

Innovative Approaches In Islamic Education To Strengthen The Quality Of Human Resources In Indonesia

Shafa Salsabila

Universitas Muhammadiyah Prof. DR. HAMKA, Indonesia

salsabilashaf@uhamka.ac.id

Bunyamin Bunyamin

Universitas Muhammadiyah Prof. DR. HAMKA, Indonesia

bunyamin@uhamka.ac.id

Abstract: This study examines innovations in Islamic education and their contributions to improving the quality of human resources in Indonesia. It employs a qualitative approach using a systematic literature review (SLR) guided by the PRISMA 2020 framework to ensure a systematic, transparent, and replicable literature selection process. Data were collected from Scopus, Web of Science, and Google Scholar, covering publications from 2020 to 2026. Across the identification, screening, and selection stages, 27 articles met the inclusion criteria and were further analysed using thematic content analysis. The findings reveal three main themes: digital technology-based innovations that enhance access and learning effectiveness; participatory, student-centred pedagogical innovations that foster critical thinking and creativity; and innovations that integrate spiritual and character values into the learning process to develop integrity and social awareness. These three dimensions are integrated into a holistic learning model that combines technology, pedagogy, and spirituality. The implications of this study suggest that integrative innovations in Islamic education can serve as an effective strategy for improving the quality of human resources who are adaptive, well-characterised, and globally competitive. Therefore, policy support, enhancement of educators' competencies, and collaboration among stakeholders are essential to ensure the sustainability of these innovations.

Keywords: Learning Innovation, Islamic Education, Human Resource Quality, Systematic Literature Review

Abstract: Penelitian ini bertujuan untuk mengkaji inovasi dalam pendidikan Islam serta kontribusinya terhadap peningkatan kualitas sumber daya manusia di Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan metode tinjauan pustaka sistematis (SLR) yang dipandu oleh kerangka kerja PRISMA 2020 untuk memastikan proses seleksi pustaka dilakukan secara sistematis, transparan, dan dapat direplikasi. Data dikumpulkan dari Scopus, Web of Science, dan Google Scholar, mencakup publikasi dari tahun 2020 hingga 2026. Melalui tahap identifikasi, penyaringan, dan seleksi, 27 artikel memenuhi kriteria inklusi dan dianalisis lebih lanjut menggunakan analisis konten tematik. Temuan penelitian mengungkap tiga tema utama: inovasi berbasis teknologi digital yang meningkatkan akses dan efektivitas pembelajaran; inovasi pedagogis partisipatif dan berpusat pada siswa yang menumbuhkan pemikiran kritis dan kreativitas; serta inovasi yang mengintegrasikan nilai-nilai spiritual dan karakter ke dalam proses pembelajaran untuk mengembangkan integritas dan kesadaran sosial. Ketiga dimensi ini diintegrasikan ke dalam model pembelajaran holistik yang menggabungkan teknologi, pedagogi, dan spiritualitas. Implikasi dari studi ini menunjukkan bahwa inovasi integratif dalam pendidikan Islam dapat berfungsi sebagai strategi yang efektif untuk meningkatkan kualitas sumber daya manusia yang adaptif, berkarakter baik, dan kompetitif secara global. Oleh karena itu, dukungan kebijakan, peningkatan kompetensi pendidik, dan kolaborasi antara para pemangku kepentingan sangat penting untuk memastikan keberlanjutan inovasi-inovasi ini.

Keywords: Inovasi Pembelajaran, Pendidikan Islam, Kualitas Sumber Daya Manusia, Tinjauan Pustaka Sistematis.

INTRODUCTION

Islamic education in Indonesia plays a crucial role in shaping character and improving the quality of human resources amid the tide of globalisation and advances in digital technologies, transforming various aspects of society. These changes call for reforms in the learning process to meet the challenges of the 21st century, particularly by enhancing students' critical thinking, creativity, and character development.¹ Innovative Islamic education serves not merely as a means of conveying information but also as a process of values transformation, instilling spirituality, ethics, and social responsibility.²

On the other hand, in practice, teaching in madrasahs and Islamic boarding schools still largely relies on conventional approaches that have not proven effective in fostering creativity and active student engagement.³ Field evidence indicates that resistance to change remains a major challenge in Islamic educational innovation.⁴ This is often due to conservative interpretations of religious teachings that view innovation as a deviation from traditional values.⁵ As a result, the integration of technology and modern learning approaches into Islamic religious education has not yet been fully realised.

Nevertheless, advancements in digital technology have opened up opportunities for educational innovation. The implementation of Learning Management Systems (LMS) has proven effective in enhancing motivation and collaboration in Islamic education.⁶ Furthermore, strategies such as the flipped classroom and project-based learning have been shown to boost students'

¹ Hendriyati Haryani, Erna Astriyani, and Viola Tashya Devana, 'Exploration of Islamic Religious Learning Innovation Technology with the ILearning Approach', *APTISI Transactions on Technopreneurship*, 3.2 (2021), pp. 189–200.

² Ruchman Basori and others, 'Maintaining Salafi Values Through Innovative Management', *Jurnal Pendidikan Islam*, 9.2 (2023), pp. 145–56, doi:10.15575/jpi.v9i2.25376.

³ Amirudin Amirudin, Iqbal Amar Muzaki, and Sri Nurhayati, 'Problem-Based Learning as a Pedagogical Innovation for Transforming Higher Education Students' Islamic Religious Comprehension', *Educational Process: International Journal*, 18 (2025), pp. 2–23, doi:10.22521/edupij.2025.18.412.

⁴ Zainuddin Zainuddin and others, 'Innovation and Adaptation of Islamic Religious Education in Madrasahs in the Context of Society 5.0 Era', *Formosa Journal of Sustainable Research (FJSR)*, 3.10 (2024), pp. 2155–66, doi:https://doi.org/10.55927/fjsr.v3i10.11999.

⁵ Ahmad Zainuddin, 'Transformasi Kurikulum Pendidikan Islam Di Era Digital Integrasi Nilai Keislaman Dan Literasi Teknologi', *Al Huda: Jurnal Pendidikan Dan Masyarakat Islam*, 1.1 (2025), pp. 1–22
<https://ejournal.maronpublishing.com/index.php/alhuda/article/view/38/63>.

⁶ Athanasios Angeioplastis and others, 'AI for All: Adaptive, Accessible, and Inclusive Learning Experiences in the Age of Intelligent LMSs', *Information*, 17.2 (2026), pp. 1–22.

motivation to learn significantly.⁷ A new generation of Islamic educators is now establishing a new paradigm by developing digital learning materials rooted in local values and Islamic spirituality. This phenomenon marks the emergence of a progressive model of Islamic education that harmoniously blends tradition and modernity.

Theoretically, educational innovation is rooted in social constructivism, which emphasises the importance of social relationships in the development of knowledge.⁸ From an Islamic perspective, the principles of ta'dib and tarbiyah provide the philosophical foundation for an education system that fosters wisdom and good manners.⁹ Research by Rashed and Zhaffar emphasises that Islamic educators must integrate technology with moral and spiritual principles to produce religiously and competitively minded human resources. Thus, learning innovations in Islamic education must encompass intellectual, social, and spiritual dimensions in a balanced manner.

The quality of human resources is a key indicator of the success of sustainable Islamic education; it is not solely determined by intellectual ability but also by moral and spiritual integrity, which form the foundation of professional conduct.¹⁰ The integration of Islamic values into digital-based learning has been shown to improve students' discipline and sense of responsibility.¹¹ Innovations in Islamic education are expected to contribute to the development of human resources who excel intellectually, socially, and spiritually.

Previous research has generally focused on the effectiveness of e-learning and the technical aspects of digitisation in Islamic education, but has not delved into the social experiences or spiritual significance that emerge during the learning

⁷ Zamsiswaya Zamsiswaya, Abdelaziz Ibrahim Mounadil, and Sara Abdel-latif, 'Teacher Identity , Islamic Behavior , and Project-Based Learning Methods for Madrasah Teachers : A Phenomenological Approach', *Cakrawala Pendidikan Jurnal Ilmiah Pendidikan*, 43.2 (2024), pp. 344–57.

⁸ Swati Raturi, 'A Social Constructivist Approach to E-Learning: Methodologies and Challenges', *BSSS Journal of Education*, 7.1 (2023), pp. 78–90, doi:<https://doi.org/10.51767/je1206>.

⁹ Linna Susanti and others, 'The Reality of Tarbiyah, Ta'lim, and Ta'dib in I Slamic Education', *Subuf International Journal of Islamic Studies Vo*, 35.2 (2023), doi:[10.23917/suhuf.v35i2.22961](https://doi.org/10.23917/suhuf.v35i2.22961).

¹⁰ Andewi Suhartini, Yusuf Hidayat, and Hasan Basri, 'Curriculum and Learning System Adapted at the Khalaf Islamic Boarding Schools : An Educational Perspective', *International Journal Corner of Educational Research*, 3.2 (2024), pp. 125–36.

¹¹ Bunyamin Bunyamin, 'Implications of Multimedia-Based Differentiated Learning on TQM Learning at UHAMKA', *Halaqa: Islamic Education Journal*, 7.2 (2023), doi:[10.21070/halaqa.v7i2.1666](https://doi.org/10.21070/halaqa.v7i2.1666).

process. Furthermore, there remains a scarcity of studies that systematically integrate innovative approaches, such as social constructivism, 21st-century learning, and holistic, values-based Islamic education. This indicates a gap between modern educational innovation theory and Islamic educational practice, which emphasises values of adab and spirituality.

Based on a review of the literature, the main research question in this study is: how can innovations in Islamic education contribute significantly to the comprehensive improvement of human resources? These innovations must encompass methodological aspects, technological use, and the reinforcement of moral and spiritual values as the core objectives of education.¹² Islamic education emphasises a balance among students' intellectual, spiritual, and social development, reflecting a holistic approach. The social and spiritual dimensions of innovation are also important for understanding how teachers and students internalise changes in learning in their real lives.¹³ Thus, this study seeks to bridge the gap between universal theories of educational innovation and Islamic educational practices rooted in the cultivation of adab, and to make conceptual and practical contributions to improving the quality of Islamic education in Indonesia.

LITERATURE REVIEW

Innovation in Islamic education has become a topic of debate between modern pedagogical approaches and classical Islamic educational paradigms. The modern approach emphasises active learning, technology use, and the development of 21st-century skills to improve the quality of human resources. Innovation is viewed as a strategy for enhancing the effectiveness of learning and the competitiveness of graduates in a global context.

On the other hand, thinkers in Islamic education have criticised learning innovations that are overly focused on technical and cognitive aspects, as they risk neglecting the spiritual dimension and character development. Conceptually, Islamic education aims to develop the whole person through the principles of tarbiyah, ta'lim, and ta'dib. Therefore, educational innovations must remain grounded in Islamic values to avoid deviating from the primary objectives of Islamic education.

¹² Husnul Haq, 'Quality Development of Islamic Education in the Era of Society 5.0 : Opportunities and Challenges', *International Journal of Post-Axial*, 1.2 (2023), pp. 99–105, doi:<https://doi.org/10.59944/postaxial.v1i2.244>.

¹³ Koko Adya Winata and others, 'Moderasi Islam Dalam Pembelajaran PAI Melalui Model Pembelajaran Konstekstual', *Ciencias: Jurnal Penelitian Dan Pengembangan Pendidikan*, 3.2 (2020), pp. 82–92.

Based on this discussion, innovations in Islamic education must be developed in an integrated manner by combining modern pedagogical theories with its fundamental values. Innovation should not be understood merely as an update to methods and technology, but as a strategic approach to improving the quality of human resources through high-quality Islamic education that focuses on character development and competency building.

RESEARCH METHOD

This study employs a systematic qualitative literature review to analyse research on innovations in Islamic education aimed at improving the quality of human resources in Indonesia. This study employs a systematic literature review (SLR) approach, following the PRISMA 2020 guidelines (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) to ensure a transparent, replicable, and systematic selection of literature.¹⁴ This approach was chosen to gain a comprehensive understanding of the direction of innovation in Islamic education and its impact on human resource development in the global era.

The research was conducted by reviewing scientific sources available online via Google Scholar and Scopus, as supplementary sources to broaden the literature review.¹⁵ The search strategy was designed using a combination of keywords based on Boolean operators, such as "Islamic education innovation," "digital learning in Islamic education," and "human resource development." The search was limited to publications from January 2020 to March 2026 to ensure that the analysed literature reflects the latest developments in Islamic education and learning innovation.

The inclusion criteria for this study are journal articles indexed in Scopus or with an international reputation, relevant to innovation in Islamic education and human resource development, and to the context of Islamic education. Meanwhile, the exclusion criteria include articles that have not undergone peer review, publications without a complete manuscript, articles not available in full text, and studies that lack direct relevance to the research focus. Documents that

¹⁴ Aida Kairienè, 'Learning Post-Qualitative Inquiry among Education Researchers', *Journal of Pedagogy*, 16.2 (2025), pp. 56–85.

¹⁵ Anang Kasim, S Ali Jadid, and Al Idrus, 'Inovasi Pengembangan Kurikulum Pendidikan Agama Islam Di Era Digital: Menyongsong Tantangan Globalisasi Dan Perubahan Sosial', *J-KIP (Jurnal Keguruan Dan Ilmu Pendidikan)*, 6.2 (2025), pp. 398–407, doi:<http://dx.doi.org/10.25157/j-kip.v6i2.17363>.

do not meet these criteria were excluded from the analysis.¹⁶ This is done to ensure the quality and credibility of the literature review.

The literature selection process in this study followed the PRISMA 2020 guidelines, which include the identification, screening, eligibility, and inclusion stages. The flowchart of the article selection process is shown in Figure 1.

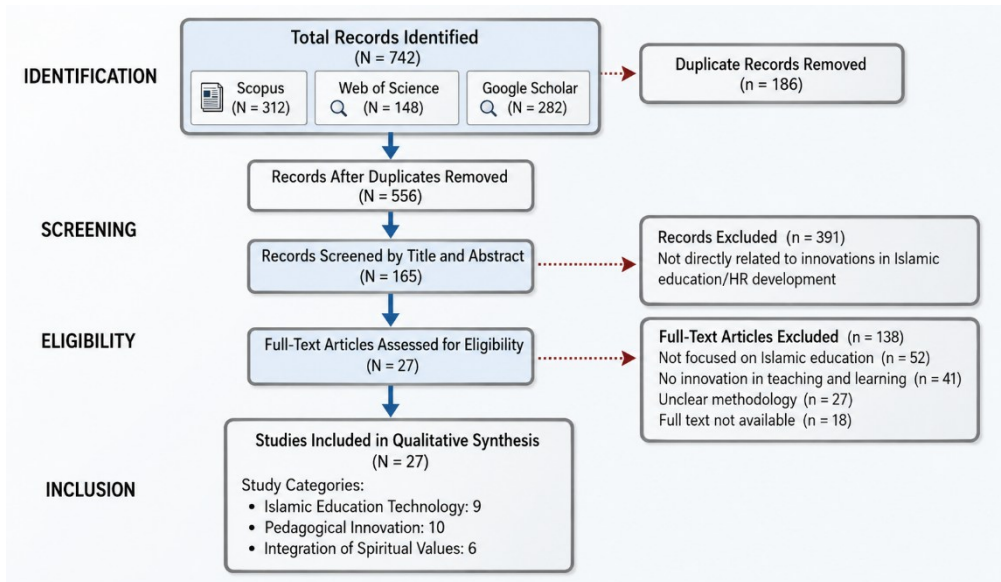


Figure 1. PRISMA 2020 Flowchart for an Innovative Approach to Islamic Education to Strengthen the Quality of Human Resources in Indonesia, 2020 to 2026

The identification phase yielded 742 articles retrieved from various databases, which were then managed in reference management software to identify and remove duplicates. After removing 186 duplicate articles, 556 articles remained, which were subsequently selected based on their titles and abstracts. During this screening stage, 391 articles were deemed irrelevant, leaving 165 articles for further analysis in the eligibility stage.

During the eligibility phase, a comprehensive review of the full-text articles was conducted to assess their alignment with the research focus and the quality of their methodology. The evaluation results showed that 138 articles were excluded for failing to meet the criteria: 52 articles did not focus on Islamic

¹⁶ Mohamed El Jihaoui, 'Towards a Literature Review Methodology: A Practical Guide in the Context of Using Artificial Intelligence in Education', *International Journal of Engineering Pedagogy*, 14.7 (2024), pp. 119–45, doi:<https://doi.org/10.3991/ijep.v14i7.50261>.

education, 41 did not discuss learning innovations, 27 had unclear methodologies, and 18 were not available in full text. Consequently, 27 articles that met all criteria were included in the final analysis.

The inclusion phase involved an in-depth thematic content analysis of all selected articles. This analysis was conducted in stages: data reduction, data presentation, and drawing conclusions or verification, following the Miles and Huberman model.¹⁷ Data reduction involved selecting relevant information; the data were presented in a descriptive, thematic format; and conclusions were drawn through repeated verification to ensure the consistency of the findings.

The analysis shows that the included studies can be classified into three main categories: technology-based innovations (9 studies), pedagogical innovations (10 studies), and the integration of spiritual values (6 studies). This classification serves as the basis for identifying patterns of innovation in Islamic education that contribute to the holistic improvement of human resources.

RESULT AND DISCUSSIONS

The findings of this study were obtained through a systematic literature review process that included identifying, selecting, analysing, and synthesising the literature. Articles that met the inclusion criteria were then analysed using content analysis techniques to identify key themes related to these learning innovations and the improvement of human resource quality. From this process, three main themes emerged: digital technology-based learning innovations, participatory and collaborative pedagogical innovations, and learning innovations grounded in Islamic values and character. This classification was developed by synthesising findings from 27 articles selected using the PRISMA 2020 approach.

Research findings indicate that innovation practices in Indonesia have been developing quite rapidly in tandem with advances in digital technology and the demands of 21st-century learning.¹⁸ Several studies confirm that Islamic education is no longer focused solely on conventional methods but increasingly adopts innovative approaches that emphasise student engagement, character development, and critical thinking. These innovations include the use of digital

¹⁷ A. Michael Huberman and Matthew B. Miles, *The Qualitative Researcher's Companion*, ed. by Margaret H Seawell (Sage Publications, 2002).

¹⁸ Darmanto, Yulia Wahyuni, and Muhammad Sirozi, 'A Systematic Review of The Integration of 21st-Century Skills and Educational Technology For The Career Development of Islamic Education Teachers', *Jurnal Ilmiah IJGIE International Journal Of Graduate Of Islamic Education*, 7.2 (2026), pp. 563–72.

media, participatory learning, and the integration of Islamic values into the learning process.¹⁹

To summarise the results of the literature review, Table 1 presents 27 articles, categorised by focus, type of innovation, methodology, and contribution to improving human resource quality.

Table 1.
Summary of Findings from 27 Articles on Innovations in Islamic Education
(2020–2026)

No	Authors & Year	Research Focus	Type of Innovation	Method	Main Findings	Contribution to Human Resource Development
1	Rashed et al. (2025)	Islamic Education in the Industrial 4.0 Era	Technology	Literature Review	Digitalisation of Islamic education improves learning effectiveness	Digital literacy
2	Angeioplastis et al. (2026)	Artificial Intelligence in Learning Management Systems	Technology	Experimental	AI enables personalised learning	Adaptive human resources
3	Anshari et al. (2025)	Experiential Learning	Pedagogy	Experimental	Active learning enhances students' skills	Critical thinking
4	Aripin et al. (2025)	Reformulation of Modern Islamic Education	Pedagogy	Literature Review	Innovative learning models are more effective	Competitive human resources
5	Asrori et al. (2025)	Islamic Boarding School Strategies	Pedagogy	Systematic Literature Review (SLR)	Religious moderation is strengthened	Social character development
6	Badriyah et al. (2026)	Islamic Education in Society 5.0	Technology	Literature Review	Digital infrastructure is essential	Digitally competent human resources
7	Basori et al. (2023)	Innovative Educational Management	Pedagogy	Qualitative	Adaptive Salafi values strengthen educational	Character building

¹⁹ Amas, "The Transformation of Salafiyah Islamic Boarding School into Khalafiyah Model: A Case Study of Al-Marjan Pesantren in Banten, Indonesia", *Asian Journal of Human Services*, 30.1 (2026), doi:10.14391/ajhs.e3001.1.007.

No	Authors & Year	Research Focus	Type of Innovation	Method	Main Findings	Contribution to Human Resource Development
					management	
8	Bunyamin (2023)	Multimedia in Islamic Education	Technology	Quantitative	Digital media increases learning motivation	Creativity development
9	Darmanto et al. (2025)	Integration of Technology and Skills	Technology	Systematic Literature Review (SLR)	Technology supports teachers' professional development	Competency enhancement
10	Fauzi et al. (2024)	Innovative Curriculum Development	Pedagogy	Qualitative	Innovative curriculum improves educational effectiveness	Student competency improvement
11	Haq (2023)	Society 5.0 and Islamic Education	Spiritual	Literature Review	Integration of values is essential	Religious character formation
12	Haryani et al. (2021)	iLearning	Technology	Experimental	Technology enhances classroom interaction	Digital literacy
13	Handayani et al. (2025)	Islamic Education Management	Pedagogy	Qualitative	Modernisation strategies improve management quality	Adaptive human resources
14	Jihaoui (2024)	Artificial Intelligence in Academic Literature	Technology	Literature Review	AI supports research activities	Academic competence
15	Khimmatliyev et al. (2025)	SDGs in Islamic Education	Spiritual	Literature Review	Integration of global values is crucial	Social awareness
16	Kasim et al. (2025)	Digital Curriculum	Technology	Qualitative	Curriculum adaptation supports educational transformation	21st-century human resources
17	Maduerawae et	IQ, EQ, and SQ	Spiritual	Literature	Holistic	Comprehensive

No	Authors & Year	Research Focus	Type of Innovation	Method	Main Findings	Contribution to Human Resource Development
	al. (2025)	Development		Review	education improves overall development	human resources
18	Mardatillah et al. (2025)	Transformational Pedagogy	Pedagogy	Conceptual Study	Creativity is significantly enhanced	Student innovation
19	Mufid et al. (2026)	Character Education for Generation Z	Spiritual	Literature Review	Integration of technology and character education is effective	Ethical human resources
20	Musaddad (2024)	Collaborative Supervision	Pedagogy	Qualitative	Collaboration improves educational effectiveness	Collaborative competence
21	Qazi et al. (2021)	ICT in E-learning	Technology	Systematic Literature Review (SLR)	ICT improves educational quality	Digital literacy
22	Ratnawati (2023)	Constructivist E-learning	Pedagogy	Literature Review	Active interaction enhances learning outcomes	Critical thinking
23	Sanusi et al. (2025)	Mobile Learning	Technology	Experimental	Mobile-based learning media is effective	Adaptive competence
24	Staffenova et al. (2026)	Digital Learning	Technology	Mixed Methods	Digital learning enhances human capital	Human capital development
25	Susanti et al. (2023)	<i>Ta'dib and Tarbiyah</i>	Spiritual	Literature Review	Islamic values shape character formation	Integrity development
26	Zainuddin et al. (2024)	Society 5.0 Adaptation	Technology	Literature Review	Learning adaptation supports educational progress	Adaptive human resources
27	Zuhri et al. (2026)	Character Education in Madrasah	Spiritual	Quantitative	Islamic values strengthen character building	Ethical human resources

Based on the summary table, it is evident that technology-based innovations are the dominant category, followed by pedagogical and spiritually based innovations. This indicates that digital transformation serves as the primary driver of innovation in Islamic education. Yet, it still requires a balance with appropriate pedagogical approaches and the reinforcement of spiritual values. The distribution of these learning innovation categories is shown more clearly in Figure 2.

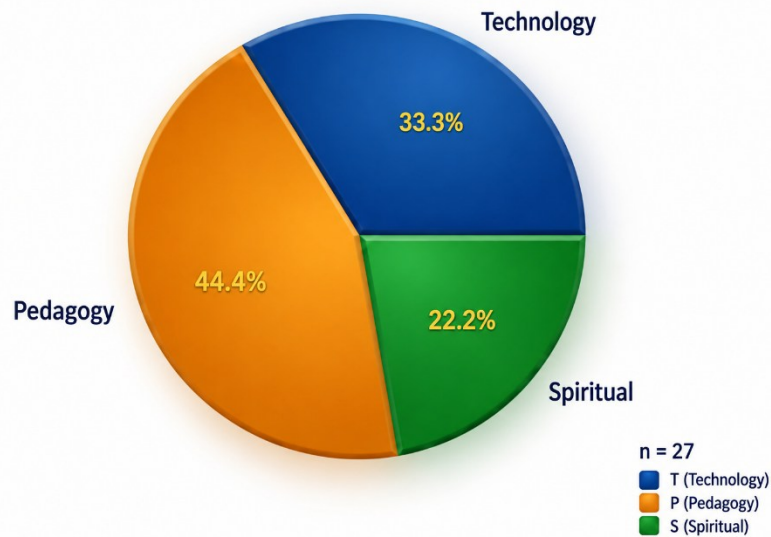


Figure 2. Distribution of Innovation Categories in Islamic Education (n=27)

Further analysis indicates that these learning innovations can be grouped into three main, complementary categories. First, technology-based innovations, which include the use of Learning Management Systems (LMS), e-learning, various digital platforms, and the integration of artificial intelligence into the learning process.²⁰ The use of this technology expands access to learning resources, increases flexibility in terms of time and location, and enhances the

²⁰ Angeioplastis and others, 'AI for All: Adaptive, Accessible, and Inclusive Learning Experiences in the Age of Intelligent LMSs'.

²¹ Taofeeq Olamilekan Sanusi and Mohamad Mizan Sya'roni, 'Islamic Mobile Learning Innovation As a Transformation of Educational Media', *Indonesian Journal of Islamic Education Studies*, 3.2 (2025), pp. 74–82.

effectiveness of content delivery and learning assessment.²² In addition, integrating technology supports improving students' digital literacy without neglecting Islamic values as the foundation for character development.²³

Second, pedagogical innovations that emphasise a participatory, learner-centred approach.²⁴ This approach is implemented through various models, such as project-based learning, research-based learning, collaborative learning, and the flipped classroom. Through these strategies, students are encouraged to take an active role in the learning process, develop critical thinking skills, enhance their creativity, and strengthen problem-solving skills relevant to the challenges of the 21st century.^{25,26}

Third, spiritually and socially grounded innovations that integrate Islamic values into the learning process, such as *ihsan*, *amanah*, honesty, and social responsibility.²⁷ This dimension serves as the foundation for shaping students who possess integrity, have a strong ethical awareness, and can internalise moral values in their daily lives.²⁸ Learning does not always focus on cognitive aspects; it also encompasses affective and spiritual dimensions, thereby contributing to the overall development of students' competencies.^{29,30}

²² Sofyan Yahya, 'Transformasi Manajemen Pendidikan Islam Dalam Era Digital', *Insan Cendekia – Jurnal Pendidikan*, 1.2 (2020), pp. 1–13, doi:<https://doi.org/10.54012/jurnalinsancendekia.v5i2.421>.

²³ Nikola Staffenova, Milan Kubina, and Dominika Dupakova, 'The Role of Digital Learning Innovations in Strengthening Human Capital: A Mixed Educational and Corporate Perspective', *Advances in Artificial Intelligence and Machine Learning*, 6.1 (2026), pp. 5096–109.

²⁴ Fuadi Mardatillah and others, 'Epistemological Reconstruction of Islamic Education: Developing a Transformative Pedagogical Model to Foster Creativity', *Jurnal Ilmiah Peuradeun*, 13.2 (2025), pp. 1071–94, doi:<https://doi.org/10.26811/peuradeun.v13i2.2200>.

²⁵ Mardatillah and others, 'Epistemological Reconstruction of Islamic Education: Developing a Transformative Pedagogical Model to Foster Creativity'.

²⁶ Mardatillah and others, 'Epistemological Reconstruction of Islamic Education: Developing a Transformative Pedagogical Model to Foster Creativity'.

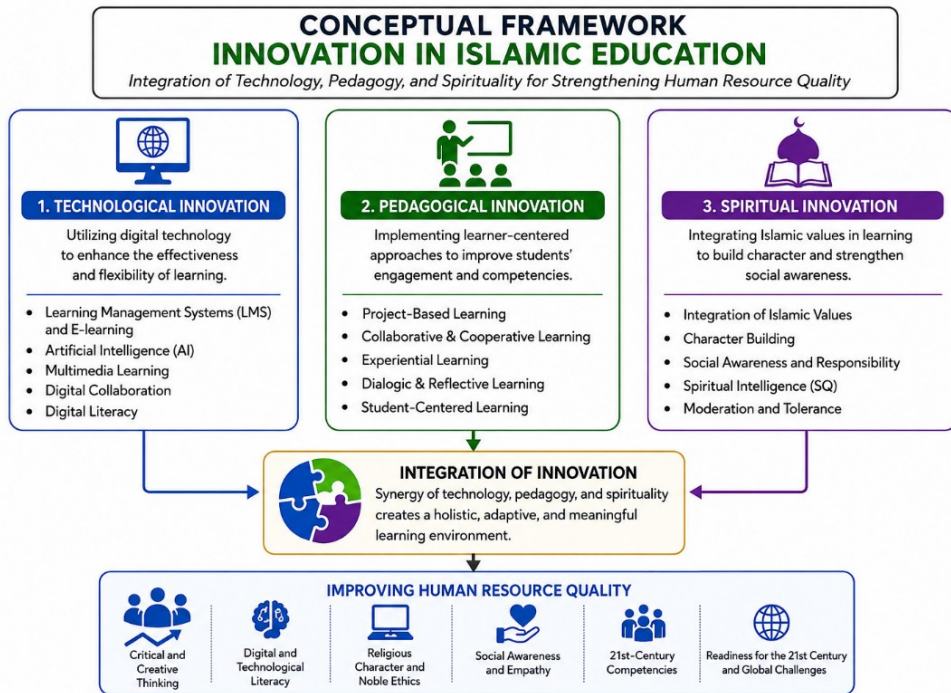
²⁷ Musmuliadi Kamaruding and others, 'Islamic Leadership in Construction Project Management: Conceptual Foundations, Practical Challenges, and Prospects', *Multidisciplinary Reviews*, 9.7 (2026), pp. 1–12, doi:<https://doi.org/10.31893/multirev.2026313> Islamic.

²⁸ Mohammad Asrori and others, 'Religious Education Learning Strategies in Realizing Religious Moderation in Islamic Boarding Schools; A Systematic Literature Review Mohammad', *Asian Journal of Human Services*, 29 (2025), pp. 424–43, doi:[10.14391/ajhs.29.424](https://doi.org/10.14391/ajhs.29.424).

²⁹ Muhamad Restu Fauzi, Tasman Hamami, and Hyung-jun Kim, 'Islamic Religious Education Curriculum Innovation: Fethullah Gülen's Perspective', *Jurnal Pendidikan Agama Islam*, 21.1 (2024), pp. 187–200, doi:<https://doi.org/10.14421/jpai.v21i1.7089>.

³⁰ Zuhri and others, 'How Madrasahs Build Students' Character in Indonesia's Society 5.0 Era: Emerging Challenges'.

As a conceptual synthesis of the overall findings, this study develops a conceptual framework for innovation in Islamic education that integrates three main dimensions: technology, pedagogy, and spirituality. This model is illustrated in Figure 3, which depicts the relationships among these dimensions in supporting improvements in human resource quality.



Based on these overall findings, this study developed a conceptual model of integrative learning. This model combines three main dimensions: technology, pedagogy, and spirituality into a single, mutually supportive whole to create a holistic learning process.³¹ This framework is expected to serve as a foundation for the development of Islamic education that is adaptable to changing times yet remains rooted in spiritual practice, thereby fostering outstanding students of good character and competitiveness.^{32,33}

³¹ Atika Qazi and others, 'The Role of Information & Communication Technology in Elearning Environments: A Systematic Review', *IEEE Access*, 9 (2021), pp. 45539–51, doi:10.1109/ACCESS.2021.3067042.

³² Staffenova, Kubina, and Dupakova, 'The Role of Digital Learning Innovations in Strengthening Human Capital: A Mixed Educational and Corporate Perspective'.

Research findings indicate that educational innovation in Islamic education cannot be separated from the integration of religious teachings, which is a defining characteristic of Islamic education. The implementation of technology-based innovations must be accompanied by a reinforcement of moral values and ethics so that the learning process produces students who are not only academically excellent but also possess religious character and a sense of social responsibility.^{34,35}

This finding is consistent with various international studies showing that technology-based innovations can enhance engagement and learning effectiveness.³⁶ However, in the context of Islamic education, the use of technology must remain integrated with religious values so that learning focuses not only on cognitive aspects but also on the development of students' moral character and social awareness.³⁷

Research findings indicate that educational innovation in Islamic education cannot be separated from the integration of spiritual and religious values, which are its defining characteristics. The implementation of technology-based innovations must be accompanied by the reinforcement of moral and ethical values so that the learning process produces students who excel academically and possess religious character and a sense of social responsibility.³⁸ This finding is consistent with various international studies showing that technology-based innovations can enhance engagement and learning effectiveness.³⁹ However, in the context of Islamic education, the use of technology must remain integrated with the spiritual dimension, ensuring that

³³ Rashed and others, 'Driving Islamic Education in the Era of the Industrial Revolution 4.0: Challenges and Strategies'.

³⁴ Ahmad Mufid and others, 'Defending the Nation in the Era of Disruption : Building the Character of Gen Z Students through Technology and Character Education', *Multidisciplinary Science Journal*, 8.9 (2026), doi:<https://doi.org/10.31893/multiscience.2026587> Defending.

³⁵ Haq, 'Quality Development of Islamic Education in the Era of Society 5 . 0 : Opportunities and Challenges'.

³⁶ Ismail Anshari and others, 'Learning Innovation in Dayah : The Effectiveness of Experiential Learning Methods in Developing Students ' Skills', *Jurnal Ilmiah Peuradeun*, 13.3 (2025), doi:<https://doi.org/10.26811/peuradeun.v13i3.2202>.

³⁷ Syamsul Aripin and others, 'Effectiveness and Reformulation of Islamic Religious Education in Schools in the Modern Era', *Jurnal Pendidikan Agama Islam*, 22.1 (2025), pp. 216–34, doi:<https://doi.org/10.14421/jpai.v22i1.7432>.

³⁸ Haq, 'Quality Development of Islamic Education in the Era of Society 5 . 0 : Opportunities and Challenges'.

³⁹ Ismail Anshari and others, 'Learning Innovation in Dayah : The Effectiveness of Experiential Learning Methods in Developing Students ' Skills', *Jurnal Ilmiah Peuradeun*, 13.3 (2025), doi:<https://doi.org/10.26811/peuradeun.v13i3.2202>.

learning focuses not only on cognitive aspects but also on the development of students' moral character and social awareness.⁴⁰

The social dimension of innovation in Islamic education is also reflected in changes in the patterns of interaction between educators and students, which have become more dialogic, collaborative, and participatory.⁴¹ Educators no longer serve merely as conveyors of information but rather as facilitators who guide students in constructing knowledge and developing character.⁴² This participatory pedagogical approach fosters more meaningful, context-based learning and encourages students to develop critical thinking, creativity, and problem-solving skills.^{43,44}

Furthermore, innovations in Islamic education have implications for sustainable human capacity development. The integration of technology, innovative pedagogical approaches, and spiritual values helps shape students who are adaptable to change, digitally literate, and of strong character.⁴⁵ Therefore, the sustainability of educational innovation requires consistent educational policy support, enhanced educator competencies, and collaboration between educational institutions and the community.⁴⁶ Thus, this educational innovation can serve as a key strategy for holistically strengthening the quality of human resources in Indonesia.

The novelty of this study lies in the development of an integrative model that combines technology, pedagogy, and spirituality into a single, comprehensive conceptual framework. This differs from previous research, which tended to emphasise a single dimension of innovation in isolation, such

⁴⁰ Syamsul Aripin and others, 'Effectiveness and Reformulation of Islamic Religious Education in Schools in the Modern Era', *Jurnal Pendidikan Agama Islam*, 22.1 (2025), pp. 216–34, doi:<https://doi.org/10.14421/jpai.v22i1.7432>.

⁴¹ Moch Tolchah and Muhammad Arfan Mu'ammam, 'Islamic Education In The Globalization Era; Challenges, Opportunities, and Contribution of Islamic Education In Indonesia', *Humanities & Social Sciences Reviews*, 7.4 (2019), pp. 1031–37, doi:<https://doi.org/10.18510/hssr.2019.74141> and.

⁴² Zainuddin, 'Transformasi Kurikulum Pendidikan Islam Di Era Digital Integrasi Nilai Keislaman Dan Literasi Teknologi'.

⁴³ Anshari and others, 'Learning Innovation in Dayah : The Effectiveness of Experiential Learning Methods in Developing Students ' Skills'.

⁴⁴ Fauzi, Hamami, and Kim, 'Islamic Religious Education Curriculum Innovation : Fethullah Gülen ' s Perspective'.

⁴⁵ Staffenova, Kubina, and Dupakova, 'The Role of Digital Learning Innovations in Strengthening Human Capital : A Mixed Educational and Corporate Perspective'.

⁴⁶ Badriyah, Yorman, and Wardi, 'Policy Analysis of Islamic Educational Institutions in Facing the Challenges of Society 5.0: Innovation, Learning, and Technology-Based Infrastructure'.

as technology or pedagogy, without fully integrating it with spiritual aspects. Furthermore, studies that specifically link learning innovation with the holistic improvement of human resources remain relatively limited. This study offers a holistic, mutually integrated model of Islamic educational innovation. The model asserts that innovation in Islamic education should be holistic and oriented toward the technical aspects of learning, while also encompassing the dimensions of values and character building as the foundation for human capacity development⁴⁷.

CONCLUSION

The conclusions of this study indicate that educational innovations in Islamic education play a strategic role in strengthening the quality of human resources in Indonesia. These innovations are not limited to integrating technology and applying modern learning approaches; they also emphasise integrating spiritual, moral, and social values as the primary foundation of Islamic education. Learning that combines digital literacy with Islamic principles can increase students' active participation, develop critical thinking skills, and foster a character of noble ethics and responsibility.

In addition, innovations in Islamic education also encompass social and spiritual dimensions, reflected in a shift toward more dialogic, collaborative, and reflective interactions between educators and students. Islamic education serves not only as a means of knowledge transfer but also as a medium for fostering social and spiritual awareness relevant to the dynamics of contemporary development. Therefore, holistic and sustainable innovations in Islamic education have the potential to serve as a foundation for achieving quality education and developing high-calibre human resources aligned with Islamic values and the goals of sustainable development.

However, this study still has limitations because it relies solely on a literature review approach. Therefore, future research is encouraged to adopt an empirical approach to test and validate the proposed learning innovation model.

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⁴⁷ Dustnazar Omonovich Khimmataliev and others, 'Integrating Islamic Pedagogy and The Sustainable Development Goals In Preparing Future Educators In Uzbekistan', *Jurnal Pendidikan Islam*, 11.2 (2025), pp. 216–31, doi:10.15575/jpi.v11i2.48413.

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