Education

The role of digital technology in improving the quality of Islamic religious education and character education in the era of society 5.0 at State Senior High Schools in Banggai Regency, Indonesia

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Abstract

Education quality depends on several integral aspects that contribute to its improvement. One of the most crucial aspects is digital technology, which plays a significant role in enhancing the quality of Islamic religious education and character education. This can be achieved through optimizing access to learning materials, increasing the effectiveness of interactive learning supported by reliable facilities, applying innovative teaching methods, and utilizing social media such as e-learning platforms and other digital applications. These aspects greatly support and contribute to improving the quality of Islamic religious education and character education. Therefore, this study aims to explore the broad use of digital technology to achieve the main objective, namely improving the quality of Islamic religious education and character education. This research employed a descriptive qualitative phenomenological method, focusing on describing the role of digital technology in improving the quality of Islamic religious education and character education at state senior high schools in Banggai Regency, Central Sulawesi Province. The data were collected through (1) observation, (2) documentation, (3) interviews, and (4) literature study. Data analysis was conducted through data reduction, data verification, validity checking, data presentation, and drawing conclusions. The findings indicate that digital technology has been used in Islamic religious education and character education in state senior high schools across the planning, implementation, and evaluation stages of learning, with higher integration observed in state senior high schools. Supporting factors include the availability of facilities, teachers' digital competencies, students' participation, and institutional support, while inhibiting factors include the suboptimal integration of digital technology and its limited use in learning evaluation. Based on the TPACK framework and the SAMR model, the study found that implementing digital technology in state senior high schools was more effective in fostering interactive, student-centered learning. The implications of this study suggest that optimizing the use of digital technology in Islamic religious education and character education requires continuous improvement in teachers' digital competencies, adequate technological facilities and infrastructure, and sustained school support to promote effective and adaptive learning in the Society 5.0 era. Digital technology can improve the quality of Islamic Religious Education.

Keywords: Digital technology, Islamic education, Islamic teaching, Senior high schools

1. Introduction

Digital technology-based learning models are logically believed to enhance both skills and the quality of education for students and educators alike (Alruthaya, Nguyen, & Lokuge, 2021). This is evidenced by the fact that current learning processes incorporating digital technology have significantly fostered and improved students' digital literacy, while simultaneously equipping them with skills relevant to the future workforce. Despite the substantial role digital technology plays in improving the quality of education, there are notable challenges and obstacles. These include disparities in infrastructure availability and cost, and educators' lack of proficiency in using digital tools effectively. Consequently, addressing these barriers is essential. Effective approaches to overcoming these challenges include full government support, comprehensive educator training, supportive policies within educational institutions, and collaboration among all stakeholders to ensure the availability of these resources and equitable access.

The emergence of technology within the "Society 5.0" framework a concept first introduced by Japan represents a major transformation characterized by the integration of advanced technologies such as Artificial Intelligence, Big Data, the Internet of Things, robotics, and various other digital-based systems (Nurdin, Pettalongi, Anirah, Djamil, & Dzakiah, 2026). These technologies address the complex demands of modern life while enhancing the overall quality of human existence. Rather than focusing solely on technological advancement, the Society 5.0 concept emphasizes using technology to achieve human well-being, placing humanity at the center of all activities.

In education, these developments bring both challenges and opportunities. The educational sphere is tasked not only with preparing a generation that is intellectually intelligent but also with equipping them with 21st-century skills such as critical thinking, creativity, communication, collaboration, and character building (Askar, Nurdin, Pettalongi, Pettalongi, & Basire, 2025). Consequently, education in the era of Society

5.0 must integrate technological proficiency with character development, ensuring graduates are not only academically competent but also possess strong moral and spiritual values. Islamic religious education and moral education play a pivotal role in shaping students' character. Islamic religious education not only transmits religious knowledge but also instills Islamic values and noble character, which students can apply in daily life (Rustina *et al*., 2026).

Amid the overwhelming influx of digital information containing both positive and negative content the role of Islamic religious education has become increasingly urgent: it acts as a safeguard, protecting students from the adverse influences of technology while guiding them to use it wisely. Nevertheless, on the ground, Islamic religious education instruction is often still delivered conventionally relying on lectures, limited discussions, or manual assignments that fail to embrace the evolution of digital technology fully. This situation risks creating a gap between the needs of students living within a digital ecosystem and the traditional teaching strategies still in use. In fact, today's generation often referred to as "digital natives" tends to absorb information more effectively through digital media, such as interactive videos, online learning platforms, educational applications, and multimedia-based content (Jabir, Nurdin, Saguni, & Mala, 2026).

Using digital technology in Islamic Religious Education has great potential to improve instructional quality. Educators can leverage tools such as e-learning platforms, Learning Management Systems (LMS), Google Classroom, YouTube, podcasts, digital Quran applications, and social media to deliver course material that is more varied, engaging, and contextual (Nurdin, Pettalongi, Askar, & Hamka, 2021). Consequently, students do not merely grasp religious theory; they also become actively involved in a more creative and innovative learning process. Furthermore, digital technology enables flexible learning, allowing students to study anytime and anywhere, according to their individual needs. Beyond the cognitive aspect, digital technology can also shape students' attitudes and behaviors, for instance, through Islamic educational content on social media that instills moral values and good character.

When guided effectively, digital media can serve as a modern tool for religious outreach that resonates with the younger generation. Conversely, without proper supervision and control, digital technology can lead to negative outcomes, such as the misuse of social media, online gaming addiction, unrestricted social interactions in the virtual world, or the proliferation of hate speech and hoaxes all of which can damage a student's character. In Indonesia, the government has actively encouraged the use of digital technology through various initiatives, including the Independent Curriculum, the digitalization of schools, and the Freedom to Learn program. These policies all emphasize the importance of integrating technology into the learning process. However, implementation in the field still depends heavily on factors such as educators' readiness, infrastructure availability, and support from the school environment and the broader community.

State senior high schools in Banggai Regency face these same dynamics. The schools' student body comes from diverse social and cultural backgrounds and lives in an environment increasingly shaped by the evolution of digital technology. Islamic Religious Education teachers at this school play a strategic role in ensuring that digital technology is used effectively to improve learning quality. However, it is necessary to examine more closely how these educators employ such technology, the extent of their creativity in designing digital-based instruction, and the resulting impact on students' comprehension of the subject matter and their internalization of Islamic religious values. Another issue that arises is the gap between the potential of digital technology and the reality of its implementation in the classroom. Although technological resources are relatively available, challenges persist, such as educators' limited technical proficiency, a lack of motivation among some students to use digital media constructively, and insufficient supervision of the digital content students consume (Emon, 2026). These conditions inevitably hinder efforts to improve the quality of instruction in Islamic Religious Education and Character Development.

From an academic perspective, research on the use of digital technology in Islamic Religious Education within the context of "Society 5.0" is both highly relevant and urgent. This is argued on three grounds: First, the rapid pace of technological advancement requires adapting teaching methods to remain aligned with the demands of the times. Second, it is crucial to preserve and instill religious and moral values amidst an influx of largely unrestricted digital information. Third, there is a pressing need to identify the most effective strategies for integrating technology with Islamic educational values, ensuring that the learning process retains its essence namely, the cultivation of noble character in students, the broadening of their horizons, and the application of academic knowledge and skills to solve real-world problems, thereby transforming their education into a meaningful and memorable experience.

Consequently, research on the role of digital technology in enhancing the quality of instruction for Islamic Religious Education and character building at state senior high schools, within the context of the "Society 5.0" era, is important. This study is expected to provide a clear picture of how digital technology is utilized in Islamic Religious Education, the challenges encountered by both educators and students, and the extent to which such technology contributes to improving students' understanding, skills, and moral character. Furthermore, this research aims to offer practical recommendations for educators, schools, and educational policymakers on optimizing the use of digital technology to achieve national educational goals namely, to intellectually enrich the nation while fostering a generation that possesses faith, piety, and noble character.

2. Literature review

2.1 Digital technology for teaching Islamic religious education and character development

Digital technology refers to a set of technologies that operate through computerized systems, internet networks, and data-

driven software capable of storing, processing, and disseminating information rapidly, accurately, and efficiently. In education, digital technology includes learning tools and platforms such as Learning Management Systems (LMS), Google Classroom, Edmodo, digital Quran applications, audio-visual media, interactive simulations, and even social media, which serve as communication tools and sources of learning. These technologies go beyond mere assistance; they have become an integral part of modern educational systems. In this era of digital technology, the younger generation has come to see digital devices as familiar tools in their educational and learning activities. For example, Prensky (2001) said that today's students represent the first generation to grow up with this new technology. They have spent their entire lives surrounded by and using computers, video games, digital music players, video cams, cell phones, and all the other toys and tools of the digital age.

Therefore, the digital natives generation, accustomed from an early age to interacting with digital devices such as smartphones, computers, tablets, and the internet, reflects an undeniable reality (Palfrey & Gasser, 2008). This generation possesses learning characteristics that differ from those of previous generations; they are more visual, faster, more interactive, and tend to integrate technology into their daily activities. This requires educators to be more creative and adaptable in developing learning strategies that align with today's students' needs. Consequently, digital technology is no longer merely a supplement to the learning process; it has become a fundamental requirement to keep educational activities relevant to the times and to students' characteristics.

In the context of Islamic religious education, digital technology has great potential to enhance the quality of instruction, making it more interactive and engaging for students in today's digital era. Technology can present religious content in a more compelling and accessible way for instance, through educational videos, animations on Islamic history, simulations of acts of worship, or digital Quran applications with features such as tafsir and audio. Technology also supports learning beyond the classroom through online discussions, Q&A forums, and collaborations on digital platforms (AlAmmary, 2012). Furthermore, access to Islamic literature has become broader and more rapid, enabling students to deepen their religious understanding independently.

The utilization of digital technology in Islamic religious education also plays a role in developing 21st-century skills, including critical thinking, creativity, and independent learning (Hidayah, Sunarto, & Hikmatullah, 2024). Students are encouraged to actively seek information, analyze various sources, and connect them with the Islamic values they are studying. Consequently, digital technology not only improves the efficiency and quality of content delivery but also fosters students who are more active, reflective, and able to internalize religious teachings in the context of modern life. This contributes to several educational aspects, as follows: Learning quality measures the extent to which the teaching and learning process achieves established educational goals. This quality encompasses not only final outcomes such as grades but also reflects the overall standard of the entire process, spanning from planning and implementation to the evaluation of learning. According to Hussein (2012), the quality of learning can be analyzed through three primary domains:

- The Cognitive Domain, which relates to enhancing knowledge, conceptual understanding, analytical skills, and students' intellectual development. This aspect assesses the extent to which students master the material and develop their thinking abilities.
- The Affective Domain concerns the formation of students' attitudes, values, motivation, morals, and character. This domain evaluates how learning influences students' behavior, social sensitivity, and integrity in their daily lives.
- The Psychomotor Domain encompasses practical skills, physical capabilities, and the direct application of learned material into concrete actions. This aspect underscores the importance of practice, habituation, and the students' ability to translate theory into action.

In the context of Islamic religious education and character building, these three domains must be achieved in a balanced manner. The quality of instruction cannot be measured solely by examination scores or cognitive mastery of the subject matter; it is also gauged by the extent to which students internalize and practice Islamic teachings in their daily lives. In other words, the quality of Islamic religious education and character building encompasses behavioral change, the strengthening of moral character, and the students' capacity to apply Islamic values within their social interactions.

2.2 The use of digital technology in enhancing the quality of Islamic religious education

Islamic religious education is a conscious, planned, and continuous educational process designed to guide students in understanding, internalizing, and comprehensively practicing the teachings of Islam in their daily lives (Demirel Ucan & Wright, 2019). Islamic religious education does not merely disseminate religious information; it aims to foster spiritual awareness, develop an Islamic mindset, and shape behavior that aligns with religious values serving as both a guiding philosophy for students and a framework for how any individual might approach life. Meanwhile, character education is an integral component of Islamic religious education, as it is directly linked to cultivating noble character, habitually practicing commendable behavior, and forming an Islamic identity that serves as the moral foundation for every Muslim (Mardatillah, Pettalongi, & Nurdin, 2023).

At the senior high school level, Islamic religious education pursues objectives that extend beyond the simple provision of religious knowledge. Instruction at this stage aims to develop students with spiritual intelligence, social sensitivity, and life skills grounded in Islamic values. This aligns with Mardatillah *et al*. (2023), who argue that religious education serves a strategic function as a moral bulwark against the negative impacts of globalization. This role is particularly vital for adolescents, who are in a phase of identity formation and are highly susceptible to external influences.

Islamic religious education is undergoing a significant transformation. Technology enables religious content to be presented in more engaging, interactive, and accessible ways for digital-generation students (Yilmaz, 2025). For instance, educators can utilize videos depicting the exemplary lives of prophets and prominent Islamic figures, digital Quran applications complete with commentaries and audio animations illustrating the history of Islamic civilization, and multimedia-based simulations of acts of worship. The use of such digital media not only boosts student interest but also strengthens their grasp of religious concepts and encourages the internalization of Islamic values in their daily lives. The diverse backgrounds, experiences, and competencies of both educators and students will gradually adapt to the continuous evolution of digital technology. Consequently, the entire academic community educators and students alike will become accustomed to these technological advancements, eventually mastering sophisticated digital tools to enhance their competencies while improving the overall quality of Islamic religious education.

The interconnection among educators, students, and digital technology as a pedagogical tool in fostering high-quality Islamic religious education and character development aims to cultivate students of strong character. It seeks to develop a young generation equipped with comprehensive competencies: cognitive (intellectual capacity), affective (moral character and noble conduct), and psychomotor (practical skills beneficial for their future social lives). The synergy among these competencies is intended to realize the perfected human being, or individuals who are intellectually grounded through knowledge and spiritually anchored through faith and noble character. This aligns with Islamic teachings, which accord the highest status to those who possess both faith and knowledge, in contrast to those who lack such faith and understanding. This is in accordance with the word of Allah (SWT), as follows:

يَرْفَعِ اللَّهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ...

The meaning:

Allah will raise the rank of those who believe and those who have knowledge to a high degree. And Allah is All-Knowing of what you do *(QS. Al-Mujadalah: 11*).

Improving the quality of Islamic religious education can be achieved if the learning process incorporates key elements: educators, students, and digital technology the latter serving as both infrastructure and a medium to enhance educational quality and facilitate the attainment of learning objectives, namely the development of students into Muslims who possess faith, piety, and noble character. Thus, seeking and acquiring an education is an obligation for every individual. To fulfill this educational obligation, various supporting tools are required. Consequently, there are two obligations: the obligation to pursue an education and the obligation to provide the necessary supporting tools in this case, digital technology. This is because the educational obligation cannot be fully realized without the support and assistance of digital technology; therefore, the provision of digital technology is also considered an obligation.

3. Methodology

This study uses qualitative methods. In qualitative research, theory serves only as a guide for data gathering and analysis (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016). The data were collected through direct observation, in-depth interviews, and written document analysis at the research site (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022). The research was conducted at three state senior high schools in Banggai Regency, Indonesia. The researcher chose the schools based on the assumption that they use digital technology in Islamic religious teaching. The results of this study can serve as a reference and guideline for integrating digital technology into Islamic religious education and for making schools models for other educational institutions.

Data were collected through direct observation, focus group discussions, in-depth interviews, and analysis of written documents. The interviews involved the school principal, five teachers, and ten students. The interviews were recorded and transcribed. The transcripts were reviewed with participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014). The data analysis used a deductive approach, interpreted as a research procedure that produces deductive data from interviews and field notes. The data analysis used thematic analysis following Strauss and Corbin (1998). The analysis started with open, axial, and selective coding. The final result of the data analysis is the set of themes identified from the data.

4. Results and Discussion

4.1 Digital technology-based instruction in Islamic religious education and character development

Based on interviews with informants including Islamic Religious Education and character-building teachers, as well as students in state senior high schools in Banggai Regency the findings show that the learning process has been adapted to incorporate advances in digital technology. Digital technology is not merely used to deliver course material; it is also used to locate learning resources, assign tasks, facilitate class discussions, and evaluate student learning outcomes. Interviews with an Islamic Religious Education teacher at a state senior high school revealed that digital technology is integrated into instruction through PowerPoint presentations, educational videos, and various internet-sourced learning materials. According to the informant, these digital tools help educators explain abstract concepts in ways students can grasp more easily.

> "In teaching Islamic Religious Education, I frequently use PowerPoint presentations and instructional videos to help explain the subject matter to students. Furthermore, I seek out references and teaching materials online to ensure the content I present is more varied. In my view, the use of digital media is highly beneficial especially when it comes to explaining abstract concepts as it makes the material easier for students to grasp."

Furthermore, the informant explained that instructional videos are frequently used for topics related to the history of Islam's

development, the exemplary stories of Islamic figures, and subject matter that requires visualization to help students better grasp the content. According to the informant, students show greater interest when lessons incorporate engaging media, rather than relying entirely on the lecture method.

Based on the researcher's observations during the learning process, educators have made efforts to use digital technology to support teaching and learning activities. Educators use LCD projectors to display learning materials, while students engage with the presented content and respond to questions posed by the educators. The learning atmosphere appears more dynamic when digital media is used than when instruction is conducted conventionally. Nevertheless, the findings indicate that in state senior high schools, digital technology is primarily used to deliver learning materials. Technology has not yet been fully integrated into every stage of the learning process. Most learning activities remain centered on the educator as the primary source of information, with technology serving merely as an aid to clarify the material being taught.

In contrast to the situation at the state senior high schools, interviews with a participant at the schools revealed that digital technology is applied more extensively across various learning activities. The informant explained that technology is used throughout the entire process: from lesson planning and delivering materials to assigning and collecting tasks, as well as evaluating student learning.

> "In the learning process, I utilize digital technology not only for delivering course material but also for lesson planning, assigning and collecting tasks, and conducting evaluations. The integration of technology makes the learning process more effective and facilitates communication between educators and learners."

According to the informant, the use of digital technology facilitates the management of learning, as materials can be distributed to students more quickly and efficiently. Furthermore, students can revisit the materials at any time, as needed. This extends learning beyond the classroom, allowing independent study outside scheduled class hours. Interviews with students at the schools indicate that they are quite accustomed to using technology in their learning activities. Most students consider technology important because it helps them access additional information related to the subject matter they are studying. Students also noted that technology encourages them to be more proactive in seeking learning resources, rather than relying solely on textbooks.

> "We are quite accustomed to using technology in our learning. If there is material that I don't fully understand, I usually look for additional information online to gain a more complete grasp of the subject. In my opinion, technology is essential for learning because it makes it easy for us to find references from various sources; this way, we aren't solely dependent on the textbooks provided at school."

Research findings indicate that students at the schools demonstrate a relatively higher level of participation in digital technology-based learning. This is evident in students' ability to use various digital learning resources to deepen their understanding of Islamic Religious Education and Character Building. Rather than relying solely on information provided by educators, students actively seek out additional information independently via the internet and other digital sources. Based on observations, the learning environment at SMK Negeri 1 Luwuk tends to be more interactive. Educators do not merely deliver content; they also provide opportunities for students to explore a range of digital learning resources. Students appear more engaged in discussions, asking questions, and responding to the material. This interaction shows that digital technology has been used effectively to increase student involvement in the learning process.

The findings also show differences in digital technology use among schools, where one school uses technology primarily as a supporting medium for instruction. In contrast, other schools use the technology more deeply integrated into the entire learning process. This distinction is evident in the variety of ways technology is applied, the level of student engagement, and its use in learning assessment activities. The research findings also indicate that the educators' competence heavily influences the successful application of digital technology in managing instruction. Educators with strong digital skills are better equipped to develop engaging, innovative learning approaches tailored to their students' needs.

Conversely, limited digital competence often restricts the use of technology to simple presentation media. Beyond educator competence, the availability of school facilities and infrastructure is another critical factor affecting technology-based learning. Internet access, computers, LCD projectors, and other supporting resources contribute significantly to successful technology implementation in the classroom. Better facilities give educators more opportunities to develop innovative and interactive learning experiences. In Islamic religious education and character building, digital technology not only enhances students' understanding of the subject matter but also helps instill Islamic values and character. Educators use educational videos, inspirational stories, and Islamic learning content to help students grasp moral and ethical values applicable to daily life.

The interview results also indicate that schools integrated digital technology into Islamic religious education and character-building. The teaching was structured around several key themes, derived from reducing and categorizing the interview data. The analysis followed open coding, axial coding, and selective coding. During the open coding phase, the researcher identified keywords emerging from informants' responses, such as the use of PowerPoint, instructional videos, online research for references, assigning tasks via digital platforms, digital assignment submission, and using digital platforms for learning evaluation.

4.2 Student engagement in digital technology-based learning

Based on interviews and observations conducted by the researcher, the use of digital technology in Islamic Religious education and character-building instruction influences the

level of student engagement throughout the learning process. Before digital technology was integrated intensively, some students tended to be passive, merely listening to the educator's explanations. However, once educators began using various digital media, students showed higher participation in learning activities. Interviews with students revealed that instructional videos, educational images, and interactive presentations made the subject matter easier to grasp. Students expressed greater interest in the lessons because the content was not limited to verbal explanations from the educator but was also supplemented by various visual elements that captured their attention. This indicates that digital technology enhances the appeal of instruction, helping students remain more focused on the material being studied.

In addition to increasing student engagement, digital technology provides greater opportunities for students to participate actively in the learning process. Observations indicate that students are more confident in expressing their opinions and asking questions when digital media is incorporated into instruction. This happens because students gain a clearer understanding of the subject matter, making it easier to grasp the context of the ongoing discussion. The level of student engagement appears higher within the schools. Students do not merely act as passive recipients of information; rather, they take an active role in seeking out various learning resources online. Educators allow students to find additional information relevant to the material, which they then discuss collectively in class. This pedagogical approach reflects a shift from teacher-centered instruction toward a more student-centered learning model. These findings demonstrate that the use of digital technology fosters a more active and participatory learning environment. Students are no longer limited to listening and taking notes on material presented by the educator; instead, they search for, process, and communicate information. This environment is essential for developing critical thinking, creativity, communication, and collaboration skills fundamental to 21st-century learning.

4.3 The effectiveness of using digital technology in Islamic religious education and character building instruction

Based on research findings, the effectiveness of using digital technology in Islamic Religious Education and character-building instruction is evident in students' improved understanding of the subject matter. Educators have noted that students generally grasp the material more easily when lessons incorporate visual and audiovisual media, rather than relying solely on lectures. Certain topics within Islamic Religious Education and character building are inherently complex and require more concrete explanations. Examples include the history of Islam's development, the exemplary lives of the prophets, the evolution of Islamic civilization, and various social phenomena related to Islamic values. In these cases, instructional videos and digital media help students gain a clearer picture of the material. Observations indicate that students find it easier to recall content presented through digital media. This is demonstrated by their ability to answer questions posed by educators and to restate the material they have learned. These findings suggest that digital technology helps enhance students' understanding.

Furthermore, the use of digital technology assists educators in managing the learning process more effectively. Educators can deliver material systematically, utilize a variety of digital learning resources, and conduct learning evaluations more rapidly. This efficiency grants educators more time to provide guidance and mentorship to their students. Nevertheless, research findings indicate that the effectiveness of digital technology remains highly dependent on the educator's ability to manage the learning process. Advanced technology will not yield optimal results without appropriate instructional strategies. Therefore, educators' competence remains the primary factor determining the successful implementation of digital technology in teaching Islamic Religious Education and Character Building.

5. Conclusion

The digital technology-based learning process for Islamic religious education and character building at state senior high schools in Banggai Regency has integrated digital technology into instructional activities, though implementation levels vary. Some schools used digital technology as a supporting medium for delivering content, such as through instructional videos and digital learning resources. This means the instruction remains largely educator-centered. Conversely, other schools used digital technology more comprehensively, spanning lesson planning, execution, assignments, and evaluation, thereby fostering a more active, interactive, and student-centered learning environment. Thus, while the use of digital technology effectively supports the learning process for Islamic Religious Education and Character Building, its success remains contingent upon the competence of educators, the readiness of students, the availability of supporting infrastructure, and the ability to integrate technology without compromising the core objectives of character development and Islamic values. The application of digital technology has positively contributed to enhancing the quality of Islamic Religious education and character building. Digital media improves students' grasp of the subject matter, strengthens their engagement in the learning process, and promotes a more active, interactive approach centered on dynamic interaction between educators and students. The schools integrated digital technology into Islamic Religious Education and character building. The technology was also used as a supplementary tool for content delivery. The application of digital technology demonstrated a higher level of integration, as it was utilized across various stages of the learning process from planning and execution to evaluation.

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