



Sharia-Based Digital Pedagogical Transformation: A Strategy to Accelerate Teacher Professionalism in the Digital Learning Ecosystem

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ABSTRACT

The dynamics of the disruptive era require madrasas to reorient their pedagogy through the utilization of digital ecosystems without neglecting religious identity. This study aims to analyze strategies for accelerating teacher professionalism within the framework of Sharia-based Digital Pedagogical Transformation at Madrasah Aliyah Al Muhajirin Purwakarta. The method used was a qualitative descriptive case study, where data were collected through in-depth interviews, participatory observation, and documentation studies of leaders and teaching staff. Data analysis was carried out interactively, including data reduction, presentation, and drawing conclusions with validity testing through source triangulation. The results show that the digital pedagogical transformation at MA Al Muhajirin was successfully accelerated through the internalization of Sharia values that position technological mastery as intellectual jihad and digital ethics as a manifestation of muraqabah. The implemented managerial strategy integrates digital literacy policies into the Islamic boarding school culture, thus creating an innovative, transparent, and accountable learning ecosystem. Educators not only experienced increased technical skills but also strengthened moral integrity in managing interactions in cyberspace. The implications of this research offer a Digital-Syar'i transformation model as a strategic reference for Islamic educational institutions in modernizing teacher governance that is adaptive yet rooted in moral excellence. The success of this model confirms that spiritual values can be a primary catalyst for accelerating teacher professionalism in the digital era.

Keywords: Digital Pedagogical Transformation, Teacher Professionalism, Sharia Values, Digital Learning Ecosystem

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INTRODUCTION

The current era of technological disruption has fundamentally changed the educational paradigm through the integration of information technology into every learning process that transcends the boundaries of the conventional classroom (Al-khresheh, 2024). Digital pedagogical transformation is not merely a passing trend but a necessity for educational institutions, including madrasas, to remain relevant to the demands of an increasingly dynamic era (Mukarromah et al., 2025). Globally, the digitalization of education demands a shift in mindset from traditional methods to the utilization of an interactive and inclusive digital ecosystem (Ika et al., 2024). However, this transition requires infrastructure readiness and competent human resource capacity so that technology does not become merely a formality (Ghobakhloo et al., 2023). Failure to respond to this change will impact the competitiveness of madrasah graduates amidst increasingly fierce global competition (Rohman et al., 2023).

Sharia principles are a crucial instrument in guiding digital transformation policies to ensure they remain within ethical guidelines and in the public interest (Alzarooni et al., 2024). By integrating Islamic values, schools can ensure that the adoption of technological devices does not diminish the morality and character of students (Juwairiyah & Fanani, 2025). Sharia-based strategies enable institutions to manage resources fairly and transparently to support the development of educator competencies (Norman et al., 2025). Without a coherent foundation of values, digital transformation efforts tend to lose their philosophical direction and become oriented solely toward technical-materialistic aspects (Smyła & Przybylski, 2025). Therefore, strengthening religious values at the institutional level is a key foundation for successful technology adoption in Islamic education (Karim et al., 2025).

Teacher professionalism is a key determinant of the success of pedagogical transformation in modern, values-based classrooms (Adekunle et al., 2024). Madrasah teachers no longer serve as the sole authority on information, but rather as facilitators and educators within a vast digital ecosystem (As'ad, 2021). Current competency standards encompass data literacy, technology-based instructional design, and moral integrity in navigating the fluid flow of information (Zhou & Chen, 2025). However, the reality is that professional capacity building often lags far behind the pace of development of digital tools themselves (Bucher et al., 2025). This creates an urgent need for educators to continuously develop themselves to remain capable of guiding students wisely (Filho, 2024).

Exploring the digital learning ecosystem offers teachers ample space to develop innovative teaching methods without losing their Islamic identity (Succarie, 2024). This ecosystem encompasses Learning Management Systems (LMS), open educational resources, and online communities of practice that support cross-border collaboration (Correa-Peralta et al., 2025). By optimally leveraging this ecosystem, teachers can create more personalized, meaningful, and sharia-compliant learning experiences for students (Kumala & Yafiz, 2025). The use of technology should be viewed as an effort to enrich pedagogical quality, not simply as a mechanical replacement of physical media with digital ones (Knuutila et al., 2024). The harmonious integration of technological sophistication and noble character will create a stimulating and futuristic learning environment (Herdiyanti et al., 2025).

Despite the high urgency of digitalization, there is a conceptual gap in the literature on teacher professional development that integrates technology with sharia values (Ibrahim et al., 2024). Most educational transformation theories still emphasize technical efficiency, but lack a deep exploration of the digital spiritual dimension (Zhao & Kim, 2024). There is a lack of synchronicity regarding how religious values, specifically, can become a driving force for teacher professionalism in the context of an open digital ecosystem (Zhang & Tao, 2025). The available literature tends to separate studies of technological advancement from studies of strengthening religious character in educational management. This gap in thinking necessitates a new perspective to bridge the gap between sharia values and digital instructional practices. In practice, contradictory phenomena are often found in various Islamic-based educational institutions across various regions. Many institutions have allocated budgets for the procurement of technological devices, yet the level of pedagogical utilization by educators remains stagnant. This phenomenon demonstrates that the availability of physical facilities does not automatically correlate with improvements in the quality of innovative teaching practices. Furthermore, digital development programs for teachers are often merely technical-instrumental, without addressing the strategic aspects of strengthening the professional identity of madrasah teachers. This disconnect between the availability of technological capital and the actual competencies of educators is a critical point that must be addressed immediately.

The objective conditions at Madrasah Aliyah Al Muhajirin Purwakarta reflect the real challenges in implementing a digital pedagogical transformation based on sharia values. As an educational institution under the auspices of a pesantren (Islamic boarding school), the madrasah bears a significant responsibility to maintain a balance between Islamic scholarly traditions and the demands of modernity. Initial observations indicate that the strategic steps implemented are not fully synchronized with the need to accelerate teacher professionalism in the digital era. Although a spirit of innovation has emerged, exploration of the digital

ecosystem still requires more measured, systematic managerial guidance that aligns with the institution's spirit. A strategic restructuring at MA Al Muhajirin is urgently needed to ensure the success of its religiously driven digitalization vision.

Several recent studies have confirmed that the current rapid evolution of digital education will only have a sustainable positive impact if supported by a strong work culture and leadership imbued with a sharia vision. A recent study by Dian Sari emphasized that technology integration in madrasah environments requires a religious ethical framework to prevent the degradation of moral values within the digital ecosystem (Sari, 2025). In their study, Sliwka and colleagues showed that leadership based on the principle of trustworthiness was proven to be able to significantly accelerate the adoption of pedagogical innovation among educators (Sliwka et al., 2026). Current academic discourse is shifting away from narrow discussions of "application usage" and shifting its focus to "transforming teachers' professional identity" in cyberspace. In fact, Andi Hajar projected that the stability of Muslim educators' professionalism in the future will depend heavily on their ability to holistically synergize digital literacy with sharia values (Hajar, 2024). However, this study positions itself to complement these findings by providing empirical evidence regarding the role of sharia-based strategies as a catalyst for professionalism at MA Al Muhajirin Purwakarta. Thus, this research is at the forefront of efforts to modernize madrasah education governance in Indonesia, in line with current demands. This research offers a new perspective by combining the concept of Pedagogical Transformation and sharia principles as a driving force for educator professionalism. Unlike previous studies that tended to be secular or focused solely on tools, this study offers a holistic approach that links religious values with daily pedagogical practices. This novelty lies in the development of an acceleration model that relies not only on formal training but also on the internalization of digital ethics as part of teacher professionalism. The focus on the context of MA Al Muhajirin provides a unique dimension given the demands to align the national curriculum with Islamic boarding school values. The resulting model is expected to serve as a fresh reference for other madrasahs in managing the transition to a civilized future of education.

The main problem at the heart of this study is the suboptimal acceleration strategy at MA Al Muhajirin Purwakarta in facilitating a paradigm shift in teaching based on Sharia. This has resulted in slow progress in teacher professionalism in exploring the potential of the digital learning ecosystem, both independently and collaboratively. If this strategic obstacle is left unchecked, the gap between the demands of digitalization and the implementation of Islamic values in the classroom will widen. An in-depth analysis is needed to formulate a strategy that integrates the potential of technology with the development of human resources with noble character. Therefore, this research is crucial as a systematic effort to continuously improve the quality of madrasah education. Based on this background, this study aims to analyze and describe the implementation of a Sharia-based digital pedagogical transformation strategy. The primary focus is on how madrasah policies can accelerate teacher professionalism in a digital learning environment. Through a case study of Madrasah Aliyah Al Muhajirin Purwakarta, it is hoped that successful patterns can be identified that can be adapted by other Islamic educational institutions. The results of this study are projected to provide theoretical contributions to Islamic educational management science as well as practical solutions for madrasah policymakers. Ultimately, this entire series of transformations is expected to culminate in the creation of graduates who are not only technologically proficient but also spiritually steadfast.

METHOD

This research uses a qualitative approach with a descriptive case study to explore the phenomenon of digital pedagogical transformation in depth. The qualitative approach was chosen to understand the complexity of strategies to accelerate teacher professionalism in a natural social context without any variable manipulation. Through the case study, researchers can explore in detail how sharia values are integrated into the digital learning ecosystem in the madrasah environment. This aligns with Creswell's view that qualitative research is highly

effective for exploring social issues to gain a complex and comprehensive understanding through detailed reporting (Creswell, 2019). The collected data will be oriented towards the processes and meanings behind the strategies implemented by the institution's management.

The research location was determined at Madrasah Aliyah Al Muhajirin Purwakarta, West Java, considering the characteristics of the institution, which is based on Islamic boarding schools but is adaptive to technology. The research subjects were selected using a purposive sampling technique to obtain rich and relevant information relevant to the study's focus. Key informants in this study included the Madrasah Principal as a policymaker, the Deputy Head of Curriculum, and several teachers actively involved in the digital learning ecosystem. Furthermore, educational staff and students were also involved as supporting informants to strengthen the validity of the data through diverse perspectives. The selection of informants was based on their capacity and authority in implementing digital transformation strategies based on Sharia values in the field.

Data collection techniques used were participant observation, in-depth interviews, and documentation studies to obtain comprehensive data. Observations focused on digital learning activities and teachers' work culture, while in-depth interviews explored strategic thinking and the challenges faced by educators. The primary instrument in this study was the researcher herself (human instrument), assisted by interview guidelines, field notes, and an electronic recording device (Hardani, 2020). The use of these instruments allowed the researcher to be flexible and adaptive in capturing unique phenomena that emerged during the data collection process. Sugiyono emphasized that in qualitative research, the researcher serves as a key instrument, tasked with establishing focus, selecting informants, and directly collecting and analyzing data (Sugiyono, 2023).

The data analysis technique in this study follows an interactive model consisting of data reduction, data presentation, and conclusion drawing or verification. In the initial stage, researchers sorted and organized the raw data to identify patterns relevant to Sharia-based teacher professionalism acceleration. The reduced data were then presented in descriptive narrative form and flowcharts to facilitate understanding of the strategic structure identified. Conclusions were drawn gradually as empirical evidence accumulated throughout the research. According to Miles, Huberman, and Saldaña, qualitative data analysis is a continuous and iterative process to build a coherent understanding from the beginning to the end of the study (Miles et al., 2014).

Data validity testing was conducted using source and technical triangulation techniques to ensure the credibility of the research results. Researchers compared interview data between informants and matched them with observation results and available school policy documents. In addition to triangulation, researchers also conducted member checks by discussing the research findings with informants to ensure the accuracy of data interpretation. This step is crucial to avoid researcher subjectivity and ensure that the findings truly represent the objective conditions at MA Al Muhajirin. Moleong explains that data validity criteria in qualitative research are highly dependent on the trustworthiness, transferability, dependability, and certainty of the findings regarding the original phenomenon (Moleong, 2019).

The research procedure is divided into four main stages: pre-fieldwork, fieldwork, data analysis, and reporting. The pre-fieldwork stage includes obtaining research permits and developing instruments, while the fieldwork stage focuses on collecting primary and secondary data at the research site. The researcher then systematically processes the data and conducts validity tests before compiling the final research report. All procedures are carried out ethically, maintaining the confidentiality of informants' identities and prioritizing scientific objectivity. Consistent adherence to these research procedures is expected to result in applicable strategic recommendations for accelerating teacher professionalism in the digital era.

RESULT AND DISCUSSION

The findings of this study indicate that the digital pedagogical transformation at MA Al Muhajirin Purwakarta has operated through the systemic integration of managerial policies and the internalization of Sharia values. The general pattern identified illustrates a shift in the role of

teachers from material deliverers to digital learning architects who consistently uphold Islamic ethics. Major aspects identified include the restructuring of instructional design based on digital platforms and the strengthening of a work culture based on the principles of trust and educational professionalism. This implementation is supported by adequate infrastructure and the leadership's commitment to accelerating competency through ongoing mentoring for all educators. All these elements form an ecosystem that synergizes technological sophistication with the nobility of religious values within the madrasah framework. Collectively, these findings validate that the strategy for accelerating professionalism is implemented not only on technical aspects but also on digital spirituality.

Sharia-Based Teacher Professionalism Acceleration Strategy

The strategy to accelerate teacher professionalism in this madrasah begins with strengthening digital literacy, contextualized with moral responsibility as Muslim educators in the modern era. Madrasah management implements a capacity building model integrated with routine religious activities to ensure the continuity of the collective teacher learning process. Teachers are given the freedom to explore independent learning platforms while remaining supervised by institutionally agreed upon digital ethics guidelines. Program documentation shows training modules specifically incorporating ethical communication in cyberspace as part of teacher competency. Through this approach, professionalism is no longer viewed as merely fulfilling administrative workloads, but rather as a form of developing a more dignified self-identity.

The principal of the Madrasah emphasized the basic principles that serve as the driving force behind the transformation and acceleration of the competency of educators within the institution. He stated: "We view mastering technology as a form of intellectual jihad, so every teacher is required to be proficient in using the madrasah's LMS as a form of professional responsibility that is worthy of worship before Allah." This statement emphasized that mastery of information technology is not merely a curriculum requirement, but rather a spiritual obligation for every individual entrusted with the role of educator. The integration of religious values and digital skills is the primary foundation for schools in developing human resource development strategies.

Based on the interview results above, the meaning of teachers' professional duties has expanded from merely teaching to a manifestation of spiritual devotion. This statement indicates that teachers' work motivation at MA Al Muhajirin is driven by an intrinsic belief that places technology as an instrument for achieving blessings in knowledge. This means that the acceleration strategy implemented by the leadership has strong moral legitimacy, resulting in a high level of commitment from the teachers. This descriptive interpretation confirms that the use of digital devices has been positioned as part of an Islamic work ethic that respects modern progress. This pattern ensures that every step in accelerating competency is always accompanied by an awareness of the afterlife values inherent in the teaching profession.



Figure 1. Teacher and Student Activities in Exploring Learning Materials Using Madrasah Information Technology Facilities

Observational data and document studies reinforce these findings through the existence of a digital performance evaluation system linked to monthly teacher discipline reports. Researchers found that each work unit has digital literacy achievement targets that are regularly monitored through the madrasah's internal management platform. This strategy creates a healthy competitive climate where each teacher strives to improve their technical skills for effective educational services to students. Furthermore, the existence of an internal learning community, or Community of Practice, among teachers allows for rapid and collaborative knowledge transfer without complicated bureaucracy. Thus, the strategy to accelerate professionalism at this madrasah operates organically yet remains controlled within a well-organized management system.

Table 1. Key Findings of the Digital Strategy and Ecosystem

Focus/Subfocus	Key Indicators	Implementation Methods	Data Sources
Acceleration Strategy	Internalization of Sharia Values	Integration of the Intellectual Jihad concept into IT training.	Interviews, Training Modules
Pedagogical Transformation	Digital Instructional Design	Use of a Madrasah LMS integrated with adab content.	Observations, LMS Documents
Digital Ecosystem	Collaborative Learning Environment	Community of Practice among teachers via an online platform.	Interviews, Observations
Professionalism	Digital Accountability	Performance reporting based on a digital management system.	Report Documents

The table above groups key findings into four interrelated pillars of the transformation process at MA Al Muhajirin Purwakarta. Internalization of sharia values is reflected in the implementation of training, while instructional design is realized through the use of an LMS that prioritizes ethical aspects. The digital ecosystem is built through collaboration between teachers, not limited to physical spaces but through an active online community that shares content. Finally, teacher professionalism is measured through digital accountability, documented in the madrasah management system and transparently accessible to all decision-makers.

Implementation of Digital Pedagogy in the Learning Ecosystem

The implementation of digital pedagogy in the field demonstrates the use of varied instructional media, ranging from interactive videos to real-time, app-based evaluations. Classroom observations show that teachers actively use digital devices to visualize religious and scientific concepts in an integrated and engaging manner. This ecosystem extends beyond the use of devices to include creating an interactive learning environment and fostering students' critical thinking. Madrasah curriculum documents reflect the alignment of national digital competency standards with the target of developing students with noble character. The relationship between teachers and students in the digital space is maintained by prioritizing the principle of respect, as is the tradition of Islamic boarding schools.

A senior teacher explained how he maintains the integrity of the digital learning process and aligns it with the values of honesty taught in sharia. He stated: "Even though we use modern applications for exams and materials, I always emphasize to students that honesty when completing online assignments is a tangible form of God's supervision that is invisible to cameras." This statement reflects the teacher's efforts to inject theological awareness into the often mechanistic technical activities of digital learning. Teachers not only provide instructions for completing questions but also provide mental guidance so that students have strong self-control in cyberspace.

From the statement above, it is clear that the role of educators in the digital ecosystem continues to prioritize moral oversight and the formation of honest character. This statement

implies that technology is merely a tool, while core values such as muraqabah (the feeling of being watched over by God) remain the foundation of digital interactions. This demonstrates that digital pedagogy at MA Al Muhajirin goes beyond simply pursuing technical assessment efficiency, but prioritizes the quality of student integrity above all else. This descriptive interpretation illustrates a synergy where the challenge of dishonesty in online exams is addressed with a persuasive and profound spiritual approach. Thus, the digital learning process possesses an internal moral control mechanism that is deeply embedded in each individual involved.

Further observational findings indicate that teachers at MA Al Muhajirin have been able to design learning content that integrates Islamic principles with current technological developments. Social media and video platforms are used as educational da'wah tools, training students to become producers of positive online content. This strategy has successfully transformed students' perceptions that digital devices are not merely entertainment tools, but rather productive and beneficial learning instruments for others. Learning plan documents demonstrate the integration of values of welfare in every digital project-based assignment given to students. The result is a dynamic, innovative digital learning ecosystem that remains grounded in moderate Islamic values.

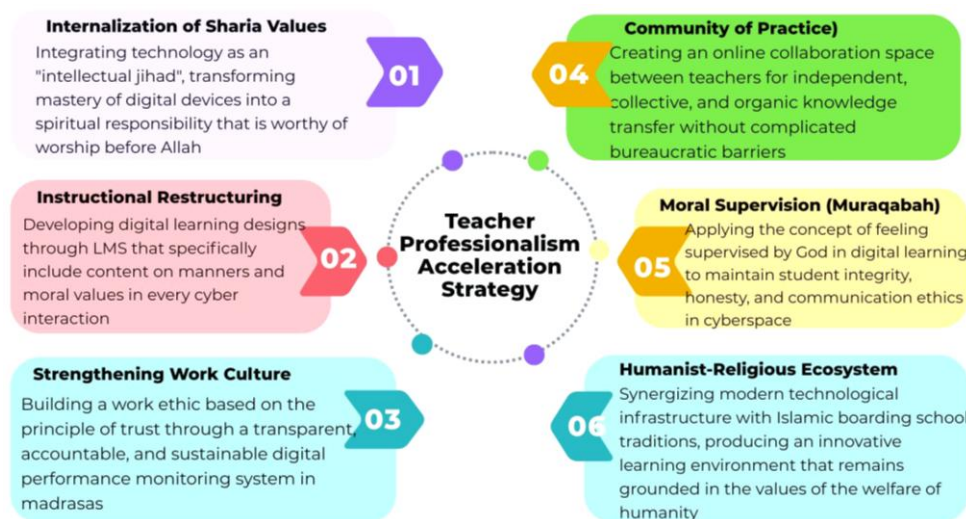


Figure 2. Flow of Sharia-Based Digital Pedagogy Transformation

All of the above findings demonstrate a very close relationship between madrasah strategic management policies and pedagogical practices at the grassroots level. The overall pattern emerging is a humanistic-religious digital transformation, where technology serves as an accelerator but sharia values remain the primary driver. The leadership's strategy for enhancing professionalism is directly integrated into the daily learning ecosystem through a transparent and accountable monitoring system. The Islamic boarding school culture provides strong moral support for teachers to continue innovating without feeling alienated from the institution's identity. This synergy creates a model of educational governance that systematically and sustainably integrates digital skills with teachers' spiritual integrity. The success of accelerating teacher professionalism is ultimately driven by infrastructure readiness and a mental readiness aligned with change.

Overall, the results of this study illustrate that the digital pedagogical transformation at MA Al Muhajirin Purwakarta has been implemented through a very comprehensive approach. The findings indicate that the strategy to accelerate teacher professionalism was successfully implemented by integrating Sharia values as the operational foundation throughout the learning ecosystem. The relationship between visionary leadership, adaptive teacher competencies, and the use of technology has proven to be mutually supportive in creating a modern learning environment. Data obtained from interviews, observations, and documentation consistently address the research questions regarding the strategy and implementation of this transformation in the field. These results provide an objective picture of

the profile of a madrasah that is adaptive to changing times while still upholding noble religious traditions.

DISCUSSION

This study found that the acceleration of teacher professionalism at Madrasah Aliyah Al Muhajirin Purwakarta was achieved through the harmonization of strategic managerial policies and the deep internalization of sharia values. The most prominent trend is the transformation of technology's role from a mere administrative tool to an instrument of spiritual devotion, termed intellectual jihad. This pattern indicates that the digital ecosystem at the madrasah did not grow mechanically, but rather through a very strong process of cultural adaptation. The strategies implemented by the leadership have proven effective in eroding teacher resistance to technology by addressing aspects of religious motivation. These findings confirm that the success of digital pedagogical transformation depends heavily on the extent to which the innovation aligns with the institution's value identity.

Interpretation of these findings reveals that the emergence of teachers' digital awareness was driven by a repositioning of sharia values as catalysts, not inhibitors, of innovation. This process began with institutional policies that framed IT competency training within a narrative of religious obligation, so that teachers felt a sense of responsibility for continued development. The uniqueness of these findings lies in the use of the concept of *muraqabah*, or divine supervision, as a quality control mechanism in online learning, which is typically prone to ethical violations. The significance of this pattern is the creation of an independent and accountable learning environment without the need for repressive bureaucratic oversight. This explains why the transformation at MA Al Muhajirin occurred organically due to the intersection of professional interests and spiritual beliefs. This success demonstrates that a values-based, persuasive approach is far more effective in accelerating paradigm shift than rigid technical instructions.

More deeply, this phenomenon demonstrates that a healthy digital learning ecosystem is formed when there is a balance between infrastructure availability and a values-based digital mindset. Analysis of the professionalism acceleration process shows that collaboration between teachers through digital communities of practice is key to accelerating knowledge transfer in the field. This finding is unique because digital transformation in public schools usually emphasizes the technical aspects of TPACK competencies, while here there is an expanded dimension to the aspect of sharia ethics. The significance of this research provides an illustration that religious moderation and digital literacy can be combined in a single pedagogical design that is futuristic yet rooted in tradition. This process confirms that madrasas are able to overcome the barriers of traditionalism through targeted and meaningful technological adaptation. Therefore, this finding offers a new perspective that the professionalism of Muslim educators in the digital era must include a synergy between skills and spirit.

The findings of this study strengthen and expand Khaliq's Technological Pedagogical Content Knowledge (TPACK) theory by adding a spiritual dimension as a key supporting variable in Islamic education (Khaliq, 2024). These results align with the study by Yazid et al., which states that visionary leadership in madrasas significantly determines the effectiveness of technology adoption through a religious organizational culture approach (Yazid et al., 2024). Furthermore, these findings provide a different nuance from Afdawaiza et al.'s research, which focused more on digital ethics challenges, while this study successfully found operational solutions through the internalization of Sharia values in managerial strategies (Afdawaiza et al., 2024). Support for strategic management theory (Johanson, 2021) is also evident, as the appropriate allocation of resources at MA Al Muhajirin has been shown to accelerate the achievement of the school's digitalization vision. This demonstrates that while the challenges of digitalization are universal, the answers to these challenges can be highly particular depending on the institution's value base.

The results of this study clearly fulfill the research objective of describing the implementation of digital pedagogical transformation in harmony with religious values. Data analysis demonstrates that leadership strategies, strengthening school culture, and teacher

adaptation are intertwined in responding to the challenges of the disruptive era. By explaining patterns of intellectual jihad and spiritual accountability, this study successfully maps the structure of effective transformation in madrasas. Achieving this research objective provides clarity that accelerating teacher professionalism is not only possible but can also be accelerated through the power of local values. The implications of this research contribute significantly to the development of Islamic educational management theory, particularly regarding digital transformation models imbued with Sharia ethics. Practically, these results can serve as a guide for policymakers at the Ministry of Religious Affairs in formulating competency standards for madrasah teachers that integrate technological literacy with religious character. Other educational institutions can adopt this "Digital-Syar'i" strategy to mitigate the negative impacts of digitalization while improving educators' professional performance. Future teacher training curricula should focus not only on device operation but also on the philosophy of utilizing technology for the benefit of education. These findings also imply the importance of strengthening school leadership capable of translating noble religious values into innovative managerial actions.

The researchers acknowledge the limitations of this study, particularly the limited scope of the study to one Madrasah Aliyah (Islamic Senior High School) in Purwakarta, which requires caution in generalizing the results. Furthermore, this study primarily captures the managerial aspects and teachers' perceptions, but does not quantitatively explore the direct impact of this transformation on student academic achievement. The relatively short research period may not capture the long-term dynamics of ongoing digital cultural change. Therefore, it is recommended that future researchers conduct longitudinal studies to examine the consistency of teacher professionalism over a longer period. Further research can also be developed using mixed methods to more precisely measure the effectiveness of this strategy on student learning outcomes. Future research opportunities remain wide open to test this model at various levels of Islamic education with varying geographic and sociological characteristics.

CONCLUSION

Based on the research results above, it can be concluded that the strategy to accelerate teacher professionalism at Madrasah Aliyah Al Muhajirin Purwakarta was successfully implemented through a digital pedagogical transformation model that systematically integrates technological skills with sharia values. Significant findings indicate that the internalization of the concept of "intellectual jihad" and the ethics of muraqabah are the main driving forces that shift teachers' teaching paradigm from conventional patterns to exploring interactive and accountable digital ecosystems. This research has successfully achieved all of its stated objectives, namely describing the implementation of strategic management that is able to align technological modernity with the religious identity of the madrasah. The scientific contribution of this study lies in the development of a transformation model that positions spiritual values as a catalyst for professionalism, not merely an administrative complement. Practically, these results provide strategic implications for policymakers in formulating morally-informed digital literacy standards for educators. The success of this model confirms that accelerating teacher competency in the era of disruption requires synergy between infrastructure readiness, rigid managerial policies, and strengthening a local value-based mentality. Future researchers are advised to expand the research locus to a wider geographic scope or conduct comparative studies between madrasahs to strengthen the generalizability of the findings. Moreover, an in-depth exploration of the long-term impact of this transformation on the organizational culture of madrasas could be a very valuable longitudinal study opportunity for the development of Islamic educational management science.

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