

## Challenges and Solutions for Islamic Education Lecturers in Learning in the Digital Era

Slamet Riyadi<sup>1✉</sup>, Ditha Alvira<sup>2</sup>, Herman Taufik<sup>3</sup>, Muchlis<sup>4</sup>, Muhammad Faizul Husnayain<sup>5</sup>

<sup>1</sup> Universitas Muhammadiyah Tapanuli Selatan, Indonesia

<sup>2</sup> STEBI Tanggamus Lampung, Indonesia

<sup>3</sup> Universitas Muhammadiyah Banjarmasin, Indonesia

<sup>4</sup> Universitas Nggusuwaru, Indonesia

<sup>5</sup> Universitas Nahdlatul Ulama Purwokerto, Indonesia

Correspondence Email: slamet.riyadi@um-tapsel.ac.id✉

### Article history

Submitted: 2026/02/14; Revised: 2026/03/18; Accepted: 2026/04/26

### Abstract

In today's digital era, students have extensive access to various learning resources via the internet, so the role of educators is no longer the sole source of knowledge, but rather as facilitators, guides, and directors in the learning process. This study aims to analyze the challenges and solutions faced by Islamic Religious Education (PAI) lecturers in learning in the digital era. The development of information technology has changed the learning paradigm, requiring lecturers to adapt to the use of technology without neglecting Islamic values. This study used a descriptive qualitative approach with PAI lecturers selected through purposive sampling. Data collection techniques were conducted through in-depth interviews, observation, and documentation. Data analysis used an interactive model that included data reduction, data presentation, and conclusion drawing, as well as data validity testing through triangulation and member checking. The results showed that the main challenges faced by PAI lecturers include limited digital competency, changes in student characteristics that tend to prefer interactive learning, and the challenge of maintaining values and ethics amidst the flow of digital information. Possible solutions include improving digital competency through training, implementing innovative learning models such as blended learning and flipped classrooms, and utilizing creative and contextual digital media. Furthermore, institutional support in providing infrastructure and supporting policies is also an important factor in successful learning.

### Keywords

Digital Competence, Digital Era, Islamic Religious Education, Learning Challenges, Learning Innovation.



© 2026 by the authors. This is an open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY SA) license, <https://creativecommons.org/licenses/by-sa/4.0/>.

## INTRODUCTION

The rapid development of digital technology has brought significant changes to various aspects of life, including education. Digital transformation has not only changed the way people communicate and access information, but also influenced methods, strategies, and approaches to the learning process. In today's digital era, students have extensive access to various learning resources via the internet, so the role of educators is no longer the sole source of knowledge, but rather as facilitators, guides, and directors in the learning process. This requires lecturers to be able to adapt to technological developments to remain relevant and effective in carrying out their duties.

In the context of Islamic religious education (PAI), the challenges faced are becoming increasingly complex. PAI focuses not only on the transfer of cognitive knowledge but also encompasses the formation of students' attitudes, values, and character. Amidst the rapid flow of digitalization, Islamic values are often confronted with various global influences that are not always in line with Islamic teachings (Siti et al., 2025). Therefore, PAI lecturers are required to be able to integrate digital technology into learning without neglecting the substance of religious values that are at the core of Islamic religious education. One of the main challenges faced by PAI lecturers in the digital era is the technological competency gap. Not all lecturers have adequate skills in utilizing information and communication technology (ICT) in learning. Some lecturers are still accustomed to using conventional methods such as lectures and face-to-face discussions without optimally utilizing digital media. This makes the learning process less engaging for students who are accustomed to digital technology in their daily lives. As a result, student motivation can decrease and learning objectives are not optimally achieved (Arief & Isnaeni, 2019).

Furthermore, another challenge faced is the changing characteristics of students. The current generation, often referred to as digital natives, has a different learning style than previous generations. They tend to prefer interactive, visual, and technology-based learning. In this regard, Islamic Religious Education lecturers must be able to design innovative and creative learning to capture students' attention (Syakir & Sassi, 2026). The use of learning media such as videos, learning applications, e-learning platforms, and social media can be alternatives to increase the effectiveness of Islamic Religious Education learning in the digital era. On the other hand, the use of technology in Islamic Religious Education learning also brings challenges related to ethics and morals. Unlimited access to information on the internet can open up opportunities for students to be exposed to content that is inconsistent with Islamic values. Therefore, Islamic Religious Education lecturers have a crucial role in guiding students to use technology wisely and responsibly. Lecturers not only teach religious material but also must instill digital ethical values in accordance with Islamic teachings (Puspa & Aripin, 2025).

The next challenge is the lack of integration between Islamic Religious Education (PAI) materials and digital technology. In many cases, the use of technology in learning is still supplementary, rather than an integral part of the learning process. This indicates that

technology utilization has not been fully optimized to support the achievement of learning objectives. Islamic Religious Education (PAI) lecturers need to be able to design digital-based learning that is integrated with the curriculum, so that the use of technology can provide significant added value to the learning process. In addition to challenges, the digital era also presents various opportunities and solutions for Islamic Religious Education (PAI) lecturers to improve the quality of learning (Zein, 2024). One possible solution is to improve lecturers' digital competency through training and professional development. By improving their ability to use technology, lecturers can be more confident in integrating digital media into their learning. This training can include the use of e-learning platforms, digital content creation, and the use of learning applications relevant to Islamic Religious Education (PAI) materials (Haidar & Maulani, 2025).

Another solution is the implementation of innovative, technology-based learning models, such as blended learning and flipped classrooms. Blended learning combines face-to-face and online learning, providing students with flexibility in accessing learning materials. Meanwhile, the flipped classroom model allows students to first study the material independently through digital media, then discuss it in class (Muid & Qomaruddin, 2024). This allows classroom time to be utilized more effectively for interactive and in-depth activities. Furthermore, Islamic Religious Education lecturers can utilize various digital platforms to deliver learning materials in a more engaging and interactive manner (Ghufron et al., 2023). The use of learning videos, podcasts, infographics, and social media can be effective means of conveying religious messages to students. With a more contextual approach that is relevant to everyday life, students will more easily understand and internalize Islamic values (Arhmawati et al., 2026).

The importance of collaboration is also a key solution to addressing the challenges of the digital age. Islamic Religious Education lecturers can collaborate with other lecturers, education practitioners, and technology developers to create innovations in learning. This collaboration can result in a variety of learning media and methods that are more effective and tailored to student needs. Furthermore, support from educational institutions is essential in providing adequate technological facilities and infrastructure (Manshur & Isroani, 2023).

Thus, it can be concluded that Islamic Religious Education (PAI) lecturers face various challenges in learning in the digital era, ranging from limited technological competency, changing student characteristics, to the challenge of maintaining Islamic values amidst the flow of digitalization. However, behind these challenges, there are various opportunities and solutions that can be utilized to improve the quality of learning. Therefore, continuous efforts are needed from lecturers, educational institutions, and all stakeholders to optimize the role of technology in Islamic Religious Education (PAI) learning, so that it can produce a generation that is not only intellectually intelligent but also possesses strong character and Islamic values in the digital era.

## **METHODS**

This study uses a descriptive qualitative approach aimed at gaining a deeper understanding of the challenges and solutions faced by Islamic Religious Education (PAI) lecturers in learning in the digital era. The subjects were PAI lecturers selected through purposive sampling based on their teaching experience and involvement in the use of learning technology. Data were collected through in-depth interviews, observation, and documentation to obtain a comprehensive picture of their learning practices and their perceptions of the use of digital technology in the teaching and learning process.

Data analysis was conducted using an interactive model that includes data reduction, data presentation, and systematic conclusion drawing. To maintain data validity, this study utilized triangulation of sources and techniques, as well as member checking with informants. Through this method, the study is expected to produce accurate and in-depth findings regarding the various obstacles and strategies implemented by Islamic Religious Education lecturers in addressing the dynamics of learning in the digital era.

## **FINDINGS AND DISCUSSION**

The research results show that Islamic Religious Education (PAI) lecturers face significant challenges in implementing learning in the digital era. One key finding is the persistence of a digital competency gap among lecturers. Some lecturers have been able to utilize technologies such as Learning Management Systems (LMS), social media, and interactive learning applications, while others are still limited to using conventional methods with minimal integration with technology. This condition is influenced by factors such as age, educational background, and a lack of ongoing training. As a result, the quality of learning is uneven and less than optimal in meeting the needs of students who are accustomed to the digital environment. These findings demonstrate that human resource readiness is a key factor in the success of digital learning transformation.

Furthermore, changing student characteristics also pose a challenge. Today's students tend to have a fast-paced, visual, and interactive learning style. They are more interested in material presented in the form of videos, infographics, and other digital content than traditional lecture methods. Observations show that when lecturers use engaging digital learning media, student participation levels increase significantly. Conversely, monotonous learning results in low student engagement. This suggests that Islamic Religious Education lecturers are required to adapt to the needs of the digital generation by creating more innovative and relevant learning (Yanti, 2025).

In the context of Islamic Religious Education (PAI) learning, challenges are not only technical but also involve values and moral aspects. The digital era opens up widespread access to a wide range of information, including content inconsistent with Islamic values (Mansur & Nursikin, 2025). Interviews indicate that lecturers feel the need to place greater emphasis on character development and students' digital ethics. Lecturers serve not only as

teachers but also as moral mentors, guiding students to filter information wisely. Therefore, the integration of Islamic values into digital learning is crucial to maintaining a balance between technological advancement and character development (Wikowati et al., 2025).

On the other hand, this study also found that the use of technology in Islamic Religious Education (PAI) learning has not been fully integrated systematically. Many lecturers use technology only as a supplementary tool, rather than as a core component of the learning design. For example, the use of digital presentations or videos is only complementary without a clear pedagogical strategy. This indicates that technology utilization is not based on thorough planning and does not fully support the achievement of learning objectives. Therefore, it is necessary to improve lecturers' abilities in designing structured and integrated digital-based learning.

Nevertheless, Islamic Religious Education lecturers have implemented various solutions to address these challenges. One prominent solution is improving digital competency through training and independent learning. Lecturers who actively participate in training tend to be better able to develop creative and innovative learning media (Hasbi & Rahman, 2025). Furthermore, the implementation of learning models such as blended learning and flipped classrooms has proven effective in increasing student engagement. In the blended learning model, lecturers combine face-to-face learning with online learning, giving students flexibility in accessing materials. Meanwhile, the flipped classroom model encourages students to study independently before class discussions, making the learning process more active and participatory (Yemmartotillah et al., 2024).

The research also shows that utilizing various digital platforms has a positive impact on learning effectiveness. Lecturers who use learning videos, interactive quizzes, and online discussion forums are able to create a more dynamic learning environment. Students become more active in asking questions, discussing, and expressing their opinions (Saputra, 2024). Furthermore, the use of social media as an informal learning tool also helps strengthen students' understanding of Islamic Religious Education (PAI) material. With a more contextual approach that is closer to everyday life, students more easily internalize the values taught (Febriana & Muflihini, 2025).

From an institutional perspective, support for digital learning is also a crucial factor. Research shows that the availability of infrastructure such as internet networks, e-learning platforms, and other supporting facilities significantly influences the success of digital learning implementation. Institutions that provide adequate support tend to have lecturers who are better prepared to face change. Furthermore, policies that encourage innovation in learning also play a role in improving the quality of education. Therefore, synergy between lecturers and institutions is key to facing the challenges of the digital era (Syafi & Noviani, 2025).

The discussion of this research shows that the challenges faced by Islamic Religious Education lecturers in the digital era are multidimensional, encompassing technical, pedagogical, and moral aspects (Rozi & Wahyono, 2024). However, various solutions

implemented demonstrate that these challenges can be overcome with the right strategies (Sukmawati et al., 2025). Improving digital competency, implementing innovative learning models, and integrating Islamic values are crucial steps in improving the quality of Islamic Religious Education. Furthermore, institutional support and collaboration among lecturers are also crucial supporting factors.

Overall, the results of this study confirm that digital transformation in education is inevitable, including in Islamic Religious Education (PAI) learning (Farissa & Haryanto, 2025). Therefore, lecturers are required to continuously adapt and develop themselves to cope with the changes that occur. By optimally utilizing technology and adhering to Islamic values, Islamic Religious Education (PAI) learning in the digital era can be more effective, relevant, and capable of shaping a generation that is not only intellectually intelligent but also possesses strong character.

## CONCLUSION

Based on the research results and discussion, it can be concluded that Islamic Religious Education (PAI) lecturers face various challenges in learning in the digital era, including technological competency, changing student characteristics, and the need to maintain and instill Islamic values. The digital skills gap among lecturers is a major obstacle to optimizing technology use, while students, as the digital generation, demand more interactive, creative, and technology-based learning. Furthermore, the rapid flow of information in the digital era also requires lecturers to play a more active role in guiding students to filter information and apply digital ethics in accordance with Islamic values.

However, various solutions can be implemented to address these challenges, including improving lecturers' digital competencies, implementing innovative learning models such as blended learning and flipped classrooms, and utilizing engaging and interactive digital media. Furthermore, institutional support in providing infrastructure and policies that support learning innovation is also crucial. With synergy between lecturers, students, and institutions, Islamic Religious Education (PAI) learning in the digital era can be more effective and adaptive, producing graduates who excel not only academically but also possess strong character and Islamic values.

## REFERENCES

- Arhmawati, R. A., R. S. A. J., & Faizin, M. (2026). Metode Pembelajaran Dalam Pendidikan Islam : Strategi , Pendekatan , Dan Tantangan Di Era Digital. *Tamaddun Jurnal Ilmu Sosial, Seni, Dan Humaniora*, 3(3), 147–157.
- Arief, S., & Isnaeni, F. (2019). Penyuluhan Peran Santri Dalam Menjawab Tantangan Dakwah Di Era Digital. *Jurnal Loyalitas Sosial*, 1(2), 104–113.
- Farissa, D., & Haryanto, B. (2025). Tantangan Pembelajaran Pendidikan Agama Islam Di Era Digital. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 10(3), 1–9.
- Febriana, N. L., & Muflihin, A. (2025). Tantangan Guru Pai Dalam Menghadapi Generasi Alpha: Kebutuhan Pembaruan Metode Belajar Di Era Digital. *Cendekia: Journal*

- Pengembangan Kurikulum Dan Pendidikan*, 2(1), 1–7.  
<https://doi.org/00.00000/Cendekia.V99i1.Paperid>
- Ghufron, D. M., Ikramina, M. B., & Anbiya, B. F. (2023). Transformasi Pembelajaran Pendidikan Agama Islam Di Era Digital: Modalitas Belajar Dan Tantangan Pendidikan. *Jurnal Al Burhan Vol.*, 3(2), 1–9.
- Haidar, G. A., & Maulani, H. (2025). Peran Guru Pendidikan Agama Islam Dalam Membina Karakter Siswa Di Era Digital. *Ihsan : Jurnal Pendidikan Islam*, 3(1), 234–241.
- Hasbi, M., & Rahman, A. (2025). Transformasi Profesionalisme Guru Pai Di Era Digital : Strategi Adaptif Menghadapi Tantangan Pendidikan Abad 21. *Jurnal Pendidikan Agama Islam*, 3(2), 113–122.
- Manshur, A., & Isroani, F. (2023). Tantangan Kurikulum Pendidikan Agama Islam Di Era Digital. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(4), 351–368.
- Mansur, A., & Nursikin, M. (2025). Problematika Guru Pendidikan Agama Islam ( Pai ) Dalam Menerapkan Kurikulum Merdeka Pada Era Digital Di Smp Negeri 2 Ambarawa. *Risalah: Jurnal Pendidikan Dan Studi Islam*, 11(2), 516–525.
- Muid, A., & Qomaruddin. (2024). Peluang Dan Tantangan Pendidikan Pesantren Di Era Digital ( Studi Kasus Di Pondok Pesantren Al-Islah Bungah Gresik ). *Modeling: Jurnal Program Studi Pgmi*, 11(1), 512–530.
- Puspa, N. T., & Aripin, S. (2025). Tantangan Dan Solusi Pendidikan Islam Di Era Digital : Menjaga Nilai Religius Di Tengah Arus Modernisasi Keseimbangan Antara Pemanfaatan Teknologi Dan Pembentukan Karakter Islami . Peserta Didik Relevan Dengan Dunia Digital Siswa ( Universitas Hasyim Asy. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(6), 164–172.
- Rozi, M. F., & Wahyono, S. (2024). Tantangan Dan Peluang Dosen Pendidikan Agama Islam Dalam. *Dirosat*, 9(1), 59–70.
- Saputra, F. (2024). Pembinaan Karakter Mahasiswa Melaluipendidikan Agama Islam Di Era Digital. *Wathan: Jurnal Ilmu Sosial Dan Humaniora*, 1(2), 176–188.  
<https://doi.org/10.71153/Wathan.V1i2.77>
- Siti, N., Saadah, N., Anggraeni, R., & Suherman, U. (2025). Menakar Relevansi Metode Pembelajaran Konvensional Pada Pendidikan Islam Di Era Digital. *Jurnal Pendidikan Indonesia: Teori, Penelitian Dan Inovasi*, 5(4), 1–9. <https://doi.org/10.59818/Jpi.V5i4.1667>
- Sukmawati, A., Alviatin, A. K., & Mubarak, A. H. (2025). Kesiapan Guru Pai Dalam Memanfaatkan Ict : Analisis Kompetensi , Tantangan Dan Strategi Solutif Di Era Digital. *Jurnal Ilmiah Profesi Pendidikan*, 10(3), 2858–2868.
- Syafi, I., & Noviani, D. (2025). Pendidikan Islam Dalam Tantangan Teknologi Digital; Pendekatan Pembelajaran Deep Learning. *Inspirasi Edukatif: Jurnal Pembelajaran Aktif*, 6(3), 194–208.
- Syakir, F., & Sassi, K. (2026). Manajemen Pendidikan Islam Dalam Era Digital: Tantangan Dan Peluang. *Jurnal Manajemen Dan Keberlanjutan*, 7(1), 78–92.
- Wikowati, S., Effendy, M. H., & Al-Haris, N. G. R. (2025). Transformasi Dan Problematika Pendidikan Agama Islam Pada Perguruan Tinggi Di Era Disrupsi. *Kartika: Jurnal Studi Keislaman*, 5(3), 2025–2041.
- Yanti, H. (2025). Kompetensi Dosen Pendidikan Agama Islam Dalam Menghadapi Kompetensi Dosen Pendidikan Agama Islam Dalam Menghadapi. *Jrip: Jurnal Riset Dan Inovasi Pembelajaran*, 5(1), 166–182.
- Yemardotillah, M., Indria, A., & Indriani, R. (2024). Tantangan Dan Peluang Pendidikan

Agama Islam Di Era Society 5 . 0. *Malewa: Journal Of Multidisciplinary Educational Research*, 2(2), 75–87. <https://doi.org/10.61683/Jome.V2i2.127>

Zein, M. (2024). Transformasi Pendidikan Islam Di Era Digital, Tantangan Dan Solusi Dalam Meningkatkan Kualitas Pembelajaran" Muhammad Zein Iain Ternate, Maluku Utara. *Jipdas : Jurnal Ilmiah Pendidikan Dasar*, 2(3), 146–156.