

Learning Transformation in the Digital Era: The Role of Islamic Education Teachers in Implementing Constructivism Learning

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Abstract

The development of digital technology has transformed the paradigm of PAI learning by requiring the adaptation of a constructivist approach that places students as the main subjects in building knowledge in the classroom. This study aims to analyze the strategic role of PAI teachers in implementing digital-based constructivist learning, identify the challenges faced, and explore the available development opportunities. The research method uses a qualitative approach with a comprehensive literature review design that examines various academic references and scientific publications related to the topic. The research shows that PAI teachers function as facilitators of active, critical, and creative learning by utilizing various digital platforms, but face significant challenges such as limited technological infrastructure, lack of digital competency training, and resistance to adaptation from some students. The study concludes that there is a need for the implementation of a sustainable digital literacy improvement program for teachers, the development of an Islamic Education curriculum that is responsive to technological advances, and the provision of adequate supporting infrastructure to realize effective and meaningful constructivist learning in the digital age.

Keywords: Digital Technology; Constructivism; Islamic Education; Teachers.

Abstrak

Perkembangan teknologi digital telah mentransformasikan paradigma pembelajaran PAI dengan menuntut adanya adaptasi pendekatan konstruktivisme yang menempatkan siswa sebagai subjek utama dalam membangun pengetahuan di kelas. Penelitian ini bertujuan menganalisis peran strategis guru PAI dalam mengimplementasikan pembelajaran konstruktivis berbasis digital, mengidentifikasi tantangan yang dihadapi, dan mengeksplorasi peluang pengembangan yang tersedia. Metode penelitian menggunakan pendekatan kualitatif dengan desain studi literatur komprehensif yang mengkaji berbagai sumber referensi akademik dan publikasi ilmiah terkait. Penelitian menunjukkan bahwa guru PAI berfungsi sebagai fasilitator pembelajaran aktif, kritis, dan kreatif dengan memanfaatkan berbagai platform digital, namun menghadapi tantangan signifikan seperti keterbatasan infrastruktur teknologi, kurangnya pelatihan kompetensi digital, dan resistensi adaptasi dari sebagian siswa. Penelitian menyimpulkan perlunya pelaksanaan program peningkatan literasi digital guru secara berkelanjutan, pengembangan kurikulum PAI yang responsif terhadap kemajuan teknologi, dan penyediaan infrastruktur pendukung yang

Diserahkan: 16-01-2025 **Disetujui:** 12-06-2025. **Dipublikasikan:** 30-06-2025

Kutipan: Firdaus, S. A., & Suwendi, S. (2025). Learning Transformation in the Digital Era: The Role of Islamic Education Teachers in Implementing Constructivism Learning. Ta'dibuna: Jurnal Pendidikan Islam, 14(3), 148–165. <https://doi.org/DOI:10.32832/tadibuna.v14i3.18927>

memadai untuk mewujudkan pembelajaran konstruktivis yang efektif dan bermakna di era digital.

Kata kunci : Teknologi Digital; Konstruktivisme; Pendidikan Islam; Guru.

I. Introduction

In the context of the advancement of the times that continues to grow rapidly, progress that is increasingly uncontrolled is a major challenge for society. Humans will be faced with the phenomenon of the use of information technology that continues to grow rapidly, especially in the field of education. In this context, the emergence of various technological challenges certainly offers interesting opportunities for the world of education as a basis for advancing people's lives through success in 21st century education. (A'la & Makhshun, 2022) . The presence of digital technology today has fundamentally changed the educational landscape, including the transformation of the world of Islamic education that affects learning methods, receiving information and interacting with the surrounding environment. This transformation is not only related to technological aspects, but also involves a fundamental restructuring of pedagogical paradigms. The digital era has produced a very significant transformation, especially in the field of education, including Islamic education. Technological developments, such as the internet, mobile devices, and e-learning platforms, have shifted the learning model from a teacher-centered to a student-centered approach, making education more accessible and more flexible anywhere.

The transformation of learning in the digital era is a phenomenon that cannot be ignored in modern education. Over time, advances in information and communication technology and teaching and learning methods have undergone significant changes that have had a major impact on the education system in schools. In the context of the complexities that arise along with technological and information advances, the role of Islamic Religious Education (PAI) teachers is crucial in implementing a constructivist approach that emphasizes the active involvement of students in the learning process. Thus, the interaction between teachers and students can produce a more effective, innovative, and creative learning process. (Hajri, 2023) . Constructivism theory is a theory that asserts that learners actively construct knowledge, not just passively receiving information, but through experience and reflection in the learning process. Therefore, each individual can produce personal representations and integrate new information into existing knowledge. Through this approach, learning applied in the context of Islamic Education is very relevant because it allows students to more actively build their understanding of religious values and concepts through direct experience and reflection.

Islamic education in the digital age offers limitless opportunities to increase accessibility, develop innovative learning methods, and deepen religious understanding.

Digital technology can serve as an effective tool to address educational gaps and expand religious knowledge in an increasingly connected global society. One of the significant opportunities in Islamic education in the digital age is increased global accessibility, which enables easy acquisition of necessary information and knowledge. Through digital technology, individuals around the world can access high-quality Islamic education resources. (Mahmudi & Hufron, 2023) . This study examines the context of Islamic education in the digital era with an emphasis on the role of Islamic philosophy and values in shaping the educational paradigm, which shows the importance of maintaining the essence of Islamic values while adapting more modern learning methods.

In Islamic Education. The application of this constructivist method encourages students to be more actively involved in the learning process, understand religious concepts through direct experience, and connect new knowledge with existing understanding, thus facilitating understanding of the concepts conveyed by the teacher. This strategy can deepen students' understanding of Islamic teachings and their application in everyday life. The role of Islamic Religious Education (PAI) teachers in constructivist learning is an effort to integrate religious values in a more holistic learning context. (Arini & Umami, 2019) . This approach describes pedagogical content knowledge based on a constructivist view of the teaching and learning process, it also emphasizes an active process in understanding the knowledge conveyed, and requires teachers to better understand student learning and the environmental context in which the teaching and learning process occurs. In this constructivist approach, the teacher not only acts as a conveyor of information but also as a facilitator who supports students in building their knowledge (Sumiati et al., 2024) .

However, this digital transformation in Islamic education experiences various complex and multidimensional challenges. This study examines the dynamics of reforming the Islamic Education curriculum to align with the demands of the digital era while maintaining Islamic values, with the aim of exploring effective strategies for integrating digital tools and methodologies into Islamic Education. One of the main challenges is the digital divide that creates unequal access to digital technologies in education. This gap is not only technical but also includes socio-economic, geographical, and cultural dimensions that can affect the quality of Islamic Education learning (Diana et al., 2024) . Digital transformation in Islamic education has become an important topic in improving the quality of education, where the rapid development of technology has had a significant impact on the way teaching and learning at various levels of education, including Islamic education.

The role of PAI teachers in constructivist learning is very important and strategic. Constructivism is a learning approach that emphasizes student activity in constructing their knowledge, requiring teachers to transform from being a teacher to a facilitator. In this context, PAI teachers not only deliver information but also create an atmosphere that

supports social interaction and discussion among students (Rozi & Nabilah, 2023) . Although this transformation creates many opportunities such as increased accessibility of learning resources and more individualized learning methods, there are certainly challenges. Unequal access to technology among students can create gaps in the learning process itself. Therefore, PAI teachers must play an active role to ensure that all students have equal opportunities in the classroom learning process. Prioritizing collaboration between teachers, schools, parents and communities is essential to optimize the transformative potential of learning in the digital era (Jauhari, 2018).

Based on the complexity of the challenges and opportunities faced, there are several aspects that need to be investigated in depth to create a more comprehensive understanding. Due to the complexity of the challenges and opportunities faced, there are several aspects that require in-depth investigation to create a more comprehensive understanding. These aspects include the gap between the theoretical potential and the practical implementation of the use of technology in the learning process of PAI in the classroom, emphasizing the role of PAI teachers in developing resilience and digital competencies required during learning, as well as strengthening the learning evaluation system, especially PAI, which includes cognitive, affective, psychomotor aspects, as well as character building and student spirituality. Therefore, this study aims to analyze the impact of applying various learning methods, including technology-based methods, problem-based approaches, and constructivism methods on student learning outcomes and strengthening student motivation in the learning process of Islamic Religious Education. Through an empirical study of the application of methods in several public junior high schools, this research aims to provide data-based recommendations that can be used to improve learning practices and develop an Islamic Education curriculum that is more effective and relevant to students' needs in the modern era.

II. Research Methods

This research methodology uses a qualitative research type. Qualitative research is an investigative effort that seeks to explain the significance of various phenomena in the subject matter under study. This research is generally classified as interpretive research, because this research concentrates on certain components to explain the meaning in the community environment that is the subject of investigation. The phenomenon of material objects in society goes beyond their physical presence, aiming to explain the meaning underlying the issues related to the material objects under study. (Sari et al., 2023)

This research is a literature research, using a literature review or study of conceptual definitions. Desk research, or literature study, refers to a series of actions that include collecting data from library sources and reading, documenting, and analyzing research materials. Desk research entails examining books, magazines, and other sources of

information to collect data from a variety of literature, both inside and outside the library. (Sutisna, 2021)

In this study, the focus of the problem is the role of PAI teachers in applying constructivism learning methods in the digital era. From the understanding related to constructivism learning, researchers began to explore some data obtained from literature sources in the form of articles, journals, books and other print media. Data was collected through systematic searches on several academic databases such as Google Scholar, Semantic Scholar, Publish or Perish, and JSTROE, using keywords such as "Digital Technology", "Constructivism", "Islamic Religious Education", and "Teacher". Relevant articles were selected based on the inclusion criteria, i.e. direct relevance to learning Islamic Religious Education using the constructivism approach through the role of teachers in the digital era.

The data analysis process was carried out through the meta-synthesis technique as one of the methods in the Literature Review system to integrate data and produce a deeper understanding, new concepts, or more comprehensive theories. (Siswanto, 2010) In collecting data and information, articles selected as reference sources are articles published in the last ten years and can be accounted for. The research results were categorized based on the main themes, such as constructivism theory, digital technology, Islamic religious education, and the role of teachers in the student learning system in the classroom. The results of the analysis were verified for comparison with additional literature to ensure the level of accuracy and consistency of the findings. This method provides a solid foundation to identify the role of Islamic education teachers in implementing constructivism learning system in the digital era, and serves as a reference source for future research.

III. Result and Discussion

A. Constructivism Learning Theory

Constructivism comes from the basic word constructive, which in the Big Indonesian Dictionary (KKBI) means repairing, building, and fostering. In English, this term is called constructive, which means something that builds. In psychology, constructive thinking produces new conclusions. (Efgivia et al., 2021) In various discussions in the philosophy of education, constructivism is defined as a school of thought that seeks to build a modern and cultured life structure. (Suparlan, 2019) Therefore, it can be concluded that constructivism theory terminologically is a theory that develops thinking by producing innovative or new conclusions. Various experts have articulated the concept of constructivism theory. According to Alan Pritchard and John Woollard, "In terms of learning, constructivism argues that individuals construct their understanding of the world by acquiring information and interpreting it in the context of past experiences." (Pritchard & Woollard, 2010) In constructivism theory it is stated that learners are considered to have learned if they can build or construct their understanding of the world

around them through gathering information, interpreting, and connecting with their previous experiences. (Pritchard & Woollard, 2010)

Constructivism is a philosophy of knowledge that emphasizes that knowledge is the result of individual construction. According to Von Glasersfeld (1988), the concept of cognitive constructivism emerged in this century through the writings of Mark Baldwin, which was extensively developed and spread through Jean Piaget. (If examined further, the main concept of constructivism is a concept coined by Giambattista Vico, an epistemologist from Italy. In 1740, in *De Antiquissima Italorum Sapientia*, Vico expressed his philosophy: "God is the creator of the universe, and man is the master of creation." He explained that "to know" means "to understand how to create something". That is, a person is considered to know when he can explain again the elements that make up something. (Suparno, n.d.)

According to Vico, only God can understand the universe because He knows how the universe was created and the materials used to make it. Meanwhile, humans only know after the construction is complete. According to Vico, knowledge always refers to the structure of concepts formed. This is different from empiricists who view knowledge only from an external point of view.

The progress of constructivism in education is closely related to the significant efforts of Jean Piaget and Vygotsky. Both figures emphasize that cognitive change towards development occurs when pre-existing concepts shift due to the assimilation of new information through disequilibrium. This indicates that the formation of knowledge is based on the development of ideas that are integrated with new experiences. (Baharuddin & Wahyuni, 2015)

Constructivism comes from the words "constructive" and "ism". "Constructive" means building, improving, and constructing. Meanwhile, "ism" in the Indonesian dictionary means understanding or flow. Constructivism is a school of knowledge philosophy that emphasizes that our knowledge is the result of our construction. Constructivism learning focuses on students as the center of the learning process. This learning is presented to stimulate and provide opportunities for students to think innovatively and develop their potential optimally. (Masgumelar & Mustafa, 2021)

Constructivist learning is an educational model that allows students to be creative and engage in various educational interactions to explore and discover their knowledge. (Lathifah, Hardaningtyas, Pratama, & Moewardi, 2024) Constructivism argues that every individual from childhood to college has understood or known the environment and events around him. Constructivism learning provides more opportunities for students to be actively involved in the classroom, explore, and dig deeper into their potential or cognitive, affective, and psychomotor abilities. In the constructivism model, students are

not indoctrinated, but rather discover and explore knowledge through the understanding and experience they gain. (Khafifah, 2021)

Constructivist learning is an active learning process in building knowledge because knowledge cannot be transferred through individual interpretation with the help of the environment and student-centered learning. Constructivism holds that reality is a social construction (assumptions about reality). (Insani, Sholehuddin, & Khobir, 2024) The truth of reality is relative and depends on the specific context that is considered relevant by individuals in society. Therefore, the constructivist paradigm states that reality is a diverse mental construction, depending on social experience, and is local and specific to the individuals who experience it. (Khafifah, 2021)

In the context of educational philosophy, constructivism is an attempt to organize the structure of modern cultural life. Constructivism is the foundation of contextual thinking and learning by emphasizing that knowledge is built by individuals slowly, which will then be expanded with predetermined boundaries and does not suddenly appear from within learners. (According to Tran Vui, constructivism is a learning theory based on experience. Meanwhile, constructivism theory is a theory that gives freedom to each individual to develop their abilities and knowledge. (Naufal, 2021) . The application of the theory of constructivism in PAI learning in this digital era shows high effectiveness, especially for materials that are ta'aqquli (ratioanal), this upholds the cultivation of honesty values, which are implemented in everyday life through exploration, elaboration, and confirmation with the aim that students can easily analyze the assessments and processes carried out, so that learning becomes more meaningful and relevant.

From the explanation above, it can be concluded that constructivism theory is a theory that provides wisdom and opportunities for students to find their own knowledge and experience to be able to develop themselves according to their abilities. (Marliat, 2023) The motivation for students is that learning is an individual responsibility, while the teacher is a facilitator in the process. This theory has goals and principles. The objectives of this theory include student participation in asking and formulating questions, supporting the development of a comprehensive understanding of concepts, and shaping students' abilities to become independent thinkers with an emphasis on the learning process. The principles of constructivism that are commonly applied in learning include: learners actively construct knowledge, the focus of the learning process lies on the learner, teaching serves as a tool for learners, emphasis on the learning process rather than the results, curriculum that prioritizes learner participation, and the role of educators as facilitators. (Suryadi, Damopolii, & Rahman, 2022).

B. Role of PAI Teachers in Constructivism Learning

Education is very important in shaping the existence and progress of civilization. This shows that education aims to foster and instill cultural values in the younger generation as heirs of the nation, especially in Islamic education. Realizing the important role of

education in fostering the future leaders of the nation, the purpose of education is intrinsically the main determinant of the success of the educational process. (Daga, 2021) Law Number 20 of 2003 stipulates that education in Indonesia aims to develop the potential of students to become knowledgeable, capable, creative and independent human beings. Education functions as a complex effort to improve and advance the human resources of a nation through the application of learning approaches, which results in more active and creative student thinking and makes it easier for educators to carry out their duties as teachers. (Marliat, 2023)

The teacher is an ideal figure for every student because the teacher's actions become a reference for them. Therefore, the teacher functions as a model so that every step becomes an example for students. Teachers are the determining factor for the success of a quality learning process, so the success of education in achieving optimal goals is closely related to the role of teachers. (Yestiani & Zahwa, 2020) Educators are an important integral element in the overall educational process. Achieving educational goals properly, effectively, and efficiently is impossible without educators. This shows that educators play an important role in fostering equality in educational growth by instructing or guiding students to become high-quality individuals. (Shobri & Alfurqan, 2023)

The integration of constructivist principles in Islamic Religious Education (PAI) requires a comprehensive understanding of constructivist theory in Islamic education. The role of teachers is very important in achieving the quality of student learning, especially PAI teachers who play a full role in improving the quality of PAI and producing students with Islamic personalities. Thus, the goal of PAI is to educate students physically and spiritually can be achieved. (Shobri & Alfurqan, 2023) The role of teachers as educators has a significant influence. To optimize students' academic and non-academic competencies to interact and adapt to social life. (Azizah, 2023)

PAI learning so far tends to use conventional learning models and methods. Students come, sit, record the material that the teacher has written on the blackboard, listen to the teacher when explaining the material and do the assignments. By using the conventional lecture method, students tend to be passive in learning and get bored quickly when listening to the teacher's explanation. Many students are sleepy when participating in learning. (Alirahman, 2021) This is one aspect that needs attention in the learning process. As an educator, the teacher must change the learning paradigm system from teacher-centered to student-centered. With the paradigm shift that occurs, the learning process in the classroom becomes more effective and is expected to have implications for all students. The changing views that underlie the learning process must be supported by the teacher's understanding of constructivist learning. (Arini & Umami, 2019)

According to Sigit Mangun Wardoyo, constructivist learning emphasizes that to build a person's knowledge or ability requires a construction process that must be carried out

by students from the results of their expertise and experience. (Wardoyo, 2013) Constructivism learning is considered an effective and quality method. Students participate in the learning process in the classroom not only as recipients of knowledge from the teacher, but also as indicators that can increase the effectiveness and optimality of teaching and learning activities. Thus, students become more proactive and innovative in the learning process in the classroom. (Novita, Muzakkir, & Rapi, 2020)

The emergence of educational transformation in this digital era has significantly changed the way of learning and teaching. With advances in information technology, access to learning resources has become more widespread and learning methods have evolved. One of the increasingly popular approaches is the constructivist learning model, which emphasizes the active role of students in constructing their knowledge through experience and social interaction. (Hajri, 2023) In the context of Islamic education, the role of PAI teachers has a very crucial position in implementing constructivist learning models. They function as material deliverers and facilitators who encourage students to think critically, collaborate, and relate religious values to everyday life. By utilizing digital technology, PAI teachers can create a more interactive and engaging learning environment so that students can more easily understand and internalize religious teachings in a modern context. (Zein, 2024)

There is almost no opportunity for students to express their creativity (*rasa, cipta, karsa*) to actualize their potential in innovating or sharing. This is an indicator that must be considered. When the learning process occurs, it aims to optimize the ability, identify, formulate, diagnose, and facilitate students in solving problems (problem solving). (Alirahman, 2021)

Likewise, teachers must know varied, innovative and creative learning methodologies in providing subject matter in order to create active learning. In a passive learning process, teachers always think that teaching and learning activities must follow the curriculum that has been prepared and as quickly as possible pursue the subject targets that have been formulated in the curriculum. They hardly think about how efforts should be made to convince students of the relevance of learning in class and outside school, which has implications and impacts on social society. This is one of the challenges for educators to pay more attention and prioritize the quality and quantity of competencies in the learning process with students. (Wardati, S, & Yusri, 2024)

Constructivist learning seems to be one of the answers to the problem of low quality or quality of learning in educational institutions. In this learning, the activeness of students or learners is prioritized so that in the learning process, students can easily become a benchmark for the success of a teacher in delivering subject matter. This indicator shows that the learning process with the constructivism model is student-centered, not teacher-centered. (TRianto, 2007)

The constructivist paradigm positions the classroom not to focus on teaching, but on the learning process. This is in line with the philosophy of education in the 2013 curriculum framework, which emphasizes that authentic assessment, which includes process and outcome evaluation, is a fundamental component of the education process. (Alirahman, 2021) Involving students in learning positively affects their cognitive system, especially in classroom participation. Students need sufficient space and time to explore, elaborate and confirm.

The school curriculum in Indonesia has undergone a transition that has a significant impact on the education process in Indonesia. This is demonstrated by the learning process that involves students in applying the three components: exploration, elaboration and confirmation, as outlined in the 2013 curriculum framework. The 2013 curriculum, which is a refinement of the KTSP curriculum (2006), shows the need for educational reform in responding to contemporary challenges by emphasizing the importance of student quality. The authors assert that the learning paradigm outlined in the 2013 curriculum is essentially based on constructivism, which incorporates scientific approaches and authentic evaluation, as reviewed from various perspectives in the program framework. (Saputro & Pakpahan, 2021) To achieve the desired quality of learning, teacher skills in the learning process are needed, which include learning planning skills, skills in implementing learning, and skills in evaluating the learning process both to be implemented and already implemented.

So far, the constructivist model has been widely applied to science learning and research, while this model has not been widely applied to PAI learning. Some PAI materials are ta'abbudi (belief system, aqidah), and some are ta'aqquli (reason, rational). For PAI materials that are ta'aqquli, the constructivism model is very potential to be applied. For example, to instill honesty, the constructivism model can be implemented in daily life by conducting exploration, elaboration, and confirmation. Learners can easily analyze the assessment and the process carried out. (Jentoro, Yusro, Yanuarti, Karolina, & Deriwanto, 2020)

The application of constructivism theory in PAI learning in the field of Fiqh, especially those related to prayer and other worship, can facilitate students in building and constructing their knowledge. Thus, the learning experiences they gain while in Madrasah Ibtidaiyah or Elementary School will become more meaningful and relevant. In addition, the application of this theory is expected to encourage positive responses from students, considering that the stimulus provided is very influential on their learning process. (Wardati et al., 2024)

To implement constructivism learning theory, Tytler proposes several suggestions related to learning design, which are as follows:

1. Allowing students to articulate their thoughts in their language encourages the

improvement of their linguistic abilities within the framework of *ubudiyah* and *'amaliyah*. For example, when students are instructed to perform ablutions before learning to pray, experiential practice allows them to internalize the principles. This method enhances their understanding and fosters affirmative reactions to the style of language they convey in an educational setting.

2. Facilitating opportunities for students to reflect on their experiences can enhance their creativity and imagination. In *fiqh* lessons, students are allowed to engage in critical thinking as their practical experience can strengthen understanding. Nonetheless, although students often consider their actions to be correct, many students still lack a comprehensive understanding of the basic principles of prayer, related *sunnahs* and other important elements of this act of worship. This suggests the need for a more thorough pedagogical approach to improve their understanding.
3. Facilitate opportunities for students to explore new concepts. In this regard, *fiqh* instructors can allow students to articulate new concepts.
4. Offer experiences that relate to concepts students already have.
5. Encourage students to reconsider their thinking.
6. Foster an appropriate learning environment. (Munib, 2017)

Meanwhile, for PAI learning materials that are *ta'abbudi* (faith), the constructivism model cannot be used. This is because the *ta'abbudi* area is abstract. However, the refinement of Permendikbud Number 65 of 2013 on Education Process Standards seems to help implement the scientific approach in PAI learning through a learning process that uses observation, questioning, experimentation, association, and communication. (Jentoro et al., 2020) Although not all procedures can be followed by students when discussing PAI material that is *ta'abbudi*, at least the process of questioning, associating, and communicating can be done in the PAI learning process. The mission of PAI learning is:

1. Organizing quality PAI according to the times
2. Organizing PAI that can shape religious behavior
3. We organize PAI to educate the nation's children in facing the challenges of life in the future. (Harefa, Tafonao, Harefa, Sapalakkai, & Sophia, 2022).

If we pay attention, the mission of PAI is to strengthen the affective and psychomotor aspects of learning in schools so that students will more easily absorb what is obtained during the learning process. Therefore, the learning process of PAI in schools must be organized in such a way that the affective domain becomes stronger and has an impact on the psychomotor. (Arini & Umami, 2019) PAI teachers cannot work alone, but there is good cooperation between teachers of all subjects, principals and other academicians also participate in this educational process. Thus, the application of constructivist learning model in PAI becomes more effective and optimal due to the participation of all parties in the educational process at school. (Novia & Kusumo, 2013).

C. Transformation of Islamic Education in Digital Era

The digital era has significantly changed Islamic education. Easier access to information opens up opportunities for individuals to gain knowledge about religion. The growth of misinformation is an important concern that must be addressed. This transition requires the wise use of technology while upholding religious principles. (Priyanto, 2020) Islamic education is an important aspect in the lives of Muslim communities around. In the current digital era, digital transformation in education management presents significant opportunities to improve the efficiency, effectiveness, and quality of PAI. Nonetheless, many obstacles must be overcome to implement digital transformation in PAI, including financial constraints, technical proficiency, and sociocultural issues. (Hasnida, Adrian, & Siagian, 2024) Therefore, effective solutions are urgently needed for digital transformation and improving digital literacy and competence among Islamic education administrators. (Jannah, Shafika, Parsetyo, & Habib, 2023).

The digital revolution in PAI poses problems while providing significant opportunities to improve the efficiency, effectiveness, and quality of PAI. These potentials include the utilization of technology in education, data administration, and curriculum design. (Mahmudi & Hufon, 2023) The utilization of technology in education helps reduce accessibility challenges for students who cannot attend classes in person. Efficient data management allows education administrators to make informed decisions based on available data. Technology and data can be used to create a curriculum that is more efficient and appropriate to the needs of students. From the perspective of the opportunities arising from the evolution of PAI in the digital era, Islamic education institutions have many prospects to enhance their strategies to improve the quality of PAI. (Destari, 2023) PAI plays an important role in building student character in Indonesia. As a country with a majority Muslim population, PAI in Indonesia has experienced considerable progress over the past few decades. The implementation of Curriculum 2013 significantly changed PAI teaching strategies, materials, and techniques. (Aladdiin & Ps, 2019)

In this increasingly advanced digital era, new challenges arise for PAI. Technological advances and the rapid development of information affect the way students obtain information and learn. In addition, various social and political issues affect PAI, such as intolerance, radicalism, and terrorism. (Therefore, it is necessary to transform the PAI curriculum to face challenges in the digital era. This transformation includes changes in approaches, materials, and learning methods so that the PAI curriculum becomes more effective and relevant in meeting the needs of students in the digital era. (Zaelani, Junaidi, Muhammad, & Muhsinin, 2023).

To achieve optimal transformation, good collaboration is needed between PAI teachers and the entire academic community, including teachers of other subjects, principals, and other education stakeholders. The implementation of constructivism

learning model in PAI becomes more effective and optimal due to the participation of all parties in the educational process at school. Thus, the transformation of Islamic education management in the digital era can have a significant positive impact on the quality of learning and the formation of Islamic student characters in the midst of advances in digital technology. Using technology as an educational instrument can increase learners' understanding and engagement; however, the ideals and basic principles of PAI must be upheld. Thus, PAI can maintain its relevance, engagement, and efficacy in motivating the younger generation to understand and implement daily religious beliefs. (Alfi, Febriasari, & Azka, 2023) Educators should combine learning with current technological advances within the framework of the education provided to students. This aims to improve students' competence with current resources and technology. (Haq & Hamami, 2020).

IV. Conclusion

Based on the research results presented, it can be concluded that the application of constructivism learning theory in Islamic religious education (PAI) shows significant potential in improving the quality of learning in the digital era. This research shows that PAI teachers function as facilitators who encourage students to actively develop knowledge through experience and social interaction, especially in material that is *ta'aqquli* (rational). The main contribution of this study lies in a comprehensive understanding of the transformation of the learning paradigm from teacher-oriented to student-oriented, where students no longer function as passive recipients of information, but rather as active constructors of their own knowledge. This transformation has been proven to increase student participation, develop critical thinking skills, and strengthen the internalization of religious values in daily life, in accordance with the demands of Curriculum 2013, which emphasizes a scientific approach and authentic assessment.

The development of this digital era presents challenges and opportunities for the transformation of Islamic Education. The development of information technology offers wider access to learning resources and creates opportunities to develop more innovative and interactive learning methods in Islamic Education. The success of the transformation of Islamic Education in the digital era depends not only on technological expertise, but also on the ability of Islamic Education teachers to adapt a constructivist approach by utilizing digital technology as a learning tool that increases student understanding and engagement, while fostering a strong Islamic character in the midst of the times.

This research provides a clearer and broader explanation of the importance of balancing tradition and innovation in Islamic education in the digital age. While the constructivism model showed high effectiveness for *ta'aqquli* material, the study also identified its limitations in teaching abstract *ta'abbudi* (faith) material. Recommendations for future research include the development of hybrid learning models that integrate constructivist approaches with traditional learning methods for

ta'abbudi material, exploration of the optimization of the use of digital technology in creating an interactive learning environment without sacrificing the spiritual essence of Islamic Religious Education, and the development of evaluation instruments that can measure the effectiveness of constructivist learning in the affective and psychomotor domains of students. In addition, further research is needed to evaluate Islamic Education teacher training strategies to master facilitation skills in constructivist learning, as well as to develop an Islamic Education curriculum framework that is responsive to the challenges of the digital era while maintaining the authenticity of Islamic values.

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