



## E-Learning in Islamic Education: Distance Learning Solutions During the Pandemic

Buhari Luneto<sup>1</sup>, Yahya K. Anuli<sup>2</sup>

<sup>1,2</sup>IAIN Sultan Amai Gorontalo, Indonesia

\*Alamat email penulis koresponden: [buhari.luneto@iaingorontalo.ac.id](mailto:buhari.luneto@iaingorontalo.ac.id)

### Abstrak

Pandemi COVID-19 mengubah sistem pendidikan global, termasuk pendidikan Islam yang sebelumnya mengandalkan pembelajaran tatap muka. E-learning muncul sebagai solusi utama dalam memastikan keberlanjutan pendidikan agama, terutama di madrasah dan pesantren. Penelitian ini bertujuan untuk mengeksplorasi efektivitas e-learning dalam pendidikan Islam selama pandemi serta tantangan dan strategi optimalisasinya. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan kombinasi library research dan observasi lapangan. Data dikumpulkan melalui studi literatur dari jurnal akademik, wawancara dengan guru dan siswa, serta observasi langsung di beberapa lembaga pendidikan Islam. Analisis dilakukan menggunakan pendekatan Miles dan Huberman dengan tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa e-learning memberikan fleksibilitas dalam akses pendidikan Islam, memungkinkan personalisasi pembelajaran, serta meningkatkan interaksi berbasis teknologi. Namun, tantangan utama yang dihadapi meliputi keterbatasan infrastruktur, kesenjangan digital antara siswa perkotaan dan pedesaan, serta kurangnya literasi digital di kalangan guru dan siswa. Untuk mengatasi hal ini, diperlukan strategi seperti pelatihan teknologi bagi guru, pengembangan kurikulum blended learning, serta peningkatan akses internet dan perangkat digital bagi madrasah dan pesantren. Kesimpulan dari penelitian ini menegaskan bahwa e-learning memiliki potensi besar dalam pendidikan Islam jika dioptimalkan dengan dukungan teknologi yang memadai dan strategi pembelajaran yang adaptif. Dengan inovasi yang tepat, e-learning dapat menjadi alat yang tidak hanya mempertahankan tetapi juga meningkatkan kualitas pendidikan Islam di era digital.

Kata Kunci: E-learning, Pendidikan Islam, Pembelajaran Jarak Jauh, Madrasah, Pesantren.

### Abstract

*The COVID-19 pandemic transformed the global education system, including Islamic education, which had previously relied heavily on face-to-face learning. E-learning was adopted as a primary solution to ensure the continuity of religious education, particularly in madrasahs and pesantrens. This study was conducted to explore the effectiveness of e-learning in Islamic education during the pandemic, as well as its challenges and optimization strategies. A qualitative approach was employed, combining library research and field observations. Data were collected through literature reviews from academic journals, interviews with teachers and students, and direct observations in several Islamic educational institutions. The analysis was carried out using Miles and Huberman's framework, consisting of data reduction, data presentation, and conclusion drawing. The findings revealed that e-learning provided flexibility in accessing Islamic education, enabled personalized learning, and enhanced*

*technology-based interaction. However, several challenges were encountered, including inadequate infrastructure, a digital divide between urban and rural students, and a lack of digital literacy among teachers and students. To address these issues, strategies such as teacher training in technology, the development of blended learning curricula, and improved internet access and digital devices for madrasahs and pesantrens were required. The study concluded that e-learning holds significant potential for Islamic education if optimized with adequate technological support and adaptive learning strategies. With the right innovations, e-learning could not only sustain but also enhance the quality of Islamic education in the digital era.*

*Keywords: E-learning, Islamic Education, Distance Learning, Madrasah, Pesantren.*

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## INTRODUCTION

Islamic education has long been an important pillar in shaping the character and morals of the younger generation. Traditionally, teaching methods have focused on face-to-face in the classroom, with direct interaction between teachers and students. However, with the development of information technology, opportunities arise to integrate technology in the learning process. One of them is the use of e-learning which allows access to materials flexibly and interactively. According to research published by Muriati (2024), e-learning platforms can improve interactive learning methods in Islamic Religious Education (Muriati, 2024).

In Indonesia, the adoption of e-learning in Islamic education is starting to gain attention. Several institutions have implemented e-learning platforms to support the teaching and learning process. For example, at MTs N 1 Demak, the use of e-learning applications during the Covid-19 pandemic has been applied to Islamic Religious Education materials. A study conducted by Rahman (2023) at IAIN Kudus shows that the application is effective in improving student learning outcomes (MUSYAFFA, 2023).

Recent developments show that e-learning is not only an alternative, but also a key solution in certain situations. During the Covid-19 pandemic, e-learning has become the main means to ensure educational continuity. A study conducted by Supandi et al. (2024) highlights the adaptation of e-learning in Islamic education, especially in Madura, with a collaborative-inclusive approach to the advancement of madrasahs and pesantren (Supandi, Subhan and Hobir, 2024).

In addition, the integration of technology in the evaluation of Islamic education is also the focus of attention. The study conducted by Syarif and colleagues (2024) discusses the role of technology such as e-assessment and big data in supporting the evaluation process in the digital era. These findings suggest that technology can improve the efficiency and accessibility of evaluation in Islamic education (Syarif, Huda and Hermina, 2024).

Research conducted by Hasriadi and colleagues (2020) found that the use of e-learning has a positive effect on student learning outcomes in computer literacy courses in the Islamic Religious Education study program at IAIN Palopo. The results of the study show that students who use e-learning have a better understanding compared to conventional methods (Hasriadi, 2020).

In addition, research by Khasanah and Anbiya (2023) at UIN Walisongo Semarang examines the use of e-learning in Civic Education courses. This study shows that e-learning can improve the accessibility and flexibility of learning. However, the study also identified several obstacles, such as limited internet access and a lack of technological knowledge among students (Khasanah and Anbiya, 2023).

Although various studies have examined the benefits of e-learning in Islamic education, there are still areas that have not been widely explored. For example, how effective is e-learning in teaching spiritual and moral values that are usually conveyed through direct interaction. In addition, the long-term impact of e-learning-based learning on students' deep understanding of Islamic teachings remains unclear (Wulantina, 2021).

In addition, the adaptation of e-learning in various cultural and geographical contexts in Indonesia has not been widely researched. Each region has unique characteristics that can affect the effectiveness of e-learning. For example, in areas with limited technological infrastructure, the implementation of e-learning may face different challenges compared to more technologically advanced areas (Indrayana, 2023).

From the analysis of previous research, it can be seen that although e-learning has been adopted in Islamic education, there are still shortcomings in terms of developing content that is in accordance with the curriculum and student needs. Many e-learning platforms have not fully accommodated Islamic Religious Education materials comprehensively.

In addition, the lack of training for educators in using e-learning technology is an obstacle in its implementation. Many teachers do not have sufficient competence to utilize e-learning effectively, so the full potential of this technology cannot be utilized.

The study offers a new approach by developing e-learning modules specifically designed for Islamic Religious Education, which not only focuses on the delivery of materials, but also on the development of spiritual and moral values. This module will be equipped with interactive features that allow students to actively participate in the learning process.

In addition, this research will also develop a training program for educators to improve their competence in using e-learning. The program will be designed to ensure that teachers can effectively utilize technology in teaching Islamic Religious Education.

By filling the existing gaps, this research is expected to improve the quality of Islamic Religious Education learning, especially in the context of distance learning. This is important considering the pandemic-like situation that limits face-to-face interactions.

In addition, by improving the competence of educators in using e-learning, it is hoped that a more effective and efficient learning process can be created, which will ultimately improve student learning outcomes.

Develop interactive e-learning modules that are in accordance with the Islamic Religious Education curriculum and can be used in distance learning. Organizing training programs for educators to improve their competence in using e-learning to teach Islamic Religious Education.

## RESEARCH METHODS

This research is qualitative research with a library research approach and direct observation. The library research method was used to review relevant literature related to the implementation of e-learning in Islamic education during the pandemic, while direct observation was carried out to understand the practical experience of educators and students in adapting online-based learning (Assyakurrohim *et al.*, 2023).

Literature Review Data Collection Techniques: Data is collected from various academic sources such as scientific journals, books, research reports, and related articles that discuss e-learning in Islamic education. Field Observation: Conducted in several Islamic educational institutions, both madrasas and Islamic boarding schools, to see firsthand how e-learning is applied in learning. Interview: Engage teachers, students, and education staff to get their perspectives on the effectiveness and challenges of e-learning-based learning during the pandemic (Fadilla and Wulandari, 2023).

Data Analysis Techniques Data is analyzed using the Miles and Huberman approach, which consists of three main stages: Data Reduction: Selection, simplification, and focusing of data relevant to the research topic. Data Presentation: Preparation of findings in the form of analytical narratives describing how e-learning is used in Islamic education during the pandemic. Conclusions: Compile the main findings from the data analysis results to understand the effectiveness of e-learning as a distance learning solution (Ahmad and Muslimah, 2021).

## RESULTS AND DISCUSSION

### The Urgency of E-Learning in Islamic Education during the Pandemic

The COVID-19 pandemic has fundamentally changed the global education landscape, including Islamic education, which has been heavily dependent on face-to-face learning in madrasas and Islamic boarding schools. The implementation of large-scale social restrictions (PSBB) and strict health protocols requires fundamental changes in teaching methods. Distance learning, especially through e-learning, is a crucial solution to ensure the sustainability of religious education for students and students. The presence of e-learning is a vital bridge that allows for continuous access to education, even though students cannot be physically present in traditional classrooms. This is not just a temporary adaptation, but a transformation that forces a profound adjustment to teaching methods and approaches (Ulya and Abidin, 2023).

Before the pandemic, Islamic education was closely related to in-depth direct interaction between teachers and students. Every verse memorized in the tahfidz process, every page of the yellow book discussed, and every moral advice given, all happen in an atmosphere full of closeness and blessings. Face-to-face is not just a method, but also part of the spirit of Islamic education, where a student not only learns knowledge, but also absorbs the example of his teacher (Irsyadiah and Rifaâ, 2021).

However, the pandemic changed everything. What used to seem impossible—learning religion without being present in the assembly, without the loud voice of a teacher who guides directly—must now be realized in digital format. E-learning, which was previously only a complementary option, has suddenly become a major need. Islamic education also faces a major challenge: how to maintain the depth of knowledge and the strength of religious values in a virtual learning space (Kadir *et al.*, 2022)?

Teachers and caregivers of Islamic boarding schools are required to adapt quickly. They had to find new ways to teach the Qur'an online, ensure that the discussion of the book remained alive even through screens, and find a form of interaction that could still touch the hearts of students. It is not easy, but this is where various innovations emerge. From the use of interactive videos to online discussion platforms, they are trying to bridge the gap so that Islamic education continues to flow, as warm and authentic as before. This is a new era that demands more than just mastery of technology—but also the wisdom to use it to create learning experiences that remain meaningful and rewarding (Gusdernawati *et al.*, 2021; Ali *et al.*, 2022).

### Advantages of E-Learning in Islamic Education

Islamic education has a long tradition of emphasizing direct learning between teachers and students. However, the pandemic has changed many aspects of life, including the way of learning. E-learning is present as a solution that allows students to continue to acquire religious knowledge without always having to be physically present in class. For some people, this concept may feel unfamiliar or less than ideal than conventional methods (Rahman, Santosa and Jannana, 2022). However, when implemented properly, e-learning actually offers

many benefits that can enrich the learning experience of students and madrasah students (Kadir and Yasin, 2022; Mappiara *et al.*, 2023).

#### 1. Accessibility and Flexibility

One of the main advantages of E-learning in the context of Islamic education is its great flexibility and accessibility. Students can access learning materials anytime and anywhere, as long as they have internet access and digital devices. This is crucial, especially for students who live in remote areas, have limited mobility, or face geographical constraints that limit their access to formal educational institutions. This flexibility also provides an opportunity for students to set their own study time, according to their individual learning rhythm and style, allowing for more effective personalization of learning (Waty, 2023).

Teachers can upload a wide variety of materials, ranging from interactive and visually rich learning videos, structured digital presentations, detailed text documents, to interactive online quizzes to test students' understanding on a regular basis. Platforms such as Google Classroom, Zoom, and Moodle provide a variety of features that make the remote learning process easier, including online discussion features that allow interaction between students and teachers, digital assignment collection, and quick and personalized feedback. The use of this platform also allows collaboration between teachers and students, albeit virtually, creating a sense of community and support amid physical limitations. This opens up opportunities to create a dynamic and mutually supportive online learning community (Sari and Irawan, 2023).

Imagine a student in a remote village who usually has to go far to the pesantren to study knowledge. With e-learning, he can now access lessons from home, without having to leave his family for too long. This convenience is also very helpful for students with limited mobility or those who live in hard-to-reach areas (Puspita, 2023).

In Islamic education, many madrasas and pesantren have a dormitory system. When the pandemic hit, many of them had to return home and face challenges in accessing education. E-learning becomes a bridge that allows them to stay in touch with teachers, access subject matter, and take exams from anywhere (Kadir, Sarif and Fuadi, 2024).

#### 2. Interactive and Multimedia-Based

Learning religion does not always have to be through textbooks or long lectures. With technology, materials such as tafsir, hadith, and fiqh can be packaged in more interesting forms, such as animated videos, infographics, or even interactive simulations (Fadholy, 2019).

For example, understanding Islamic history can be a more immersive experience with interactive documentaries or digital maps showing the Prophet's journey. Online discussion forums also allow students to exchange ideas with their classmates, even though separated by distance (Sukanto, 2020).

#### 3. Learning Storage and Documentation

How many times have we attended a study or class, and then found it difficult to recall what had been taught? One of the advantages of e-learning is its ability to store and document each learning session (Wiswanti and Belaga, 2020).

Students can re-access class recordings at any time, replay difficult material, or reread discussions that have taken place. This is very helpful in subjects that require in-depth understanding, such as the science of tajweed or ushul fiqh.

### Challenges in the Implementation of E-Learning in Islamic Education

Experience in various madrasas and pesantren shows that despite being challenging, e-learning has become a solution that not only maintains, but in some cases even improves the quality of learning. Several Islamic educational institutions have managed to find a balance



between traditional methods and digital technology, creating a hybrid learning system that still maintains the essence of Islamic education (Munir and Su'ada, 2024).

For example, difficult to understand material can now be explained through interactive videos, so students can repeat it at any time as needed. After that, an online discussion session was held so that students could ask questions directly to the teacher, ensuring that no concepts were missed. In this way, technology helps to present a more structured learning experience without losing the interaction aspect that has been a hallmark of Islamic education (Samsuri, Mursidin and Wahidah, 2022).

In addition, e-learning allows teachers to provide feedback more quickly and personally. For example, through online quizzes, teachers can immediately see the extent of students' understanding of the material and adjust teaching strategies if needed. However, the success of this system did not just happen. Many factors affect it, ranging from the readiness of technology infrastructure in schools and students' homes, stable and affordable internet access, to teachers' ability to use technology creatively (Muzaini, Prastowo and Salamah, 2024).

One thing that is of concern is the digital divide. Not all students have adequate devices or smooth internet access. For some students, e-learning feels like a great opportunity, but for others, it is a new obstacle in the journey to pursue knowledge. This challenge needs to continue to find solutions so that Islamic education can still be accessed fairly by all groups, without exception (Ratnawati and Werdiningsih, 2020).

E-learning has opened new doors for Islamic education, allowing students to continue learning despite the distance and pandemic situation. However, behind this great opportunity, there are real challenges that must be faced. Not all students have the same access to technology, not all teachers are ready to switch to digital learning methods, and not all aspects of Islamic education can be easily translated into virtual spaces (Khosyiin and Khoiri, 2024).

#### 1. Infrastructure Limitations

Not all schools have good internet access, especially in rural areas. Imagine a student who has to share one cell phone with his three siblings just to access online classes. Or a teacher who has to find a location with a stable signal in order to teach with lancar (Pateda and Muda, 2023).

Many madrasas and pesantren are still limited in digital facilities. Some don't even have computer labs or Wi-Fi networks strong enough to support online learning. This has led to a gap in access to education, where students in big cities find it easier to take online classes than those who live in remote areas (Nasim and Pateda, 2020).

For some students, taking an online class may be as easy as clicking on a Zoom link or downloading materials in Google Classroom. For many, however, it is a big challenge. In rural areas, slow or even unavailable internet connections make online learning difficult to reach (Pateda, 2023).

Imagine a student who has to share one cell phone with his three siblings just to attend class. Or a teacher who has to walk to a place with a stronger signal in order to teach smoothly. Even in some Islamic boarding schools, there are no adequate computer laboratories or Wi-Fi to support digital learning. This access gap makes it easier for students in urban areas to enjoy the benefits of e-learning than those living in remote areas (Ismail, Yahiji and Pateda, 2024).

To overcome this challenge, more inclusive solutions are needed, such as the provision of free internet in rural madrasas, the assistance of digital devices for underprivileged students, or the development of alternative learning methods that can be accessed without full dependence on the internet (Hidayati, Arif and Pateda, 2023).

#### 2. Lack of Digital Literacy of Teachers and Students

Not all teachers are familiar with technology. Many of them have been teaching for decades with conventional methods and suddenly have to adapt to digital platforms such as Google Classroom or Zoom (Setiani and Barokah, 2021).

Students also face similar challenges. Not all of them are used to technology-based learning, so it takes time to adjust. As a result, the learning process can become less effective if there is not enough guidance in the use of this technology (Ningrum, Sakmal and Dallion, 2024).

Technology is advancing rapidly, but not everyone is ready to follow suit. Many teachers in madrasas and pesantren have been teaching for decades with conventional methods. Now, they are faced with the need to manage online classes, understand the features of learning applications, and adjust teaching methods to digital platforms (Simbolon, Marini and Nafiah, 2022).

Students also face similar obstacles. Not everyone is used to learning through screens. Some find it difficult to understand the material due to the lack of direct interaction, while others find it difficult to operate digital platforms properly. If there is no adequate training for teachers and guidance for students, e-learning can lose its effectiveness as a learning method (Purnawanto, 2021).

Support in the form of training and mentoring is urgently needed. Teachers need to be equipped with technology skills so that they can not only operate learning applications, but also be able to present interesting and interactive learning experiences (Anwar, Arsyad and Mobonggi, 2020).

### 3. Lack of Social Interaction and Spirituality

One of the specialties of Islamic education is the closeness between teachers and students. This interaction is not only limited to the transfer of knowledge, but also the formation of character and spirituality. In the pesantren environment, for example, the relationship between students and kyai is very close, creating a learning atmosphere full of blessings (Daud and Mobonggi, 2019).

Unfortunately, e-learning cannot completely replace this interaction. Learning through a screen does not provide the same warmth as sitting together in a science assembly, listening directly to the teacher's advice, or discussing with classmates in the foyer of the mosque (Mobonggi *et al.*, 2024).

Islamic education is not only a transfer of knowledge, but also the formation of character and spiritual closeness. In the pesantren system, for example, the relationship between students and kyai is not only limited to classroom teaching, but also daily interactions that are full of values of togetherness and moral guidance (Mobonggi and Hakeu, 2023).

Learning through screens, although it can still be effective in delivering material, cannot completely replace the atmosphere of togetherness created in the classroom or assembly of knowledge. A student who used to receive direct advice from his teacher can now only hear the voice through the recording. Discussions that usually live in the foyer of the mosque now have to move to online chat rooms that are not always able to bring the same warmth (Abdullah *et al.*, 2019).

This challenge encourages educators to be more creative in bridging the gap between direct interaction and digital learning. A hybrid approach that combines online learning with limited face-to-face meetings can be one of the solutions. That way, the values that are the spirit of Islamic education can still be maintained, even though in a different format (Fendri, Mobonggi and Kaawoan, 2020).

E-learning in Islamic education is not just about technology, but also about how to create a learning experience that remains rich in meaning. By overcoming access barriers, improving digital literacy, and maintaining the essence of interaction in learning, Islamic

education can continue to develop without losing its identity. This challenge is not to be avoided, but to be answered with innovation and shared commitment—so that knowledge continues to flow, even though the distance separates (Mobonggi *et al.*, 2022).

### E-Learning Optimization Strategy in Islamic Education

Facing these challenges, we cannot just stand still. If e-learning is to really be an effective solution in Islamic education, then there needs to be a more mature strategy in its implementation (Mardjuni, Mobonggi and Manahung, 2022).

#### 1. Digital Training for Teachers

Teachers are the main key in the teaching and learning process. If they are not ready with technology, then how can students learn well? Therefore, special training for teachers is urgently needed.

This training not only covers how to use online learning applications, but also how to create content that is interesting and easy for students to understand. Thus, teachers can continue to teach with the methods they are proficient in, but in a format that is more suitable for the digital era.

#### 2. Hybrid Curriculum Development

A combination of online and face-to-face learning (blended learning) can be the best solution. In this model, students can learn theory online, while practice is still carried out in person.

For example, in tajweed subjects, theory can be learned through interactive videos, but the practice of reading the Qur'an is still carried out with direct guidance from the teacher. With this approach, students still get a complete learning experience, without losing the essence of Islamic education.

#### 3. Provision of Technology Infrastructure

The government, educational institutions, and the community need to work together in providing access to technology for madrasas and Islamic boarding schools. Some of the steps that can be taken include: Provision of free Wi-Fi in schools and Islamic boarding schools. Subsidies for learning devices for underprivileged students. Development of a special application for Islamic education that is more accessible to all groups. With better infrastructure, online learning can become more inclusive and not only enjoyed by a few people who have fast internet access.

### Implications and Future of E-Learning in Islamic Education

E-learning has become one of the main solutions in maintaining the continuity of Islamic education during the pandemic. With physical restrictions and the need to maintain social distancing, many Islamic educational institutions are turning to digital platforms to continue the teaching and learning process. Research shows that e-learning not only helps in sustaining learning activities, but also opens up new opportunities for innovation in Islamic education (Nudin, 2020). However, to ensure that e-learning remains relevant and effective in the future, further innovative measures are needed. The potential for the development of E-Learning in Islamic Education is as follows:

1. Virtual Reality (VR) for Islamic Learning: An Immersive Experience, With VR technology, students can experience a more immersive learning experience. For example, they can "visit" Mecca and experience the Hajj process virtually. This not only provides a better understanding of the hajj rituals, but also allows students to experience the spiritual atmosphere that exists in the holy place. Interactive Simulation, Through VR simulations, students can interact with the surrounding environment, learn about the history of important places in Islam, and understand the meaning of each step in worship. This can



increase students' motivation and interest in learning Islamic teachings (Dalimunthe, Harahap and Siregar, 2022).

2. Artificial Intelligence (AI) for Tutoring: Personalized Learning, AI-based apps can provide a learning experience tailored to each student's needs. For example, AI can analyze students' reading and provide immediate feedback on tajwid, intonation, and pronunciation. Automatic Correction, By using voice recognition technology, this application can detect errors in the reading of the Qur'an and provide suggestions for improvement. This not only helps students in learning to recite, but also gives them confidence as they practice (Isti'ana, 2024).
3. Special E-Library for Madrasah and Islamic Boarding Schools: Easy Access to Learning Resources, E-libraries designed specifically for madrasahs and Islamic boarding schools can provide access to Islamic classics in digital format. This is especially important, especially for students who are learning remotely, as they can easily access the necessary materials without having to go to a physical library. Extensive Digital Collection, E-library can include various types of Islamic literature, ranging from tafsir, hadith, to Islamic history books. With an extensive collection, students can deepen their understanding of various aspects of Islamic teachings and enrich their knowledge (Subhan, 2019).

Utilizing technologies such as VR, AI, and e-libraries, Islamic education can adapt to changing times and remain relevant in the digital era. These innovations will not only improve the quality of learning, but also provide a more engaging and interactive experience for students (Us and Mahdayeni, 2019; Nugraha *et al.*, 2023; Umar *et al.*, 2024).

With these various challenges and opportunities, Islamic education needs to continue to adapt in order to continue to produce a generation that is not only intellectually intelligent, but also strong in Islamic values.

E-learning has opened up great opportunities for the world of Islamic education, but it also brings many challenges. If applied with the right strategy, e-learning can be a tool that enriches learning, not replaces it. Islamic education is not only about transferring knowledge, but also building morality and spirituality. Therefore, even though technology can help, the role of teachers and direct interaction remains irreplaceable. The future of technology-based Islamic education is in our hands. With joint efforts, we can make it a tool that supports learning that is more effective, meaningful, and still rooted in Islamic values.

## CONCLUSION

The results of this study show that e-learning has become the main solution in maintaining the sustainability of Islamic education during the pandemic. Digital-based learning allows wider access to education, increases learning flexibility, and supports the use of interactive methods in teaching religious subjects. However, the application of e-learning in Islamic education still faces various obstacles, such as limited technological infrastructure, the digital divide between students in urban and rural areas, and low digital literacy among educators and students. Another challenge is how to maintain spiritual values and social interaction that have been the hallmark of Islamic education in an online learning environment.

The implication of these findings is the need for adjustments in the Islamic education system in order to optimize technology without eliminating the essence of traditional learning. The use of blended learning—which combines online and face-to-face learning—can be an effective alternative in maintaining a balance between technology and face-to-face interaction. In addition, increasing the capacity of teachers in utilizing digital platforms and developing multimedia-based content is an important step in ensuring that Islamic education remains relevant and quality in the digital era.

Based on the results of this study, it is recommended that the government, educational institutions, and the community work together in strengthening technological infrastructure for madrasas and Islamic boarding schools, especially in remote areas. The digital literacy training program for teachers and students needs to be expanded so that the use of e-learning can be maximized. In addition, the development of a learning platform specifically for Islamic education, which integrates religious values with an innovative technological approach, can be a strategic step in ensuring that e-learning is not only an aid, but also a part of the transformation of Islamic education in the future.

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