

## ISLAMIC VALUES AND LOCAL WISDOM IN DIGITAL LEARNING

Mahligha Fitriansyah<sup>1</sup>, Qanita Putri Hamidah<sup>2</sup>, Ayunda Sari<sup>3</sup>, Siti Shofiyah\*<sup>4</sup>

<sup>1</sup> *Management of Islamic Educators, Faculty of Islamic Religion, Pamulang University, Tangerang Selatan, Indonesia*

<sup>2</sup> *Islamic Education Management, Faculty of Islamic Religion, Pamulang University, Tangerang Selatan, Indonesia*

<sup>3</sup> *Islamic Education Management, Faculty of Islamic Religion, Pamulang University, South Tangerang*

<sup>4</sup> *Islamic Religious Education, Faculty of Islamic Religion, Muhammadiyah Jakarta University, South Tangerang*

<sup>1</sup>[dosen02995@unpam.ac.id](mailto:dosen02995@unpam.ac.id), <sup>2</sup>[zihnikayla@gmail.com](mailto:zihnikayla@gmail.com), <sup>3</sup>[qanitaputri17@gmail.com](mailto:qanitaputri17@gmail.com),

<sup>4</sup>[sariayunda74@gmail.com](mailto:sariayunda74@gmail.com), <sup>5</sup>[sitishofiyah@umj.ac.id](mailto:sitishofiyah@umj.ac.id)

### Abstract

The digital era requires Islamic religious education not only to transfer theological knowledge, but also to be able to include Islamic values and local wisdom so that students develop in character and digital literacy. This research aims to formulate an integrative model that combines Islamic values and local wisdom in digital learning, as well as identify challenges and implementation strategies at SMA Muhammadiyah 25 Pamulang. The research method uses a qualitative approach with a case study at SMA Muhammadiyah 25 Pamulang, involving teachers, students, and policy makers. Data was collected through in-depth interviews, digital learning observations, and analysis of curriculum documents and digital materials. The results of the study show that integration can be carried out through the development of digital content that contains elements of local culture (music, literature, customs), digital modules with the theme of Islamic values (help, honesty, tolerance). Key obstacles include a lack of teacher capacity in technology, uneven digital infrastructure, and resistance to change. Recommendations include teacher training, provision of contextual digital media, and policy support. The proposed model is expected to improve students' character as well as digital literacy in an Islamic context rooted in local culture.

**Keywords:** *Integration of Islamic values; local knowledge; digital learning; student character; Digital Literacy*

### INTRODUCTION

The development of digital technology in the 21st century has brought significant changes in various aspects of life, including education. Digitalization opens up opportunities to expand access, increase interactivity, and enrich learning resources. However, on the other hand, the flow of digital globalization also has the potential to shift local and spiritual values that become the nation's identity (Subandi, 2025). Islamic Religious Education (PAI), as an integral part of the national education system, is required to adapt to technological developments without losing its essence in shaping the character of students based on Islamic values (Oktahariana et al., 2025).

Indonesia as a multicultural country has local wisdom that is rich in moral, ethical, and spiritual values. These values, when integrated into digital learning, can strengthen cultural identity while instilling religious character in students (Khusyairin, 2024). Several studies show that an educational approach based on local wisdom is able to increase positive attitudes, social responsibility, and respect for the environment (Purwowidodo, 2024; Ismail et al., 2024). However, the implementation of digital

learning in many schools still tends to be textual and does not optimally contain cultural and spiritual values (Rusadi, 2023).

This condition raises concerns about the opening of space for students to access more digital content that is not in accordance with Islamic values and local culture. In fact, Islamic religious education has an important role in directing students' digital literacy to be more critical, ethical, and contributory (Suhilmiati et al., 2024). The integration of Islamic values with local wisdom in digital learning is expected to be a solution strategy to answer these challenges, as well as give birth to a learning model that is contextual, relevant, and rooted in the nation's identity (Fajri & Amrin, 2025).

Based on this background, this research seeks to explore how the integration of Islamic values and local wisdom can be implemented in digital learning. This research aims to formulate an integrative model that is able to strengthen students' character while improving their digital literacy competencies. Thus, PAI in the digital era can carry out a dual function: as a means of internalizing spiritual and cultural values and as a medium to strengthen students' digital literacy (Wahyuni, 2025).

## **METHOD**

This research uses a qualitative approach with a case study design to explore in depth the integration of Islamic values and local wisdom in digital learning. The qualitative approach was chosen because it is appropriate to understand educational phenomena in a contextual, complex, and naturalistic way (Creswell & Poth, 2018). The location of the research was determined at SMA Muhammadiyah 25 Pamulang which has begun to implement digital-based learning in the subject of Islamic Religious Education.

The research subjects consisted of Islamic Religious Education teachers, students, and principals who were selected using purposive sampling techniques, so that the informants involved had direct experience related to the integration of Islamic values and local wisdom in digital learning (Miles, Huberman, & Saldaña, 2014). Data was collected through in-depth interviews, classroom observations, and document analysis in the form of curriculum, digital modules, and learning media used. Interviews were conducted in a semi-structured manner to obtain rich information while still focusing on the research objectives (Kvale & Brinkmann, 2015).

The data analysis process is carried out using thematic analysis techniques, which include the stages of data reduction, categorization, coding, and drawing conclusions (Braun & Clarke, 2019). The validity of the data is strengthened through triangulation of sources and methods, namely comparing data from interviews, observations, and documents. In addition, member checking was carried out with key informants to ensure the validity of the researcher's interpretation (Lincoln & Guba, 1985).

With this methodology, the research is expected to produce a comprehensive overview of the strategy of integrating Islamic values and local wisdom in digital learning, supporting and inhibiting factors, and their implications for the formation of students' character and digital literacy.

## **FINDINGS AND DISCUSSION**

The results of research at SMA Muhammadiyah 25 Pamulang show that the integration of Islamic values and local wisdom in digital learning has begun to be pursued, although it still faces a number of challenges. Islamic Religious Education teachers use digital media in the form of Google Classroom, learning videos, and other interactive platforms to deliver material. In this process, teachers integrate Islamic

values, such as honesty, responsibility, and cooperation, through digital project-based assignments. For example, students are asked to create short video content that raises the theme of noble morals using local language and cultural expressions. This strategy is in line with the findings of Fajri and Amrin (2025) which emphasize the importance of integrating digital-based learning with cultural contexts so that Islamic values are not reduced.

The integration of local wisdom is also carried out through the use of Betawi proverbs and local traditions in digital materials. Teachers try to relate Islamic teachings to local cultural practices, so that students not only understand the value of religion textually, but also internalize it through real-life examples. This supports the view of Khusyairin (2024) that education based on local wisdom is able to strengthen cultural identity while increasing the relevance of learning for students.

However, the results of the study also found several obstacles. First, the limitations of the digital competence of some teachers make integration still limited to the use of conventional media in digital format, which has not yet reached the level of creative content development. Second, infrastructure facilities, such as unstable internet access, limit the optimization of digital-based learning. Third, there is still resistance from some students who are more interested in digital entertainment content than educational materials. These barriers were also found in Rusadi's (2023) research, which highlighted the low level of religious digital literacy among PAI students.

Nevertheless, this study shows that there is a great opportunity in the development of digital learning models based on Islamic values and local wisdom. Collaboration between teachers, students, and local communities can be key to success. Involving local cultural figures in the creation of digital content, for example, can strengthen the authenticity of the material while enriching the student learning experience. This is in line with the idea of Subandi (2025) which emphasizes the importance of value-based digitalization to shape character in the global era. Thus, SMA Muhammadiyah 25 Pamulang has the potential to be an example of good practice in developing PAI learning that is adaptive to the digital era without losing its cultural and spiritual roots.

In addition to project-based learning strategies, PAI teachers at SMA Muhammadiyah 25 Pamulang also developed an online discussion model that integrates Islamic values with contemporary issues. For example, students are invited to discuss through digital forums about social media ethics from the perspective of Islam and local culture. These discussions not only improve students' critical digital literacy, but also encourage them to assess digital content ethically and responsibly. These findings are in line with the study of Al-Ansi, Suprayogo, and Fauzan (2019) which emphasized that strengthening Islamic values in the digital space can prevent the moral degradation of the younger generation.

Students' responses to digital learning based on Islamic values and local wisdom tend to be positive. Most feel more motivated when the material is associated with daily life and the surrounding culture. For example, the use of Betawi traditions such as gathering, mutual cooperation, and speaking manners in digital materials makes students feel close and easily understand the Islamic values taught. This supports the view of Tilaar (2020) that local culture-based education can strengthen student engagement because they feel their identity is valued.

An important implication of this integration is the strengthening of character formation. Teachers noted an increase in mutual respect, discipline, and religious awareness among students after participating in value-based digital learning. For example, when students create digital content with the theme of "morality towards parents", they not only learn the cognitive aspect, but also reflect on personal experiences in family life. This is in accordance with the view of Abdullah (2022) that value-based digital learning can internalize Islamic teachings more deeply because students are involved in contextual creative processes.

However, another challenge that arises is the need for a flexible curriculum that is able to accommodate the systematic integration of Islamic values and local wisdom. Currently, most teachers are still innovating individually without a structured curriculum guide. This condition can hinder the sustainability of good practices. As emphasized by Suyatno et al. (2020), value-based education can only run effectively if it is supported by a clear curriculum policy oriented towards strengthening character.

Thus, the results of this study confirm that SMA Muhammadiyah 25 Pamulang has taken a significant first step in integrating Islamic values and local wisdom into digital learning. This initial success needs to be strengthened through improving teachers' digital competence, providing adequate infrastructure, and supporting value-based curriculum. This integration not only answers the challenges of the digital era, but also contributes to the formation of a generation of Muslims who are intelligent, characterful, and rooted in local culture.

## **CONCLUSION**

This research shows that the integration of Islamic values and local wisdom in digital learning at SMA Muhammadiyah 25 Pamulang has been running even though it is still in the development stage. Teachers strive to present learning that is relevant to the context of students' lives through digital projects, online discussions, and the use of local traditions as an illustration of Islamic values. This effort has a positive impact on learning motivation, student involvement, and the formation of Islamic characters that are in harmony with the local culture. Thus, digital learning is not only a means of knowledge transfer, but also a vehicle for internalizing values rooted in Islamic spirituality and cultural identity.

However, this study also found challenges in the form of limited digital competence of teachers, suboptimal technological infrastructure, and the absence of a structured curriculum that supports systematic value integration. Therefore, several strategic recommendations are needed. First, improving teachers' pedagogic and digital competencies through continuous training so that they are able to develop creative and value-based digital content. Second, the provision of adequate technology facilities and internet networks to support digital learning optimally. Third, the development of a curriculum based on Islamic values and local wisdom that is flexible, adaptive, and relevant to the needs of the digital era. Fourth, encourage collaboration between schools, local communities, and policy makers in enriching digital learning content with authentic cultural narratives.

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### **Authors' Brief CV**

**1<sup>st</sup> Mahluga Fitriansyah.** A lecturer in the Islamic Education Management Study Program, Faculty of Islamic Religion, Islamic Religious University

**2<sup>nd</sup> Kayla Yusrina Zihni.** A student of the Islamic Education Management Study Program, Faculty of Islamic Religion, Pamulang University

**3<sup>rd</sup> Qanita Putri Hamidah.** A student of the Islamic Education Management Study Program, Faculty of Islamic Religion, Pamulang University

**4<sup>th</sup> Ayunda Sari.** A student of the Islamic Education Management Study Program, Faculty of Islamic Religion, Pamulang University

**5<sup>th</sup> Siti Shofiyah.** A lecturer in the Islamic Religious Education Study Program, Faculty of Islamic Religion, University of Muhammadiyah Jakarta