



Integrating Islamic Values and Technology for Holistic Character Education in Indonesian Islamic Schools

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Abstract

This study explores a holistic educational approach in Indonesian Islamic schools that integrates Islamic values and digital technology for character development. Employing a qualitative case study at MA Jamilurrahman, data were collected through interviews, observations, and document analysis. Findings reveal that the integration of spiritual, intellectual, emotional, and technological elements fosters ethical and responsible student behavior. The school's implementation of the Pancasila Student Profile with Rahmatan lil Alamin values demonstrates a contextualized model for Islamic education in the digital age. This study contributes to the development of value-based Islamic education and offers practical insights for curriculum reform.

Keywords: *Holistic approach, Islamic education, value-based education, technology integration, P5RA.*

A. Introduction

Islamic education has long served as a comprehensive system that nurtures the physical, intellectual, spiritual, and emotional aspects of learners to form holistic human beings (*insan kamil*). Rooted in classical concepts such as *ta'dib*, *tarbiyah*, and *ta'lim*, Islamic education aims not only to transfer knowledge but also to cultivate ethical behavior, spiritual depth, and a sense of social responsibility. However, in the context of globalization and the rapid advancement of digital technologies, Islamic educational institutions are facing increasing pressure to adapt to new pedagogical and technological demands while maintaining their core religious values. A thorough overhaul of curriculum design and educational methodology is required due to the swift advancement of science and technology, the decline of moral principles, and the change in the focus of educational objectives (Kirana Silkia Maulida et al., 2023). Finding a way to adjust to the

demands of the digital age while maintaining a strong foundation in the admirable principles of Islam is one of the biggest problems facing Islamic education today (Regina et al., 2024).

The holistic approach incorporates spiritual, moral, social, and emotional aspects in addition to emphasizing the cognitive or intellectual dimension. The conceptual underpinnings of Islamic education—*ta'dib*, *tarbiyah*, and *ta'lim*—are in line with this method. Several challenges currently threaten the effectiveness of Islamic education, including the erosion of moral character, fragmentation of knowledge, and the widening gap between tradition and innovation. These issues are compounded by the limited availability of educational models that can simultaneously foster spiritual integrity and 21st-century skills such as digital literacy, critical thinking, and civic engagement (Maspupah, 2025). Consequently, there is a growing need for Islamic schools to develop transformative and integrative educational frameworks that are responsive to both the sacred tradition and contemporary realities (Alfiyanto et al., 2024). In response to this demand, the Indonesian government introduced the *Kurikulum Merdeka* and the *Pancasila Student Profile with a Rahmatan lil Alamin perspective (P5RA)* to promote holistic student development encompassing independence, collaboration, global competence, and moral character. These initiatives offer a strategic opportunity for Islamic educational institutions to align national character goals with Islamic values in a coherent and contextually relevant manner (Siregar et al., 2025). Despite growing attention to holistic and value-based education, empirical research exploring concrete models that successfully integrate Islamic values, academic learning, and digital technology in daily school practices remains limited. Most existing studies are either theoretical or focus narrowly on one aspect, such as spiritual formation or technological innovation, without examining their synergy in the school ecosystem.

This study aims to address this gap by investigating the implementation of a holistic educational model at MA Jamilurrahman—an Islamic senior high school in Indonesia that integrates general and religious education with digital technology. Specifically, this research seeks to explore how the school incorporates Islamic values, character education, and technology into a unified and transformative pedagogical practice that is grounded in the national curriculum and responsive to the challenges of the 21st century.

B. Methods

This study employed a qualitative case study design to explore how a holistic educational framework is implemented in an Islamic school setting. The case study approach was selected to enable an in-depth investigation of contextual practices and

educational processes within their real-life environment (Creswell, 2013). MA Jamilurrahman, an Islamic senior high school in Indonesia, was purposively selected as the research site due to its integrative curriculum that combines Islamic values, academic learning, and digital technology in a holistic manner (Bank, 2023).

Participants were selected using purposive sampling, involving key stakeholders in the school community: school principals, teachers, curriculum developers, and students. The institution was chosen because it exemplifies an Islamic school that actively applies the *Pancasila Student Profile with a Rahmatan lil Alamin Perspective* (P5RA) alongside daily religious programs (e.g., *tahfidz*), digital learning tools, and character-based activities. This study used documentation, in-depth interviews, and observation as data gathering methods. Classrooms, religious events, and student mentorship programs were all the sites of observations. Teachers, students, curriculum development teams, and school principals were all interviewed in-depth. Lesson plans, curriculum requirements, school profile documents, and instructional aids are all examples of documentation.

Data analysis followed Miles and Huberman's interactive model, which includes three concurrent flows of activity: data reduction, data display, and conclusion drawing/verification. First, interview transcripts, observation notes, and documents were coded thematically to identify emerging patterns and categories. Thematic coding was conducted manually and supported by matrix displays to organize findings systematically. Triangulation of sources and methods, along with member checks to verify the accuracy of the information acquired, were used to ensure the legitimacy of the data.

C. Result and Discussion

1. Implementation of a Holistic Educational Model : Strengthening the Integration of Islam, Technology, and Contextual Pedagogy

The implementation of a holistic educational model at MA Jamilurrahman manifests through the structured integration of intellectual, spiritual, emotional, social, and technological dimensions. The following thematic findings emerged from interviews, observations, and document analysis. The use of a holistic educational paradigm shows how many learning dimensions—intellectual, spiritual, emotional, and social—are purposefully and methodically integrated into a cohesive framework based on Islamic principles. The curriculum planning, teaching methods, school culture, and community involvement all operationalize this paradigm, which is derived on philosophical ideas. From a theoretical perspective, the method is consistent with Syed Muhammad Naquib Al-Attas's (1991) notion of *ta'dib*, which stresses education as the implementation of *adab*

(right behavior, ethics, and discipline), rather than just the learning of information ('ilm)(Halstead, 2007). True education, according to this paradigm, seeks to develop morally grounded, spiritually developed, intellectually capable, and socially responsible people. In addition to the official academic curriculum, MA Jamilurrahman incorporates daily tahfidz activities, Islamic rites and spiritual meditation, and character mentoring sessions. This holistic approach is consistent with the Islamic intellectual tradition's concept of *insan kamil*, or the complete human being, which holds that education should aim to develop students into *rahmatan lil'alamin*—people who are a source of mercy for all creation—rather than just exam performance or technical proficiency(Muh Ibnu Sholeh, 2023). By doing thus, the school's mission is integrated into a larger Islamic educational revival that challenges the fragmentation of contemporary education (Juwairiyah & Fanani, 2025).

The contextual application of this comprehensive paradigm, which is adapted to the needs of Indonesian students in the twenty-first century, is what sets MA Jamilurrahman's approach apart(Yuni et al., 2024). Teachers are urged to guide pupils through life's obstacles, spiritual uncertainties, and technological conundrums in addition to imparting knowledge(Rahayu et al., 2023). The school deliberately fosters a learning atmosphere that strikes a balance between socioemotional intelligence, Islamic spirituality, and demanding academics. This practical application is also supported by *curriculum documents, lesson plans, and assessment systems* that emphasize not just “what students know” but “who they become.” For instance, reflection journals, project-based learning aligned with the *Pancasila Student Profile*, and collaborative learning strategies are embedded into classroom activities(Maspupah, 2025). These practices echo contemporary calls for transformative pedagogy, such as those promoted by UNESCO's *Education for Sustainable Development (ESD)* and *Futures of Education* frameworks, which urge schools to empower learners not only to adapt to the future, but to shape it ethically.

This integrative practice also reflects Halstead's (2004) view that in Islamic education, the spiritual and moral development of students must be embedded throughout the curriculum, not confined to religious studies. At MA Jamilurrahman, this is operationalized through a unified timetable where religious, general, and value-based learning are interwoven, not compartmentalized(Saepudin, 2024). The school's application of a holistic educational model is not merely theoretical but reflected in daily pedagogical decisions, school structures, and curriculum design. It offers a concrete example of how Islamic education can be revitalized for the digital age—not by abandoning tradition, but by reinterpreting it holistically and contextually.

2. Value-Driven Technology Integration: Embedding Ethics in Digital Islamic Learning

In contemporary Islamic education, technology is often viewed either as a threat to traditional values or as a neutral tool to support learning. However, the model implemented at MA Jamilurrahman offers a third way: technology as a value-infused medium for Islamic transformation. Rather than positioning technology merely as an aid to content delivery, the institution adopts a value-driven integration model, wherein digital tools are employed with the explicit purpose of reinforcing Islamic ethics, spiritual growth, and character development (Moslimany et al., 2024). This approach aligns with recent literature in Islamic pedagogy which emphasizes that the epistemological framework of Islam must govern the use of technology, not the other way around (Zarkasyi, 2011). Technology should not dictate values, but be subordinated to the *maqasid al-shari'ah*—the higher objectives of Islamic law—namely: protection of faith, life, intellect, lineage, and wealth (Abidin et al., 2024). At MA Jamilurrahman, this framework is evident in the way digital tools are embedded within the *tahfidz* monitoring system, character assessment rubrics, and online reflection platforms.

Students use digital *tahfidz* logs to track their daily memorization and receive real-time feedback from teachers. However, the focus is not on gamification or metrics, but on sincerity (*ikhlas*), consistency (*istiqamah*), and humility (*tawadhu'*)—which are emphasized through digital reminders and mentoring (Zahraini et al., 2025). This design is rooted in the belief that technology should serve not just cognitive efficiency but spiritual intentionality. The school's Learning Management System (LMS) integrates both Islamic content and general subjects, but with features such as daily *dzikir* prompts, value-based reflection questions, and a digital *adab* tracker (Owoc et al., 2021). Students are reminded not only to complete tasks, but to reflect on their attitudes during the process. This model addresses the challenge raised by Halstead (2004), who argues that modern education often disconnects knowledge from morality, resulting in ethically passive learners.

This philosophy echoes the work of Hussain and Elyas (2016), who propose a framework for Islamic digital literacy, which incorporates not only technical skills but also critical spiritual engagement. MA Jamilurrahman's model offers an empirical example of this theory, showing how students can be equipped to navigate the digital world with a sense of Islamic identity and ethical responsibility (Mahmudi, 2024). Moreover, this value-driven integration is not only teacher-led, but student-empowered. Learners are invited to co-create content, initiate ethical digital campaigns (e.g., “Sosial Media Bersyariat”), and evaluate apps based on Islamic principles (Kirana Silkia Maulida

et al., 2023). These participatory strategies develop not just tech-savvy users, but digitally literate Muslim citizens who embody the values of *amanah* (trust), *sidq* (honesty), and *haya* (modesty) in their online presence. In the broader discourse of 21st-century Islamic education, this case illustrates that technology can be Islamized not merely by content substitution, but by reorienting its purpose and function. By embedding ethics into digital routines and aligning usage with Islamic spirituality, MA Jamilurrahman offers a replicable model of how to digitally transform Islamic schools without moral compromise.

The implementation of a holistic educational model at MA Jamilurrahman reflects an emerging paradigm shift in Islamic education—one that intentionally integrates spirituality, character development, and technological adaptation in response to the demands of the 21st century. This model challenges conventional dichotomies that have long characterized Islamic schooling, particularly the separation between *diniyyah* (religious studies) and *‘ilm duniawi* (worldly sciences), and provides a more unified, value-driven approach to education.

3. Revitalizing the Concept of Holistic Education in Islam

The findings affirm the relevance of classical Islamic educational philosophy, particularly Syed Muhammad Naquib al-Attas’s concept of *ta’dib*, which emphasizes education as the cultivation of ethical behavior, *adab*, and integrated knowledge (Al-Attas, 1991). At MA Jamilurrahman, *ta’dib* is not merely a theoretical concept, but is made operational through daily practice, curriculum design, teacher modeling, and student reflection activities. This indicates a return to the Islamic ideal of forming *insan kamil*—complete human beings who embody knowledge, wisdom, and moral excellence. Compared to contemporary educational systems that often prioritize cognitive outcomes, the school’s model repositions moral-spiritual formation as the core of student success. This aligns with Halstead’s (2007) critique of modern moral education that fails to link ethical understanding with religious meaning, and positions MA Jamilurrahman as a corrective example.

4. P5RA Program and Character Formation in a Plural Society

Integration of the Pancasila Student Profile with a *Rahmatan lil Alamin* perspective (P5RA) at MA Jamilurrahman represents a significant pedagogical innovation in Islamic education. This initiative embeds character formation within the framework of national ideology (*Pancasila*) and universal Islamic values (*rahmatan lil ‘alamin*—a mercy to all creation), resulting in a comprehensive character education model that is locally grounded and globally relevant (Maspupah, 2025).

Unlike traditional character education models that often focus on moral instruction in isolation, the P5RA approach at MA Jamilurrahman is project-based, experiential, and deeply contextual (Sadri et al., 2024). Students are not only taught values, but are actively engaged in real-world applications of those values through structured learning projects that promote empathy, collaboration, and social contribution (Gyagenda, 2021). These projects include: Community service activities with marginalized groups, Environmental conservation through school-led green movements, Interfaith dialogues and tolerance programs with neighboring schools of different beliefs, and Social media campaigns promoting Islamic ethics in the digital realm.

Such engagements embody the spirit of *rahmatan lil alamin*, where Islam is lived as a source of compassion, justice, and benefit for all. This contrasts sharply with narrow interpretations of religious identity that isolate learners from the broader multicultural society (Kirana Silkia Maulida et al., 2023). The students, through the P5RA framework, are trained to become inclusive, socially-aware, and ethically-driven Muslims. This pedagogical model reflects contemporary Islamic education discourses, such as those proposed by Wan Mohd Nor Wan Daud (2010), which emphasize that Islamic schooling should not only produce pious individuals but also socially responsible and culturally intelligent citizens (9531 (2), n.d.). Moreover, the P5RA aligns with global calls—such as UNESCO's *Education for Global Citizenship*—to cultivate learners who can thrive in pluralistic and interdependent societies (Mustapa et al., 2023).

Inclusion of P5RA in an Islamic school context like MA Jamilurrahman showcases a powerful synergy between religious commitment and civic responsibility. The students' spiritual formation through *tahfidz*, *fiqh*, and daily worship is complemented by their practical engagement with societal issues, which enhances their critical consciousness and prepares them to be agents of positive change in a diverse world (Madada et al., 2025). From an evaluative perspective, the implementation of P5RA has led to observable changes in student behavior, such as: Greater willingness to participate in intergroup dialogue, Increased environmental stewardship and Stronger sense of volunteerism and social empathy. This is not only anecdotal but supported by school reports and teacher reflections, which suggest that the P5RA framework is not a peripheral addition but a core element of the school's educational strategy (Owoc et al., 2021). It also demonstrates how Islamic schools can contribute to national character education mandates without diluting their faith identity—in fact, faith becomes the very foundation for civic engagement (Hanafi, 2012). In conclusion, MA Jamilurrahman's application of P5RA shows that Islamic education can cultivate globally-minded citizens who uphold Islamic ethics while engaging constructively with pluralism (Wulandari, 2023). This model offers valuable insights for other Islamic schools seeking to move

beyond didactic moral instruction toward embodied, action-oriented character formation in line with both Islamic ideals and modern educational imperatives.

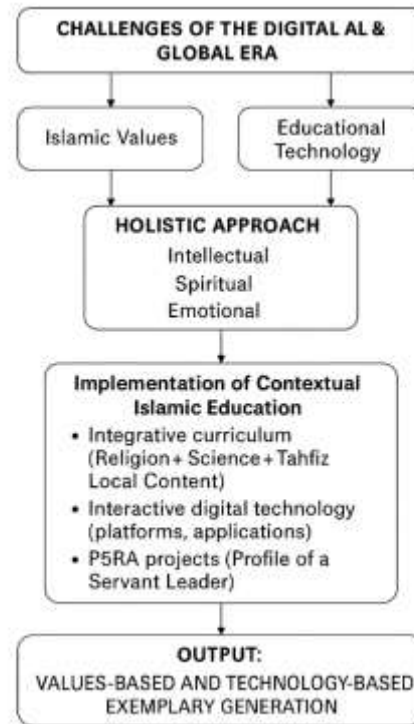
5. Comparative Lens: A Model with Global Relevance

When viewed through a comparative lens, the educational model at MA Jamilurrahman stands out not only for its internal coherence but also for its alignment with broader trends in Islamic and global education reform (Khan et al., 2018). While many Islamic schools—both in Indonesia and abroad—still operate with a bifurcated curriculum structure that separates religious knowledge (*diniyyah*) from secular subjects, MA Jamilurrahman offers an integrated model that unifies these domains within a holistic, values-based framework (Anisah et al., 2024). This integrated approach resonates with the Integrated Islamic Education (IIE) paradigm developed in Malaysia and supported by scholars such as Hashim and Langgulung (2008), which advocates for curriculum integration as a means to produce balanced, holistic Muslim individuals (Kabir et al., 2024). The alignment is also seen in the *Khalifah Method* in Singapore and the *Tarbiyah* movement in Egypt, although these models often lack the contextual responsiveness to digital and pluralistic realities that MA Jamilurrahman demonstrates (Damri et al., 2024). In Indonesia itself, many pesantren and Islamic schools have begun to adopt curriculum reform efforts, but often struggle to balance *ideological authenticity* with *pedagogical innovation* (Hijriah et al., 2020). MA Jamilurrahman's model provides a practical and sustainable example of how this balance can be achieved. It maintains Islamic orthodoxy while embracing the modern tools and challenges faced by today's learners—particularly the demands of digital literacy, character education, and social inclusion (Fadilah & Soliha, 2024).

When compared to secular holistic education models, such as Waldorf, Montessori, or the International Baccalaureate (IB), MA Jamilurrahman's approach demonstrates several distinctive features: a) Spiritual centrality: While Western holistic models often emphasize emotional or cognitive development, this model puts spiritual development—rooted in tawhid—as the foundation of all other growth, b) Ethical tech adaptation: Whereas most global schools approach technology from a skills or safety standpoint, Jamilurrahman embeds Islamic ethical discourse within digital literacy, c) Community-rooted character formation: Unlike abstract or decontextualized character programs, the P5RA framework is locally grounded in Indonesia's cultural and religious pluralism, making it both nationally relevant and globally insightful.

This comparison underscores the global relevance of the Jamilurrahman model. While it is deeply rooted in Islamic and Indonesian values, it offers transferable insights for educators and policymakers across contexts: how to design an education system that

is simultaneously spiritual, technological, inclusive, and character driven(Madada et al., 2025).



In the broader discourse on Islamic educational renewal, this study affirms that reform does not require abandoning tradition but rather re-engaging it with new tools and for new challenges(Budiarti et al., 2023). As such, MA Jamilurrahman can be seen as part of a growing movement of “post-traditional” Islamic schools—institutions that are not post-Islamic but seek to reinterpret Islamic traditions in response to contemporary realities.

6. Theoretical and Practical Implications

Theoretically, this study contributes to the growing literature on Islamic education renewal, demonstrating that it is possible to harmonize tradition (*turāth*) and innovation (*tajdīd*) through pedagogical design. The model affirms that Islamic education need not remain reactive or defensive in the face of modernity and digitalization, but can offer proactive solutions grounded in deep ethical and epistemological roots. Practically, the findings offer a replicable model for other Islamic schools and policymakers who seek to reform curricula and pedagogy in line with Islamic values while remaining relevant to the digital age. The school’s experience suggests that curriculum integration, teacher training,

school culture, and technology design must all be orchestrated to sustain a holistic and ethical education system.

D. Conclusion

This study has demonstrated that the implementation of a holistic educational model at MA Jamilurrahman provides a promising framework for reimagining Islamic education in the digital age. The model integrates spiritual formation, academic rigor, character development, and technology use into a unified system rooted in Islamic values and responsive to contemporary challenges. Key findings indicate that the school successfully operationalizes the concept of *insan kamil* through its curriculum design, digital learning infrastructure, and character-based pedagogy. The integration of the *Pancasila Student Profile with a Rahmatan lil Alamin perspective (P5RA)* into daily school activities offers a distinctive approach to civic education that is both faith-based and socially inclusive. Theoretically, this research contributes to the discourse on Islamic education reform by reaffirming the relevance of classical concepts such as *ta'dib* and *maqasid al-shariah*, while contextualizing them within modern pedagogical frameworks and technological realities. Practically, the study offers a replicable model for Islamic schools seeking to build educational environments that are spiritually grounded, technologically adaptive, and ethically transformative.

This study suggests that Islamic schools can move beyond traditional dichotomies between religious and secular knowledge by embedding value formation into all aspects of schooling—from curriculum and pedagogy to school culture and digital systems. In doing so, they can prepare learners not only to succeed academically, but also to contribute meaningfully and ethically to an increasingly pluralistic and digitized world. Future research is encouraged to test and adapt this holistic model across different educational contexts, particularly in pesantren and other Islamic institutions, to further evaluate its scalability and long-term impact on student development.

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