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ISLAMIC EDUCATION IN THE DIGITAL ERA: AN INTEGRATIVE CONCEPTUAL STUDY OF THE TECH-TOUCH-TEACH PARADIGM

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ABSTRAK

Transformasi digital dalam pendidikan menghadirkan peluang sekaligus tantangan bagi Pendidikan Agama Islam (PAI). Integrasi teknologi mampu memperluas akses dan inovasi pedagogis, namun berpotensi menimbulkan disorientasi etis dan pelemahan spiritual apabila tidak berlandaskan pada filosofi pendidikan Islam. Penelitian ini bertujuan merumuskan kerangka konseptual integratif untuk merekonstruksi pembelajaran PAI di era digital melalui model Tech-Touch-Teach. Menggunakan pendekatan kualitatif berbasis studi kepustakaan, penelitian ini menganalisis pemikiran klasik pendidikan Islam serta literatur pedagogi digital kontemporer untuk membangun pendekatan integratif berbasis tauhid. Hasil kajian menunjukkan bahwa transformasi digital yang efektif dalam PAI harus bersifat dialektis, bukan aditif: Tech memperluas kemungkinan epistemik, Touch menghadirkan kedalaman spiritual-humanistik, dan Teach memberikan arah serta intensionalitas pedagogis. Sintesis ketiganya menghasilkan Model Pembelajaran Humanistik-Transendental yang berorientasi pada pembentukan insan kamil individu yang kompeten secara intelektual, kokoh secara spiritual, dan bertanggung jawab secara etis. Kontribusi teoretis penelitian ini terletak pada perumusan paradigma normatif yang merekonsiliasi modernitas teknologi dengan filosofi pendidikan Islam, melampaui adaptasi teknosentris maupun resistensi tradisional. Secara praktis, model ini mengimplikasikan perlunya tata kelola digital berbasis etika Islam, literasi digital yang berlandaskan nilai spiritual, serta sistem evaluasi holistik yang mengintegrasikan aspek kognitif, afektif, dan moral. Penelitian lanjutan berbasis empiris diperlukan untuk menguji implementasi dan efektivitas model ini dalam berbagai konteks pendidikan Islam.

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Keywords:

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ABSTRACTS

The rapid digital transformation of education presents both opportunities and challenges for Islamic Religious Education (IRE). While technological integration expands access and pedagogical innovation, it also risks ethical disorientation and spiritual detachment if not grounded in Islamic educational philosophy. This study aims to develop an integrative conceptual framework for reconstructing IRE in the digital era through the Tech–Touch–Teach model. Employing a qualitative library research design, this study analyzes classical Islamic educational thought and contemporary digital pedagogy literature to formulate a tawhidic integrative approach. The findings indicate that effective digital transformation in Islamic education must operate dialectically rather than additively: Tech expands epistemic possibilities, Touch ensures spiritual-humanistic depth, and Teach provides pedagogical intentionality. The synthesis of these three dimensions generates a Humanistic-Transcendental Learning Model oriented toward the formation of *insan kamil*—individuals who are intellectually competent, spiritually grounded, and ethically responsible. The study contributes theoretically by articulating a normative framework that reconciles technological modernity with Islamic educational philosophy, moving beyond technocentric adaptation and traditionalist resistance. Practically, the model implies the need for ethical digital governance, spiritually grounded digital literacy, and holistic assessment systems that integrate cognitive, affective, and moral dimensions. Future empirical research is recommended to validate and operationalize this framework across diverse Islamic educational contexts.

A. INTRODUCTION

The rapid development of digital technology has changed almost all aspects of human life, including in the field of Islamic religious education (PAI). The transformation that has occurred is not only in the methodological realm, but also touches on the epistemological and ontological dimensions of learning itself (Husna & Rahman, 2023). The world of education is faced with the challenge of not only transferring knowledge, but also fostering Islamic spiritual, moral, and character values amid the rapid flow of digitalization. This requires a new approach that is capable of integrating technological sophistication (tech), the warmth of human touch (touch), and the depth of a meaningful teaching process (teach). The concept of “Tech, Touch, and Teach” in PAI learning has emerged as a new paradigm that attempts to address these needs. Tech represents the use of digital technology to support the teaching and learning process; touch emphasizes the empathetic, emotional, and spiritual dimensions between educators and students; while teach refers to pedagogical substance, namely how teaching is carried out effectively, reflectively, and meaningfully (Mahfud et al., 2024). These three elements cannot stand alone but complement each other in shaping a holistic and transformative PAI learning experience.

In the context of Islamic education, the integration of technology and human values is not contradictory. Islam always encourages its followers to utilize science and technology as long as they are based on the principles of monotheism and benefit (Nasr, 2021). Therefore, PAI learning in the digital age should be able to place technology as a means, not an end. This means that digital innovation must be directed towards strengthening the meaning of spiritual learning, not shifting the

humanistic and religious values of students. The phenomenon of globalization and the penetration of digital technology has given birth to a new generation known as digital natives, namely students who live in a hyper-connected and fast-paced environment (Prensky, 2022). This generation has different characteristics from previous generations: they are more visual, multitasking, and accustomed to digital interactions. Under these conditions, conventional PAI learning approaches tend to lose their relevance if they are not adapted. PAI educators are required to be able to change the teaching paradigm from simply delivering material to forming spiritual awareness that is contextual to the digital world (Yuliani & Hasanah, 2024).

The “Tech, Touch, and Teach” transformation provides a new direction for the development of Islamic education in the 21st century. First, the Tech dimension requires Islamic education teachers to be literate in learning technologies such as Learning Management Systems (LMS), Artificial Intelligence (AI) in assessment, and interactive digital media that can strengthen understanding of the concepts of the Qur'an and Hadith. Second, the Touch dimension emphasizes the importance of humanistic and spiritual aspects, where teachers act as murabbi and uswah hasanah who provide role models and values. Third, the Teach dimension returns to the essence of Islamic education as an integral tarbiyah process covering the development of the mind, heart, and behavior (Al-Attas, 2022). Philosophically, this transformation is also in line with the concept of the integration of knowledge in Islam, which rejects the dichotomy between worldly knowledge and religious knowledge (Al-Faruqi, 2020). Thus, PAI education should not be trapped in a purely ritualistic form, but must be a vessel for the formation of spiritual awareness that is capable of interacting with social reality and modern technology. The concept of Tech, Touch, and Teach is a conceptual model that emphasizes the importance of synergy between technological rationality, moral warmth, and pedagogical integrity.

At a practical level, the implementation of this transformation can be seen in various innovations in Islamic education in Islamic higher education institutions in Indonesia. For example, the use of digital platforms for interactive blended learning, the development of educational da'wah content through social media, and the application of AI technology to analyze student learning outcomes (Fauzi & Hidayah, 2023). However, the main challenge that arises is how to maintain a balance between tech and touch. Too much focus on technology can lead to dehumanization in the learning process, while ignoring technology will cause learning to lag behind the global trend (Ibrahim, 2024). In addition, the transformation of PAI learning through the Tech, Touch, and Teach approach also requires new competencies for teachers and lecturers. Teachers are not only conveyors of material, but also facilitators, spiritual mentors, and digital innovators (Rahmawati et al., 2022). This dual role requires increased digital literacy, strengthened spirituality, and mastery of pedagogical strategies appropriate to the character of modern students. Therefore, curriculum renewal and teacher training are essential in supporting this transformation.

Despite the growing discourse on digital education, there remains a gap in theoretical frameworks that synthesize technical efficiency with spiritual depth specifically within Islamic pedagogy. Therefore, this study addresses the following research question: How can Islamic Religious Education integrate digital technology through the Tech-Touch-Teach paradigm without compromising its tawhidic and ethical foundations?

Theoretical Contribution: This conceptual study contributes to the existing literature by offering an integrative framework that positions technology not as an end, but as a catalyst for strengthening humanistic and spiritual values. By synthesizing classical Islamic educational thought with modern digital theories, this article reconceptualizes the role of the IRE educator as both a digital innovator and a spiritual mentor, providing a strategic roadmap for learning in the 21st century.

B. METHOD

This study employs a qualitative-conceptual approach using library research, focusing on theoretical exploration rather than empirical field data. The primary objective is to analyze and synthesize an integrative framework for Islamic Religious Education (IRE) through the Tech, Touch, and Teach paradigm. This methodology was selected for its suitability in examining the educational ideas, values, and philosophies embedded within scientific literature to reconstruct a pedagogical model that is adaptive to the digital era.

The data for this research is derived from a corpus of 52 selected academic sources retrieved from reputable databases such as Scopus, Google Scholar, and DOAJ. These sources are categorized into two groups: 22 primary sources, which include fundamental philosophical works by classical and contemporary Islamic thinkers—such as Al-Ghazali, Ibn Khaldun, Al-Attas, and Al-Faruqi—as well as the foundational frameworks of the Tech-Touch-Teach theory; and 30 secondary sources, comprising peer-reviewed journal articles, research reports, and academic proceedings published between 2020 and 2026 that address educational technology, Artificial Intelligence, and spiritual pedagogy.

To organize the data effectively, the study utilizes a Classification Matrix to ensure analytical depth across each pillar of the paradigm, as shown in the table below:

Table 1. Literature Classification Matrix

Dimension	Analytical Focus	Core Indicators for Synthesis
Tech	Digital & Learning Technology	AI Integration, LMS, Digital Literacy, Efficiency, and Media Accessibility.
Touch	Spiritual & Human Dimensions	<i>Adab</i> (Etiquette), <i>Uswah</i> (Role-modeling), Emotional Intelligence, and Spiritual Empathy.
Teach	Pedagogical & Methodological	<i>Tarbiyah</i> (Nurturing), <i>Tazkiyah</i> (Purification), Reflective Learning, and Methodological Integrity.

The data analysis is conducted through content analysis using a descriptive-analytical approach via four stages of conceptual synthesis. The first stage involves thematic reduction, where core ideas are distilled from the 52 sources. The second stage is cross-generational triangulation, comparing classical views on the teacher-student bond with contemporary digital theories to identify points of convergence. The third stage involves relational mapping to interpret how technology (Tech) can be anchored by spiritual values (Touch) to strengthen the pedagogical process (Teach). The final stage is theoretical reconstruction, where these relationships are synthesized into an "Integrative Conceptual Model." This systematic process produces a theoretical construct that positions Tawhidic (monotheistic) values as the guiding principle, ensuring that technological advancement in IRE does not erode the moral and spiritual essence of the students.

C. RESULT AND DISCUSSION

The “Tech” Dimension in Islamic Education

The transformation of education in the digital age has positioned technology as a fundamental element in learning, including Islamic education. Tech in the context of Islamic education does not merely mean the use of digital tools or media, but includes the use of technology as an ecosystem of learning that supports the spiritual, cognitive, and social connectivity of students (Rahman & Aziz, 2022). With the emergence of online learning, learning management systems (LMS), and the integration of artificial intelligence (AI) in learning assessment and feedback, technology has now become the main driver of Islamic pedagogical transformation in higher education institutions. According to Wibowo and Hasan (2023), the digitization of PAI learning has three main functions: (1) expanding access to Islamic learning resources through digital platforms such as Qur'an Apps, e-Hadith, and Islamic Learning Portals; (2) improving the effectiveness of the learning process through simulations, animations, and multimedia interactivity; and (3) strengthening the reflective dimension through AI-based applications that are capable of providing personalized recommendations regarding the spiritual and cognitive achievements of students.

In Islam, the use of educational technology must be placed within the framework of ethics and Sharia values. Technology is only a means, not an end. As emphasized by Al-Attas (2022), science and technology that are not based on manners will lose their meaning because they are detached from the orientation of monotheism. Therefore, the Tech dimension in PAI learning needs to be directed towards the meaningful use of technology, namely that which supports the formation of morals, religious awareness, and a love of knowledge. In addition, the development of big data and machine learning opens up great opportunities for the development of data-based PAI learning evaluation models. AI can be used to detect patterns of learning difficulties among students in understanding verses of the Qur'an or thematic hadith concepts (Syahrul & Fadillah, 2023). However, technology also brings ethical challenges such as digital distraction, academic plagiarism, and spiritual degradation. Therefore, PAI teachers need to act as digital ethicists educators who are able to guide students to be wise and ethical in their use of technology (Fauzan, 2024). Thus, the Tech dimension in PAI learning is not merely a matter of digital devices, but an epistemological transformation that changes the way of thinking, interacting, and building Islamic awareness in the digital space.

The “Touch” Dimension as a Humanistic-Spiritual Approach

The Touch dimension in PAI learning refers to the aspects of humanity and spirituality that are at the core of Islamic education. In Islamic tradition, teachers are not only mu'allim (teachers of knowledge), but also murabbi (educators of values) and mursyid (spiritual guides). Therefore, empathetic and spiritual touch between teachers and students is an essential part of the learning process (Kusnadi, 2021). The Touch approach emphasizes the importance of emotional and spiritual presence in the learning process. Sophisticated technology cannot replace the qalbiyyah (heart connection) between teachers and students. As stated by Anwar and Mahmud (2022), successful Islamic education is not measured solely by digital skills, but by the extent to which it fosters emotional-spiritual engagement between teachers and students.

The values of compassion, respect for differences, and moral guidance are part of touch-based education in Islam. The Prophet Muhammad himself was the prime example of compassionate education, as written in QS. Ali Imran [3]:159: “It is due to the mercy of Allah that you are gentle towards them.” This verse emphasizes that kindness and empathy are the main instruments of effective education.

In the context of modern Islamic Education learning, the touch approach can be realized through empathetic communication strategies, positive feedback, and the creation of an inclusive learning environment. Islamic Education teachers need to understand the emotional state of students, foster their confidence in understanding Islamic values, and set an example of consistent behavior between words and actions (Yuliani & Hasanah, 2024). Furthermore, touch can also be interpreted as the ability of teachers to bring “spiritual warmth” to the digital space. When interactions are conducted online, emotional presence and spiritual values can be realized through reflection on Qur'anic values, strengthening the meaning of worship in the context of modern life, and practicing Islamic digital ethics. Thus, touch is not lost in technology, but rather finds a new form that is relevant to the context of the times.

The “Teach” Dimension in the Context of Modern Islamic Pedagogy

The Teach dimension is at the heart of the entire educational process. In Islamic education, teaching is not merely an activity of transferring knowledge, but also a process of tazkiyah al-nafs (purification of the self) and tarbiyah ruhiyyah (spiritual education) (Al-Ghazali, in Al-Jauhari, 2021). Therefore, teaching in the context of Islamic Education (PAI) encompasses epistemological, pedagogical, and moral aspects simultaneously. Modern Islamic pedagogy requires a balance between content knowledge, pedagogical knowledge, and technological knowledge—a concept known as the TPACK (Technological Pedagogical Content Knowledge) framework. In the context of PAI, this integration becomes Islamic TPACK, a teaching model that combines an understanding of religious texts, Islamic pedagogical principles, and the ability to use technology ethically (Rahmawati et al., 2023). PAI educators in the digital age need to master three main skills: (1) managing religious knowledge contextually, (2) teaching Islamic values using methods that are adaptive to the digital generation, and (3) using technology to reinforce meaning, not just style. Teaching means bringing values to life not just explaining concepts. As stated by Abdurrahman (2022), teaching in Islam is a form of worship that involves the heart, mind, and actions, so teachers are required to be muaddib who instill manners, not just transfer information.

In addition, the teaching approach in modern Islamic education also needs to take into account the diversity of students' backgrounds. The student-centered learning (SCL) model in PAI should be oriented towards fostering critical, collaborative, and contextual religious reflection on social realities (Fauzi & Hidayah, 2023). PAI teaching should open space for faith dialogue, thematic discussions, and project-based learning rooted in Qur'anic values such as justice, responsibility, and benefit.

Integration of “Tech, Touch, and Teach” in Islamic Education

The three dimensions of Tech, Touch, and Teach cannot be separated but must be integrated harmoniously. In the context of Islamic education, this integration can be referred to as a form of at-takamul al-ta'limi (integrated learning), which emphasizes the balance between technology, spirituality, and pedagogy (Hidayat,

2024). The integration of tech-touch-teach results in an Islamic education learning model that is not only digitally advanced, but also spiritually warm and intellectually profound. Technology provides a space for exploration and broad access to knowledge, touch maintains humanity and morality, while teach ensures that Islamic values are conveyed correctly and meaningfully. The three form a transformative learning model rooted in the principle of *rahmatan lil 'alamin*. In practice, this integration can be achieved through three main strategies: Adaptive curriculum design, which combines digital resources with Qur'anic values. Spiritually-based digital literacy training for teachers, so that teachers are not only technologically proficient but also spiritually sensitive. Holistic learning evaluation, which assesses the cognitive, affective, and moral aspects of students in a balanced manner (Ibrahim, 2024). This integration is expected to address the challenges of modernity while strengthening the identity of Islamic education in the digital age.

The results of this study were obtained through an in-depth analysis of primary and secondary literature focusing on the transformation of Islamic Religious Education (IRE) learning in the digital era through the Tech, Touch, and Teach approach. This analysis produced three main findings that describe a theoretical model of IRE learning that is adaptive to technological developments while rooted in spiritual and humanitarian values.

Dimension Tech: Integration of Technology in Islamic Education

Digital transformation in education has brought fundamental changes to the way teachers and students interact, access information, and construct knowledge. In the context of Islamic Religious Education (PAI), technology is not merely viewed as a learning aid, but as a new epistemological space for instilling Islamic values, knowledge, and spirituality. The Tech dimension in the Tech, Touch, and Teach paradigm illustrates the importance of wise and valuable technology integration to support PAI learning that is adaptive to the times without neglecting the values of tauhid. The use of technology in PAI learning allows the educational process to be more dynamic, participatory, and contextual. Through the use of Learning Management Systems (LMS) such as Moodle, Google Classroom, and Edmodo, the learning process can be more flexible with two-way interaction between lecturers and students. LMS facilitates the integration of religious content with digital media such as video interpretations, interactive e-Qur'an, and online discussion forums that allow students to explore the meaning of Islamic teachings critically but still spiritually (Riyadi & Fitriani, 2023).

In addition, technology also plays a role in strengthening Islamic digital literacy. Students now not only learn to read and understand the text of the Qur'an in a conventional manner, but also through digital applications such as the Ministry of Religious Affairs' Qur'an, Tafsir Al-Misbah Online, and Bayyinah TV, which provide technology-based interpretations, hadiths, and Islamic knowledge. Abdullah (2022) emphasizes that the digitization of Islamic education is a new form of "intellectual ijtihad" in responding to the needs of the digital native generation. However, this digitization must be accompanied by the strengthening of moral and ethical values so that technology does not become a means of distancing humans from their spirituality.

Furthermore, the integration of technology in PAI learning creates opportunities for collaboration across space and time. Through virtual classrooms and

video conferences, students can discuss with resource persons from various countries, study comparative interpretations, or explore hadith studies globally. This broadens the horizons of Islamic scholarship while reinforcing the principle of rahmatan lil 'alamin in the context of digital education (Yusuf & Basri, 2024). Digitalization also enables lecturers to develop project-based learning with an interdisciplinary approach that links Islamic values with contemporary issues such as the environment, society, and humanity. However, digital transformation also presents serious challenges. Azra (2021) warns that without strong digital literacy, students can get caught up in a flood of unverified religious information. In the digital space, there is a lot of pseudo-Islamic content that has the potential to be misleading. Therefore, PAI teachers need to have critical digital literacy competencies that enable them not only to use technology but also to assess the validity and ethics of religious content that is circulating. In this context, technology must be interpreted as a trust, not merely a pragmatic tool. From an epistemological perspective, the use of technology in PAI learning also marks a paradigm shift from teacher-centered to learner-centered learning. Technology enables students to play an active role in the process of seeking knowledge, while educators act as facilitators and spiritual guides. This is in line with the concept of ta'dib proposed by Al-Attas (2020), in which education aims to instill manners and wisdom, not merely transfer knowledge. By utilizing technology as a medium of learning, teachers can instill Islamic values in a way that is more relevant to the digital lifestyle of students without losing the essence of spirituality.

A number of studies also support the positive role of technology in Islamic education. Research by Hamid & Syamsuddin (2022) shows that the use of interactive digital media can increase learning motivation and understanding of the concept of faith among madrasah students. Meanwhile, a study by Nuraini (2024) reveals that mobile learning-based learning in Islamic universities can increase student engagement in understanding classical texts (turath), as they can access primary sources directly through digital platforms. Thus, the Tech dimension in PAI learning is not merely a technological aspect, but also an epistemological dimension that unites reason and faith. The targeted and valuable use of technology becomes a means to build modern religious awareness that is intelligent, critical, and moral. Therefore, PAI teachers need to place technology not only as an instructional medium, but also as a space for preaching and shaping Islamic character. The integration of technology in PAI learning requires a paradigm shift from simply “using technology” to “educating through technology.” This means that every digital media and application used must have a value and meaning orientation that is in line with the objectives of Islamic education, namely to shape knowledgeable, faithful, and noble human beings (insan kamil). Thus, the Tech dimension becomes an important foundation in creating modern, inclusive, and transformative PAI learning, while still adhering to the principle of tauhid as the source of values and the direction of Islamic education.

Dimension of Touch: Humanization and Spirituality in Islamic Education

The Dimension of Touch in the Tech, Touch, and Teach paradigm emphasizes the importance of human touch and spirituality in the learning process, especially in the context of Islamic Education (PAI). If Tech focuses on innovation and digitalization, then Touch is the spirit that ensures that the educational process remains aligned with human and spiritual values. In PAI learning, this human touch and spirituality are not merely emotional aspects, but ethical and moral foundations

that ensure that technology and science do not lose sight of the main objective of Islamic education: to shape perfect human beings who are faithful, knowledgeable, and noble in character. PAI learning oriented towards the Touch dimension requires the presence of teachers as murabbi educators who not only transfer knowledge but also instill values and compassion. As emphasized by Nata (2021), Islamic education is essentially a process of human self-improvement towards spiritual and moral awareness, which can only occur through interpersonal relationships full of empathy and sincerity between teachers and students. In this context, teachers are not merely facilitators, but also role models (*uswah hasanah*) who provide meaningful learning experiences.

The Touch dimension is also closely related to the concept of humanizing education, which is to humanize humans in the entire learning process. Freire (2020) states that liberating education is education that respects humans as subjects who think, feel, and act. This principle is in line with the Islamic view that places humans as noble beings (*ahsani taqwīm*) and caliphs on earth. Therefore, PAI learning must foster self-awareness, social empathy, and moral responsibility. For example, when discussing the topic of zakat, teachers can relate it to the social reality around the students so that empathy and social awareness arise. In the context of spirituality, the Touch dimension becomes a means of bringing divine values into the learning process. Spirituality in Islamic education is not limited to rituals, but includes a transcendental awareness of Allah's presence in every learning activity. According to Hidayat (2023), spirituality in PAI learning is an effort to connect cognitive, affective, and psychomotor aspects with the values of tauhid. This process involves the *tazkiyatun nafs* (purification of the soul) approach, in which students are invited to reflect on the meaning of knowledge and relate it to moral responsibilities towards themselves and society.

The implementation of the Touch dimension in PAI learning can be realized through various strategies. First, through the approach of empathy, which is a teaching approach that prioritizes dialogue, listening, and respecting the different views of students. PAI teachers need to foster a classroom atmosphere that is inclusive, loving, and respectful of diversity (Hafidz & Karim, 2024). Second, through spiritual reflection, which is a reflective activity that links learning material with daily spiritual experiences, for example, through reflection after reading verses from the Qur'an or stories of the Prophet's examples. Third, through experiential learning based on Islamic values, such as social activities, community service, and humanitarian projects that foster empathy and social responsibility. In the digital age, the Touch dimension has become increasingly important because technology tends to shift personal relationships in education. The relationship between teachers and students has the potential to become dry and mechanistic if it is not accompanied by emotional warmth and spiritual values. Therefore, PAI teachers must be able to balance technological rationality and spiritual warmth. Al-Ghazali (in Sholeh, 2022) emphasizes that knowledge without manners is misguidance, and manners without knowledge is ignorance. This principle is the basis that the human touch in education is an absolute requirement for the successful formation of Islamic character.

The Touch dimension also encourages the development of emotional intelligence in students. Goleman (2021) states that a person's success is not only determined by intellectual ability, but also by the ability to manage emotions and

empathize with others. In the context of PAI, this emotional intelligence is in line with the concept of *akhlaq karimah*, which is the main objective of Islamic education. With a touch of spirituality, students' emotional intelligence can be directed towards high moral awareness and appreciation of religious values in everyday life. Thus, the Touch dimension serves as a counterbalance to the Tech dimension. It ensures that technological developments do not erode human and spiritual values. Touch makes PAI learning not only about knowing the truth, but also feeling the truth. Teachers become a bridge between knowledge and the hearts of students, guiding them so that the technology used in learning does not separate humans from divine values, but rather strengthens their relationship with the Creator.

Dimension Teach: An Integrative and Transcendental Pedagogical Approach

Dimension Teach in the Tech, Touch, and Teach paradigm is an aspect that emphasizes the core function of education, namely the pedagogical process that is not only about the transfer of knowledge, but also the transfer of values. In the context of Islamic Religious Education (IRE), this pedagogical approach has a distinctive character that places the integration of reason, heart, and action at the center of learning. IRE not only teaches theological concepts but also shapes spiritual awareness and social ethics that guide students toward personal integrity based on faith and knowledge. Conceptually, the integrative and transcendental pedagogical approach in PAI is rooted in the Islamic worldview, which rejects the dichotomy between religious knowledge and general knowledge. According to al-Attas (2020), Islamic education must free humans from ignorance and error through a process of purifying the mind and soul, not merely accumulating information. The Teach approach in this context means integrating the cognitive, affective, and psychomotor dimensions with the values of *tawhid* as its epistemological basis. Thus, every learning activity must be directed at strengthening God consciousness while developing the intellectual potential of students. In learning practice, Teach means that PAI teachers act as *mu'allim*, *murabbi*, and *muaddib*. As *mu'allim*, teachers function to transfer knowledge using structured scientific methodologies; as *murabbi*, they nurture spiritual and moral potential; while as *muaddib*, they instill values of manners and noble character (Rahman, 2022). This integrative pedagogical approach makes the learning process not just an instructional relationship, but a transformational relationship that brings spiritual meaning to life in every aspect of education.

The Teach approach also emphasizes the importance of integrating classical Islamic pedagogy with modern learning approaches. Project-based learning, collaborative learning, and reflective learning can be synergized with the principles of *tarbiyah* and *ta'dib*. For example, in project-based PAI learning, students not only complete academic tasks but also reflect on values through social activities and good deeds. According to Saefuddin (2023), the synergy between modern pedagogy and Islamic principles can create a learning process that is relevant to the challenges of the times without losing its spiritual orientation. In addition, the transcendental approach in Teach means that education is directed at connecting all knowledge and learning activities with divine values. All knowledge must guide students to know Allah and understand the role of humans as caliphs on earth. This is in line with al-Ghazali's (2021) view that the main goal of education is to bring oneself closer to Allah through useful knowledge and noble character. In the context of modern pedagogy, this can be realized through spiritual reflection, value-based learning, and the habit of worship in

academic activities. The Teach approach also plays an important role in developing digital religious literacy, namely the ability of students to understand, assess, and internalize Islamic values amid the flow of digital information. PAI teachers must be able to become guides on the side who lead students to use technology wisely without losing their moral orientation. As explained by Widodo (2024), transcendental pedagogy in the digital context requires teachers to act as value navigators who ensure that all digital knowledge and interactions remain within the framework of Islamic ethics.

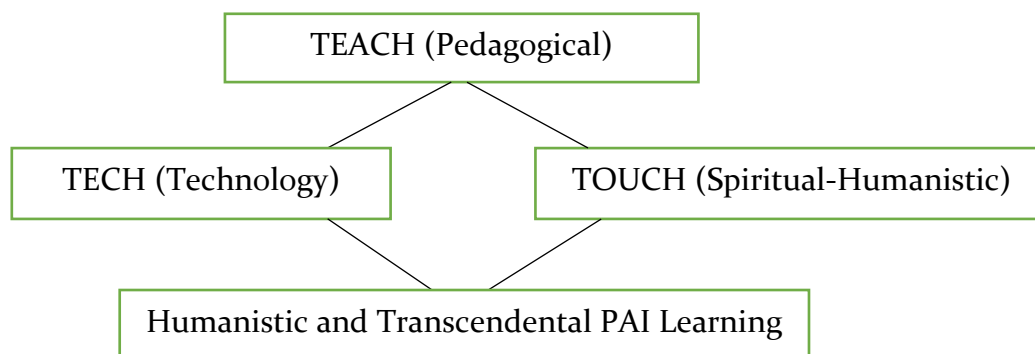
Through the Teach approach, the Tech, Touch, and Teach paradigm finds its perfection. If Tech provides the means, and Touch provides the spirit of humanity, then Teach becomes the direction and goal that unites the two in a meaningful learning system. PAI is not only a space for understanding religious dogma, but also a vehicle for fostering wisdom, morals, and spiritual intelligence. Thus, this integrative and transcendental pedagogical approach becomes the foundation for the transformation of PAI learning oriented towards the formation of insan kamil complete human beings who are knowledgeable, faithful, and civilized.

Synthesis of the Tech, Touch, and Teach Model in Islamic Education Learning

The analysis of the three main dimensions of Tech, Touch, and Teach shows that Islamic Religious Education (IRE) learning in the digital era cannot be simplified to only technological or pedagogical aspects. Instead, effective and meaningful learning must be integrative and transcendental, connecting technological rationality, human warmth, and spiritual depth. These three dimensions interact with each other and form an epistemological unity that reinforces the identity of Islamic education as a system oriented towards the formation of insan kamil (perfect human beings). As presented in Figure 1, the integrative conceptual model of Tech, Touch, and Teach represents the synergistic relationship between the three main elements of learning:

Figure 1.

Integrative Model of Tech, Touch, and Teach in PAI Learning



This model explains that ideal PAI learning must be built on three main foundations: (1) Tech as an instrument of innovation that strengthens access, effectiveness, and digital literacy in religious learning; (2) Touch as the spirit of humanity and spirituality that maintains a balance of values; and (3) Teach as the pedagogical basis that ensures the educational process runs in accordance with the principles of tarbiyah, ta'lim, and ta'dib (Amin, 2023; Nata, 2021). In this model, Tech serves as a catalyst for transformation, not a substitute for the role of humans. Technology is positioned as a pedagogical tool to enrich the learning process and

broaden the horizons of students' knowledge. The use of digital technology in PAI enables blended learning and flipped classrooms that foster independent learning, as evidenced by Saefuddin's (2023) research that the integration of technology in Islamic learning can increase student engagement and spiritual motivation.

The Tech–Touch–Teach model operates dialectically rather than additively, positioning its three dimensions in a dynamic relationship of mutual reinforcement and correction. Tech expands epistemic and pedagogical possibilities through digital innovation; Touch provides ethical depth and spiritual humanization; and Teach ensures structural intentionality by organizing both technology and values within coherent pedagogical design. Each dimension simultaneously enables and regulates the others: Tech without Touch risks devolving into instrumentalism and value-neutral efficiency; Touch without Teach may result in unsystematic moralism lacking institutional embodiment; and Teach without Tech can lead to pedagogical stagnation disconnected from contemporary realities. Their synthesis produces a Humanistic-Transcendental Learning Model oriented toward the formation of *insan kamil*—learners who are intellectually competent, spiritually grounded, and ethically responsible in navigating digital modernity.

Building on this integration, the study advances five theoretical propositions. First, ethical regulation determines the transformative potential of technological integration in Islamic education. Second, spiritual-humanistic engagement functions as a stabilizing force against technocratic reductionism in digital learning environments. Third, integrative pedagogy mediates constructively between innovation and transcendence. Fourth, the dialectical interaction of Tech, Touch, and Teach generates a holistic Islamic learning ecosystem rather than fragmented instructional practices. Fifth, the model reconceptualizes digital Islamic education as a tauhidic synthesis of reason, ethics, and pedagogy, thereby reframing modernization as integration rather than replacement.

These theoretical insights carry concrete policy and curriculum implications. At the policy level, digital transformation in Islamic educational institutions must be guided by ethical governance frameworks that regulate AI use, digital platforms, and online assessments within Islamic moral principles. Evaluation systems should extend beyond cognitive performance to include indicators of moral development and responsible digital conduct, while teacher professional development must integrate digital ethics, spiritual mentoring competencies, and pedagogical innovation. At the curricular level, digital literacy should be embedded within Islamic value discourse rather than treated as a neutral technical skill. Blended and project-based learning models must explicitly connect technological engagement with Qur'anic ethical principles, and assessment frameworks should balance cognitive mastery, affective-spiritual growth, and ethical behavior.

Ultimately, the primary epistemological contribution of this study lies in articulating a tauhidic integrative framework that reconciles technological modernity with Islamic educational philosophy. By transcending both technocentric adaptation and traditionalist resistance, the Tech–Touch–Teach model offers a normative paradigm for reconstructing Islamic education in the digital age—one that harmonizes innovation, spirituality, and pedagogy within a unified conceptual architecture.

CONCLUSION

This study has argued that the digital transformation of Islamic Education cannot be reduced to technological adoption but requires a deeper epistemological and pedagogical reconstruction. Through a conceptual synthesis of the Tech–Touch–Teach framework, the paper demonstrates that sustainable digital transformation in Islamic education must operate within a dialectical integration of technological innovation (Tech), spiritual-humanistic engagement (Touch), and integrative pedagogical design (Teach). Rather than functioning as isolated components, these dimensions mutually reinforce and regulate one another, forming a coherent Humanistic-Transcendental Learning Model oriented toward the formation of insan kamil in the digital age.

The primary contribution of this study lies in articulating a tauhidic integrative framework that reconciles technological modernity with Islamic educational philosophy. By positioning ethical regulation, spiritual intentionality, and pedagogical structure as inseparable elements of digital learning, the Tech–Touch–Teach model advances a normative paradigm that moves beyond both technocentric adaptation and traditionalist resistance. In doing so, it reframes digital transformation as a value-guided reconstruction rather than a procedural adjustment.

The study also highlights important implications for policy and curriculum development, particularly the need for ethical governance of digital technologies, AI literacy grounded in Islamic values, and assessment systems that integrate cognitive, moral, and spiritual dimensions. However, as a conceptual and library-based study, this paper is limited in its empirical validation. Future research should operationalize the Tech–Touch–Teach framework through qualitative and quantitative investigations in diverse Islamic educational contexts to examine its practical feasibility, institutional adaptability, and measurable impact on student outcomes.

In conclusion, the digital era does not necessitate the erosion of Islamic educational identity; rather, it provides an opportunity for epistemological renewal. The integration of Tech, Touch, and Teach offers a principled pathway for reconstructing Islamic Education as intellectually dynamic, spiritually grounded, and ethically responsible in navigating contemporary digital realities.

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