



The Islamic Learning Environment: Between Physical Formalism and The Internalization of Spiritual Values in The Digital Age

Afriani¹, Nurul Aini², Samsinar Syarifuddin³

¹⁻³ Institut Agama Islam Negeri (IAIN) Bone, Indonesia

email: afrianiriany26@gmail.com¹, nurulaini23655@gmail.com², samsinarakbar20@gmail.com³

Article Info :

Received:
28-04-2026
Revised:
10-05-2026
Accepted:
22-05-2026

Abstract

This study conceptualizes the structural tension between physical formalism and the internalization of spiritual values within technology-mediated Islamic learning environments. Utilizing a non-empirical qualitative library research design, foundational principles from classical Islamic educational treatises are synthesized with contemporary scholarship on digital transformation. The analysis reveals that the rapid adoption of learning management systems and high-tech infrastructure frequently leads to administrative compliance, which obscures the hidden curriculum and marginalizes the cultivation of spiritual adab. To resolve this friction, the study proposes a four-dimensional holistic-digital model that harmonizes physical space, adaptive technology, social networks, and a central spiritual core. Positioned within Sufic frameworks of self-purification and divine wisdom, digital media is re-architected from a speculative distraction into a structured instrument for moral development. Educators, families, and institutional networks are framed as co-constructors of a unified moral ecosystem. Ultimately, this research provides a scalable framework for educational stakeholders to realign digital adoption with the authentic spiritual imperatives of Islamic character formation.

Keywords : *Islamic Learning Environment, Value Internalization, Digital Transformation, Educational Formalism, Character Formation.*



©2022 Authors.. This work is licensed under a Creative Commons Attribution-Non Commercial 4.0 International License.
(<https://creativecommons.org/licenses/by-nc/4.0/>)

INTRODUCTION

The global educational landscape in the digital era is marked by a profound paradigm shift where technological integration and infrastructural modernization have become the primary benchmarks of institutional efficacy, yet this rapid digitisation frequently accentuates a structural tension between external pedagogical apparatuses and internal value formation. Within contemporary discourse, educational spaces are increasingly evaluated through physical formalism and administrative metrics, leading to an environment where technological sophistication often functions as a symbolic facade rather than an authentic medium for character cultivation (al-Attas, 1991). In the realm of Islamic education, where learning is ontologically conceptualized as a holistic process transcending mere cognitive transmission to encompass spiritual refinement, moral grounding, and ethical consciousness, this systemic emphasis on material completion introduces a critical vulnerability (Tafsir, 2011). While global trends compel educational institutions to adopt learning management systems, smart classrooms, and digital applications as indicators of progress, the essential core of Islamic pedagogy remains intrinsically tied to the subtle, non-quantifiable dimensions of adab, emotional resonance, and spiritual atmosphere (Ramayulis, 2015). Consequently, the modern academic landscape faces an urgent need to re-examine how physical and digital environments influence the delicate balance between structural compliance and the deep-seated internalization of faith-based spiritual values.

Scholarly investigations into Islamic educational environments have progressively unpacked the mechanisms through which institutional structures and digital media intersect with moral development, offering critical insights into the transformative potential of modern pedagogy. Prior research demonstrates that the integration of foundational texts with traditional intellectual frameworks can reorient educational design toward philosophical depth and institutional character, as seen in the conceptualization of pesantrens as holistic pedagogical ecosystems (Samsirin et al., 2025). Concurrently, empirical inquiries highlight that the profound internalization of spiritual values, such as

continuous divine mindfulness, depends heavily on ambient practice and systemic multi-site cultivation rather than structural routine alone (Suhardi, 2026). In parallel, classical pedagogical models are increasingly re-evaluated to construct contemporary moral frameworks that synthesize Qur'anic perspectives with active character formation (Supriatin et al., 2025). Furthermore, critical appraisals of boarding school transformations reveal that while digital adoption accelerates pedagogical reach, its true efficacy relies on whether core religious principles are organically embedded within changing structural routines (Suradji & Faridi, 2025). The emerging digital ethics discourse further reinforces that adaptive management and digitized moral curricula are vital for sustaining character education in contemporary institutions (Syahrudin et al., 2025), a perspective complemented by qualitative investigations emphasizing the indispensable synergy between domestic family structures and broader socio-educational environments (Waruwu, 2024; Yohana et al., 2025).

Despite these substantial contributions, a critical conceptual and empirical gap persists in the existing body of knowledge regarding how physical formalism and digital structures directly condition or inadvertently obstruct the internal experience of spiritual values. Extant literature predominantly evaluates physical facilities and technological adoption through the lens of operational efficiency or surface-level engagement, treating material infrastructure as an inherently neutral container for pedagogical activity rather than an active determinant of hidden curricula. Furthermore, previous studies frequently suffer from a persistent dichotomy, treating digital transformation either as a panacea for modern education or as an external disruption, thereby failing to articulate how digital artifacts interact with the invisible, atmospheric dimensions of Islamic learning. Existing analytical models broadly omit the subtle operational friction where institutional emphasis on physical aesthetics and digital compliance displaces the authentic, relational practices of role modeling, contemplative space, and spiritual interiority. This lack of theoretical integration leaves a major blind spot regarding how modern educational spaces can transcend physical compliance without rejecting technological advancements.

The scientific and practical urgency of resolving this underlying tension is paramount, as the unchecked dominance of physical formalism risks reducing Islamic education to a superficial, administrative exercise stripped of its transformational essence. From an academic standpoint, failing to conceptualize the hidden curriculum embedded within physical and digital arrangements limits the discipline's capacity to evaluate how modern educational architecture impacts moral agency and spiritual development. Practicing educators and institutional administrators are consequently left without robust conceptual frameworks to prevent digital platforms and physical infrastructure from becoming substitute symbols of quality that conceal an inner vacuum of spiritual mentoring. In an era characterized by hyper-connectivity, continuous digital distraction, and institutional commodification, the failure to address this gap threatens to produce graduates who possess high technical competence and structural literacy but lack the profound internal adab, moral resilience, and spiritual depth necessary to navigate contemporary global challenges.

This study positions itself at the critical intersection of educational philosophy, environmental design, and digital pedagogy in Islamic education, bridging the conceptual divide between external infrastructural formalism and internal spiritual development. Rather than viewing physical facilities and digital tools as mere technical assets, this research conceptualizes the learning environment as a dynamic, multi-dimensional ecosystem encompassing physical, social, digital, and spiritual domains. By critically re-interpreting the hidden curriculum through an integrated framework, this study challenges the prevailing technocratic bias in contemporary educational research and re-establishes spiritual interiority as the primary benchmark of Islamic learning efficacy. Through this theoretical positioning, the research moves beyond simple dichotomies of tradition versus modernity, offering a nuanced framework that accounts for both the opportunities and risks of digitalized educational spaces.

The objective of this research is to rigorously analyze the structural tension between physical formalism and value internalization, formulating a comprehensive, holistic-digital learning environment model tailored for contemporary Islamic educational institutions. Theorists and practitioners alike will benefit from the theoretical contribution of this study, which redefines the concept of the Islamic learning atmosphere by integrating physical, digital, social, and spiritual dimensions into a unified analytical paradigm. Methodologically, this study advances a qualitative framework capable of capturing the subtle, non-material dynamics of hidden curricula and atmospheric value transmission within technology-mediated educational settings. Ultimately, this work provides a

rigorous conceptual roadmap for transforming modern Islamic educational environments from spaces of mere physical and administrative compliance into vibrant centers of authentic spiritual and moral flourishing.

RESEARCH METHODS

This study adopts a non-empirical qualitative library research design to conceptualize the structural tension between physical formalism and the internalization of spiritual values within technology-mediated Islamic learning environments. The program planning and problem identification phase involves systematically selecting classical Islamic educational treatises alongside contemporary peer-reviewed literature published in reputable international journals. The implementation approach utilizes qualitative content analysis to evaluate foundational philosophical principles regarding Islamic educational environments, environment-building, and character development as articulated in classical works (Ibn Khaldun, t.t.; Langgulang, 2003; Nata, 2010; Ramayulis, 2015). These foundational perspectives are critically synthesized with contemporary discussions on institutional paradigm shifts, educational ecosystems, and value transmission mechanisms (Daradjat, 2012; Muhaimin, 2004). By mapping these theoretical perspectives against the realities of digital transformation, the research framework identifies how modern physical infrastructure and digital platforms often inadvertently obscure hidden curricula and spiritual cultivation.

The conceptual reflection phase evaluates how institutionalized digital tools and physical facilities influence the atmosphere of Islamic learning, distinguishing between superficial administrative compliance and authentic spiritual formation. To ensure long-term sustainability, this study formulates a holistic-digital model that harmonizes physical infrastructure, technological tools, social dynamics, and spiritual adab into a cohesive pedagogical ecosystem. Broad community participation is incorporated by theoretical design, positioning educators, institutional administrators, families, and students as co-constructors of a supportive learning environment where digital media serves as an instrument for moral growth rather than a replacement for human role modeling. This participatory framework provides a scalable conceptual roadmap for educational stakeholders to align technological integration with the core spiritual objectives of Islamic education.

RESULTS AND DISCUSSION

Reconceptualizing the Islamic Educational Environment: From Physical Formalism to Digital Ontological Spaces

Educational architecture in contemporary Islamic institutions is undergoing a structural paradigm shift driven by technological mediation. The classical notion of the learning space prioritizes physical proximity between teacher and student to facilitate spiritual transmission. Modern institutional frameworks often reduce this dynamic to structural compliance, facilities, and digital connectivity (Azra, 2012). This tension between material infrastructure and spiritual purpose demands a critical re-examination of how educational environments cultivate religious character. Islamic pedagogy traditionally views space not as a neutral vessel, but as an active participant in moral formation (Nata, 2010).

The transformation of learning environments requires an analytical distinction between physical formalism and authentic spiritual space. Physical formalism manifests in the hyper-focus on tangible assets, administrative compliance, and digital infrastructure. These elements can obscure the underlying pedagogical purpose if treated as end goals rather than instruments (Ramayulis, 2015). Authentic spiritual space emerges through the living embodiment of prophetic values, ethical interactions, and sacred intent within the learning community. The digital age complicates this dichotomy by introducing virtual spaces that lack physical boundaries yet exert profound influence on learner consciousness (Muhja & Shahnaz, 2025). Conceptualizing the modern Islamic learning environment requires evaluating how digital platforms mediate classical educational objectives.

The theoretical foundations of Islamic educational spaces are rooted in the integration of physical surroundings, social interactions, and spiritual goals. Classical scholars emphasized that physical settings must mirror the inner order of Islamic ethics to facilitate contemplation and adab (al-Attas, 1991). Modern institutionalization often decouples these dimensions, prioritizing operational efficiency over spiritual atmosphere (Muhaimin, 2004). This structural disconnect creates an environment where formal Islamic symbols exist alongside spiritual disengagement. Understanding this

divergence requires examining how pedagogical spaces influence human development across cognitive, affective, and spiritual domains.

The concept of the hidden curriculum serves as a critical analytical tool for evaluating environmental efficacy in Islamic education. While formal curricula outline intentional instructional outcomes, the hidden curriculum operates through institutional routines, physical aesthetics, and spatial hierarchies (Agustin & Sukirman, 2021). In digitized learning environments, algorithmic structures and screen-mediated interactions function as invisible pedagogical forces. These virtual mechanics shape student attitudes, attention spans, and ethical orientations, often bypassing traditional value-transmission mechanisms (Syahrudin et al., 2025). Examining these implicit dynamics reveals how modern technological integration can subtly undermine foundational spiritual objectives.

Table 1 outlines the conceptual synthesis of classical foundational principles and contemporary digital realities across key environmental dimensions in Islamic educational institutions.

Table 1. Conceptual Synthesis of Classical Philosophical Paradigms and Modern Digital Realities Across Environmental Dimensions

Environmental Dimension	Classical Philosophical Paradigm	Modern Digital Reality	Structural & Spiritual Disconnect
Spatial Hierarchy	Sacred physical architecture centered on <i>halaqah</i> and contemplation (Ibn Khaldun, t.t.)	Decentralized learning management systems (LMS) and virtual interfaces (Sugianto et al., 2023)	Physical presence is replaced by screen-mediated interactions, diluting non-verbal ethical modeling
Value Transmission	Direct embodied mentorship (<i>suhbah</i>) and living <i>adab</i> (al-Attas, 1991)	Algorithmic delivery of religious content and digitized assessment metrics (Syahrudin et al., 2025)	Behavioral compliance is prioritized over authentic spiritual internalisation (<i>ta'dib</i>)
Institutional Atmosphere	Holistically integrated environment fostering continuous <i>dhikr</i> and <i>fikr</i> (Langgulong, 2003)	Administrative emphasis on digital infrastructure and external compliance metrics (Harahap, 2022)	Institutional formalism creates a superficial symbolic identity without deep moral alignment

Source: Synthesized from Ibn Khaldun (t.t.), al-Attas (1991), Langgulong (2003), Sugianto et al. (2023), Harahap (2022), and Syahrudin et al. (2025).

The empirical and theoretical literature indicates that physical formalism alone cannot guarantee the internalisation of spiritual values. Institutional investments in state-of-the-art facilities or digital learning management systems often produce superficial compliance rather than deep moral transformation (Harahap, 2022). Islamic educational theory asserts that external structures must be animated by continuous spiritual practice and authentic human mentorship (Tafsir, 2011). When technological tools are integrated without explicit alignment to Islamic ontological goals, they risk reinforcing materialistic paradigms. Educational design must therefore ensure that physical and digital structures serve as conduits for spiritual growth rather than ends in themselves.

The role of the educator in technology-mediated Islamic environments undergoes a profound shift from a mere dispenser of knowledge to an active moral exemplar. Classical frameworks position the teacher (*murbbi*) as a spiritual guide whose physical presence, demeanor, and character implicitly instruct students (An-Nahlawi, 1995). Digital platforms risk reducing teacher-student interactions to transactional exchanges of information, diminishing opportunities for informal character modeling (Kandiri & Arfandi, 2021). Reclaiming the spiritual efficacy of Islamic education requires intentionally embedding human agency, relational warmth, and moral guidance into virtual pedagogical frameworks. Technology must complement, rather than supplant, the transformative power of living role models.

Digital transformation introduces new cognitive and psychological dynamics that impact student engagement with spiritual concepts. The rapid pace, hyper-connectivity, and constant stimulation of digital media can fragment attention, hindering the reflective capacity required for deep spiritual contemplation (Choiri, 2025). Islamic pedagogy emphasizes contemplative stillness (*tafakkur*) as a crucial mechanism for internalizing divine truths (al-Syaibany, 1979). Reconciling digital engagement with contemplative learning requires structured pedagogical interventions that cultivate digital mindfulness and ethical discipline. Institutions must design learning environments that cultivate spaces for quiet reflection alongside digital interaction.

The alignment between institutional policy, environmental design, and spiritual outcomes requires a comprehensive pedagogical strategy. Educational leaders must move beyond viewing technology as a neutral efficiency tool, recognizing its power to shape institutional culture and student values (Hidayati & Suwardi, 2023). Strategic planning must evaluate how digital integration impacts the hidden curriculum and overall spiritual climate of the institution. By establishing clear ethical guidelines and spiritual objectives for technological usage, institutions can mitigate the risks of digital formalism (Muhja & Shahnaz, 2025). This systematic approach ensures that technological advancements strengthen, rather than obscure, the core mission of Islamic education.

Reconceptualizing the Islamic learning environment in the digital age demands a synthesis of physical space, technological infrastructure, and spiritual purpose. Institutional success cannot be measured solely by modern facilities or advanced digital integration, but by the extent to which these elements facilitate genuine spiritual formation (Rofhani & Yusuf, 2025). The physical and virtual domains must be deliberately aligned to nurture the student's inner life (*qalb*), intellect (*'aql*), and conduct (*adab*). Achieving this balance ensures that Islamic educational environments remain resilient, relevant, and spiritually grounded amid rapid technological change.

Analytical Tension Between Physical-Digital Formalism and Spiritual Internalization

The rapid integration of digital infrastructures into Islamic educational institutions has accelerated a structural shift toward administrative compliance, often masking a decline in deep spiritual engagement. While modern learning management systems, automated attendance platforms, and digital surveillance offer operational efficiency, they risk reducing the sacred practice of character cultivation to quantifiable metrics (Afdhal et al., 2025; Farhan, 2025). This institutional pivot toward superficial compliance fosters a deceptive environment where external conformity is prioritized over genuine internal transformation (*tazkiyat al-nafs*) (Rohman, 2026). When physical and technological facilities become the primary benchmarks of educational quality, the unwritten, experiential dimension of character development is systematically marginalized (Hayati et al., 2021). Consequently, the hyper-fixation on measurable indicators creates an acute pedagogical tension, distancing learners from the authentic internalization of faith and moral responsibility (Afdhal et al., 2025).

This structural disconnect is exacerbated when digital platforms replace the relational essence of traditional Islamic pedagogy. The sacred bond between teacher and student (*suhbah*), which historically served as the primary conduit for moral modeling and *adab*, is frequently flattened into transactional digital exchanges (Al-Ghazali, t.t.; Puspita Sari et al., 2023). Digital spaces, if unmediated by spiritual intentionality, expose learners to fragmenting distractions that weaken focus and moral resilience (Muhja & Shahnaz, 2025). Rather than facilitating spiritual contemplation, uncritical digital adoption can promote hyper-individualism and algorithmic detachment (Suradji & Faridi, 2025). The erosion of direct, embodied mentorship thus undermines the holistic development required for genuine character formation (Fathimah & Khalid, 2022).

Administrative formalism further complicates character education by transforming moral discipline into a system of external rewards and automated tracking. When institutions rely on gamified badges or automated attendance to enforce religious participation, students internalize compliance rather than authentic devotion (Sukriyah et al., 2024). This reductionist approach aligns with formalist tendencies that substitute rigid, policy-driven metrics for the cultivation of inner conscience (Azmi et al., 2026). The hidden curriculum, which inherently operates through subtle environmental cues and personal relationships, becomes distorted when reduced to digitized checklists (Habibah & Farih, 2025). As a result, educational institutions risk producing individuals who demonstrate external conformity while remaining spiritually disengaged (Syahrudin et al., 2025).

The tension between physical-digital structures and spiritual depth highlights the non-transformative nature of technology when divorced from pedagogical wisdom. Digital tools and physical facilities are merely instrumental vessels that require active spiritual framing to yield meaningful moral growth (Khosyiin et al., 2024). Without intentional pedagogical direction, high-tech environments can intensify cognitive overload and moral ambiguity rather than fostering spiritual clarity (Muhja & Shahnaz, 2025). Realigning these platforms requires embedding ethical boundaries and traditional values directly into technological engagement (Syahrudin et al., 2025). Recognizing the limitations of modern infrastructure is therefore essential for moving beyond symbolic displays toward genuine spiritual growth (Rohman, 2026).

Addressing this systemic imbalance necessitates a critical evaluation of how digital tools impact value transmission across core pedagogical dimensions. The reliance on automated metrics often directly conflicts with the ontological imperatives of Islamic education (Al-Ghazali, t.t.; Afdhal et al., 2025). Analyzing these structural disconnects reveals how formalist implementation alters moral discipline, spiritual mentorship, and character evaluation (Farhan, 2025; Suradji & Faridi, 2025). Table 2 categorizes these critical disconnects, examining how technology-driven formalism affects spiritual growth and institutional integrity.

Table 2. Analysis of Structural Disconnects Between Formalist Digitalization and Spiritual Value Transmission

Educational Dimension	Formalist & Digital Implementation	Spiritual & Ontological Impact	Analytical Synthesis & References
Student Assessment & Evaluation	Automated attendance tracking, digital quiz scoring, and gamified performance badges.	Reduction of <i>adab</i> and devotion (<i>ikhlas</i>) to external compliance and performative metrics.	Standardized digital metrics prioritize external performance over internal moral transformation (<i>tazkiyat al-nafs</i>) (Afdhal et al., 2025; Rohman, 2026).
Character Modeling & Mentorship	Asynchronous communication, virtual lectures, and automated learning modules.	Loss of direct <i>suhbah</i> (sacred companionship) and diminished presence of <i>uswah hasanah</i> .	Digital mediation weakens the relational transmission of moral embodiment and spiritual discipline (Al-Ghazali, t.t.; Puspita Sari et al., 2023).
Moral Discipline & Governance	Digital surveillance, algorithmic monitoring, and automated penalty protocols.	Replacement of inner conscience (<i>muraqabah</i>) with fear of technological detection.	Extrinsic digital control mechanisms marginalize the development of autonomous moral agency (Azmi et al., 2026; Fathimah & Khalid, 2022).
Curricular Value Transmission	Digitized textbooks, modular e-learning units, and standardized online repositories.	Fragmentation of sacred knowledge (<i>ilm</i>) into isolated, transactional data points.	Disconnecting knowledge from spiritual lineage (<i>sanad</i>) and contextual wisdom weakens value internalization (Farhan, 2025; Syahrudin et al., 2025).

Institutional Environment & Identity	Modern physical architecture coupled with high-density technological hardware.	Creation of a symbolic facade that obscures the neglect of the hidden curriculum.	High-tech infrastructure often serves market-driven symbolism while failing to cultivate an authentic spiritual atmosphere (Habibah & Farih, 2025; Suradji & Faridi, 2025).
---	--	---	---

Source: Conceptual synthesis based on non-empirical qualitative content analysis of classical treatises and contemporary literature (Afdhal et al., 2025; Al-Ghazali, t.t.; Azmi et al., 2026; Farhan, 2025; Fathimah & Khalid, 2022; Habibah & Farih, 2025; Khosyiyin et al., 2024; Muhja & Shahnaz, 2025; Puspita Sari et al., 2023; Rohman, 2026; Sukriyah et al., 2024; Suradji & Faridi, 2025; Syahrudin et al., 2025).

The synthesis in Table 2 illustrates how substituting technological efficiency for traditional pedagogical mechanisms weakens spiritual value transmission. When assessment systems emphasize quantitative metrics, students are incentivized to perform outward compliance while neglecting inner spiritual refinement (*tazkiyat al-nafs*) (Rohman, 2026). This dynamic aligns with warnings regarding the displacement of authentic religious purpose in modern institutional structures (Afdhal et al., 2025). Furthermore, replacing direct personal interaction with virtual communication removes the essential human element needed to model ethical behavior (*uswah hasanah*) (Puspita Sari et al., 2023). Consequently, administrative automation risks reducing moral education to an external monitoring exercise rather than an internal transformation (Azmi et al., 2026).

The reliance on digital surveillance to enforce moral discipline further highlights the friction between technological control and spiritual growth. When behavioral compliance is enforced through digital tracking, students develop an orientation toward avoiding detection rather than cultivating continuous self-awareness (*muraqabah*) (Fathimah & Khalid, 2022). This structural conflict erodes the development of authentic moral agency, which relies on intrinsic motivation rather than external oversight (Sukriyah et al., 2024). Standardizing religious knowledge into modular digital content also fragments complex spiritual concepts, disconnecting them from their practical, lived contexts (Farhan, 2025). Thus, relying on technological enforcement without spiritual grounding weakens the foundational objectives of Islamic pedagogy (Syahrudin et al., 2025).

This analytical reality demonstrates that modern physical facilities and digital software often function as a symbolic facade, masking underlying pedagogical weaknesses. Institutions frequently showcase high-tech infrastructure to signal progressiveness, yet this focus can divert resources and attention away from character formation (Suradji & Faridi, 2025). The unwritten, relational aspects of learning, which depend on shared physical space and lived examples, are consequently sidelined in favor of measurable administrative outputs (Habibah & Farih, 2025). Without a clear theoretical framework to integrate digital platforms with spiritual objectives, technology risks amplifying distraction and moral ambiguity (Muhja & Shahnaz, 2025). Modernization must therefore look beyond physical and digital structures to focus on internal value formation (Khosyiyin et al., 2024).

Ultimately, resolving the tension between digital formalism and spiritual growth requires reimagining technology as a supportive instrument rather than the primary driver of education. Digital platforms must be intentionally structured to serve the broader goals of character cultivation, ensuring that efficiency does not compromise spiritual development (Syahrudin et al., 2025). Re-establishing the centrality of *adab* and mentor-led guidance helps realign educational environments with their core spiritual purpose (Al-Ghazali, t.t.; Farhan, 2025). This recalibration ensures that physical spaces and digital media reinforce, rather than undermine, the transmission of Islamic values (Rohman, 2026). Moving past superficial compliance allows educational institutions to foster environments where technical capability and genuine spiritual growth coexist in balance (Afdhal et al., 2025; Suradji & Faridi, 2025).

Conceptual Framework of a Holistic-Digital Ecosystem for Value Internalization

Building a sustainable Islamic educational model in the modern era requires synthesizing classical pedagogical foundations with adaptive technological infrastructures. Rather than viewing technology as an alien intrusion, a integrated framework aligns digital media with the core principles of Islamic philosophy (*al-Syaibany, 1979*). Incorporating Sufic concepts such as manifest illumination (*tajalli*), self-purification (*tazkiyat al-nafs*), and deep wisdom (*hikmah*) transforms digital platforms into instruments for spiritual reflection (*Hamzah et al., 2026; Samsirin et al., 2025*). This systemic synthesis re-establishes spiritual intelligence as the central axis around which physical learning environments, digital spaces, and social networks revolve (*Abidin & Sirojuddin, 2024*). Grounding digital integration in foundational Islamic ontology ensures that educational software serves the ultimate purpose of character formation (*Bahiyah, 2025*).

The operational success of this holistic-digital model depends on positioning educators, families, and institutional networks as active co-constructors of a unified moral ecosystem. The family environment functions as the primary foundation for spiritual nurture, providing the emotional grounding necessary for ethical digital engagement (*Yohana et al., 2025*). Educational institutions extend this foundation by embedding Islamic *adab* across formal curricula and modern learning platforms (*Komala & Sukandar, 2025*). Synchronizing values between domestic life and institutional expectations creates an aligned environment that protects learners from moral fragmentation (*Rawanita et al., 2025*). Collaboratively shaping the educational atmosphere ensures that technological adoption remains anchored in collective moral responsibility (*al-Qaradawi, 1980*).

Transforming digital tools from sources of distraction into structured platforms for character development requires embedding intentional pedagogical design into software architecture. Modern learning interfaces can incorporate reflective practices, Qur'anic value tracking, and ethical decision-making modules that foster self-discipline (*Munif, 2025; Juwairiyah & Fanani, 2025*). Integrating contemplative exercises into daily digital interactions cultivates continuous divine awareness (*dzikir*) and spiritual mindfulness (*Suhardi, 2026*). Bridging contemporary digital pedagogy with classical Sufic literature aligns modern instructional technology with traditional character education (*Muhammad et al., 2024*). Re-architecting digital interactions around moral self-examination allows learning management systems to actively facilitate spiritual growth (*Rofhani & Yusuf, 2025*).

Realizing this holistic paradigm requires integrating local wisdom and traditional mentorship models into digital learning designs. Drawing upon historical figures who combined scholarly rigor with spiritual discipline provides actionable templates for contemporary value transmission (*El-Karimah & Mubarak, 2025; Supriatin et al., 2025*). Blending local cultural values with universal Islamic principles establishes an authentic foundation for moral development (*Erwin et al., 2025*). Furthermore, embedding principles of religious moderation within institutional networks builds resilience against digital extremism (*Huda, 2024*). Combining contextual wisdom with modern media creates a balanced educational environment that supports character development (*Juwairiyah & Fanani, 2025*).

The structural synthesis of this holistic-digital framework requires defining the interaction between physical space, digital tools, social networks, and spiritual principles. Systematically mapping these dimensions illustrates how operational mechanisms support character formation (*Bahiyah, 2025*). Table 3 presents the four-dimensional model, outlining strategic functions, operational workflows, and theoretical foundations.

Table 3. The Four-Dimensional Holistic-Digital Model for Integrated Islamic Pedagogy

Model Dimension	Strategic Pedagogical Function	Integrated Operational Mechanism	Theoretical & Sufic Foundation References
Physical Space	Provides a tranquil environment for embodied learning, interpersonal reflection, and communal worship.	Designing spaces for quiet reflection (<i>khalwat</i>), congregational prayer, and face-to-face mentorship.	<i>Falsafah Pendidikan Islam</i> (<i>al-Syaibany, 1979</i>); <i>Pendidikan Islam</i> (<i>al-Qaradawi, 1980</i>).

Digital Infrastructure	Functions as an adaptive instrument for interactive value reflection and ethical practice.	Embedding reflective prompts, ethical decision modules, and Qur'anic character tracking into LMS interfaces.	Quantum learning and <i>tajalli</i> (Hamzah et al., 2026); Digital <i>adab</i> integration (Juwairiyah & Fanani, 2025).
Social Network	Unifies families, educators, and institutional stakeholders into a collaborative moral ecosystem.	Establishing synchronized communication channels and shared parent-teacher character development goals.	Family-school partnership models (Yohana et al., 2025); Community <i>adab</i> cultivation (Komala & Sukandar, 2025).
Spiritual Core	Serves as the organizing axis for all physical, digital, and social educational interactions.	Internalizing <i>dzikir</i> , self-purification (<i>tazkiyat al-nafs</i>), and deep wisdom (<i>hikmah</i>) across learning activities.	Sufistic spiritual intelligence (Abidin & Sirojuddin, 2024); Qur'anic wisdom integration (Samsirin et al., 2025).

Source: Conceptual framework synthesized through non-empirical library research and qualitative content analysis (Abidin & Sirojuddin, 2024; al-Qaradawi, 1980; al-Syaibany, 1979; Hamzah et al., 2026; Juwairiyah & Fanani, 2025; Komala & Sukandar, 2025; Samsirin et al., 2025; Yohana et al., 2025).

The structure detailed in Table 3 shows how integrating physical, digital, social, and spiritual dimensions establishes a cohesive environment for value transmission. Grounding physical infrastructure in contemplative design ensures that physical facilities facilitate inner quietude (*khalwat*) alongside collaborative learning (al-Syaibany, 1979). Concurrently, digital infrastructure operates as an extension of spiritual discipline rather than a purely administrative apparatus (Hamzah et al., 2026). Active coordination across family and institutional networks ensures that learners receive consistent moral guidance across physical and virtual spaces (Yohana et al., 2025). Maintaining the spiritual core as the central governing principle prevents technology from destabilizing character development (Abidin & Sirojuddin, 2024).

The operational synergy between digital media and spiritual formation relies on reinterpreting technical functionality through classical pedagogical principles. Adapting modern learning techniques to reflect Sufic concepts of inner illumination (*tajalli*) transforms content delivery into an engaging, meaningful experience (Hamzah et al., 2026). Utilizing software to support Qur'anic character reflection enables students to connect technical skills with ethical responsibility (Munif, 2025). This intentional integration prevents the fragmentation of knowledge, framing academic achievement as an expression of spiritual growth (Samsirin et al., 2025). Aligning software design with spiritual objectives allows technology to support, rather than hinder, character development (Rofhani & Yusuf, 2025).

Extending this integrated model across broad educational communities requires establishing collaborative partnerships among educators, parents, and administrators. Jointly monitoring character growth through hybrid manual-digital tools ensures continuous reinforcement of shared values (Rawanita et al., 2025). Cultivating institutional culture through shared ethical commitments aligns administrative policies with spiritual objectives (Jazuli, 2022; Susilawati et al., 2022). Empowering families as active co-educators bridges home life with institutional learning, creating a unified environment for moral development (Yohana et al., 2025). This collective alignment protects learners from the moral fragmentation often associated with unguided digital consumption (Bahiyah, 2025).

Sustaining this holistic ecosystem requires embedding continuous spiritual practice into the routine use of educational technology. Encouraging regular mindfulness (*dzikir*) within virtual learning environments helps students maintain focus and moral awareness (Suhardi, 2026). Incorporating classical frameworks of moral education into contemporary curricula establishes a clear standard for character evaluation (Supriatin et al., 2025). Reinterpreting traditional Sufic models within modern institutions helps reconcile technical training with ethical formation (El-Karimah & Mubarak, 2025).

Technology thus becomes an effective instrument for cultivating spiritual intelligence, moral clarity, and academic excellence (Abidin & Sirojuddin, 2024; Erwin et al., 2025).

Integrating physical spaces, adaptive software, social networks, and spiritual principles offers a sustainable framework for modern Islamic education. Realigning digital adoption with the core objectives of character formation allows institutions to move beyond external compliance (Juwairiyah & Fanani, 2025). Anchoring educational policy in *tazkiyat al-nafs* and *hikmah* ensures that technological tools support genuine moral development (Samsirin et al., 2025). This framework provides a practical roadmap for educational stakeholders seeking to harmonize technological capabilities with spiritual growth (Komala & Sukandar, 2025). Systematically balancing these four dimensions prepares learners to navigate modern complexity with intellectual rigor and moral clarity (Rofhani & Yusuf, 2025).

CONCLUSION

The synthesis of foundational pedagogical principles, structural tension analysis, and integrated ecosystem modeling demonstrates that authentic Islamic education cannot be reduced to external physical facilities or digital metrics. While contemporary technological adoption offers operational efficiency, its uncritical implementation risks replacing profound spiritual transformation (*tazkiyat al-nafs*) and direct mentorship (*suhbah*) with superficial compliance and administrative tracking. Resolving this institutional friction requires transitioning from mechanistic digital adoption toward a four-dimensional holistic-digital model that anchors physical spaces, technological infrastructures, and social networks around an unyielding spiritual core. By embedding reflective practices, Qur'anic wisdom, and traditional *adab* into modern educational platforms, institutions can transform digital media into a supportive instrument for moral intelligence rather than a source of ethical fragmentation. Ultimately, aligning technological capabilities with the collaborative agency of educators, families, and institutional networks ensures the sustainable transmission of Islamic values, preparing learners to navigate modern complexities with intellectual rigor and genuine spiritual depth.

REFERENCES

- Abidin, Z., & Sirojuddin, A. (2024). Developing spiritual intelligence through the internalization of sufistic values: Learning From pesantren education. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(2), 331-343. <https://doi.org/10.31538/tijie.v5i2.783>
- Afdhal, S., Ritonga, M., Nasution, A. J., & Salonen, E. (2025). Dysfunction of Islamic religious education in the SDGs era: Challenges in internalizing Islamic values for youth responsibility. *Profetika: Jurnal Studi Islam*, 26(03), 867-882. <https://doi.org/10.23917/profetika.v26i03.12882>
- Al-Ghazali. (t.t.). *Ihya' ulum al-din* (Juz I). Dar al-Kutub al-Ilmiyah.
- al-Qaradawi, Y. (1980). *Pendidikan Islam dan madrasah Hasan al-Banna*. Bulan Bintang.
- al-Syaibany, O. M. A. (1979). *Falsafah pendidikan Islam*. Bulan Bintang.
- An-Nahlawi, A. (1995). *Pendidikan Islam di rumah, sekolah, dan masyarakat*. Gema Insani.
- Azmi, M. F., Khadafi, A., Ismail, I., Sulaiman, S., & Muthallib, A. (2026). An Islamic Law-Based Curriculum Model for Islamic Religious Education: Promoting the Development of Law-Abiding Character. *Locus Journal of Academic Literature Review*, 5(6), 713-729. <https://doi.org/10.56128/ljoalr.v5i6.1106>
- Azra, A. (2012). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Kencana.
- Bahiyah, U. (2025). Strategies and Models of Character Education Based on Religious Values in the Era of Globalized Education. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17(1), 729-740. <https://doi.org/10.37680/qalamuna.v17i1.7122>
- Choiri, M. M. (2025). Islamic Spirituality Approach in the Development of Students' Religious Character. *International Journal of Education and Learning*, 1(2), 117-133. <https://doi.org/10.64084/ijel.v1i2.104>
- Daradjat, Z. (2012). *Ilmu pendidikan Islam*. Bumi Aksara.
- El-Karimah, M. F., & Mubarak, H. (2025). The Sufi Thought of Sheikh Abdur Rauf as-Singkili: Reconciling Sharia and Spirituality in Responding to Modern Challenges. *JOUSIP: Journal of Sufism and Psychotherapy*, 5(2), 117-132. <https://doi.org/10.28918/jousip.v5i2.12310>

- Erwin, E., Sabri, A., Hidayati, H., & Alindra, A. L. (2025). Integration of local wisdom and Islamic values as a foundation for the strengthening of character education in the modern era. *Fitrah: Journal of Islamic Education*, 6(2), 436-453. <https://doi.org/10.53802/fitrah.v6i2.1415>
- Farhan, A. (2025). Tasawuf as a pedagogical foundation: Implementing spiritual values in junior high school education. *JOUSIP: Journal of Sufism and Psychotherapy*, 5(1), 17-34. <https://doi.org/10.28918/jousip.v5i1.11524>
- Hamzah, H., Firdaus, F., Robiah, S., Hamzah, M. L., & Mere, K. (2026). Quantum Learning in a Sufism Perspective: Integration of Tajalli Concepts and Holistic Learning Theory. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 7(1), 185-201. <https://doi.org/10.31538/munaddhomah.v7i1.2301>
- Huda, M. (2024). Strengthening religious moderation through the core values of Islamic boarding school education. *Al-Hayat: Journal of Islamic Education*, 8(1), 59-71. <https://doi.org/10.35723/ajie.v8i1.458>
- Ibn Khaldun. (t.t.). *Muqaddimah*. Dar al-Fikr.
- Juwairiyah, J., & Fanani, Z. (2025). Integration of Islamic values in learning methods: Building character and spirituality in the digital era. *AL-WIJDÂN Journal of Islamic Education Studies*, 10(1), 113-130. <https://doi.org/10.58788/alwijdn.v10i1.6215>
- Komala, A. T., & Sukandar, A. (2025). Character education model based on islamic adab values in the tsanawiyah madrasah environment. *At Turots: Jurnal Pendidikan Islam*, 628-638. <https://doi.org/10.51468/jpi.v7i1.1047>
- Langgulung, H. (2003). *Asas-asas pendidikan Islam*. Pustaka Al-Husna.
- Muhaimin. (2004). *Paradigma pendidikan Islam*. Remaja Rosdakarya.
- Muhammad, F., Abitolkha, A. M., & Dodi, L. (2024). Dimensions of Sufism within the Islamic religious education curriculum in higher education. *Nazhruna: Jurnal Pendidikan Islam*, 7(1), 40-58. <https://doi.org/10.31538/nzh.v7i1.4525>
- Muhja, Z. A., & Shahnaz, L. (2025). Islamic Identity in the Digital Age: Between Firmness of Faith and the Challenges of Technology. *Journal of Islamic Education*, 10(2), 603-623. <https://doi.org/10.35723/jie.v10i2.664>
- Munif, M. (2025). Internalization of Qur'anic Values in Shaping Students' Character. *International Journal of Islamic Pedagogical Research*, 1(1), 52-71. <https://doi.org/10.65789/ijipr.v1i1.40>
- Nata, A. (2010). *Ilmu pendidikan Islam*. Kencana.
- Ramayulis. (2015). *Ilmu pendidikan Islam*. Kalam Mulia.
- Rawanita, M., Silahuddin, S., & Ariani, S. (2025). The Formation of Children's Religiosity: Integrating Manual-Digital Learning at Al-Azhar Cairo Islamic Elementary School, Banda Aceh. *Academica: Journal of Multidisciplinary Studies*, 9(2), 33-47. <https://doi.org/10.22515/academica.v9i2.14138>
- Rofhani, R., & Yusuf, M. (2025). Spiritualizing Holistic Education in the 21st Century: An Overview of Islamic and Western Perspectives. *FIKROTUNA: Jurnal Pendidikan dan Manajemen Islam*, 14(2), 289-315. <https://doi.org/10.32806/jf.v14i2.571>
- Rohman, M. (2026). Reconstruction of the Character Education Concept Based on Tazkiyat al-Nafs in Ihya'Ulum al-Din by Abu Hamid al-Ghazali as a Response to the Moral Crisis of the Digital Generation. *Attanwir: Jurnal Keislaman dan Pendidikan*, 17(01), 87-102. <https://doi.org/10.53915/attanwir.v17i01.135>
- Samsirin, S., Arif, M., & Karwadi, K. (2025). The Integration of the Qur'an and Hikmah in the Thought of Majid Irsan al-Kailani Philosophical Foundations and Implications for the Pesantren Curriculum. *Progresiva: Jurnal Pemikiran dan Pendidikan Islam*, 14(02), 319-334. <https://doi.org/10.22219/progresiva.v14i02.41869>
- Suhardi, A. (2026). Internalizing Dzikir Values in Developing Students' Spiritual Intelligence: A Multi-Site Study at Nurul Abror and Nurul Jadid Islamic Boarding School. *MUMTAZ: Jurnal Pendidikan Agama Islam*, 6(1), 242-264. <https://doi.org/10.69552/mumtaz.v6i1.3246>
- Supriatin, I., Rustandi, R., Alfian, R., Suciati, Y., & Rohman, D. A. (2025). Abu Darda's Model Of Moral And Spiritual Education: A Qur'anic Perspective For Contemporary Pedagogy. *Civilization Research: Journal of Islamic Studies*, 4(2), 375-400. <https://doi.org/10.61630/crjis.v4i2.112>

- Suradji, M., & Faridi, F. (2025). Transformation Of Islamic Boarding School Education In The Digital Era: A Critical Analysis Of The Internalization Of Qur'anic Values. *Benchmarking*, 9(2), 429-435. <http://dx.doi.org/10.30821/benchmarking.v9i2.25967>
- Syahrudin, S., Nofrizal, N., Julhadi, J., & Wahyuni, S. (2025). Islamic Religious Education in the Digital Era: Digital Akhlak Curriculum and Adaptive School Management. *El-Rusyd*, 10(2), 422-432. <https://doi.org/10.58485/elrusyd.v10i2.561>
- Tafsir, A. (2011). *Ilmu pendidikan dalam perspektif Islam*. Remaja Rosdakarya.
- Waruwu, Marinu. (2024). Pendekatan Penelitian Kualitatif: Konsep, Prosedur, Kelebihan dan Peran di Bidang Pendidikan. *Afeksi: Jurnal Penelitian dan Evaluasi*, 5(2), 198-121. <https://doi.org/10.59698/afeksi.v5i2.236>
- Yohana, A. A., Shofiah, V., & Lestari, Y. I. (2025). Peran Keluarga dan Lingkungan dalam Pendidikan Islam. *Jurnal Penelitian Ilmu-Ilmu Sosial*, 11(2), 492-495.
- al-Attas, S. M. N. (1991). *The concept of education in Islam*. ISTAC. <https://doi.org/10.5281/zenodo.15604008>