

Innovations in Design and Islamic-Value-Based Learning Models in the Digital Age: A Qualitative Study at MTS MAI Purwakarta

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ABSTRACT

This study examined the development of design innovations and Islamic-value-based learning models in addressing the challenges of the digital era at MTs MAI Purwakarta. The madrasah has distinctive characteristics due to its location within an Arab community that has developed since the colonial period, contributing to the formation of a strong Islamic educational tradition, particularly in Arabic language instruction, adab (Islamic manners), and the internalization of religious values. This study employed a qualitative approach with a case study design. Data were collected through field observations, in-depth interviews, and document reviews. The data were analyzed interactively through the processes of data reduction, data presentation, and conclusion drawing. The findings indicate that learning innovations at MTs MAI Purwakarta focus not only on the integration of digital technology but also on strengthening historically rooted Islamic values. The learning design integrates cognitive, affective, and spiritual dimensions through value internalization in learning planning, the utilization of Islamic-content-based digital media, and religious habituation within the learning environment. The implemented learning models are adaptive, including blended learning and digital-based collaborative learning, while remaining guided by Islamic values of adab and ethics. The findings reveal a synthesis between the Islamic educational traditions of the Arab community and the demands of contemporary digital learning. This study contributes to the development of an integrative Islamic-value-based learning model that is contextual and relevant to education in the digital era.

INTRODUCTION

The development of digital technology has fundamentally transformed the educational landscape. This transformation has influenced not only learning methods but also the broader educational paradigm. Modern education requires flexibility, interactivity, and active student involvement in constructing knowledge (Selwyn, 2016). In this context, learning is no longer a one-way process but a constructive activity involving various digital learning resources.

However, technological advancement also presents significant challenges, particularly regarding values and morality. Unrestricted access to information may influence students' character development if it is not accompanied by adequate value-based guidance (Rahman, 2020). Therefore, madrasas need to develop innovative learning designs that respond to the demands of the digital era while ensuring the continuity of Islamic value internalization within the educational process (Anderson & Elloumi, 2004).

Within this context, MTs MAI Purwakarta represents an important case for examination. This madrasah has distinctive historical and sociocultural characteristics within the landscape of Islamic education in Indonesia. The institution originated from Madrasah Arabiyah Islamiyah (MAI), which was established in 1926 by Mualim Sa'id Joban as a response to a colonial education system that had not sufficiently accommodated Islamic values. Since its establishment, MAI has emphasized the formation of Muslim generations who possess noble character, knowledge, and the ability to address contemporary challenges through the integration of religious knowledge and social life (Merlina, 2009).

Historically, MAI Purwakarta developed from an early educational institution focused on religious and Arabic language instruction into an institution that gradually transformed its curriculum by integrating religious education and general education. This transformation reflects an effort to adapt to modern educational demands while maintaining its Islamic identity. The development demonstrates that MAI has possessed an adaptive character since its establishment, enabling the institution to remain relevant amid continuous social and educational changes.

Furthermore, the existence of MAI cannot be separated from the sociocultural context of the Arab community in Purwakarta, which has developed since the colonial period. This community has maintained strong traditions in Islamic education, particularly in Arabic language development, adab (Islamic manners), and religious practices, which have influenced the learning culture within the madrasah. From a sociological perspective, MAI functions not only as a formal educational institution but also as a center for transmitting Islamic values and identity within the community (Merlina, 2009).

In contemporary developments, MTs MAI Purwakarta has continued to adapt to the dynamics of modern education, including the integration of digital technology into the learning process. This effort indicates that the madrasah preserves its traditions while simultaneously developing innovations to remain relevant in addressing the challenges of globalization and educational digitalization. Thus, MTs MAI Purwakarta represents an Islamic education model capable of synergizing historical heritage, Islamic values, and contemporary learning demands.

Although research on digital learning and Islamic value-based education has developed rapidly, several research gaps remain. Studies on digital learning have generally emphasized technological aspects and methodological effectiveness without deeply integrating religious values (Hrastinski, 2019). Conversely, research on Islamic education has primarily focused on values and character development but has not extensively examined their integration with digital technology (Ismail, 2018). In addition, studies exploring contextual learning designs based on local cultural characteristics, particularly within Arab community environments in

madrasas, remain limited. Qualitative investigations examining the interaction between values, culture, and technology in educational practices have also received insufficient attention.

Based on these gaps, this study offers novelty through the development of a digital-Islamic integrative learning model rooted in community traditions. This model integrates three primary dimensions: digital technology, Islamic values, and sociocultural context within a holistic learning framework. Therefore, learning innovation is not interpreted merely as the adoption of technology but as a process of integrating technological advancement with value formation to strengthen student character and improve learning quality.

METHOD

This study employed a qualitative approach with a case study design. This approach was selected to gain an in-depth understanding of design innovations and Islamic value-based learning models within the real context of MTs MAI Purwakarta. The case study design enabled a comprehensive and contextual examination of learning practices within the specific educational setting (Creswell & Poth, 2018).

The research was conducted at MTs MAI Purwakarta, which has distinctive characteristics as an Arabic community-based madrasah with a strong Islamic educational tradition. The research subjects included subject teachers, students, and madrasah management personnel, such as the head of the madrasah and the vice principal for curriculum affairs. Informants were selected using purposive sampling based on their knowledge and direct involvement in the learning processes under investigation.

Data were collected through observation, in-depth interviews, and documentation. Observations were conducted during classroom learning activities to examine learning designs, implemented learning models, and the integration of Islamic values into learning practices. Semi-structured interviews were conducted with teachers, students, and madrasah administrators to explore information regarding learning planning, implementation, technology utilization, and innovations in Islamic value-based learning. Documentation was used to support the data through the analysis of relevant documents, including lesson plans, learning media, and madrasah policies.

The data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2019), which consisted of data reduction, data display, and conclusion drawing. The analysis process was conducted continuously through data selection, categorization, thematic presentation, and verification of findings.

Data validity was ensured through triangulation and member checking. Triangulation was conducted by comparing information from different sources and data collection techniques, while member checking was performed by confirming interview results and data interpretations with informants. This study also considered credibility, transferability, dependability, and confirmability as criteria for ensuring the rigor of qualitative research.

RESULTS AND DISCUSSION

Islamic Value-Based Learning Design

The learning design at MTs MAI Purwakarta shows a strong integration between pedagogical aspects and Islamic values. This integration is not only seen in the planning stage, but also in the implementation and evaluation of learning. In the planning stage, teachers develop learning tools that contain values such as manners, discipline, and responsibility. This reflects that learning is directed not only to improve cognitive abilities, but also to shape the character of students as a whole.

At the implementation stage, the internalization of values is realized through habituation strategies, teacher examples, and the creation of a religious learning environment. This is reflected in the interaction pattern between teachers and students who prioritize manners, such as the use of polite language and respect for teachers. In addition, the evaluation system applied is not only oriented to academic achievement, but also includes aspects of students' attitudes and behaviors. These findings indicate that Islamic education demands a balanced integration between cognitive, affective, and spiritual dimensions (Ismail, 2018).

Historical and Socio-Cultural Dimensions

The results of the study show that the design and practice of learning at MTs MAI Purwakarta cannot be separated from the historical and socio-cultural context behind it. The existence of the Arab community in the madrasah environment has a significant influence on the growing learning culture. The tradition of using Arabic, strengthening the value of manners, and respect for teachers is an integral part of daily educational practices.

In a sociocultural framework, learning is positioned as a social process constructed through interaction between individuals and the cultural environment. Consequently, the values that develop in Arab communities not only serve as cultural backgrounds, but are also integrated into the learning systems and practices themselves. This strengthens the argument that effective learning innovation must be rooted in the local context in order to have relevance and sustainability (Hidayat & Abdillah, 2019)

Digital Learning Model in the Perspective of Islamic Values

In the face of the digital era, MTs MAI Purwakarta adopts adaptive learning models, such as blended learning and technology-based collaborative learning. This model allows for integration between face-to-face learning and online learning, thus providing flexibility in the learning process.

However, the use of technology is not carried out freely, but through a selection process that considers conformity with Islamic values. In the context of digital learning, teachers play a role not only as facilitators, but also as controllers in the use of technology. This role is important so that students not only access knowledge, but also understand ethics in the use of technology. This emphasizes that technology is not a neutral entity, but must be used in a targeted manner to achieve more comprehensive educational goals (Selwyn, 2016).

Learning Innovation Based on Value and Technology Integration

Learning innovations at MTs MAI Purwakarta not only focus on the use of technology, but also on the integration of Islamic values in every aspect of learning. These innovations are reflected in the development of digital-based learning media that contain Islamic values, such

as the use of Islamic content in learning materials and the use of digital platforms to strengthen students' religious understanding.

In addition, the learning approach used tends to be humanist and spiritual. Teachers not only play the role of delivering material, but also as guides who instill moral and spiritual values in students. This approach shows that learning innovation in the context of madrassas is not only oriented towards modernization, but also on strengthening Islamic identity.

Synthesis of Findings and Development of Conceptual Models

Based on the results of the research, it was found that there is a synthesis between three main elements in learning, namely the tradition of Islamic education, digital technology, and modern pedagogy. These three elements do not stand alone, but interact with each other and form an integrative learning system.

The synthesis resulted in a conceptual model called the Digital-Islamic Integrative Learning Model Based on Community Tradition. This model emphasizes that learning innovation must integrate technology with values and consider socio-cultural context as the main foundation in learning development.

Conceptually, this model has three main characteristics, namely student-centered learning with an emphasis on the value of manners, the selective use of technology based on values, and the strengthening of local culture in the learning process. This indicates that the model is not only relevant to the context of MTs MAI Purwakarta, but also has the potential to adapt to other madrassas with similar characteristics.

CONCLUSION

The findings of this study indicate that the learning designs and models implemented at MTs MAI Purwakarta have undergone adaptive development in response to the dynamics of the digital era while maintaining Islamic values as their primary foundation. The integration of pedagogical, technological, and Islamic value dimensions was systematically reflected throughout the learning process, from planning to evaluation. These findings confirm that learning orientation in madrasahs extends beyond cognitive achievement to include character development, adab (Islamic manners), and students' spiritual awareness.

From a sociocultural perspective, learning practices at MTs MAI Purwakarta were significantly influenced by the historical and cultural context of the Arab community within the madrasah environment. Values such as respect for teachers, Arabic language use, and the strengthening of adab were not merely contextual backgrounds but were also internalized within the learning system. These findings demonstrate that effective learning innovations need to be rooted in local contexts to ensure relevance and sustainability.

In the context of the digital era, MTs MAI Purwakarta demonstrated the ability to adopt innovative learning models, such as blended learning and collaborative learning, through a selective and value-oriented approach. Technology was positioned not as the primary objective but as a tool to support meaningful learning processes. In utilizing educational technology, teachers played a strategic role as facilitators and value guides. This role was essential to ensure

that students not only developed digital competencies but also understood ethical principles in technology use.

Based on the synthesis of the findings, this study proposed the concept of a Digital-Islamic Integrative Learning Model Based on Community Tradition. This model emphasizes the integration of three key dimensions: digital technology, contemporary pedagogy, and local Islamic values and culture within a holistic learning framework. The model is characterized by student-centered learning, selective and meaningful technology utilization, and the strengthening of cultural and Islamic identity.

Theoretically, this research contributes to bridging the gap between digital learning studies and Islamic value-based education by proposing a contextual integrative approach. Practically, the findings provide a reference for madrasas in developing learning innovations that respond to contemporary educational changes while preserving Islamic identity as the fundamental foundation. Future research is recommended to examine the implementation of this model across broader madrasah contexts and evaluate its effects on student learning outcomes and character development more comprehensively.

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