



Integrating Islamic Values and Digital Technologies in Islamic Educational Management: A Contemporary Framework

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ABSTRACT

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This study aims to examine how Islamic values can be integrated with the use of digital technologies in the management of Islamic educational institutions. Employing a qualitative library research approach, the study reviews scholarly books, indexed journal articles, conference proceedings, and research reports relevant to value-based educational management and technological innovation. The analysis focuses on key ethical principles, including amanah, justice, consultation, and ihsān. It explores how these principles interact with digital tools, including academic information systems, online learning platforms, and school management applications. The findings indicate that technology can significantly enhance managerial effectiveness when its utilization is guided by Islamic values that emphasise moral accountability and responsible governance. However, the study also identifies persistent challenges, particularly in digital literacy, human resource readiness, and the need for ethically grounded regulations. These findings underscore the need to maintain a balanced approach that aligns technological innovation with Islamic ethical integrity. The study contributes to value-driven management discourse and offers practical implications for strengthening digital transformation in Islamic educational institutions.

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INTRODUCTION

The accelerated growth of digital technologies has transformed how societies operate, communicate, and learn, creating a profound shift in social norms and organizational behaviour (Hanandini, 2024; Omol, 2024). This transformation is accompanied by increasing moral and ethical challenges, as digital environments often blur boundaries between appropriate and inappropriate practices, information reliability, and responsible conduct (Gursoy

et al., 2025; RABIU et al., 2025; Zhanbayev et al., 2023). For educational institutions, these shifts impose new expectations to cultivate graduates who are technologically capable yet morally grounded. Islamic educational institutions face an even more complex responsibility: they must sustain their spiritual and ethical mandates while adapting to rapid technological change (Fatoni & Sukari, 2024). The rising concerns regarding digital ethics, cultural homogenization, and the risk of value dilution amplify the urgency of rethinking how Islamic values can remain central in technologically mediated environments. In this context, studying the integration of Islamic values and technology becomes crucial not only for institutional identity but also for broader societal well-being. Ensuring that digital transformation aligns with ethical and spiritual frameworks is essential to shaping future generations capable of navigating technological complexity while upholding moral integrity.

Despite the increasing adoption of digital systems in educational governance, many Islamic educational institutions struggle to maintain alignment between technological practices and core religious values. The widespread shift toward online administration, data management, and virtual interaction has simultaneously exposed gaps in ethical decision-making and inconsistencies in value-based leadership (Abay et al., 2023; David et al., 2024; Prasetya & Zaakiyyah, 2024). These challenges manifest in issues such as reduced emphasis on interpersonal ethics, weakened spiritual orientation within organizational culture, and the tendency to prioritize efficiency over moral accountability. The integration of technology has often been approached as a technical necessity, rather than a value-driven transformation, creating tension between modern managerial demands and traditional Islamic principles. Munir and Su'adah (2025) emphasize that institutional relevance in the digital era depends on systematically incorporating Islamic values into management practices, decision-making, and pedagogical processes. However, the absence of clear frameworks for synthesizing technology and Islamic ethics continues to hinder implementation. This gap highlights the need for a comprehensive investigation of how digital transformation can be directed to preserve, strengthen, and operationalize Islamic values within educational management.

Empirical observations in schools and madrasahs demonstrate that the integration of Islamic values into technology-based management is inconsistent and often dependent on individual educator initiatives rather than institutional systems. Many institutions have adopted digital tools such as academic information systems, online learning platforms, and school administration applications, yet these tools are frequently utilized without explicit ethical guidelines rooted in Islamic teachings. Studies show that while digital tools improve efficiency, they also challenge traditional value-based interaction

patterns, raising concerns about weakened teacher student relationships, reduced emphasis on adab, and increased exposure to value-neutral online content. Azhari (2024) notes that digital transformation demands a shift from traditional management to adaptive and responsive governance. However, the shift is not always accompanied by parallel efforts to internalize Islamic ethics into digital practices. Field reports also reveal obstacles such as limited digital literacy, insufficient infrastructure, and tensions between Islamic traditions and contemporary digital cultures. These conditions underscore the urgency of examining how institutions can harmonize technological use with sustained moral, spiritual, and cultural commitments (Enciso, n.d.; Goshu & Ridwan, 2024; Zhanbayev et al., 2023).

Existing literature highlights the importance of integrating Islamic values into curriculum design, pedagogy, and institutional culture. Ramadhan and Santosa (t.t.) argue that Islamic values such as tawhid, akhlak, ibadah, and muamalah should be embedded holistically into educational systems rather than treated as isolated components. Dahirin and Rusmin (2024) further emphasize that students achieve optimal character formation when Islamic values influence both academic and organizational processes. Nonetheless, most studies focus on pedagogical integration rather than management-level transformation, creating a gap in understanding how leadership, policymaking, and administrative systems can incorporate Islamic ethics. Research tends to conceptualize value integration as a curricular issue, while digital transformation is examined separately as a technological challenge. This fragmentation limits the field's capacity to develop a comprehensive model that connects ethics, governance, and digital innovation (Ernst & Matter, 2025; Suljic, 2025; Zhanbayev et al., 2023). Consequently, there remains a need for studies exploring how Islamic ethical principles can guide technological adoption in educational management, ensuring that digitalization enhances institutional integrity rather than undermining it.

On the technological side, scholars such as Sanusi (2024) highlight the need to recontextualize Islamic educational management to remain relevant amid digital disruptions. However, existing research largely concentrates on the functional benefits of technology efficiency, data accessibility, and administrative automation while giving limited attention to its moral implications. Suwenti et al. (2025) demonstrate that institutions frequently encounter digital literacy gaps, infrastructural barriers, and cultural tensions when adopting new systems, yet they seldom address how these challenges intersect with the preservation of Islamic values. Meanwhile, Gumilang and Purnama (2024) note that technological innovation can serve as both a catalyst for improved management and a source of digital ethical dilemmas if not regulated by value-based

principles. Despite these contributions, the literature lacks a systematic synthesis that critically links Islamic ethical values, managerial transformation, and digital innovation. This gap justifies the need for comprehensive investigations that unify these dimensions and provide actionable frameworks for value-based technological adaptation in Islamic education.

This study positions itself within the emerging discourse that emphasizes the ethical governance of digital transformation in Islamic educational management. While previous research has discussed either value integration or technological adoption, this paper advances the field by examining both dimensions simultaneously and identifying how they interact within managerial contexts. The novelty lies in synthesizing ethical principles, digital tools, and governance structures to develop a more holistic understanding of value-driven digitalization. By highlighting the moral complexities introduced by digital technologies such as virtual interaction ethics, data governance, and digital content regulation this study extends existing frameworks that often overlook these dimensions. Building on the gaps identified in earlier research, the study proposes a conceptual lens that positions Islamic values as guiding foundations for digital transformation rather than supplementary considerations. This approach aligns with the growing need for institutions to adopt technology without compromising their spiritual identity, making the study relevant for policymakers, educators, and institutional leaders seeking sustainable models of Islamic educational management in the digital era.

Given the gaps and challenges identified, this study seeks to answer a central research problem: how can Islamic values be systematically integrated into technology-based management to ensure that digital transformation strengthens, rather than weakens, the identity and effectiveness of Islamic educational institutions? The argument proposed is that Islamic ethical principles such as amanah, justice, shura, and ihsān can serve as foundational frameworks for guiding technological adoption and managerial decision-making. This study contends that value-driven digitalization can enhance institutional accountability, reinforce spiritual culture, and support more ethical and holistic learning environments. By conducting a systematic examination of relevant literature, the research contributes conceptually by mapping trends, challenges, and best practices that connect Islamic values with technological innovation. The findings aim to support institutions, policymakers, and educators in designing governance systems that harmonize efficiency with ethical integrity. Ultimately, the study advocates for an integrated transformation model that ensures Islamic education remains spiritually grounded, technologically adaptive, and socially relevant in the digital age.

RESEACH METHOD

This study employs a qualitative research design using a library research approach to explore how Islamic values intersect with the use of digital technologies in Islamic educational management. The design was chosen because it enables an in-depth examination of conceptual frameworks, theoretical arguments, and empirical findings that have emerged across academic literature. Given that the research aims to synthesize diverse perspectives rather than generate primary field data, library research provides a systematic foundation for mapping scholarly discourse on value-based management and digital transformation. This approach also allows the researcher to critically examine how core Islamic principles such as amanah, justice, consultation, and ihsān are understood in relation to managerial practices within technology-enhanced educational environments.

Data were collected from various authoritative sources, including reference books, peer-reviewed journal articles, conference proceedings, and research reports that address Islamic education, educational management, and technological integration. The selection of literature followed a thematic relevance strategy, prioritizing works that explicitly discuss Islamic ethical principles and their application within institutional governance or digital systems. Sources were identified through academic databases and institutional repositories, ensuring that the materials used reflect recent scholarly developments. This technique enabled a comprehensive understanding of the theoretical and practical linkages between Islamic values and digital management tools within educational institutions.

The collected literature was analyzed through a qualitative content analysis procedure. Each source was read carefully to extract key arguments, conceptual patterns, and recurring themes. The researcher then categorized the information into major thematic clusters, such as value-based leadership, ethical governance, digital adaptation, and managerial transformation. Through this thematic synthesis, the study constructed a coherent narrative illustrating how Islamic values are maintained, interpreted, and integrated within technology-supported managerial practices. This analytic approach allows for a transparent interpretation of existing knowledge and supports the development of a structured conceptual understanding that can inform future research and practice in Islamic educational management.

RESULT AND DISCUSSION

The literature review reveals that the integration of Islamic values with the use of digital technology in Islamic educational management has become an

increasingly prominent topic, particularly as institutions face pressure to preserve their religious identity amid rapid digital modernization (Mustofa & Putro, 2024). Scholars emphasize that technological adoption is no longer a technical choice but a strategic necessity driven by global shifts in governance and learning. However, the literature consistently shows that value alignment is essential to prevent technological practices from diverging from Islamic ethical norms. This growing urgency highlights that digital transformation in Islamic education must be approached holistically: not only by adopting digital tools but also by embedding an ethical framework that ensures consistency between technological use and Islamic moral commitments. Thus, the importance of integrating values and technology derives from both external demands modernization, efficiency, transparency and internal commitments to institutional identity and spiritual legitimacy.

A recurring theme in the literature is the centrality of *amanah* as the most frequently cited Islamic value associated with digitalization in educational management. Technologies such as Academic Information Systems (SIKAD), Learning Management Systems (LMS), and data-driven platforms are considered key instruments for enhancing institutional accountability. Scholars argue that transparency in academic records, digital archiving, financial reporting, and administrative workflows represents a contemporary embodiment of *amanah* within Islamic institutions. This indicates that digital systems do not merely improve efficiency; they reshape ethical expectations by reducing opportunities for malpractice and strengthening trust between stakeholders. The findings suggest that technology can operationalize Islamic moral values through structured procedures and transparent processes. Thus, *amanah* emerges as both a moral imperative and a functional principle guiding digital transformation in Islamic educational management.

Beyond *amanah*, the literature indicates that values such as justice, consultation, and *ihsān* serve as normative foundations for managerial practices in Islamic institutions. Wulan et al. (2021) highlight that these values function not only as moral aspirations but also as operational principles that should guide institutional governance when digital tools are deployed. Studies discussing value internalization emphasize that technology must be treated as a means, not an end, and must be directed by religious norms. This perspective challenges the dominant assumption that technological systems are neutral. Instead, scholars argue that digital tools carry embedded logics such as speed, quantification, and standardization that may conflict with value-oriented approaches if not carefully regulated. Therefore, integrating Islamic values is crucial to ensure that technological systems elevate rather than erode the moral integrity of Islamic education.

Most studies converge on the view that value technology integration tends to occur in two interconnected dimensions: instrumental and normative. Instrumentally, technology is adopted to improve management efficiency, ensure data accuracy, support learning systems, and automate administrative tasks (Hastini et al., 2020). Normatively, the values held by the institution shape how technology is designed, used, evaluated, and institutionalized (Regina Putri et al., 2024). This dual-process model suggests that effective integration is not simply about matching tools with tasks; it requires embedding ethical values into the technological architecture itself. Scholars argue that systems designed with Islamic ethical cues such as fairness mechanisms, transparent workflows, and value-oriented notifications are more likely to sustain ethical behavior. Thus, effective integration is achieved when technological design reflects institutional moral commitments.

A number of studies propose structured integration models that link ethical values, technological tools, and managerial functions. Aimah (2025), for instance, presents a three-dimensional model consisting of Islamic values (*amanah*, justice, consultation, *ihsān*), digital technologies (SIKAD, LMS, mobile apps, analytics), and management components (administration, leadership, evaluation). This framework illustrates that technology can strengthen governance when guided by a coherent ethical framework. More importantly, the model demonstrates that Islamic institutions do not need to treat technology as a foreign or value-neutral force; instead, they can reinterpret technology through a religious lens that supports dignity, accountability, and justice. The structured nature of such models suggests that integration is most successful when institutions actively design alignment frameworks rather than allowing spontaneous or unplanned digitalization.

Despite these promising models, the literature acknowledges significant practical challenges. Many Islamic educational institutions experience digital literacy gaps among teachers, administrative staff, and even policymakers (Muslim, 2024). Limited infrastructure such as unstable internet access, outdated hardware, and insufficient technical support further constrains the implementation of digital systems. The literature suggests that these limitations are not merely logistical but also structural, reflecting deeper institutional disparities in resources, training culture, and strategic planning. As a result, the integration of values and technology often becomes inconsistent and uneven across different levels of governance. These challenges highlight the need for systematic capacity-building initiatives that improve technological competence while reinforcing value-based managerial practices.

Another challenge documented in the literature concerns the risk of value degradation in environments where technology is adopted without adequate ethical oversight. Johan et al. (2024) warn that the unregulated use of digital

systems may create ethical blind spots such as reduced interpersonal respect, data misuse, algorithmic biases, and exposure to value-neutral content. These issues heighten concerns about the erosion of adab and moral discipline within Islamic educational environments. Several authors argue that Islamic institutions must adopt explicit ethical guidelines that regulate digital interactions, online conduct, and data governance (Afriadi et al., n.d.). Such guidelines would function as safeguards to ensure that technology remains aligned with Islamic moral philosophy. This literature therefore positions ethical regulation as an essential pillar of digital transformation.

The literature also reveals concerns about cultural tensions between Islamic traditions and modern digital norms. For instance, the logic of efficiency, standardization, and automation may at times conflict with value-based practices that prioritize interpersonal guidance, spiritual mentorship, and ethical deliberation. Scholars caution that digital systems could unintentionally marginalize important relational aspects of Islamic pedagogy such as nurturing character, modeling behavior, and maintaining spiritual bonds. These concerns suggest that institutions must carefully navigate the interplay between modernity and tradition, ensuring that digital tools support rather than overshadow the human and spiritual dimensions of Islamic education. This perspective enriches the debate by emphasizing that integration is not merely technical but cultural and spiritual.

Despite these challenges, the literature highlights significant opportunities linked to value-driven digital integration. Mar (2024) notes that technology can strengthen institutional identity when developed with value-oriented design principles. Examples include ethical filtering mechanisms, digital reminders for moral conduct, and administrative systems that reflect transparency and justice. Value-based digital services can enhance institutional credibility, modernize operational efficiency, and demonstrate that Islamic education is compatible with global technological advancements. This finding shifts the narrative from technological threat to technological potential, positioning digital tools as strategic assets that can elevate the reputation and performance of Islamic educational institutions.

Digital learning environments also offer opportunities for curated religious content, personalized learning pathways, and hybrid modes of instruction that enhance accessibility while maintaining alignment with values. Gumilang and Purnama (2024) argue that ethical digital leadership is essential to realizing these opportunities. Leaders who understand both technological systems and Islamic values are better positioned to guide the institution toward morally conscious digital transformation. This highlights the importance of

leadership development programs that integrate technological competencies with ethical and spiritual formation. Thus, opportunities are strongly connected to leadership capacity and institutional vision.

Across the literature, a clear pattern emerges: successful integration of Islamic values and digital technologies requires simultaneous attention to managerial structures, cultural norms, and technological systems. Transformative integration occurs when institutions redesign processes to reflect ethical values, train personnel to use technology responsibly, and embed value cues into the digital architecture. This multidimensional insight counters the misconception that integration can be achieved simply by purchasing or installing digital tools. Instead, the literature suggests that integration must be deliberately engineered, continually monitored, and ethically safeguarded to maintain equilibrium between efficiency and moral integrity.

Overall, the synthesis illustrates that the integration of Islamic values and technology in educational management is a dynamic, bidirectional process: technology strengthens managerial effectiveness, while Islamic values ensure that technological use remains ethical, dignified, and spiritually grounded (Salsabilah et al., 2025). This confirms that digital transformation in Islamic education cannot succeed without value alignment. The literature strongly supports the conclusion that Islamic educational institutions must approach technological adoption through a principled framework that centers ethics, accountability, and spiritual purpose. Only through such intentional integration can digital modernization proceed without compromising the foundational moral identity of Islamic education.

CONCLUSION

The findings of this study highlight that the integration of Islamic values with digital technologies in the management of Islamic educational institutions is inherently reciprocal and mutually reinforcing. Technology enhances the efficiency, transparency, and accountability of institutional governance, while foundational Islamic values such as amanah, justice, shūrā, and ihsān function as ethical safeguards that ensure digital transformation remains aligned with the mission and moral commitments of Islamic education. This synthesis offers an important scholarly contribution by demonstrating that digital innovation in Islamic educational management must be normatively grounded, not merely technically implemented, thereby strengthening both institutional identity and educational outcomes.

Despite these insights, the study is limited by its reliance on secondary data drawn from existing literature, which may not fully capture the diverse realities and challenges experienced by Islamic educational institutions across

different regions. Future research should incorporate empirical methods such as case studies, field observations, or mixed-method designs to explore how value-based digital integration is practiced at the institutional level, how stakeholders interpret ethical principles in digital environments, and how technological systems can be co-designed to embody Islamic moral frameworks more explicitly. Such research would provide deeper practical guidance for developing ethical digital ecosystems within Islamic education.

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