



Innovative Learning Models in Improving the Spirituality of Higher Education Students in Indonesia and Malaysia

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Abstract

The transformation of higher education in the digital era encourages the implementation of innovative technology-based learning models across countries, including Indonesia and Malaysia. This study aims to identify innovative learning models applied at Maulana Malik Ibrahim State Islamic University, Malang, Indonesia, and Universiti Teknologi Malaysia, and to analyse their contributions to improving student spirituality. The research uses a descriptive qualitative approach through case studies, with data collected through interviews, observations, and documentation. The data are analysed thematically through the processes of data reduction, presentation, and verification. The results of the study show that both institutions develop technology-based learning that not only supports academic achievement but also strengthens students' affective aspects, especially spirituality. Maulana Malik Ibrahim State Islamic University Malang implements explicit integration of Islamic values into every digital learning component. At the same time, Universiti Teknologi Malaysia develops a contextual approach through value reflection and spiritually based projects. Lecturers at both institutions play a key role in guiding the use of technology for contemplation and character-building. These findings confirm that with the right pedagogical approach, technology can be an effective medium in strengthening students' spiritual values in higher education.

Keywords: Innovative Learning Models, Spirituality, Higher Education

Abstrak

Transformasi pendidikan tinggi di era digital mendorong penerapan berbagai model pembelajaran inovatif berbasis teknologi di berbagai negara, termasuk Indonesia dan Malaysia. Penelitian ini bertujuan untuk mengidentifikasi model pembelajaran inovatif yang diterapkan di Universitas Islam Negeri Maulana Malik Ibrahim Malang (Indonesia) dan Universiti Teknologi Malaysia, serta menganalisis kontribusinya terhadap peningkatan spiritualitas mahasiswa. Penelitian menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Data dianalisis secara tematik melalui proses reduksi, penyajian, dan verifikasi data. Hasil penelitian menunjukkan bahwa kedua institusi mengembangkan pembelajaran berbasis teknologi yang tidak hanya mendukung capaian akademik, tetapi juga memperkuat aspek afektif mahasiswa, khususnya spiritualitas. Universitas Islam Negeri Maulana Malik Ibrahim Malang menerapkan integrasi eksplisit nilai keislaman dalam setiap komponen pembelajaran digital, sedangkan Universiti Teknologi Malaysia mengembangkan pendekatan kontekstual melalui refleksi nilai dan proyek berbasis spiritual. Dosen di kedua institusi memainkan peran kunci dalam mengarahkan penggunaan teknologi sebagai

sarana kontemplasi dan pembentukan karakter. Temuan ini menegaskan bahwa dengan pendekatan pedagogis yang tepat, teknologi dapat menjadi media efektif dalam penguatan nilai spiritual mahasiswa di pendidikan tinggi.

Kata Kunci: Model Pembelajaran Inovatif, Spiritualitas, Perguruan Tinggi

INTRODUCTION

The development of digital technology has had a significant impact on the transformation of higher education around the world, including at the University of Technology Malaysia. Various innovative technology-based learning models, such as e-learning, blended learning, flipped classroom, and interactive online learning, are now the main approaches in the teaching process (Bizami et al., 2023; Schmid et al., 2023). Technology not only improves the efficiency and accessibility of learning, but also offers a wide pedagogical potential. However, behind these advantages comes a serious challenge: the tendency that technology-based learning places more emphasis on cognitive aspects and technical skills, while the affective dimension especially spirituality still lacks adequate attention (Ahmad Kusaini et al., 2024; Huda et al., 2024; Sabariah et al., 2025; Siregar et al., 2025).

This phenomenon is important to study, especially in the university environment of technology which is characteristically more focused on the development of science and engineering. Students as a generation of digital learners are faced with various sources of information that are fast-paced and instantaneous, but often lose the space to reflect on values, contemplation, and form a deeper meaning in life. This can lead to an imbalance between intellectual intelligence and spiritual awareness, which is an important foundation in building a whole person with integrity (Badrudin et al., 2025; Budiyo et al., 2024; Salamah et al., 2025; Santoso et al., 2025). Research conducted by Buttah shows that educational technology innovations can improve critical thinking, in addition to innovative inclusive teaching can maximize student engagement and learning outcomes (Bhuttah et al., 2024). Another research conducted by Rafiq stated that digital devices significantly increase student engagement, motivation, and academic achievement, so this study provides practical recommendations to improve learning outcomes in similar contexts (Daulay et al., 2024; Radhi et al., 2025; Rafiq et al., 2024; Rofiq et al., 2025). Other findings also state that technology in education plays an important role in developing essential 21st-century skills. Collaboration and communication tools facilitate seamless interaction between students and educators, fostering teamwork and effective communication skills that are crucial in the modern world of work (Kalyani, 2024). Previous studies have tended to examine the effectiveness of learning technology in improving academic learning outcomes, 21st century skills, and student learning satisfaction.

Meanwhile, studies that specifically explore the relationship between technology-based learning innovations and strengthening student spirituality are still very limited, especially in the context of technology institutions such as Universiti Teknologi Malaysia. In fact, as a higher education institution with a strong Islamic vision, Universiti Teknologi Malaysia is committed to producing graduates who not only excel academically, but also have high character and spiritual awareness. This is evidenced by the development of initiatives such as the "*ADAB and Constructive Citizens Module*" which will be launched in 2024. This module focuses on seven aspects of adab (politeness/respect), including respect for God, yourself, parents, lecturers, peers, science, and the environment (Inda, 2024). In addition, Universiti Teknologi Malaysia

has a Faculty of Education and Technology that focuses on innovative teaching, research, and learning to equip students with future-ready technology skills while nurturing ethical character and behavior.

This gap opens up important space for research that examines the integration between technology and spirituality in learning design. This study views that technology is not neutral; Its use in education depends on the pedagogical vision and values carried by the teacher. With a constructivist approach, learning can be designed to not only transfer knowledge, but also shape students' self-awareness, moral responsibility, and spiritual orientation. Therefore, it is necessary to study more deeply how innovative forms of technology-based learning at Universiti Teknologi Malaysia can be designed to simultaneously improve the spirituality aspect of students.

This research offers a novelty that sees educational technology as a tool to strengthen spiritual values through the mapping of innovative learning practices that are integrated with Islamic values, as well as the analysis of the role of lecturers and learning systems in supporting students' affective development. Using the TPACK (Technological Pedagogical Content Knowledge) framework, this study will also evaluate the competence of educators in managing technology-based learning in a meaningful way (Susilawati et al., 2025) Based on the problems and gaps identified, this study aims to: (1) identify innovative technology-based learning models applied at Universitas Teknologi Malaysia and Maulana Malik Ibrahim State Islamic University Malang Indonesia, (2) analyze the contribution of these models in improving student spirituality at Malaysia and Indonesia.

METHOD

This study uses a descriptive qualitative approach with the aim of understanding in depth innovative learning practices that contribute to improving the spirituality of students at Maulana Malik Ibrahim State Islamic University Malang and Malaysian University of Technology. The selection of the State Islamic University of Maulana Malik Ibrahim Malang and Universiti Teknologi Malaysia (UTM) as the research object is based on the relevance of both in developing innovative learning models that are oriented towards student spirituality. Maulana Malik Ibrahim State Islamic University Malang is known for the integration of science and religion through the *ulul albab* curriculum which emphasizes mastery of science, spiritual strengthening, and the formation of religious character. Meanwhile, Universitas Teknologi Malaysia as a leading research university in Malaysia develops technology-based learning innovations while still emphasizing moral, ethical, and spiritual values as part of the holistic development of students.

In accordance with the qualitative approach according to Creswell, this research is focused on the exploration of the meaning, experience, and perception of informants through direct interaction between researchers and participants in a natural context (Creswell & Poth, 2016). This research does not aim to test hypotheses, but rather to explore contextually how the design and implementation of technology-based learning can be integrated with spiritual values in the university of technology environment.

Data collection techniques were carried out through in-depth interviews, participatory observations, and documentation. Data collection in this study was carried out through semi-structured interviews, in line with the case study approach that aims to understand certain phenomena in a real-life context. The interview instrument was validated by two experts, namely a qualitative methodologist and an expert in Islamic Religious Education, to ensure theoretical alignment and relevance of the content to the case being studied. The preparation of interview questions followed a reflective procedure, including reviewing the literature related to the integration of technology and spirituality, aligning it with the conceptual framework of the research, and conducting a trial with one non-sample lecturer to improve the clarity and sequence of questions.

The interview subjects consisted of a lecturer of Islamic Religious Education at the State Islamic University of Maulana Malik Ibrahim Malang and a lecturer of Technology Education at Universiti Teknologi Malaysia. The selection of this course aims to explore in depth information about the use of technology in Islamic Religious Education learning innovations and how spiritual values are integrated in the learning process. The data obtained is primary data, in the form of perceptions, experiences, and practices experienced directly by lecturers in developing technology-based learning and spirituality. The interview process is conducted using open-ended question guidelines that allow for the flexibility of answer exploration. Interviews were conducted both face-to-face and through online media, with an adjusted duration until the researcher obtained data that was considered adequate and saturated.

Observations were carried out in several technology-based lecture sessions, both offline and online, with the aim of obtaining primary data on the dynamics of learning interactions, strategies for the use of digital media, and the form of insertion of spiritual values in teaching and learning activities. Through this observation, the researcher can capture contextual data related to the real practice of lecturers and students in integrating technology with Islamic religious education, as well as see how spirituality is presented explicitly and implicitly in the learning process. Documentation is carried out on teaching materials, digital learning modules, student reflection notes, and recordings of the learning media used, so that it can provide more comprehensive supporting data to strengthen the observation results.

The data collected were analyzed using thematic analysis techniques based on the Miles and Huberman procedure, which included three main stages (Miles & Huberman, 2017) (Miles & Huberman, 2017) First, data reduction, which is the process of sorting, simplifying, and focusing data from interviews, observations, and documentation to match the focus of the research. Second, data presentation, where the reduced information is arranged in the form of a matrix, table, or thematic narrative to make it easier for researchers to see patterns, relationships, and categories that emerge. Third, drawing and verifying conclusions, which is the process of formulating provisional findings, then repeatedly re-checking to ensure the consistency and validity of the analysis results. To ensure the validity of the data, triangulation of sources and methods was carried out, as well as member checking of the main informants. The entire analysis process is carried out inductively and contextually, resulting in a deep understanding of the phenomenon of integrating spiritual values in technology-based learning in the university environment.

RESULTS AND DISCUSSION

Findings

The collected data was analyzed using thematic analysis techniques in accordance with the Miles and Huberman procedures, which included the stages of data reduction, data presentation, and conclusion drawing or verification. To ensure the validity of the data, triangulation techniques of sources and methods were carried out, as well as member checking of the main informants. The entire process is analyzed inducively and contextually to build a deep understanding of the phenomenon of integrating spiritual values in technology-based learning in the university of technology.

The application of technology to learning does not necessarily lead to the degradation of spiritual values. In fact, when used consciously and holistically integrated, technology can be a bridge to strengthen students' spiritual values. For example, worship reminder apps, religious-themed online community platforms, and digital content such as interactive studies or lectures can strengthen consistency and a network of spiritual support between students.

This study found that both at Maulana Malik Ibrahim State Islamic University Malang and at Universiti Teknologi Malaysia, innovative technology-based learning has been used not only to support academic achievement, but also as a means of fostering student spirituality. Despite being in different institutional and state contexts, the two universities show similar tendencies in integrating Islamic values into the learning process through digital media and reflective pedagogical approaches. The results of the research that have been carried out are presented in table.1 as follows

Table.1 Findings of Comparative Results of Innovative Learning Models in Indonesia and Malaysia

Aspects	Maulana Malik Ibrahim State Islamic University Malang	Universiti Teknologi Malaysia
Technology Platforms Used	Moodle, Google Classroom, YouTube, Telegram, WhatsApp	MyUTM LMS, Google Classroom, Open Lab, spiritual mobile app
Forms of Learning Innovation	E-learning integrated with Islamic values, reflection on digital worship, learning videos based on tafsir and hadith	Blended learning, project-based learning, project-based reflective learning and spiritual journals
Integration of Spirituality Values	Prayer to open/close lecture, Qur'an verses in the material, worship reflection assignment	Value-themed project assignments, worship reminder applications, Islamic-themed presentations, reflection on values in assignments and journals
The Role of Lecturers	Facilitating the internalization of values directly in learning, becoming a model of spiritual behavior	Inserting value through a contextual approach, giving students the freedom to find spiritual meaning through assignments and discussions
Student Response	Feeling closer to religious values, increasing religious practices (worship, adab), learning is seen as worship	Students feel more aware of the value of life, reflective of the role of an educated Muslim, feel meaningful learning

Aspects	Maulana Malik Ibrahim State Islamic University Malang	Universiti Teknologi Malaysia
Institutional Support	Islamic values are integrated in the curriculum and vision and mission of the institution	Islamic values are integrated in the curriculum and vision and mission of the institution
Focus on Spiritual Formation	Structured and explicit throughout the study program	Contextual and project-based, depending on the course and lecturer

The table of research results shows that both Maulana Malik Ibrahim State Islamic University Malang and University Technology Malaysia both apply innovative technology-based learning models to support holistic learning outcomes, including in the aspect of student spirituality. However, the approach used by each institution shows different characteristics according to its educational context, institutional culture, and academic orientation.

Based on the results of observations and interviews with lecturers in At Maulana Malik Ibrahim State Islamic University Malang, innovative learning is developed by emphasizing the explicit integration of Islamic values in all learning activities. Platforms such as Moodle, Google Classroom, and social media are used not only as a means of delivering material, but also as a space to internalize spiritual values. Lecturers actively insert Qur'anic verses, hadiths, and prayers in lecture materials and encourage students to reflect on worship through short videos or writing. This makes students interpret the learning process as part of worship and show an improvement in daily religious practice.

Meanwhile, at Universiti Teknologi Malaysia, innovative learning is developed through a project-based learning and blended learning approach that utilizes the MyUTM LMS platform and mobile application. The integration of spiritual values here is more contextual and flexible, depending on the creativity and pedagogical vision of the lecturer. The tasks assigned often relate scientific projects to Islamic principles, such as trust, social responsibility, and the usefulness of knowledge. Students are directed to do self-reflection through journals, value discussions, and digital activities that encourage spiritual contemplation. Technologies such as worship reminder apps or religious digital content are becoming part of their learning ecosystem. These findings show that Universiti Teknologi Malaysia has succeeded in designing a learning environment that integrates digital technological advances with Islamic values. This strengthens the view that educational technology can be used as a strategic tool to shape the character and spirituality of students, as long as it is used pedagogically and has transformative value.

In terms of institutional support, Maulana Malik Ibrahim State Islamic University Malang has a learning system that structurally supports the strengthening of Islamic values because it is part of the scientific mandate and campus identity. Meanwhile, at Universiti Teknologi Malaysia, Islamic values are the philosophical foundation of the institution, but they have not entirely become an explicit component in the curriculum standards of all study programs. Therefore, the approach to spiritual development at UTM is more flexible and diverse, highly dependent on the lecturers and the design of their respective courses.

The results of the comparison of the spirituality values of Indonesian and Malaysian universities are presented in Table.2

Table.2 Comparison of the value of spirituality in higher education

Aspects		Maulana Malik Ibrahim State Islamic University Malang	Universiti Teknologi Malaysia
Contextualizing Spirituality		Spirituality is explicitly integrated in all academic and non-academic aspects.	Spirituality is present contextually through project assignments, reflections, and student activities.
Value Approach	Integration	Explicit: Islamic values are the main content of each course, with verses and hadith as references.	Contextual: Islamic values are linked to academic projects and life experiences without always being mentioned directly.
The Role of Lecturers		The majority of lecturers have a strong religious education background, so it is easy to insert spiritual values naturally.	Lecturers emphasize creativity by linking technology and science projects to ethical and spiritual values.
Technology as a Medium of Spirituality		Used to reinforce spiritual practices: prayer apps, discussion forums, study videos, and Islamic content.	Leveraged for contextual learning innovations: reflection platforms, digital projects, spiritual reminders, and value forums.
The Role of Students		Students are active in reflective tasks such as spiritual journals, verse discussions, or socio-religious projects.	Students are involved in personal reflections, reflection videos, or value-based social projects.
Class Transformation		The class as a contemplative space, begins with prayer/reflection and discussion of the role of science in life.	The class is directed to be a space for reflection on the values behind science and technology, albeit more contextual.
Institutional System		The campus's curriculum structure and culture support systemic spiritual integration.	There is no explicit structure yet; The integration of higher grades depends on the lecturer's initiative.
Student Competencies		Emphasizing a balance between mastery of science, 21st century skills, and explicit spiritual reinforcement.	Focus on global technology competencies, with additional moral and ethical reinforcement through reflection.
Value-Based Learning for Social	Learning	Emphasizing socio-religious projects, moral literacy, and student da'wah activities.	Emphasizing values-based social projects, community service, and ethical awareness of technology students.
Direction of Development of the Global-Islamic Model		A real example of integrating science, technology, and spirituality is systemic.	An example of a technology university that has succeeded in presenting spirituality in a modern and global context.

The results of the explanation of the results that have been submitted are more fully described as follows.

Contextualization of Spirituality in Higher Education Technology: These findings show that the integration of spiritual values in higher education is not only possible in faith-based institutions such as Maulana Malik Ibrahim State Islamic University Malang, but also relevant to be applied in universities of technology such as Universiti Teknologi Malaysia. These two institutions show that higher education is not only a space for knowledge transfer, but also an arena for the formation of students' character and self-awareness. Spirituality is not limited to religious rituals alone, but is interpreted as the ability to reflect on values, understand the purpose of life, and act on moral and ethical grounds.

Differences in Approach Explicitly and Contextually: One of the striking differences from the results of the research is in the approach to integrating spiritual values: Maulana Malik Ibrahim State Islamic University Malang uses an explicit approach, while Universiti Teknologi Malaysia tends to be contextual. At Maulana Malik Ibrahim State Islamic University Malang, Islamic values are the main content that is brought directly in each course. Instead, Universiti Teknologi Malaysia integrates Islamic values in the context of project-based tasks and personal reflection, without always explicitly mentioning them. Both approaches have their own strengths, depending on the institutional context and the character of the student.

The Strength of Lecturers as Agents of Value: The role of lecturers is central in encouraging the integration of spiritual values through innovative learning. In both institutions, lecturers who have an awareness of values and pedagogical skills are able to design spiritually meaningful learning. Lecturers at Maulana Malik Ibrahim State Islamic University Malang generally have strong religious training and background, so it is easy for them to insert verses or hadith naturally. On the other hand, lecturers at Universiti Teknologi Malaysia show high creativity in contextually associating academic projects with Islamic values.

Technology as a Medium of Spirituality: These findings also confirm that technology is not neutral. Educational technology, when used strategically and valuably, can be an effective medium in shaping students' habits and spiritual awareness. Prayer reminder applications, study videos, lecture content, and value discussion forums are part of the student learning ecosystem that supports contemporary spiritual practices. This shows that value integration does not have to be limited to conventional methods, but can be developed through digital media innovation.

The Role of Students as Subjects of Reflection: Students from both institutions position themselves not only as recipients of the material, but also as reflective subjects who actively build a personal meaning to the values they are learning. Assignments such as spiritual journals, reflection videos, or social projects provide space for students to relate learning to life experiences, Islamic values, and self-awareness. This creates learning that is not only logical, but also existential and touches the affective realm.

Transformation of the Class into a Contemplative Space: The classroom that was previously understood as a formal academic space is now beginning to transform into a reflective and spiritual space. The lecturer invites students to start the lecture with reflection, insert valuable questions, and open a discussion about the role of science in life. Thus, the classroom becomes a place for self-awareness, responsibility, and spirituality to grow, without eliminating the scientific and academic aspects that are the main focus of the university.

Systemic Limitations and Opportunities for Improvement: Although the results show positive developments, challenges are still found in the institutional system, especially in Universiti Teknologi Malaysia. The absence of a curriculum structure that explicitly supports spiritual formation in all study programs makes the success of value integration highly dependent on the initiative of lecturers. Meanwhile, Maulana Malik Ibrahim State Islamic University Malang already has an institutional structure and culture that systemically supports Islamic integration. These findings open up opportunities for universities of technology to strengthen value commitments through more structured policies.

Spirituality and Balance of Student Competencies: 21st century students are required to master digital competencies, think critically, and be able to compete in the global world. However, if it is not balanced with the strengthening of spiritual values, they can lose direction in the use of knowledge. These findings confirm that innovative learning models integrated with spirituality play an important role in shaping students who are not only intellectually superior, but also characterful, ethical, and morally responsible.

Value-Based Learning for Social Sustainability: Both institutions also realize that spirituality should not stop at the personal level. Learning is directed to create social impact, for example through socio-religious projects, moral literacy activities, and student involvement in value-based service. This shows that spiritual education integrated with technology can reach a wider reach, forming students as agents of change based on good values.

Direction of Development of the Global-Islamic Model: As a conclusion to the findings, this study opens up opportunities to develop innovative technology-based learning models with a global-Islamic character, which combines the power of technology, pedagogical sophistication, and Islamic spirituality values. Both Maulana Malik Ibrahim State Islamic University Malang and Universiti Teknologi Malaysia can be examples of best practices that are relevant to be replicated in various contexts of Islamic and general higher education in Southeast Asia. This model has the potential to be a real contribution in answering the challenges of the globalization of education which often overlooks the dimensions of values and spirituality.

Discussion

Islamic religious education learning aims to provide knowledge and teaching about Islamic principles, values, and teachings. The main purpose of Islamic religious education is to develop individuals who are religious, have high morals, and are able to carry out daily life in accordance with Islamic teachings. However, with the development of the era of globalization, Islamic education must be able to carry out transformation (Tolchah & Mu'ammam, 2019). Transformation in Islamic education can be carried out by changing curriculum, learning strategies, and methodologies (Effendi et al., 2025; Isnaeni et al., 2025; Sormin et al., 2025; Wicaksono et al., 2024). in order to be able to instill morals, spiritual values, and a deeper understanding of Islam in this modern era. This requires the application of cutting-edge technology strategies, creative teaching methods, and the implementation of a curriculum that adapts to changes in the social, cultural, and technical learning environment (Junaidah et al., 2025; Rekan & Mokhtar, 2025; Sholeh et al., 2023) The main purpose of Islamic religious education transformation is as an effort to improve the quality of Islamic education learning so that the community further improves spiritual values, morals, and morality.

The need for learning transformation in Islamic religious education is 1) Technological development. It is easy to find information and students are already technologically literate, so teachers must be more creative and arrange learning according to the needs of students (Sholeh et al., 2023). The use of technology as a learning medium will increase students' motivation to participate in Islamic Religious Education (learning; 2) To prevent acts of secularism, radicalism, and pluralism (Sayaka et al., 2025); 3) To further inculcate spiritual, moral, ethical values and knowledge about Islam more deeply (Fathoni et al., 2024; Mufrihah et al., 2025; Permadi et al., 2025). This activity is to provide more in-depth knowledge and information, in order to form character according to Islamic teachings. The involvement of office holders is indispensable in the transformation of PAI learning (Kusmayadi et al., 2024). Such as the owner of educational institutions, the community, parents of students, and the government. This involvement is carried out to maintain the consistency of the implementation of PAI learning transformation. The transformation of PAI learning can utilize technology as a medium to increase the understanding of Islamic knowledge. In an era of easy access to information, teachers are at least more creative and innovative in developing learning. Innovative learning must be able to actively engage students in learning (Nurhidayat et al., 2024; Spaska et al., 2025).

However, there are several challenges related to the use of technology in PAI learning, especially related to students' learning interests and motivation. If the media requires more reading and memorization, students may become disinterested. Therefore, incorporating technology into the classroom is also important to increase students' interest and relevance to Islamic education. This may require the use of multimedia, online resources, and educational applications to encourage students to actively engage with the material and develop a deeper understanding of Islamic concepts (Kaakandikar et al., 2025; Wahyugi & others, 2025).

The three stages before teachers carry out PAI learning are as follows: 1) Planning, Acquiring preparation skills. An activity that establishes the procedure of a learning activity to achieve a predetermined goal is called a learning plan. A learning plan can be created to meet a need within a certain period of time if the planner wants it, but the most important thing is that it is simple and straightforward to design; 2) Implementation. Teaching and learning activities that take place in the classroom can be referred to as learning application. It refers to exercises that teach student content to meet learning objectives. Learning resources, learning strategies, and learning media are needed for the implementation of learning; 3) Evaluation of the knowledge obtained. Learning evaluation is the process of using certain tools (instruments) to assess the state of an object and draw conclusions by comparing its findings with predetermined benchmarks (Basri & Ab Rahman, 2025; Laili et al., 2022).

Education can now produce competitive students thanks to the presence of the digital revolution. To welcome the advancement of science and technology, the following modifications must be made (Uzorka et al., 2025): a) designing engaging learning experiences to provide students with the knowledge and skills they need, particularly in the areas of data literacy, technology literacy, and human literacy; b) develop interdisciplinary knowledge and change the policies of educational institutions to meet the demands of the digital revolution; c) preparing human resources who are capable, flexible, and ready to face the digital revolution; d) revitalize education, research, and innovation infrastructure to support education. Students who receive a global Islamic religious education are encouraged to develop an Islamic-centered

work ethic in the realm of technological innovation (Thessin et al., 2024). In developing and utilizing technology for the good of humanity, they are commanded to uphold the principles of justice, honesty, efficiency, and simplicity. In addition, Islamic religious education fosters religious understanding and harmony on a global scale.

From a global perspective, Islamic religious education is a useful way to address issues related to Society 5.0. Students will be able to use state-of-the-art technology while adhering to Islamic principles, values, and beliefs with this method. Islamic religious education, from an international point of view, will enhance their ability to coexist in a global civilization, foster intercultural harmony, and actively contribute to the realization of the goals of Society 5.0, which include the improvement of human well-being (Usman et al., 2024). The need for Islamic religious education is becoming increasingly urgent on a global scale as the Society 5.0 Era approaches. First, Islamic religious education strengthens the spiritual bond with God and applies religious principles in daily life, thereby enabling individuals to grow morally strong to face societal challenges and technological advancements. Islamic religious education aims to develop emotional intelligence, which is the ability to recognize and be aware of one's own feelings and the feelings of others.

Islamic religious education offers a strong moral and ethical foundation to face moral challenges and obstacles in the Era of Society 5.0 (Padila et al., 2025), including moral crises and self-identity issues, in the context of an increasingly interconnected world by the day. Islamic religious education also encourages people to engage in social justice activism and philanthropic efforts to promote equality, reduce socioeconomic disparities, and maintain harmony within local communities (Anwar et al., 2025; Parhan et al., 2024). Improving the quality of teaching and student performance are the two main goals of integrating science and technology into Islamic religious education. Islamic religious education aims to equip students with Islamic principles in addition to religious knowledge, thereby enabling them to actively engage in the advancement of science and technology in daily life. It is recommended to strengthen Islamic religious education materials, clarify doctrinal issues, and strengthen the authority of religious doctrine so that the integration can be successfully implemented.

Strengthening spiritual values and morality through Islamic Religious Education also helps children develop the ability to overcome peer pressure and negative influences that are often encountered in the digital world. With a strong spiritual foundation, they can distinguish between right and wrong behavior and understand the consequences of their actions. In addition, this education reinforces values such as empathy, responsibility, and discipline, which are important in building positive character. Strengthening spiritual values and morality in children also plays a role in building self-resilience to social pressure and negative trends in digital media. With an education that emphasizes the importance of religious values, children are taught not to be easily influenced by harmful content and to be wiser in choosing the information they consume (Hidayati & Nihayah, 2025; Pertiwi et al., 2025).

The steps in strengthening spiritual values and morality (Putri & Fiqiyah, 2025) are as follows: (1) Inculcate the spiritual values of students. The formation of strong morals and character in students begins with the cultivation of religious ideals. This method includes explicit teaching through a curriculum that incorporates religious beliefs and sets an example for teachers and other school personnel by living out those ideals. The internalization of religious

ideals is also greatly helped by participation in extracurricular activities such as social and religious groups. In addition, students' understanding is strengthened by daily habituation through the celebration of holidays and religious rituals. This process was further aided by the formation of a religious school climate and the incorporation of religious principles into all subjects. Religious principles can be effectively instilled in students, resulting in students who are not only intellectually intelligent but also have strong morals and strong spirituality, through the use of emotional and spiritual approaches, as well as cooperation with neighbors and parents. (2) Organizing dialogue and cooperation with students' parents. One of the most important aspects of developing a comprehensive and productive learning environment for children is establishing communication and cooperation with parents. Teachers and parents can exchange information about children's behavior, academic progress, and special needs when they communicate effectively. Frequent meetings, such as parent-child conferences, face-to-face consultations, and correspondence through electronic media, allow both parties to work together to support the child's educational journey. Parental participation in school events such as extracurriculars, community service projects, and holiday celebrations is another way parents and teachers collaborate, strengthening the bond of unity and mutual accountability. Together, families and schools can provide full support in this way, ensuring that children grow up in an environment that supports their academic and personal development and receives the best possible education.

In this highly advanced era, globalization has brought various positive and negative impacts on society, especially on students. Therefore, it is very important for us, as educators and students, to make wise use of globalization and counter its negative impacts. We will succeed as human beings in the future if we take these actions. But the reality is that today many people are suffering, especially with regard to their morals. Moral growth takes priority in Islamic thought. This is reflected in the mission of apostolic ministry, which is to perfect noble values. Islam places great emphasis on spiritual development, which must take precedence over the development of the body (Agustin & Kistoro, 2024; Amaroh et al., 2024; Sunardi et al., 2024). Islam emphasizes the emphasis on moral growth very clearly. When good deeds also arise from a good soul, goodness and happiness in all aspects of human life. The difficulties faced by Islamic education today are even more serious than the difficulties faced in the past. Student morality is declining in the era of globalization. PAI professors can help students develop and maintain their moral character in the classroom. An Islamic Religious Education Teacher is a specially selected individual who is in charge of imparting Islamic religious education to children by imitating trustworthy behavior and accepted knowledge (Yasin et al., 2023).

According to (Tsintsadze, 2025), there are several indicators that can be used to improve digital literacy competencies. Among them are: 1) Just understanding how to receive ideas from the media, both implicitly and explicitly; Interdependence, defined as the availability of media, is recognized as the presence of interconnected media. 3) The social element is defined as the exchange of information, which is more than just the exchange of information, but also includes the creation of original media. 4) Curation, which is the process of saving material for re-reading depending on one's own recognition of its value.

In addition, Maulana Malik Ibrahim State Islamic University Malang and Universiti Teknologi Malaysia (UTM) have implemented innovative technology-based learning that is not only oriented towards academic achievement, but also shapes student spirituality. These findings confirm that educational technology can be a strategic means in the process of forming character and values, especially Islamic spiritual values, if designed consciously and pedagogically. Therefore, the university learning model also needs to apply the TPACK learning model and integrate it with Islamic values which ultimately foster an attitude of spirituality (Susilawati et al., 2025)

Learning at Maulana Malik Ibrahim State Islamic University Malang is structured with the explicit integration of Islamic values, which is embodied in the use of platforms such as Moodle, Google Classroom, and social media. All learning activities are designed to reflect the principles of holistic Islamic education (*ta'lim, tarbiyah, and ta'dib*) (Triyono et al., 2025; Widiananda et al., 2023), that the goal of Islamic education is to form a balanced human being between cognitive, affective, and spiritual aspects. The approach used is in line with the views, who emphasizes the importance of integrating Islamic values in the higher education curriculum as part of the formation of the character and personality of Muslim students.

Meanwhile, at Universiti Teknologi Malaysia, innovative learning is developed through a project-based learning and blended learning model that utilizes the MyUTM LMS and digital applications with Islamic nuances. Although spiritual values are not explicitly presented in the formal curriculum, lecturers at Universiti Teknologi Malaysia play an important role in inserting Islamic values through contextual and reflective approaches. This is in line with view in the conversational framework model, that meaningful learning requires interaction, reflection, and rich personal experiences, including in building spiritual awareness (Hasanah et al., 2025).

Innovative technology-based learning in both institutions has succeeded in activating the reflective dimension of students, as seen in spiritual journaling activities, value-based assignments, and the use of Islamic digital content. This about transformative learning, which is learning that results in a change in perspective, self-awareness, and value orientation. Spirituality in this context is not only a ritual of worship, but also a meaning of knowledge, life, and social responsibility of students.

In addition, the use of technology as a value ecosystem has also proven to be effective. Students are not only consumers of information, but also producers of meaning through digital activities such as creating Islamic content, sharing reflections on online platforms, and participating in virtual spiritual learning communities. This strengthens, that educational technology has the potential to become a praxis space that shapes students' identity, values, and social behavior if used reflectively (Walker et al., 2019).

However, this discussion also revealed a challenge, especially in Universiti Teknologi Malaysia, namely the unstructured integration of grades in the formal curriculum in all study programs. This gap shows the need for policy support so that spiritual value does not depend only on the initiative of lecturers, but becomes a systemic part of the design of higher education. In the context of Maulana Malik Ibrahim State Islamic University Malang, the challenge lies in adapting the method to remain relevant to digital developments and the needs of generation Z students who have visual, fast, and mobile learning characteristics.

Overall, this research makes an important contribution to the development of transformative and value-based learning models, by combining constructivist pedagogical approaches, integration of spiritual values, and reflective use of technology (Hasnadi & Inayatillah, 2022; Pambayun et al., 2025). This approach is not only relevant in religious institutions, but also on public campuses, especially in responding to the challenges of educational globalization that tend to override affective and spiritual dimensions. In addition, it can teach students to have critical thinking skills based on spirituality (Susilawati et al., 2024; Susilawati & Supriyatno, 2023).

CONCLUSION

This study concludes that the innovative technology-based learning model applied at Maulana Malik Ibrahim State Islamic University Malang and University of Technology Malaysia has an important role in shaping and improving student spirituality. Although the approaches used by the two institutions are different Maulana Malik Ibrahim State Islamic University Malang emphasizes the explicit integration of Islamic values in the curriculum and digital learning, while Universiti Teknologi Malaysia develops a contextual approach through project-based learning and blended learning methods, both of which are able to produce a learning process that is not only cognitive, but also affective and transformative. Technology in this case is not interpreted simply as an instructional tool, but as a valuable pedagogical space, allowing students to build self-awareness, meaning of life, and spiritual responsibility.

The theoretical implications of this study reinforce the relevance of a holistic learning approach that integrates the realms of knowledge, skills, and values, as reflected in transformative learning theory and adab-based Islamic education. This research also shows that the TPACK framework can be further developed in the context of Islamic higher education by adding the value dimension as an important element in learning design. From a practical perspective, the results of this research provide encouragement for educators to design reflective and spiritually nuanced learning strategies through technology, as well as for students to use digital technology as a learning ecosystem that shapes their religious character and awareness.

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