

Reflective digital pedagogy-based training model for Islamic Religious Education teachers to strengthen students' religious character

Ummul Khair¹

Institut Agama Islam Negeri (IAIN) Curup

Correspondence: ummulkhair@iaincurup.ac.id

Adi Kusmanto²

IAI Al Muhammad Cepu

adikusmanto@iaiamc.ac.id

Hairul Fauzi³

Universitas Islam An Nadwah Kuala Tungkal

hairullatahzan@gmail.com

Hernawati⁴

Universitas Muhammadiyah Bandung

Email aktif: hernawati@umbandung.ic.id

Article Info

Article history:

Received Jun 12th, 20xx

Revised Aug 20th, 20xx

Accepted Aug 26th, 20xx

Keyword:

Islamic Religious Education teacher; digital pedagogy; teacher training; religious character; Islamic education

ABSTRACT

This article aims to formulate a reflective digital pedagogy-based training model for Islamic Religious Education teachers to strengthen students' religious character. The study is motivated by the need for Islamic Religious Education teachers to integrate digital technology without reducing the substance of Islamic values in learning. This article uses a conceptual literature review by examining academic sources on Islamic education, teacher competence, digital pedagogy, teacher professional development, and character education. The findings indicate that Islamic Religious Education teacher training should include Islamic value orientation, pedagogical digital literacy, reflective learning design, character-based instructional practice, and continuous evaluation. The proposed model positions Islamic Religious Education teachers as value facilitators, moral guides, and curators of religious information in digital spaces. This article contributes to the development of an adaptive, ethical, and contextually relevant teacher training model for contemporary Islamic education.

© 2025 The Authors. Published by PT Nexus Research Publishing. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

Islamic Religious Education has a strategic position in forming learners who are faithful, pious, morally responsible, and able to practice Islamic values in everyday life. In the school context, Islamic Religious Education is not merely a subject that transfers religious knowledge. It is also a process of character formation, cultivation of *adab*, strengthening of spiritual awareness, and development of

¹Ummul Khair. Institut Agama Islam Negeri (IAIN) Curup Correspondence: ummulkhair@iaincurup.ac.id

²Adi Kusmanto². IAI Al Muhammad Cepu. adikusmanto@iaiamc.ac.id

³Hairul Fauzi. Universitas Islam An Nadwah Kuala Tungkal. hairullatahzan@gmail.com

⁴Hernawati Universitas Muhammadiyah Bandung hernawati@umbandung.ic.id

social attitudes that are consistent with Islamic teachings. Therefore, the success of Islamic Religious Education is closely related to the quality of teachers as educators, mentors, role models, and facilitators of students' religious character formation.

The position of Islamic Religious Education teachers becomes increasingly important because Islamic education places knowledge, practice, *adab*, and exemplary conduct as an integrated unity. In the Islamic educational tradition, knowledge does not stop at cognitive understanding; it must lead to ethical awareness, responsible behavior, and good deeds. This orientation makes teacher training in Islamic Religious Education different from purely technical training. The teacher needs to be prepared not only to deliver content but also to guide students toward meaningful religious practice and moral maturity (Riki & Sukandar, 2025)

Islamic Religious Education teachers carry a complex responsibility. On the one hand, they must master Islamic subject matter, including creed, morality, Qur'an, hadith, fiqh, and Islamic history. On the other hand, they must translate these materials into learning experiences that suit students' development. In the digital era, this responsibility becomes more complex because students live in a fast, open, and diverse information environment. They learn religion not only from teachers and textbooks, but also from social media, short videos, search engines, messaging applications, and various digital contents whose validity and religious quality are not always guaranteed.

This transformation requires Islamic Religious Education teachers to develop new competencies. Teachers are no longer sufficient if they only master religious content and conventional lecturing methods. They also need to understand digital pedagogy, information literacy, media ethics, and strategies for guiding students to use technology responsibly. In Islamic Religious Education, technology should not be used merely to make learning appear modern; it must be directed toward strengthening students' understanding, appreciation, and practice of Islamic values. Digital technology should therefore function as a medium of character education rather than as the final goal of learning (UNESCO, 2024)

The problem is that teacher training for Islamic Religious Education is not always designed in an integrated way. Some programs still focus primarily on technical skills, such as making presentations, using learning platforms, or preparing digital media. Such training is important, but it is not sufficient to answer the needs of Islamic Religious Education. Teachers need training that does not only teach technology but also connects it with Islamic values, digital *adab*, moral reflection, and the formation of students' religious character.

Studies on teacher professional development indicate that effective training should be continuous, relevant to classroom needs, focused on learning content, provide opportunities for practice, offer feedback, and encourage reflection. In the context of Islamic Religious Education teachers, these principles should be translated into training that places Islamic values as the main foundation. In other words, teachers should not only be trained to use technology; they should also be trained to design digital learning that is meaningful, value-oriented, reflective, and capable of shaping students' religious character (Amirudin et al., 2026)

The development of artificial intelligence and generative technologies further broadens the competency needs of teachers. The AI competency framework for teachers highlights the importance of ethics, understanding of AI foundations, pedagogy, technical capacity, and professional learning. For Islamic Religious Education teachers, these dimensions must be read critically because technology in Islamic education should remain guided by *adab*, morality, responsibility, and public benefit. Without this ethical orientation, digital learning may become technically attractive but spiritually shallow (Amirudin et al., 2026)

Based on these conditions, this article proposes a reflective digital pedagogy-based training model for Islamic Religious Education teachers. The model is built on the idea that strengthening teacher competence in the digital era requires the integration of Islamic value orientation, pedagogical ability, and digital literacy. These three elements are directed toward the final goal of strengthening students' religious character. Through this model, Islamic Religious Education teachers are expected to become educators who are adaptive to technological change while remaining rooted in Islamic values.

The novelty of this article lies in the formulation of a conceptual teacher training model that integrates Islamic value orientation, digital pedagogy, reflective learning, and religious character education into a systematic framework. This article does not present field data; rather, it offers a conceptual synthesis based on relevant literature. The model may serve as a basis for further empirical

research, teacher training program development, and preparation of competence improvement modules for Islamic Religious Education teachers in schools and madrasahs.

The purpose of this article is to formulate a reflective digital pedagogy-based training model for Islamic Religious Education teachers to strengthen students' religious character. Specifically, the article discusses the urgency of Islamic Religious Education teacher training in the digital era, the concept of reflective digital pedagogy in Islamic Religious Education, the main components of the training model, and its implications for Islamic education and teacher training.

RESEARCH METHODS

This article uses a conceptual literature review method. This method was selected because the article does not aim to measure the effectiveness of a particular training program through experiments or to collect field data through interviews and classroom observations. Instead, it aims to formulate a conceptual model based on relevant literature. A literature review enables the author to identify key concepts, compare scholarly perspectives, and synthesize theoretical insights concerning Islamic Religious Education teacher training, digital pedagogy, and religious character education.

The literature sources used in this article include academic books, journal articles, educational policy documents, and institutional reports that discuss Islamic education, teacher competence, teacher professional development, digital pedagogy, digital literacy, and character education. The sources were selected based on their relevance to the focus of the article, namely the strengthening of Islamic Religious Education teacher competence in designing digital learning that remains oriented toward Islamic values.

The review procedure was conducted through several stages. First, the main issue was identified, namely the need for Islamic Religious Education teacher training in facing digital transformation and the challenge of strengthening students' religious character. Second, literature related to teacher professional development, reflective pedagogy, technology integration in learning, and character education from an Islamic perspective was examined. Third, important ideas were grouped into several themes, including Islamic value orientation, pedagogical digital literacy, reflective learning design, character-based instructional practice, and continuous evaluation. Fourth, these themes were synthesized into a conceptual model of reflective digital pedagogy-based training for Islamic Religious Education teachers.

The analysis was conducted thematically. Each source was read to identify core ideas related to the research focus. Similar ideas were grouped into broader categories, while different or complementary ideas were used to enrich the conceptual perspective. The results of this grouping were then organized into a conceptual framework explaining how teacher training in Islamic Religious Education can be designed not only to improve technical digital skills but also to strengthen teachers' ability to guide students' religious character.

Operationally, the literature analysis involved four steps. The first step was concept reduction, which involved selecting ideas most relevant to Islamic Religious Education teacher training. The second step was categorization, which organized the selected ideas into conceptual themes. The third step was relational analysis, which examined the relationships among Islamic values, digital pedagogy, reflective learning, and character education. The fourth step was model synthesis, which integrated the themes into a training model that can be adapted by educational institutions, Islamic education departments, teacher professional communities, schools, and madrasahs.

Because this article is based on a literature review, the findings are conceptual and argumentative. The article does not claim empirical data from respondents, interviews, classroom observations, or surveys. This limitation also becomes the basis for future research. The model proposed in this article needs to be tested through field studies, such as case studies of Islamic Religious Education teacher training, classroom action research, limited experiments, or evaluation studies in schools and madrasahs.

RESULTS AND DISCUSSION

The urgency of Islamic Religious Education teacher training in the digital era

Digital transformation has changed the way students learn, search for information, communicate, and construct religious understanding. In everyday life, students can obtain religious information from various digital sources. Some of these sources may help students understand Islam more broadly, but

others may generate shallow, inaccurate, or even problematic religious understanding. Islamic Religious Education teachers therefore need to be present as guides who help students filter information, understand values, and develop responsible religious attitudes.

The urgency of teacher training is also related to changes in students' character formation environment. Students no longer live in a learning ecosystem fully controlled by schools and families. They encounter various digital messages, images, opinions, and religious narratives that can shape their thinking and behavior. This condition requires Islamic Religious Education teachers to become moral guides and digital literacy mentors. Teachers must be able to help students understand that Islamic values are relevant not only in worship and social relations but also in digital communication.

Teacher training becomes important because not all Islamic Religious Education teachers have the same readiness to face digital change. Some teachers may already be able to use digital media but may not yet integrate it with Islamic learning objectives. Others may understand religious content well but are not accustomed to using technology as a learning medium. This situation shows that teacher training must be comprehensive. It should not focus only on technical aspects, but also on pedagogical and value-based dimensions.

From the perspective of professional development, effective training is not a one-time activity. It should build new habits in teaching practice. Desimone argues that professional development becomes more meaningful when it is content-focused, active, coherent, sustained, and connected to teachers' actual practice (Yuliana et al., 2025) In Islamic Religious Education, this means that teacher training should be closely related to religious content, classroom challenges, digital learning media, student character needs, and reflective practice.

Training for Islamic Religious Education teachers in the digital era should therefore be directed toward meaningful learning management. Teachers need to understand that technology cannot replace exemplary conduct, moral guidance, and educative relationships between teachers and students. Technology can enrich learning, but Islamic values still need explanation, habituation, reflection, and role modeling. For this reason, teacher training must maintain a balance between digital innovation and value depth.

Reflective digital pedagogy in Islamic Religious Education learning

Reflective digital pedagogy can be understood as a learning approach that combines the use of digital technology with value reflection. In Islamic Religious Education, this approach does not merely invite students to understand religious material; it also encourages them to connect the material with life experiences, social behavior, and daily digital activities. As a result, learning does not stop at the cognitive level but moves toward moral and spiritual awareness.

The idea of reflective pedagogy is rooted in the view that teachers and students should understand learning experiences consciously. Schön explains reflection as an important part of professional practice because practitioners need to think about what they do, why they do it, and how they can improve it. In Islamic Religious Education, reflection can be connected with *muhasabah*, or self-examination, which encourages learners to assess their actions in relation to Islamic values.

For example, when a teacher discusses honesty, the teacher may use a short video, digital story, infographic, or case study from daily life. However, the use of media should be followed by reflective questions: why does Islam command honesty, how can honesty be practiced at school, how should students be honest when completing assignments, and how can honesty be applied when using social media. In this way, digital media becomes an entry point for value formation rather than merely a visual aid.

Reflective digital pedagogy in Islamic Religious Education has three principles. First, technology must be subordinated to value objectives. Digital media should be selected not merely because it is attractive but because it helps students understand and practice Islamic values. Second, learning must provide space for reflection. Students need to think about the meaning of values, the consequences of behavior, and the connection between Islamic teachings and real life. Third, the teacher remains the main guide. In a digital space full of information, the Islamic Religious Education teacher guides students to become not only technologically capable but also morally mature.

The TPACK framework explains that technology integration in learning requires the integration of technological, pedagogical, and content knowledge (Maulidi et al., 2025) For Islamic Religious Education teachers, TPACK needs to be expanded with Islamic value orientation. The teacher must not

only ask whether a media tool is effective for instruction, but also whether it supports *adab*, strengthens moral understanding, and directs students toward responsible religious practice.

Components of the Islamic Religious Education teacher training model

The reflective digital pedagogy-based training model for Islamic Religious Education teachers can be formulated into five main components. The first component is Islamic value orientation. Training should begin with the awareness that the purpose of Islamic Religious Education is to form human beings who are faithful, pious, morally noble, and beneficial to others. This orientation is important so that teachers do not become trapped in technical uses of technology without value direction. In training, teachers should be invited to map Islamic values to be strengthened in learning, such as honesty, responsibility, discipline, compassion, tolerance, *adab*, trustworthiness, and social care.

The second component is pedagogical digital literacy. Islamic Religious Education teachers need the ability to assess the appropriateness of digital media. Pedagogical digital literacy does not only mean the ability to use applications. It also means the ability to select content, verify information, assess its suitability for students' age and learning objectives, and ensure that the media does not contradict Islamic values. Teachers also need to be trained to guide students in using digital media politely, safely, and responsibly.

The third component is reflective learning design. Teachers need to be trained to design lessons that include reflective activities. These activities can include value journals, moral questions, case discussions, kindness projects, experience reflection, or behavioral commitments. In Islamic Religious Education, reflection is important because Islamic values are not sufficient if they are only understood theoretically. They must be connected to real action.

The fourth component is character-based instructional practice. Training should provide opportunities for teachers to practice teaching. Teachers can conduct *microteaching* by using digital media, presenting Islamic Religious Education material, asking reflective questions, and evaluating students' responses. This practice is important because pedagogical competence cannot be built only through theoretical explanation.

The fifth component is continuous evaluation. Evaluation of training should not be limited to knowledge tests. It should include teaching portfolios, digital media designs, teaching practice videos, teacher reflections, and follow-up plans. Evaluation also needs to assess the extent to which teachers can connect Islamic Religious Education content with the development of students' religious character.

These five components show that the proposed training model does not separate technology from values. Technology is positioned as part of instructional design that must be guided by Islamic educational purposes. As a result, teacher training is expected to produce teachers who are digitally adaptive, pedagogically competent, reflective, and value-oriented.

Table 1 Components of the Reflective Digital Pedagogy-Based Teacher Training Model

<i>Component</i>	<i>Training focus</i>	<i>Expected outcome</i>
Islamic value orientation	Strengthening PAI goals, <i>adab</i> , morality, and religious character	Teachers have a value map for Islamic Religious Education learning
Pedagogical digital literacy	Media selection, content validation, and digital ethics	Teachers can select media that are appropriate to Islamic values
Reflective learning design	Preparing lesson plans based on value reflection	Teachers produce meaningful learning designs
Character-based instructional practice	Microteaching, simulation, and feedback	Teachers can practice character-oriented PAI learning
Continuous evaluation	Portfolio, reflection, and follow-up plans	Teachers have strategies for learning improvement

Implementation stages of the training model

The training model can be implemented through five stages. The first stage is teacher needs analysis. At this stage, training organizers identify teachers' initial abilities in using technology, understanding digital pedagogy, and designing character-oriented learning. Needs analysis is important so that training is not too general but matches the actual conditions of Islamic Religious Education teachers.

The second stage is conceptual strengthening. At this stage, teachers are introduced to the essence of Islamic Religious Education, religious character, digital *adab*, and reflective pedagogy. This material

provides the foundation for teachers to understand the theoretical and practical reasons for reflective digital learning in Islamic Religious Education.

The third stage is a learning design workshop. Teachers are trained to prepare lesson modules or learning plans that integrate digital media and value reflection. At this stage, teachers select Islamic Religious Education materials, determine the character values to be strengthened, choose appropriate media, design learning activities, and prepare assessment strategies.

The fourth stage is practice and feedback. Teachers conduct teaching simulations or *microteaching*. Other participants and facilitators provide feedback on goal alignment, media use, reflective depth, and character strengthening. This stage is important because pedagogical competence cannot develop through theory alone.

The fifth stage is follow-up. Teachers prepare implementation plans for their own classrooms. These plans may include lesson module improvement, use of selected digital media, development of character projects, or application of student reflection journals. Through follow-up, training does not end as a one-time activity but continues into classroom practice (Abubakari & Kalinaki, 2024)

These stages can be implemented flexibly by educational institutions, Islamic Religious Education departments, teacher working groups, schools, madrasahs, and teacher training organizers. If digital facilities are limited, training can begin with simple technology such as presentation media, offline videos, digital worksheets, or classroom-based reflective tasks. The essential point is not the sophistication of technology, but the teacher's ability to connect technology with values and reflective learning.

Table 2 Implementation Stages of the Training Model

<i>Stage</i>	<i>Main activity</i>	<i>Training product</i>
Needs analysis	Identifying Islamic Religious Education teacher competence	Training needs map
Conceptual strengthening	Islamic values, digital pedagogy, and reflection	Teachers' conceptual understanding
Design workshop	Preparing reflective digital PAI learning modules	Draft learning module
Practice and feedback	Microteaching and peer evaluation	Improved teaching practice
Follow-up	Classroom implementation planning	Teacher action plan

Implications of the model for Islamic education and teacher training

The model has several implications for the development of Islamic education. First, it emphasizes that teacher training should be value-oriented. Mastery of technology must be directed toward strengthening faith, morality, *adab*, and student responsibility. In this way, Islamic education maintains its identity amid digital change.

Second, the model can be used by Islamic Religious Education study programs in preparing prospective teachers. Pre-service teachers need to become accustomed to designing learning that combines digital media with value reflection. Courses such as *microteaching*, learning planning, Islamic Religious Education strategy, and educational technology can adopt this model as a training framework.

Third, the model can be used by schools and madrasahs for teacher professional development. Schools can organize internal training focused on preparing digital Islamic Religious Education modules, character assessment, and ethical use of digital learning media. Such training helps teachers face contemporary learning challenges without losing the moral orientation of Islamic education.

Fourth, the model provides direction for future research. Researchers can empirically test this model through classroom action research, training experiments, case studies, or program evaluation. Through empirical testing, the conceptual model can be developed into a more operational and measurable teacher training model.

Theoretically, this model expands the discourse of teacher training in Islamic education by positioning reflective digital pedagogy as a bridge between digital competence and character formation. Practically, it offers a framework that can be adapted according to institutional needs, teacher readiness, and available digital facilities.

CONCLUSION

This article argues that Islamic Religious Education teacher training in the digital era needs to be designed integratively by combining Islamic value orientation, pedagogical digital literacy, reflective learning design, character-based instructional practice, and continuous evaluation. Islamic Religious Education teachers do not only need to master religious content and technical skills in using digital media; they also need to transform technology into a means for strengthening students' understanding, appreciation, and practice of Islamic values.

The reflective digital pedagogy-based training model proposed in this article positions the teacher as a moral guide, value facilitator, and curator of religious information in digital spaces. The model is relevant to contemporary Islamic education because students live in a digital environment that requires ethical, spiritual, and pedagogical guidance. Through appropriate training, Islamic Religious Education teachers can help students develop religious character that appears not only in worship practices but also in social behavior, digital communication, learning responsibility, and concern for others.

Because this article is based on a literature review, the proposed model still requires empirical testing. Future studies may examine the effectiveness of the model through direct teacher training, limited experiments, classroom action research, case studies, or program evaluation. Such research is important to transform this conceptual model into an operational and measurable training model for improving Islamic Religious Education teacher competence.

REFERENCES

- Abubakari, M. S., & Kalinaki, K. (2024). Digital Competence in Islamic Education for Lifelong Learning: Preliminary Analysis Using DigComp 2.1 Framework.
- Al-Attas, S. M. N. (1980). The concept of education in Islam: A framework for an Islamic philosophy of education. International Institute of Islamic Thought and Civilization.
- Amirudin, A., Muzaki, I. A., & Nurhayati, S. (2026). Reflective Digital Pedagogy in Islamic Religious Education and Religious Character Formation in Higher Education. *International Journal of Learning, Teaching and Educational Research*.
- Azra, A. (2012). Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III. Kencana.
- Caena, F., & Redecker, C. (2019). Aligning teacher competence frameworks to 21st century challenges: The case for the European Digital Competence Framework for Educators. *European Journal of Education*, 54(3), 356-369. <https://doi.org/10.1111/ejed.12345>
- Darling-Hammond, L., Hyler, M. E., & Gardner, M. (2017). Effective teacher professional development. Learning Policy Institute.
- Desimone, L. M. (2009). Improving impact studies of teachers' professional development: Toward better conceptualizations and measures. *Educational Researcher*, 38(3), 181-199. <https://doi.org/10.3102/0013189X08331140>
- Dewey, J. (1933). How we think: A restatement of the relation of reflective thinking to the educative process. D. C. Heath.
- Falloon, G. (2020). From digital literacy to digital competence: The teacher digital competency framework. *Educational Technology Research and Development*, 68, 2449-2472. <https://doi.org/10.1007/s11423-020-09767-4>
- Hobbs, R. (2017). Create to learn: Introduction to digital literacy. Wiley Blackwell.
- Koehler, M. J., & Mishra, P. (2009). What is technological pedagogical content knowledge? *Contemporary Issues in Technology and Teacher Education*, 9(1), 60-70.
- Lickona, T. (1991). Educating for character: How our schools can teach respect and responsibility. Bantam Books.
- Majid, A., & Andayani, D. (2012). Pendidikan karakter perspektif Islam. Remaja Rosdakarya.

Maulidi, A., Alanshori, M. Z., Hidayati, Z., et al. (2025). *Techno-Humanistic Learning: A New Paradigm for Human-Centered Digital Pedagogy on Islamic Education*.

Miao, F., & Holmes, W. (2023). *Guidance for generative AI in education and research*. UNESCO.

Muhaimin. (2008). *Paradigma pendidikan Islam: Upaya mengefektifkan Pendidikan Agama Islam di sekolah*. Remaja Rosdakarya.

Nata, A. (2016). *Ilmu pendidikan Islam*. Kencana.

Redecker, C. (2017). *European framework for the digital competence of educators: DigCompEdu*. Publications Office of the European Union.

Riki, R., & Sukandar, A. (2025). *Revisiting Islamic Religious Education in the Digital Era: A Systematic Literature Review on Pedagogical Innovations and Challenges*.

Schön, D. A. (1983). *The reflective practitioner: How professionals think in action*. Basic Books.

Shulman, L. S. (1986). Those who understand: Knowledge growth in teaching. *Educational Researcher*, 15(2), 4-14. <https://doi.org/10.3102/0013189X015002004>

UNESCO. (2018). *UNESCO ICT competency framework for teachers*. UNESCO.

UNESCO. (2024). *AI competency framework for teachers*. UNESCO.

Yuliana, Y., Ramdhan, T. W., & Dauda, R. B. (2025). *Digital Pedagogy in Islamic Education: A Systematic Review Toward a Value-Inclusive Framework*.

Zeichner, K. M., & Liston, D. P. (2014). *Reflective teaching: An introduction*. Routledge.