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THE INTEGRATION OF DIGITAL TOOLS IN ISLAMIC EDUCATION: EDUCATORS' PERSPECTIVES

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ABSTRACT

The use of digital tools in education has become increasingly common, yet limited research has focused on Islamic educators' experiences and perceptions in using these tools in their classrooms. This study aims to explore educators' perceptions of digital tools, how they are used in Islamic education, and the challenges or opportunities involved. A qualitative approach was used, involving semi-structured interviews with four Islamic education lecturers from the Kulliyyah of Sustainable Tourism and Contemporary Languages (KSTCL), IIUM. The data were analysed using thematic analysis. The findings show that the integration of digital tools in Islamic education at KSTCL has significantly improved teaching flexibility, student engagement, and easier access to learning materials. Despite that, challenges such as over-reliance on AI and academic integrity issues were also identified. The study highlights the importance of using digital tools ethically and balancing technology with traditional Islamic teaching methods to ensure that Islamic values are preserved.

Keywords: *digital tools, Islamic education, educators' perspectives*

INTRODUCTION

In this era of rapid technological innovation, digital tools are deeply integrated into many facets of life, enabling people to use platforms to accomplish numerous tasks within one touch. By definition, digital tools are any platforms or applications used to assist individuals. In today's world, utilising digital tools to obtain and disseminate information has not only become essential but also a top priority. Correspondingly, the unrelenting pace of digital innovation is causing a significant transformation in the modern educational field, and this has created a noteworthy shift from the traditional learning method (Reid, 2019).

In an Islamic education context, the Talaqqi (face-to-face) tradition is a customary teaching and learning approach that emphasises the spiritual connection between teacher and student, and has been the foundation of Islamic education for centuries. However, according to Rahim et al. (2016), this method is highly dependent on the educators' discipline and creativity. Hence, the modern world necessitates combining these ageless customs with the efficiency of the digital era. Achieving this equilibrium, however, is extremely difficult, since it calls for establishing a balance between conventional teaching and learning methods to modern educational approaches. This effort is made more difficult by the rapidity of technological advancement and the ensuing rapid changes in society, necessitating ongoing reform and innovation in Islamic education (Mokhtar et al., 2025).

Thus, this change requires the creation of virtual or physical learning environments that can be modified to facilitate cooperation, self-directed learning, and hands-on activities. This is made possible by the integration of digital tools, such as Microsoft Teams, or any Artificial Intelligence (AI) tools that support teachers and learners in their assessments (Bajac & Fiser, 2024). Despite that, the integration of digital tools must be handled with care to ensure that the purity of the student-teacher relationship is preserved. Therefore, school leaders play a crucial role in training teachers in the ethical and proper way of using the tools (Badawy et al., 2024). Nonetheless, while these digital tools offer transformative potential, success is ultimately determined by the educators who implement them.

PROBLEM STATEMENT

Although the use of digital tools in educational settings has become increasingly common, the focus has not been on the experience, perception, and challenges of using them by the educators themselves, especially when it comes to Islamic education. Instead, most of the past research has focused on the effectiveness of the tools but does not consider the viewpoint of educators who are on the front line to apply technology in the classrooms. This gap can contribute to an inconsistent approach to digital integration, where technology is embraced without giving educational values or

pedagogical suitability enough deliberation. In Islamic education, teaching extends beyond academic knowledge, which includes moral and ethical growth. Consequently, the integration of digital tools should be aligned with Islamic principles. However, with the lack of insights into the way Islamic educators perceive and utilise digital technologies, there is a risk that this technological implementation might not be entirely conducive to the holistic objectives of Islamic education. Therefore, the perception and utilisation of Islamic educators will play an important role in ensuring meaningful and value-aligned practices.

RESEARCH OBJECTIVES AND RESEARCH QUESTIONS

This study seeks to explore these objectives:

1. To explore teachers' perceptions of digital tools in Islamic learning
2. To examine how teachers integrate digital tools into their teaching practices.
3. To identify challenges and opportunities in using digital tools within Islamic education.

The research questions are:

1. What are teachers' perceptions of digital tools in Islamic learning?
2. How do teachers integrate digital tools into their teaching practices?
3. What challenges and opportunities do teachers encounter when using digital tools?

LITERATURE REVIEW

The integration of digital tools in educational settings is characterized by a consequential shift from traditional, teacher-centered education systems to a learner-driven model that emphasizes personal learning (Bernacki et al., 2020). Even with this transformation, it encourages continuous learning rather than occasional learning; hence, it is expected that educational experiences remain related even when the learning method changes. Besides that, the most pertinent idea behind this transformation is to create a seamless and smooth learning process, which allows students to maintain their academic progress as they transition between formal to flexible classrooms (Bernacki et al., 2020). Therefore, according to Djibrán et al. (2024), this flexibility is enabled by incorporating technologies and learning materials that are personalized to the students so that they are tailored to the students' learning pace and needs. Nonetheless, although the use of personal electronic devices and platforms like Learning Management Systems (LMS) may promote

significant levels of engagement among students, some evidence suggests that students may spend considerable time on passive learning rather than being active and interactive (Sailer et al., 2021; Ngongpah & Oni, 2025). Moreover, according to Sailer et al. (2021), the effectiveness of this integration is more significantly determined by the educators' digital skills and technology-related teaching experience, and is less affected by the number of digital resources used. Ultimately, even though this implementation is partly successful, issues such as the digital divide continue to hinder equitable access, and the process of incorporating technologies often places a heavy burden on educators, as they have to master the new and complex systems (Ngongpah & Oni, 2025; Palm et al., 2024).

Similarly, the integration of digital technology in Islamic Religious Education is transforming conventional pedagogies to an interactive and student-centered approach (Mintasih et al., 2024). Learning Management Systems (LMS) and game-based tools like Wordwall or Quizizz are highly effective in facilitating students' motivation and can significantly improve their cognitive skills (Hayati & Said, 2025; Zakiah & Arif, 2025). Nevertheless, according to Mintasih et al. (2024), there are still low digital competence levels among teachers, particularly in rural areas. Finally, digital integration is used to internalise Islamic moral values and encourage digital ethics in this new era.

Islamic education is defined as the process of fostering individuals with intellectual, spiritual, and moral development in line with the main sources in Islam, which are the Qur'an and Sunnah. It places a strong emphasis on combining knowledge ('ilm), faith (īmān), and practice ('amal) to create an individual who can balance both moral behaviour and intellect. Douglass and Shaikh (2004) emphasise that Islamic education aims to develop a God-conscious person who balances spiritual values with modern knowledge to ensure relevance in modern contexts while maintaining Islamic identity. Similarly, Halstead (2004) mentioned Islamic education's role in moral and spiritual development by defining it as the dissemination of values, beliefs, and practices that can shape students' worldviews.

Beyond just teaching facts, Islamic education plays an important role in shaping the character of students and how they view the world. Halstead (2004) defines it as a system that passes down core values and beliefs by helping students develop a strong moral compass in life. This approach is not standard learning, as Islamic education aims to build good values and shape a student's personality to be consistent with the teaching. Noor et al. (2021) support this by emphasizing that Islamic education is essential for implementing these good values while ensuring that student development potential is guided by proper moral principles that cover various aspects.

METHODOLOGY

The research design employed in this study is qualitative, as it addressed the perceptions of Islamic educators regarding the role of integrating digital technologies in teaching and learning. Qualitative design is the best research design because the nature of the study was to gain deeper insight into the personal experiences, viewpoints, challenges, and benefits of the educators, and these are not measurable via variables. By focusing on participants' narratives, the study was able to capture the contextual factors influencing the use of digital tools in Islamic education settings. This design is aligned with the exploratory nature of the study as it aims to comprehend the how and why behind the use of digital tools by the educators.

The participants of this study consisted of four Islamic Education lecturers from the Kulliyyah of Sustainable Tourism and Contemporary Languages (KSTCL), IIUM. Among them were three UNGS lecturers and one instructor of Tilawah Al-Quran. These participants were selected due to their active involvement in teaching Islamic education courses and their experience in incorporating digital tools into their practices. Additionally, their professional backgrounds enabled them to provide rich and relevant insights into the practical use of digital tools in Islamic education.

A purposive sampling technique was utilised in this study because it allows the researcher to intentionally select participants who possess specific characteristics relevant to the research objectives. In this context, the researchers have chosen KSTCL Islamic educators as the objective of this study is to explore their overall view on the integration of digital tools in Islamic education.

Data were collected through semi-structured interviews, which allowed participants to be flexible with their answers during the interview. This method enabled the researchers to prepare guided and follow-up questions while maintaining the freedom for participants to elaborate on their experiences. Each interview lasted between fifteen to forty-seven minutes, providing sufficient time for meaningful and insightful discussion without causing participant fatigue.

Before conducting the interviews, all participants were informed about the objectives of the study. Besides that, a brief explanation of key terms, such as digital tools, was provided to ensure shared understanding and to avoid any potential misconceptions. On top of that, all interviews were conducted ethically and respectfully, allowing participants to respond comfortably and openly. Prior to the interview, participants were assured that all information collected would be kept confidential and used solely for academic purposes.

Thematic analysis was used to analyse the data obtained during the interviews. This analysis method was employed because it offers the possibility to identify, categorise and interpret recurring patterns and themes of the data systematically. The transcriptions of the interviews were then

analysed closely to determine the significant statements on the use of digital tools in Islamic education.

FINDINGS

The thematic analysis of the semi-structured interviews with Islamic education lecturers at the International Islamic University Malaysia (IIUM) identified five primary themes and ten sub-themes regarding the integration of digital tools. These findings address the research objectives concerning educators' perceptions, methods of integration, and the associated challenges and opportunities within the Islamic educational context.

Table 1

Summary of Themes and Sub-themes regarding Digital Integration in Islamic Education.

Main Theme	Sub-themes
The integration of digital tools in Islamic education	• Engagement and Flexibility • Resource Accessibility
Challenges in misuse and over-reliance on digital tools	• Dependence on AI in Islamic education • Integrity Issues in Using Digital Tools
Ethical use of Digital tools in Islamic education	• Scholarly Verification • Promoting Academic Integrity
Balancing tradition and modernity in Islamic education	• Integration of traditional methods in Islamic education • Respect for traditional content in Islamic education
Impact on knowledge acquisition in Islamic education	• Superficial learning • Balancing deep understanding with broad knowledge

Theme 1: Enhanced Pedagogical Engagement and Flexibility

The first theme identifies a significant transformation in the teaching environment resulting from digital tool integration. Educators perceived that these tools facilitate easier access to educational materials and introduce necessary flexibility into traditional teaching methodologies.

Participants noted that digital tools allow for a more personalized and engaging approach to learning. Participant 1 observed that tools such as Canva, YouTube, and the iTaalem platform significantly aid student engagement. Furthermore, digital integration provides essential

administrative flexibility; Participant 1 highlighted that online activities allow for instructional continuity even in the physical absence of the lecturer. Participant 2 emphasized that moving away from "one-way communication" toward dynamic presentations and short films enhances the learning experience, a sentiment echoed by Participant 4, who noted that such tools make understanding topics "fun" for students.

Efficiency in information retrieval emerged as a key benefit. Participant 1 reported that digital tools have halved the time required for specific tasks, while Participant 2 and Participant 3 emphasized that students can now access information and knowledge "quickly and efficiently" through online resources.

Theme 2: Challenges of AI Dependence and Academic Dishonesty

Despite the pedagogical benefits, the findings reveal significant concerns regarding the misuse of technology, specifically concerning the erosion of critical thinking and academic integrity.

A concerning trend identified by the participants is the over-reliance on Artificial Intelligence (AI) as a "shortcut." Participant 1 and Participant 2 noted that this dependence often leads to errors and a lack of refinement in student work. Participant 2 further argued that such reliance "*weakens critical thinking*," as students fail to verify their sources. Participant 4 specifically highlighted the theological risks, stating that using tools like ChatGPT to produce *tafsir* (exegesis) without proper grounding is "*misleading and against the science of tafsir*".

The ease of digital access has facilitated instances of fabrication and plagiarism. Participant 1 reported cases of students submitting work with "*fabricated sources or copy-pasted content*," while Participant 2 identified "forgery" and the claiming of AI-generated content as one's own as specific ethical violations.

Theme 3: Ethical Foundations and Scholarly Verification

In response to these challenges, the participants emphasized that the integration of digital tools must be grounded in a robust framework of Islamic ethics.

Participants stressed the necessity of fact-checking in the digital age. Participant 1 discourages students from seeking primary Islamic content directly from AI due to the risk of fabricated *hadith* or Quranic verses. Participant 2 and Participant 4 reinforced that any knowledge retrieved digitally must still be "*verified by scholars or advisors*" to ensure it aligns with truth and correctness.

Educators identified their role in teaching responsible usage. Participant 1 actively instructs students on how to use AI for research responsibly, such as finding academic articles. Participant 2 highlighted that digital innovation necessitates a return to the Islamic concept of *Amanah* (trustworthiness), while Participant 3 noted that digital tools are permissible and beneficial as long as they "*do not violate Shariah and are not misused*".

Theme 4: Synthesizing Tradition and Modernity

The findings indicate a strong consensus that Islamic education must maintain a balance between modern technology and traditional pedagogical methods.

Participants argued that digital tools should not alter the "essence" of Islamic teaching, which remains rooted in the teacher-student relationship (*Talaqqi*). Participant 4 noted that achieving accurate outcomes often requires returning to "*traditional sources like the book of classical Muslim scholars*".

Participant 1 emphasized the importance of the foundational phase of knowledge attainment (*taqsinul 'ilm*), where students absorb knowledge directly from the teacher. Participant 4 observed a significant gap between current AI capabilities and classical scholarship, noting that AI-generated opinions often fail to match the depth of classical sources. The goal of digital integration should be to make these classical opinions more accessible rather than replacing them.

Theme 5: Perceptions of Knowledge Acquisition Depth

The final theme addresses concerns regarding the quality and depth of learning in a digitalized environment.

Participant 1 observed that while modern, digital-driven education is "streamlined," it risks being "superficial" and leading to "shallow learning" due to easy access. Participant 4 added that digital tools often provide "*surface-level explanations or incorrect opinions*".

To address superficiality, educators emphasized the need for a strong traditional foundation at the tertiary level to prepare students for rigorous research. Participant 2 suggested that the educator's role has shifted toward fostering "critical engagement" with issues rather than simply providing information. This is necessitated by the fact that, as Participant 4 noted, "*even though there is limitless information available, people are still lost*".

DISCUSSION

The integration of digital tools in Islamic education at IIUM results in a combination of positive

aspects and challenges. From the study, technology increases the flexibility of teaching and sustains the students' engagement, supporting the view of Abuhassna et al. (2020) that technology increases student satisfaction. However, the negative implications of easy access to technology exist. The participants observed that the students are now overly reliant on AI, and it tends to lead to dishonesty, such as presenting others' work as their own. This supports the view of Hakim and Anggraini (2023) that overdependence on AI will hinder students from thinking critically. Lubis and Dasril (2025) also supported the view that overdependence on shortcuts in education goes against the Islamic value of Amanah (trustworthiness) in a student.

To counter this problem, the results indicate that students should have a grasp of "Digital Adab" (ethics). The participants agreed that technology should assist the teacher but should never substitute the traditional Talaqqi process (learning face-to-face) because the essence of Islamic education originates from the teacher-student relationship. This supports Sugito (2024), who proposed a "hybrid model" whereby the technology assists in the process of the lesson, but the traditional process dictates the lesson. Another study by Salim & Aditya (2025) asserts that integrity in education should be inculcated as a religious requirement. This implies that for digital tools to function at their best, students should understand that their behavior online will reflect their Muslim identity.

Lastly, there is a concern that students are learning 'a little about a lot' rather than learning things in-depth. It was observed that although students have unlimited access to information, their learning is superficial. This supports the findings of Millatina and Azfar (2023), who found that digital technology leads to shallow learning. Therefore, there is a need for teachers to make use of technology to expand the students' minds while ensuring that students work hard to learn Islamic knowledge.

CONCLUSION

In summary, using digital tools in Islamic education marks a significant shift in education methods. It improves the learning process by offering flexibility, easier access to various resources, and better productivity. These findings align with past research, which suggests that digital tools help educators deliver lessons efficiently and organize better. However, this change also brings challenges, especially a crisis of authenticity caused by over-reliance on AI and technology and issues with honesty, which make it difficult to teach moral principles. To address this, the study supports a "hybrid model" where technology helps with the practical side of teaching, while balancing with traditional methods to keep the depth of Islamic learning by referring to credible scholars.

Therefore, for digital integration to be successful in Islamic education, it cannot just rely on practical tools but must be guided by the core of ethics in using it. Students need to instill values like Amanah (trustworthiness) in their work. Future research should focus on creating specific guidelines to help teachers in maintaining this balance. This ensures that digital tools will serve to expand the reach of Islamic education without losing its core values.

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