



REACTUALIZATION OF ISLAMIC EDUCATIONAL VALUES IN THE TRANSFORMATION OF THE LEARNING CLIMATE IN THE DIGITAL ERA

REAKTUALISASI NILAI-NILAI PENDIDIKAN ISLAM DALAM TRANSFORMASI IKLIM PEMBELAJARAN DI ERA DIGITAL

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Abstract

The digital transformation in education presents both challenges and opportunities for Islamic educational institutions in maintaining their value orientation amidst changes in media and learning interaction patterns. These changes require efforts to reactualize Islamic educational values to remain relevant and operational in creating an effective and character-based learning climate. This study aims to analyze the process of reactualization of Islamic educational values in the transformation of the learning climate in the digital era at Madrasah Ibtidaiyah Al Umm. The study used a qualitative approach with a case study. Data collection techniques included participant observation, in-depth interviews, and documentation studies. Data were then analyzed interactively through data reduction, data presentation, and conclusion drawing. The results indicate that value reactualization occurs through three main patterns: the integration of values into digital learning planning, the establishment of an etiquette-based classroom culture in online interactions, and teacher role models in digital communication ethics. Technological transformation is interpreted as a medium for strengthening character, not simply an innovation in learning tools. The resulting learning climate demonstrates consistency between madrasah policies, pedagogical practices, and classroom culture. The implications of this research emphasize the importance of values-based digital learning design as a foundation for character building in madrasahs, while also providing a conceptual contribution to the development of contextual Islamic education in the digital era.

Keywords : *Values Reactualization, Islamic Education, Learning Climate, Digital Transformation, Madrasah Ibtidaiyah.*



Abstrak

Transformasi digital dalam pendidikan menghadirkan tantangan dan peluang bagi lembaga pendidikan Islam dalam mempertahankan orientasi nilai-nilai mereka di tengah perubahan media dan pola interaksi pembelajaran. Perubahan ini membutuhkan upaya untuk mengaktualisasikan kembali nilai-nilai pendidikan Islam agar tetap relevan dan operasional dalam menciptakan iklim pembelajaran yang efektif dan berkarakter. Studi ini bertujuan untuk menganalisis proses pengaktualisasian kembali nilai-nilai pendidikan Islam dalam transformasi iklim pembelajaran di era digital di Madrasah Ibtidaiyah Al Umm. Studi ini menggunakan pendekatan kualitatif dengan studi kasus. Teknik pengumpulan data meliputi observasi partisipan, wawancara mendalam, dan studi dokumentasi. Data kemudian dianalisis secara interaktif melalui reduksi data, presentasi data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pengaktualisasian kembali nilai-nilai terjadi melalui tiga pola utama: integrasi nilai-nilai ke dalam perencanaan pembelajaran digital, pembentukan budaya kelas berbasis etika dalam interaksi daring, dan peran guru sebagai teladan dalam etika komunikasi digital. Transformasi teknologi diartikan sebagai media untuk memperkuat karakter, bukan sekadar inovasi dalam alat pembelajaran. Iklim pembelajaran yang dihasilkan menunjukkan konsistensi antara kebijakan madrasah, praktik pedagogis, dan budaya kelas. Implikasi dari penelitian ini menekankan pentingnya desain pembelajaran digital berbasis nilai sebagai landasan pembentukan karakter di madrasah, sekaligus memberikan kontribusi konseptual terhadap pengembangan pendidikan Islam kontekstual di era digital.

Kata Kunci : Reaktualisasi Nilai-Nilai, Pendidikan Islam, Iklim Pembelajaran, Transformasi Digital, Madrasah Ibtidaiyah.

1. INTRODUCTION

Digital transformation has fundamentally changed the global educational landscape, not only in terms of learning technology but also in interaction patterns, learning culture, and the construction of meaning within the educational process. The integration of digital devices, online learning platforms, and artificial intelligence has fostered a more open, flexible, and collaborative learning ecosystem (Shonubi, 2025). This change presents significant opportunities to expand access to knowledge while challenging conventional pedagogical paradigms (Liuzzo & Tsai, 2025). On the other hand, the flow of digitalization has also raised issues of ethics, character, and value orientation in educational practices (Michelle et al., 2023). Education is no longer simply oriented toward knowledge transfer; it needs to strengthen the value dimension as the foundation for developing students' personalities (Keller et al., 2025). In this context, Islamic educational values have strategic relevance for reactualization in creating an adaptive and character-building learning climate.

In the context of Islamic education in Indonesia, digital transformation goes hand in hand with demands to improve the quality and competitiveness of educational institutions (Priyanto et al., 2022). Madrasahs, as educational institutions based on Islamic values, face the challenge of integrating classical scholarly traditions with modern pedagogical innovations (Dube & Zheba, 2025). The integration of technology into learning often focuses more on the technical aspects of media use than on strengthening values (Marini et al., 2025). As a result, the dimensions of *adab* (ethics), spirituality, and character building have not been fully internalized in digital learning practices (Yunita et al., 2025a). This situation demands a systematic effort to reimagine the role of Islamic educational values in fostering a conducive learning culture. Reactualization of values is crucial to ensure that digital transformation does not shift the fundamental orientation of Islamic education itself (Ridwan et al., 2024).

At the elementary school level, these dynamics are increasingly complex because students are in a crucial phase of character formation (Sarifah et al., 2025). Learning interactions, increasingly



mediated by technology, have the potential to change communication patterns between teachers and students (Wang et al., 2025). Teachers are no longer the sole source of knowledge, but rather facilitators in a more open learning environment (Costantino & Martin, 2025). This situation demands pedagogical competence capable of simultaneously integrating values, technology, and a humanistic approach. Without a strong value framework, digital learning can lose its moral and discipline-building dimensions (Loblay et al., 2025). Therefore, reinforcing Islamic educational values in building a learning climate is a strategic agenda at the elementary madrasah (Islamic elementary school) level.

Various education policy reports indicate that digital transformation in Islamic schools (madrasahs) remains focused on providing infrastructure and technical training in the use of learning media (Juhairiah et al., 2024). Evaluations by religious education authorities indicate the need to strengthen character and a values-based learning culture in technology-assisted learning processes (Sugiarto, 2025). Academic supervision results in several madrasahs indicate that the use of digital media is not yet fully accompanied by explicit integration of values in learning planning and implementation. Initial field observations also indicate variations in teachers' ability to link digital content with moral and spiritual messages. Furthermore, the dynamics of digital classrooms present challenges in maintaining discipline, ethical communication, and active student participation. These conditions underscore the need for a more comprehensive approach to transforming the values-based learning climate in the digital era.

The main problem in this research lies in the lack of a systematic implementation framework for reactualizing Islamic educational values in the transformation of the digital learning climate. Values such as etiquette, responsibility, honesty, and spirituality are often understood as normative material, rather than as operational foundations in learning design (Purwaningsih & Ridha, 2024). Digital transformation tends to be interpreted as a change in media, rather than a change in a values-oriented learning culture (Fawaid et al., 2026). As a result, the resulting learning climate does not fully reflect the integration of technological sophistication and moral-spiritual depth. This situation has the potential to create a dichotomy between academic achievement and character formation. Therefore, an in-depth analysis of the process of value reactualization in building an effective and character-based learning climate is necessary.

This research was conducted at Madrasah Ibtidaiyah Al Umm in Klari District, one of the madrasahs that has integrated digital devices into its learning practices. Madrasah Ibtidaiyah Al Umm was chosen because of its commitment to strengthening character education based on Islamic values while also adapting to developments in educational technology. This madrasah environment represents the dynamics of digital transformation at the Islamic elementary education level. The research focused on the process of reactualizing Islamic educational values in creating a conducive, participatory, and character-based learning climate in the digital era. This research not only examined learning practices but also the classroom culture and pedagogical interactions that were formed. Thus, Madrasah Ibtidaiyah Al Umm serves as a relevant context for a comprehensive analysis of value integration and digital transformation.

Theoretically, the concept of learning climate according to Moos's learning environment theory emphasizes the dimensions of interpersonal relationships, personal development, and the system of maintaining change as factors shaping the learning atmosphere (Moos, 1973). Meanwhile, the theory of values education from the perspective of Al-Attas places *adab* (morality) at the core of the educational process that shapes the structure of students' moral awareness (Yunita et al., 2025a). The integration of these two frameworks in the context of digital learning has not been formulated operationally in contemporary Islamic education literature. The discourse on digital transformation refers more to constructivism and connectivism theories without in-depth elaboration on the internalization of values. As a result, the spiritual and moral dimensions have not been conceptualized as an inherent part of the design of a digital learning climate. This condition indicates the need for a conceptual formulation that synthesizes modern learning climate theory with the paradigm of Islamic education based on *adab* (morality).



Previous studies have tended to examine the integration of technology in madrasah learning from the perspective of media effectiveness and improving cognitive learning outcomes. For example, Study conducted by Maskin et al. highlighted the strengthening of character education in madrasahs without specifically linking it to digital transformation (Maskin et al., 2021). Research on learning climate conducted by Wan et al. generally focused on students' perceptions of conventional classroom environments (Wan et al., 2022). These findings have not comprehensively outlined how Islamic educational values are reactualized in shaping a digital learning culture. The reality on the ground shows that technological transformation is progressing faster than the restructuring of value frameworks in learning. Therefore, studies are needed that integrate the dimensions of values, learning climate, and digital transformation within a coherent analytical framework.

Recent developments in Islamic education studies demonstrate increasing attention to the integration of values and technology. Research by Rahman emphasizes the importance of revitalizing Islamic intellectual traditions in the face of educational modernity (Rahman, 2025). A study by Purnasih et al. highlights the need for a contextual approach to understanding Islamic values in the global era (Purnasih et al., 2025). Meanwhile, research by Zainuddin et al. underscores the urgency of transforming a character-based learning culture within the national education system (Zainuddin et al., 2025). These studies provide a conceptual foundation for value integration and educational change. However, an in-depth exploration of the reactualization of Islamic educational values in shaping a digital learning climate at the elementary madrasah level still requires analytical strengthening.

This study offers an integrative formulation that connects modern learning climate theory with the adab-based Islamic education paradigm in the context of digital transformation. The approach used not only describes learning practices but also analyzes the construction of classroom culture as a space for internalizing values. This study positions technology not merely as a tool but as a medium that can be interpreted ethically and pedagogically. The analysis is conducted contextually at an elementary madrasah, thus contributing to the development of a values-based learning model in Islamic elementary education. The conceptual framework developed attempts to simultaneously synthesize pedagogical, spiritual, and digital dimensions. Thus, this study broadens the horizon of Islamic education studies in facing the challenges of the digital era.

This study aims to analyze the process of reactualization of Islamic educational values in the transformation of the learning climate in the digital era at Madrasah Ibtidaiyah Al Umm. This study also seeks to identify teacher strategies in integrating Islamic values into technology-based learning practices. Furthermore, this study examines the dynamics of classroom culture formed through digital interactions between teachers and students. The analysis results are directed towards formulating an implementable conceptual framework that can serve as a reference for madrasahs. This study also aims to contribute to the development of contextual Islamic education theory. Thus, the research direction is oriented towards strengthening value integration and pedagogical transformation.

This research is crucial because the digital transformation of Islamic education requires a solid foundation of values to ensure moral and spiritual orientation is maintained. Strengthening a values-based learning climate is key to shaping students' character amidst the massive technological influx. This study provides a conceptual and practical basis for madrasahs (Islamic schools) in designing adaptive and character-based learning. The research findings are expected to serve as a policy reference for developing digital-based Islamic education. Furthermore, this research supports the national agenda of strengthening moderation and character within the education system. Thus, this study contributes to the development of a relevant, humanistic, and sustainable Islamic education ecosystem in the digital era.

2. RESEARCH METHOD

This research uses a qualitative approach with a case study. This qualitative approach was chosen because it seeks to understand the meaning, process, and dynamics of the reactualization of Islamic educational values within the context of the transformation of the learning climate in depth and



contextually. Case studies allow researchers to intensively explore phenomena in a specific location, thus obtaining a comprehensive picture of the practices that occur (Yin, 2018). This approach is also relevant for analyzing classroom social and cultural interactions in educational settings (Creswell, 2019). Thus, this research not only describes phenomena but also interprets the meanings contained in learning practices in the digital age. This methodological choice aligns with the research objectives, which emphasize the analysis of processes and value construction in real-world contexts.

This research was conducted at the Al Umm Elementary School in Klari District, Karawang Regency, which has integrated digital-based learning into its educational practices. This school was chosen because of its commitment to strengthening Islamic educational values while adapting to developments in learning technology. This location represents the dynamics of digital transformation at the Islamic elementary school level. The research was conducted over a one-semester period to allow researchers to continuously observe the process and obtain in-depth data. This timeframe allowed for exploration of learning planning, implementation, and evaluation. With sufficient time, the data obtained is expected to reflect the actual conditions and not merely a snapshot.

The subjects of this study were the madrasah principal, class teachers, Islamic Religious Education teachers, and students at Madrasah Ibtidaiyah Al Umm. Informants were selected purposively based on their involvement in the digital-based learning transformation process. The purposive sampling technique enabled researchers to identify informants deemed to have the best understanding of the phenomenon being studied (Patton, 2015). The madrasah principal played a role in providing information regarding institutional policies and culture, while teachers served as key informants on the practice of implementing values in the classroom. Students were involved to gain perspectives on their learning experiences and the learning climate they experienced. With this composition, the collected data simultaneously reflected structural and pedagogical perspectives.

Data collection techniques included participant observation, in-depth interviews, and documentation studies. Participant observation was used to directly observe digital learning interactions and classroom dynamics. In-depth interviews were conducted with the madrasah principal, teachers, and students to explore their understanding of the reactualization of values in learning. Documentation studies included analysis of lesson plans, digital modules, madrasah policies, and learning activity archives. This combination of techniques enabled triangulation of sources and methods, thereby increasing data depth (Sugiyono, 2023). With this strategy, the data obtained was not only verbal, but also contextual and documentary.

The primary instrument in this study was the researcher herself, who directly collected and analyzed data. This aligns with the characteristics of qualitative research, which places the researcher as the primary tool in understanding context and meaning (Moleong, 2019). To support the data collection process, observation guidelines, semi-structured interview guidelines, and documentation formats were used. The observation guidelines focused on indicators of learning climate, digital interaction, and internalization of values. The interview guidelines were designed to explore perceptions, strategies, and challenges in implementing Islamic educational values. The instruments were flexible and evolved according to field dynamics.

Data analysis was conducted interactively through the stages of data reduction, data presentation, and conclusion drawing (Miles et al., 2014). Data reduction was carried out by sorting information relevant to the research focus on values and learning climate. The reduced data were then presented in the form of matrices, descriptive narratives, and thematic categorizations. The analysis process was conducted simultaneously from the beginning of data collection, allowing for dynamic adjustments to the research focus. Conclusions were drawn in stages, taking into account the consistency of findings in the field. With this technique, data interpretation is expected to represent reality in a profound and systematic manner.

Data validity was tested using source triangulation, method triangulation, and member checking techniques. Source triangulation was conducted by comparing information from the principal, teachers, and students. Method triangulation was conducted by comparing the results of observations, interviews, and documentation to ensure consistency of findings. Member checking was conducted by asking



informants to review the interview summary to ensure data accuracy (Guba & Lincoln, 2005). Additionally, an audit trail was conducted to systematically document the research process. These steps aimed to increase the credibility, transferability, dependability, and confirmability of the research results.

The research procedure begins with a preparatory stage, which includes developing a proposal, obtaining research permits, and developing instruments. The next stage is data collection through observation, interviews, and documentation in a gradual and iterative manner. During the data collection process, researchers conduct initial analysis to identify thematic patterns and categories. The next stage is in-depth analysis and interpretation of the data based on the formulated conceptual framework. The results of the analysis are then compiled into a systematic and comprehensive research report. All procedures are conducted ethically, maintaining the confidentiality of informants and the academic integrity of the research.

3. RESULT AND DISCUSSION

Research results indicate that digital animated video-based Islamic Cultural History learning at Madrasah Aliyah Fathanul Burhan in Tempuran District fostered more dialogic classroom interactions and focused on student activity. The learning process took place not only through material delivery but also through animation screenings, guided discussions, and collaborative reflection. Students' historical literacy appeared to develop through their ability to sequence events, explain cause-and-effect relationships, and relate events to contemporary contexts. The teacher acted as a facilitator, guiding students' analysis of the visual content presented. Classroom observations revealed increased student oral participation and interest during the animation sessions. Learning documentation and student assignments demonstrated that historical understanding was no longer purely descriptive but was beginning to demonstrate simple argumentative patterns.

The results of this study indicate that the reactualization of Islamic educational values in the transformation of the learning climate at Madrasah Ibdaiyah Al Umm occurred through three main patterns: the integration of values into digital learning planning, the establishment of an adab-based classroom culture, and the strengthening of teachers' roles as models of digital ethics. This integration was evident not only in planning documents but also in the practice of digital-based learning interactions. The resulting learning climate demonstrated a combination of digital media use with the affirmation of religious norms and communication ethics. Classroom observations indicated that both online and offline technology-assisted learning activities began with the reinforcement of spiritual values. Furthermore, the lesson plans and digital modules included explicitly formulated attitude indicators alongside cognitive outcomes. Overall, the findings suggest that the digital transformation at Madrasah Ibdaiyah Al Umm was directed at strengthening, not replacing, the pre-existing value culture.

Findings indicate that teachers at Madrasah Ibdaiyah Al Umm systematically integrate Islamic educational values into their digital learning plans. The lesson plan documents analyzed include a dedicated column addressing ethical character building and responsibility in the use of technology. During the lessons, teachers begin classes with a prayer and a reminder about the ethical use of digital devices. One teacher stated, *"We always remind the children that gadgets are a trust, so they should be used for good and learning, not for wasteful purposes."* This statement was obtained during in-depth interviews regarding digital-based learning strategies. Classroom observations also revealed written rules regarding the ethical use of online study groups posted on classroom walls.

The statement above demonstrates that technology use is positioned as part of students' moral responsibility. Teachers do not separate digital skills from character development in their learning practices. Value integration is carried out through simple and contextual language appropriate to the age of elementary school students. The affirmation that digital devices are a trust leads students to develop ethical awareness in their use. The classroom discipline document reinforces this statement by



including rules for polite communication in the digital space. Thus, learning planning and implementation demonstrate consistency between the document and classroom practice.

Further findings indicate that classroom culture at Madrasah Ibdaiyah Al Umm is built through the practice of good manners in digital interactions. In observations of projector-based learning and online learning platforms, students are accustomed to using polite language when expressing their opinions. The principal stated in an interview, *"We want children to remain civilized even though they learn through screens, because good manners must not be lost even if the media changes."* This statement emerged when discussing changes in interaction patterns due to the use of technology. Furthermore, documentation of school activities shows a regular Islamic digital literacy program. This program includes education on media ethics and social responsibility in the digital space.

The interview results above indicate that the transformation of learning media has not altered the orientation of character development in madrasahs. Manners are positioned as the foundation of interactions, both in person and through digital media. The practice of polite language in online discussions reflects a collectively controlled standard of behavior. Islamic digital literacy programs serve as an institutional instrument to strengthen this culture. Observations show students reminding each other when a friend posts impolite messages in a study group. This demonstrates the formation of internal social control in the digital learning environment.

The findings also indicate that teachers serve as primary role models in demonstrating ethical technology use. Teachers not only guide students but also model polite and structured digital communication. One teacher stated, *"If we want students to be orderly in class groups, then teachers must also set an example by not sending messages outside of agreed-upon hours."* This statement was made during an interview regarding digital classroom management. Observations showed that teachers consistently use polite and responsive language on online learning platforms. Furthermore, the madrasah's internal policy document includes guidelines for ethical digital communication for educators.

This statement demonstrates that teachers recognize their role as role models in shaping the learning climate. This role model is demonstrated through consistent behavior in the use of digital media. Teachers prioritize time management and communication ethics as part of character building. Written guidelines for educators demonstrate the existence of internal regulations that support these practices. Observations of digital interactions indicate that students respond to teachers' communication patterns with similar attitudes. Thus, the role of teachers is a central factor in maintaining continuity between digital values and practices.

Table Research Findings

Focus/Subfocus	Indicators	Implementation Methods	Data Sources
Integration of values in learning	Character Strengthening in Lesson Plans	Values and Etiquette Columns in Digital Modules	Lesson Plan Documents, Observations
Ethics-based classroom culture	Digital Communication Ethics	Study Group Rules and Encouraging Polite Language	Observations, Interviews
The role of teachers	Exemplary Digital Ethics	Consistency of Communication and Internal Guidelines	Interviews, Documents

The three main areas of focus of the findings demonstrate a mutually reinforcing relationship in shaping a values-based digital learning climate at Al-Umm Elementary School. The integration of values into lesson planning serves as a normative basis that guides classroom practice. An etiquette-based classroom culture demonstrates the implementation of these values in students' daily interactions. The role of teachers as ethical models reinforces consistency between digital learning rules and practices. Madrasah policy documents support the institutional implementation of values, ensuring they are not incidental. Overall, the findings demonstrate that digital transformation at Al-Umm Elementary School is aligned with the strengthening of the established values culture.



Based on the research findings, the reactualization of Islamic educational values at Madrasah Ibtidaiyah Al Umm is carried out through integration in learning planning, the establishment of an adab-based classroom culture, and teacher role models in digital ethics. These practices are reflected in learning documents, classroom interactions, and the madrasah's internal policies. Digital transformation does not shift value orientations but rather is adapted as a means of strengthening character. The resulting learning climate demonstrates a balance between technology use and moral-spiritual development. These findings address the research focus on the process of value reactualization in building a learning climate in the digital era. These results will be further analyzed in the discussion section to examine their conceptual and contextual implications.

Discussion

This study found that the reactualization of Islamic educational values in the transformation of the learning climate in the digital era at Madrasah Ibtidaiyah Al Umm occurred through the systematic integration of learning planning, classroom culture, and teacher role models. The most prominent trend lies in the consistency between planning documents, digital learning practices, and the madrasah's internal regulations. Digital transformation is not interpreted solely as a technical change, but as a new space to strengthen students' morals and ethics. The resulting learning climate demonstrates a combination of technology use and religious character development. Teachers play a central role in maintaining continuity between digital values and practices. Thus, the main findings of this study confirm that digital transformation at Madrasah Ibtidaiyah Al Umm is directed at strengthening a culture of values, not simply innovation in learning media.

These findings indicate that the process of value reactualization does not occur spontaneously, but rather through planned institutional design. The integration of values into lesson plans and digital modules demonstrates institutional awareness to make technology part of the character-building system. This indicates that the transformation of the learning climate is understood as a transformation of the learning culture, not just a transformation of tools. The preservation of an etiquette-based classroom culture in digital interactions demonstrates the adaptation of norms without losing the substance of values. This process emerged due to a shared vision between madrasah leaders and teachers regarding the meaning of values-based education. The uniqueness of this finding lies in the institution's ability to simultaneously combine digital discipline with moral awareness.

Furthermore, the role of teachers as models of digital ethics is a determining factor in shaping the learning climate. Teachers' exemplary behavior in online communication creates behavioral standards that are replicated by students. This pattern suggests that internalizing values in a digital context is more effective when realized through concrete practices rather than mere verbal instruction. The values-oriented digital transformation at Madrasah Ibtidaiyah Al Umm also demonstrates the existence of collective social control among students. When students remind each other about communication ethics, a sustainable cultural reinforcement mechanism is formed. The significance of this finding lies in proving that the digital space can be a vehicle for internalizing values when managed consciously and in a structured manner.

The results of this study align with the concept of learning climate proposed by Moos, which emphasizes the importance of interpersonal relationships and maintenance systems in shaping a learning atmosphere (Moos, 1973). Findings at Madrasah Ibtidaiyah Al Umm show that ethical relationships between teachers and students remain fundamental despite changes in learning media. This study also supports Al-Attas' in Yunita et al. view that places etiquette at the core of Islamic education, as digital transformation does not shift etiquette's position as the foundation of interaction (Yunita et al., 2025b). From Saleem et al. social constructivism perspective, learning occurs through meaningful social interactions, and these findings demonstrate that digital interactions can still be a space for value construction (Saleem et al., 2021). Furthermore, Maskin et al. connectivism theory emphasizes the importance of networks in digital learning, but this study expands on this by demonstrating that these networks require an ethical foundation to maintain their direction (Maskin et al., 2021). Thus, the results of this study both support and expand these theories in the context of digital-based Islamic education.



Compared with previous research that emphasized the effectiveness of digital media on cognitive learning outcomes, this study demonstrates a different orientation. Research on madrasah digitalization generally focuses on infrastructure readiness and technological literacy, while the value dimension is often positioned as an additional aspect. Studies on character education in madrasahs also tend to discuss extracurricular activities or offline habits. The findings of this study demonstrate that value integration can be implemented directly in digital learning design. This extends previous studies by presenting an integrative model of values, classroom culture, and technology. Thus, this research does not contradict previous studies but rather provides an expanded focus on the value-based learning climate dimension in a digital context.

The results obtained substantively answer the research question of how the reactualization of Islamic educational values is carried out in the transformation of the learning climate in the digital era. This study shows that this process occurs through the integration of planning, the formation of classroom culture, and teacher role models. The research objective of analyzing the strategies and dynamics of value implementation at Madrasah Ibtidaiyah Al Umm has been achieved through the identification of concrete patterns in the field. Furthermore, this study successfully uncovered the relationship between madrasah policies and digital learning practices. Analysis of classroom interactions reveals the concrete form of the learning climate that is formed. Thus, the overall findings have led to a comprehensive understanding of the process of value reactualization in the context of digital transformation.

This research contributes to the development of digital-based Islamic education practices oriented toward strengthening values. Practically, the research findings can serve as a reference for madrasahs (Islamic schools) in designing technology integration policies that remain grounded in good manners and ethics. For teachers, these findings emphasize the importance of role models in building a conducive digital learning climate. In curriculum development, the integration of value indicators into digital learning tools can serve as an implementation model. Conceptually, this research enriches the discourse on the relationship between technological transformation and character development in Islamic education. Thus, its implications are not only local but also relevant to the development of Islamic education policies more broadly.

This study is limited by its location, which covers only one madrasah, so generalizations of the findings should be made with caution. The limited duration of the study, which occurred during a single learning period, also limits observations of long-term dynamics. Furthermore, this study focused on qualitative aspects, thus failing to measure quantitative impacts on student learning outcomes. Variations in students' social backgrounds have also not been thoroughly analyzed in relation to the internalization of digital values. Therefore, further research can be conducted using a mixed approach to more measurably measure the influence of value integration on academic achievement and character. Comparative studies between madrasahs can also be conducted to examine the consistency of value reactualization patterns across different contexts.

4. CONCLUSION

Based on the research results above, it can be concluded that the reactualization of Islamic educational values in the transformation of the learning climate in the digital era at Madrasah Ibtidaiyah Al Umm was implemented systematically through the integration of values into lesson planning, the establishment of an adab-based classroom culture, and teacher exemplary practice in digital ethics. Technological transformation is not positioned solely as a technical change, but rather as a medium for strengthening students' character and moral discipline. The resulting learning climate demonstrates consistency between policy documents, pedagogical practices, and digital interactions in the classroom. This research successfully achieved its stated objectives, namely analyzing the process of value reactualization and identifying patterns of its implementation in the context of Madrasah Ibtidaiyah. Scientifically, these findings enrich contemporary Islamic education studies by presenting an integrative formulation of values, learning culture, and digital transformation. Practically, the results of this study



can serve as a reference for Madrasahs in designing digital learning oriented toward character strengthening. Recommendations for future researchers include conducting comparative studies on several Madrasahs with different characteristics to gain a broader understanding of the patterns of value reactualization in digital learning. Research with a mixed approach is also recommended to measure the impact of value integration on character development and students' academic achievements in a more measurable and comprehensive manner.

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