to pedagogical change continue to hinder meaningful integration (Abidin, Z., A'yun, F., & Isnandar, 2025). Similarly, recent literature advocates for adaptive, personalized, and inclusive Islamic education through platforms such as mobile apps and e-learning systems, while stressing that successful implementation depends on clear policy, adequate teacher training, and fidelity to Islamic ethical values (Sari, Y. P., Nugraha, J., & Basri, 2025).

From an inclusion standpoint, integrating Universal Design for Learning (UDL) principles into digital education is especially critical for equity, particularly for learners with disabilities. Technologies such as screen readers, voice recognition, and virtual assistants align with *maqāṣid al-sharī'ah* by promoting justice, intellect, and participation core aims of Islamic ethical teaching (Afif, F. N. H., Musyaffa, Z. H., & Al Mubarak, 2025). This perspective broadens the discussion on digital pedagogy, emphasizing that moral education must also include those who are often marginalized in traditional systems.

At a broader systemic level, studies on the digital transformation of Islamic education underscore both the obstacles such as the digital divide, limited literacy, and outdated curricula and the enormous potential for global access to Islamic educational content, interactive learning modes, and collaborative networks that transcend geographical barriers (Restalia, W., & Khasanah, 2025). This dynamic highlights the urgency of developing digital strategies that are not only technically effective but also morally and socially inclusive.

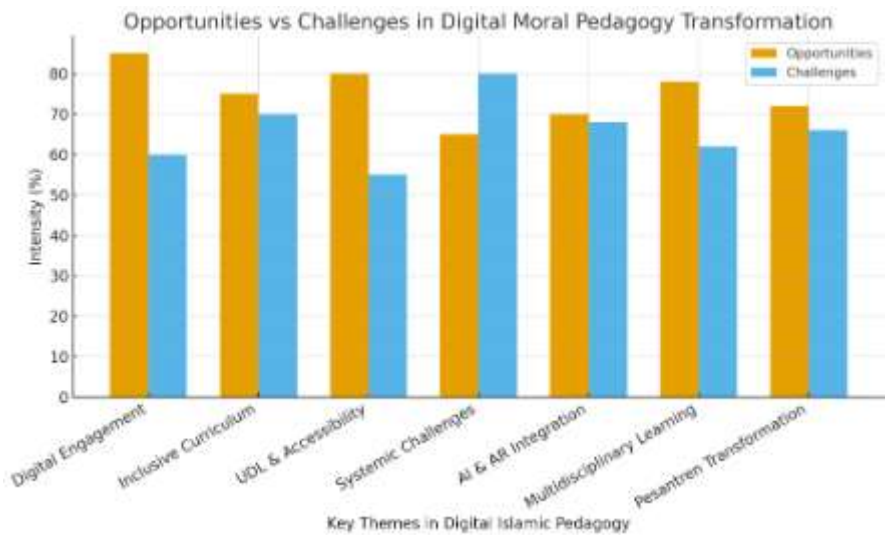
Moreover, the integration of AR and AI technologies presents both a challenge and an opportunity. While these tools can significantly enhance interactivity and engagement, scholars warn of risks to moral values and student dependency if technological innovation outpaces ethical safeguards and educator preparedness (Muslim, 2025b). This underscores the vital role of designing technology-informed curricula that preserve spiritual integrity while also fostering innovation.

A multidisciplinary approach combining social sciences, psychology, and technology into PAI has been empirically shown to deepen character building and strengthen relevance for students, reinforcing that moral and cognitive learning are most effective when holistically aligned (Bahri, S., & Mudarris, 2024). Building on this idea, educational epistemology rooted in Islamic tradition offers a philosophical backbone for curriculum development that deliberately embeds ethical behavior, experiential learning, and Socratic dialogue for deeper moral understanding (Mahmudulhassan, & Abuzar, 2024).

Finally, transformative models in pesantren settings demonstrate how entrepreneurial values, digital tools, and Islamic principles can coexist effectively in modern curricula. Despite challenges related to infrastructure and cultural resistance, these initiatives show promise for scalable, contextually grounded pedagogical reforms (Taufikin, 2025).

Taken together, these perspectives converge to suggest that digital transformation in Islamic moral pedagogy must be intentional, inclusive, and ethically anchored. Technology should serve not merely as a medium of instruction but as a vehicle for moral and spiritual development. The conceptual

framework proposed in this study thus situates moral values, inclusive design, technological mechanisms, and institutional interventions as interdependent pillars. Future research may build on this foundation by empirically testing the framework in diverse educational settings and assessing its long-term impact on moral engagement and inclusivity.



Picture 1. comparative chart showing the balance of *opportunities* vs. *challenges* across the key themes of digital moral pedagogy in Islamic education.

CONCLUSION

This study set out to conceptualize the role of digital technology in transforming moral pedagogy within Islamic education toward inclusive learning. The findings reveal that while digital platforms have substantially improved engagement and access, their use is still largely confined to technical delivery. This limitation highlights the need for deliberate integration of moral and ethical frameworks so that digital innovation can serve not only as an instructional tool but also as a medium for cultivating values rooted in Islamic traditions.

In addressing inclusivity, the framework emphasizes the potential of principles such as Universal Design for Learning (UDL) to ensure equity and broaden participation. When grounded in *maqāṣid al-sharīʿah*, digital pedagogy can advance justice, intellectual development, and compassion, thereby aligning educational practices with the moral essence of Islamic teachings. This focus reaffirms that the future of Islamic education must move beyond efficiency toward building ethical character and inclusive social values.

The conceptual framework developed here underscores the interdependence between moral pedagogy, inclusive design, and technological mechanisms. Its sustainability depends not only on infrastructure and digital literacy but also on teacher preparedness and curricular coherence with Islamic epistemology. Future research should empirically test this framework across varied contexts to evaluate its effectiveness in shaping students’ moral dispositions and fostering inclusive educational environments in the digital era.

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