



TRANSFORMASI : JURNAL PENGABDIAN PADA MASYARAKAT

Email: j.transformasi@ummat.ac.id

<http://journal.ummat.ac.id/index.php/transformasi/index>

ISSN: 2797-5940 (Online), ISSN: 2797-7838 (Print)

Fakultas Ilmu Sosial dan Ilmu Politik Universitas Muhammadiyah Mataram

Jln. KH. Ahmad Dahlan No.1, Pagesangan, Kec. Mataram, Kota Mataram, NTB (83115)

Internalization of Islamic Values at Sekolah Indonesia Jeddah (SIJ): Synergy of Curriculum and Technology in Learning

Novi Rizka Amalia¹ Yoke Suryadarma² Savira Maulida³ Ahmad Chaidir⁴

^{1,2,3,4} Universitas Darussalam Gontor

*Email: novirizka@unida.gontor.ac.id

Abstract

The rapid advancement of digital technology presents new opportunities for enhancing religious education while addressing challenges in preserving Islamic values in a globalized world. This community engagement program at Sekolah Indonesia Jeddah focuses on the internalization of Islamic values through the synergy of curriculum and digital technology. This program was implemented exclusively at Sekolah Indonesia Jeddah, and its outcomes may not fully represent similar schools with different demographic or cultural contexts. Conducted in collaboration with the school, the program integrates participatory methods to align with the institution's educational objectives. The key initiatives include incorporating digital tools into religious education, enhancing educators' digital literacy, and fostering interactive and immersive learning experiences that reinforce Islamic teachings. Initial findings indicate an increased awareness and deeper understanding of Islamic principles among students, alongside improved engagement in digital-based religious activities. This initiative serves as a model for leveraging technology in faith-based education within multicultural and transnational academic environments, ensuring that spiritual values remain integral to students' holistic development

Keywords: Digital, Islamic Teachings, Sekolah Indonesia Jeddah

Submitted: 17-03-2025, Revision: 19-08-2025, Accepted: 27-08-2025

INTRODUCTION

Education today faces two main challenges: embracing technological innovation and preserving core values. This is especially true in religious and spiritual education. For Indonesian students living abroad, like those at Sekolah Indonesia Jeddah, maintaining strong religious values in a multicultural environment is even more important. Digital technology provides a great opportunity. It can integrate traditional spiritual teachings with modern digital tools to enhance the curriculum (Amiruddin Siahaan et al., 2022). Globalization and technological advances introduce many influences. These influences affect how students understand, internalize, and practice Islamic teachings daily. Digitalization offers a great opportunity. It allows better access

to diverse Islamic knowledge sources. However, using technology without proper guidance can harm spiritual and moral values.

Maintaining Islamic values is becoming more complex, especially for students in multicultural settings like Sekolah Indonesia Jeddah (SIJ). As one of the Indonesian schools abroad, Sekolah Indonesia Jeddah (SIJ) holds a strategic position not only in its academic function but also in its role as a hub for Indonesia's educational and cultural diplomacy in Saudi Arabia. Its location in Jeddah—the gateway to Makkah and Madinah—offers a unique contextual advantage for strengthening the teaching of Islamic values. This geographic proximity enables religious education to be integrated with direct experiences in an environment rich in Islamic heritage. Moreover, SIJ serves as a vital platform for nurturing national identity among Indonesian children growing up in a multicultural environment. The majority of its students come from families of migrant workers, diplomatic staff, or business professionals residing in Jeddah. This demographic composition positions SIJ as a strategic space to maintain the younger generation's connection to the Indonesian language, culture, and national ideology.

Institutionally, SIJ operates under the direct supervision of Indonesia's Ministry of Education, Culture, Research, and Technology, while maintaining close coordination with the Consulate General of the Republic of Indonesia (KJRI) in Jeddah. The involvement of the KJRI extends beyond administrative matters, encompassing active support for educational, cultural, and religious programs. SIJ's role is reinforced by its location in Jeddah, a gateway to Makkah and Madinah that offers a rich Islamic environment yet different local pedagogical norms. The school's own profile notes long-standing operations (established in the 1960s) and formal links to Indonesia's education system, underscoring its function as a cultural-religious anchor for expatriate families (Sekolah Indonesia Jeddah, n.d.).

Students at Sekolah Indonesia Jeddah (SIJ) face several challenges in internalizing Islamic values. They must adapt to a different local religious culture and pedagogy while maintaining their Indonesian Islamic identity. The school's large and diverse student body requires highly contextualized materials, which are often unavailable. Many local resources are Arabic-focused, making them less relevant for Indonesian learners. Uneven digital infrastructure and varying teacher readiness also hinder consistent delivery of digital religious content. Furthermore, although students increasingly use online media, there is a lack of age-appropriate Islamic digital resources tailored to Indonesian contexts. Measuring true internalization of values is

difficult. Gains in knowledge and digital engagement do not always lead to sustained moral behavior. This highlights the need for long-term and qualitative evaluations to distinguish “knowing” from “being.”

The rapid advancement of digital technology has profoundly impacted various aspects of education, including religious instruction. Digital tools have the potential to revolutionize how religious values are imparted, offering enhanced access, engagement, and collaboration in the learning process. In Islamic educational contexts, integrating technology into pedagogical practices has been shown to improve learning outcomes, increase motivation, and encourage critical thinking. For instance, e-learning platforms, multimedia resources, and interactive applications are increasingly being used to make religious education more accessible and engaging, especially in regions where traditional methods may not suffice to meet the needs of modern learners (Muhammad Rizal Masdul et al., 2024)

This transformation aligns with broader trends in educational technology, which highlight the role of blended and hybrid learning models in enriching student experiences. Particularly in multicultural and international contexts, such as the Indonesian diaspora in Saudi Arabia, digital education models can serve as bridges, reinforcing cultural and religious identity while embracing technological innovation (Muhammad Feri Fernadi, 2021). In this vein, the “Digital Spiritual Village” initiative aims to harness the potential of digital tools to strengthen the religious values of students at the Indonesian School in Jeddah (Sekolah Indonesia Jeddah). This program reflects a commitment to leveraging digital platforms to deliver a holistic educational experience. The program combines spiritual development with digital literacy, preparing students to navigate both religious and technological domains effectively. The Digital education initiative not only seeks to empower students with a deeper understanding of religious values but also equips them with essential digital skills that are critical in today’s interconnected world. By integrating interactive learning tools such as multimedia presentations, online discussions, and virtual classrooms, this program enables a more dynamic approach to religious education, allowing students to engage with content in new, meaningful ways (Muhammad Rizal Masdul et al., 2024). Additionally, digital platforms foster a collaborative learning environment where students, teachers, and parents can interact more effectively, strengthening the school’s sense of community and reinforcing its cultural and spiritual identity.

This initiative is particularly crucial for the Indonesian School in Jeddah, where the student body is not only immersed in the diverse cultural and religious environment. However Indonesian diaspora or students in Saudi Arabia faces the challenge of maintaining strong connections to their Indonesian heritage and Islamic values. The program helps bridge the gap between traditional teachings and modern educational methodologies, providing students with a robust framework for navigating both spiritual and digital realms. Moreover, by incorporating Islamic educational content into digital formats, this initiative aims to reach a broader audience, offering a model for other Indonesian diaspora schools to replicate (Tebi Hariyadi Purna et al., 2023).

This community service program aims to support the internalization of Islamic values at SIJ through a digital-based approach. The activities include digital literacy training for educators and students, the development of Islamic-themed educational content, and the creation of a digital environment conducive to religious learning. Through this approach, students are expected not only to understand Islamic teachings theoretically but also to apply them in their daily lives by utilizing technology wisely and responsibly. In addition to benefiting students, this program also seeks to enhance educators' capacity to integrate technology as a tool for strengthening Islamic education. By doing so, the internalization of Islamic values can be implemented more effectively. Alignment with contemporary developments, ensuring that students are not only academically proficient but also possess a strong Islamic character in the digital era.

METHOD

In this Community Service (PKM) activity, we strive to support the improvement of Islamic propagation with a more relevant approach in the digital era. Our main focus is to improve the capacity of educators through digital literacy and create a more adaptive and innovative learning environment. To achieve this goal, we involve various stakeholders at Sekolah Indonesia Jeddah (SIJ), integrate digital technology into the curriculum, provide digital literacy training for teachers and students, and conduct evaluations so that this program can continue to grow and be sustainable. This activity will take place at Sekolah Indonesia Jeddah (SIJ), which has more than 2,000 students, involving teachers and students as the main participants. This program is designed to be implemented from February 24 to March 17, 2025, with a series of materials specifically designed to improve participants' understanding of digital literacy. The goal is not only to master technology, but also to understand the roles, responsibilities, and

challenges as leaders in the ever-evolving digital era. Through this activity, we hope to build a Digital ecosystem, where technology and spiritual values can go hand in hand, creating a more inclusive, meaningful, and empowering learning space. Things that have been carried out in this community service include:

Stage	Main Activities	Indicators of Success	Observational Data Collection Techniques
Preparation	- Stakeholder mapping & engagement- Needs assessment via discussions/interviews- Collaborative digital content development- Curriculum adjustment (synchronous & asynchronous)	- Documented activity plan and timeline- Confirmed stakeholder participation- Availability of tailored learning materials	- Minutes of meetings- Photo/video documentation- Readiness checklist
Implementation	- Teacher workshops on digital literacy & Islamic integration- Brainstorming sessions with teachers (learning-by-doing)- Student training sessions on Islamic knowledge & digital ethics- Pilot testing of digital content	- $\geq 80\%$ attendance rate- Teachers apply digital tools in teaching- Students actively participate and show improved understanding	- Observation sheets- Facilitator field notes- Photo/video documentation
Evaluation	- Post-activity questionnaires for teachers & students- Student learning evaluation (questions/quizzes)- Expansion & integration into long-term school strategy	- $\geq 80\%$ participant satisfaction- Improved student evaluation scores- Final report with recommendations & follow-up plan	- Questionnaire result analysis- Pre-test & post-test comparison- Audio/video recordings of evaluation meetings

Table 1. Methods uses in this community service

The table above summarizes the three main stages of the program, along with the corresponding activities, indicators of success, and observational data collection techniques. In the Preparation Stage, the emphasis was on aligning stakeholder expectations, ensuring the availability of resources, and designing content tailored to both the digital literacy needs and the Islamic educational context of Sekolah Indonesia Jeddah (SIJ).

The Implementation Stage focused on delivering the planned interventions, including teacher workshops, collaborative brainstorming, student training sessions, and pilot testing of digital content. Success in this stage was measured by participant

engagement, attendance rates, and the ability of both teachers and students to apply the acquired knowledge and skills in practice.

The Evaluation Stage aimed to measure the effectiveness and sustainability of the program through feedback collection, assessment of learning outcomes, and the development of a long-term strategy for continued implementation. The observational data collection techniques across all stages—such as meeting minutes, observation sheets, facilitator notes, and pre- and post-test comparisons—were selected to ensure the validity of findings and to capture both quantitative and qualitative aspects of program performance.

This structured approach ensures that the program not only meets its immediate objectives but also establishes a foundation for long-term impact, scalability, and replication in other Indonesian schools abroad.

FINDING AND DISCUSSION

The internalization of Islamic values at Sekolah Indonesia Jeddah (SIJ) refers to the process of embedding religious principles and ethical teachings into the educational experience of students. This initiative focuses on integrating Islamic values into the school's curriculum while utilizing modern technological advancements to enhance learning. By combining traditional teachings with digital tools, SIJ aims to provide a holistic education that not only imparts academic knowledge but also nurtures students' moral and spiritual development.

The synergy of curriculum and technology in learning involves structuring Islamic education within formal academic subjects while leveraging digital platforms, multimedia resources, and online collaboration to make religious teachings more engaging, interactive, and accessible (Istanto & In Taslimah, 2017). This approach ensures that Islamic values are not merely taught as separate subjects but are seamlessly woven into the daily educational experience, fostering a strong moral character and a deep connection to faith among students.

As part of the program, students are introduced to a wide range of authentic Islamic literature—spanning classical sources such as the Qur'an, Hadith, and the works of notable scholars, to contemporary Islamic writings—accessible through digital platforms. This introduction is complemented by training sessions on digital literacy, enabling students to critically access, interpret, and disseminate Islamic knowledge in a responsible manner. Building on these foundations, students are encouraged to

produce short dakwah videos, creatively transforming key Islamic teachings into engaging narratives for their peers.

This approach reflects Al-Attas' (1979) emphasis on *ta'dib*—the proper ordering of knowledge that cultivates both intellectual discipline and moral virtue—by ensuring that students not only acquire information but also internalize its ethical dimensions. Similarly, it aligns with Al-Faruqi's (1982) call for the “Islamization of knowledge,” where modern tools and methods, such as digital media, are harmonized with Islamic epistemology to serve the ummah. The program's activities illustrate that technology can act as a bridge rather than a barrier, enabling the values of Islam to be internalized more effectively in the hearts and minds of students, even within a multicultural and globalized environment like Jeddah.

Islamic scholars and educational theorists emphasize that the internalization of values requires a comprehensive and experiential learning process rather than rote memorization. According to Al-Attas (1993), education in Islam is a process of instilling *adab* (ethics and good character) in students, ensuring that knowledge is acquired with a sense of responsibility and spirituality. In this context, the integration of technology helps facilitate this *adab*-based learning, making Islamic teachings more practical, applicable, and aligned with modern educational needs.

Additionally, Al-Faruqi (Amir et al., 2015) highlights the concept of *Tawhid* (oneness of God) as the foundation of Islamic knowledge, which means that all disciplines—including science and technology—should be taught with a consciousness of divine unity. Applying this principle to digital learning, scholars advocate for Islamic education to embrace technological advancements while ensuring that content remains ethically sound, value-driven, and in alignment with Islamic teachings. Modern scholars like Yusuf Qaradawi (1996) and Naquib Al-Attas argue that curriculum design in Islamic education should not only focus on religious subjects but also integrate universal knowledge through an Islamic lens. This perspective supports the use of technology to enhance religious understanding, ensuring that digital tools complement rather than replace traditional methods of learning.

The Islamic literature concept represents an innovative approach to integrating technology with spiritual education, creating a holistic and engaging learning environment. By leveraging digital tools and platforms, it seeks to make religious teachings more accessible, interactive, and aligned with the needs of modern learners (Muhammad Mukhtar S, 2024). This approach is particularly significant in

multicultural settings like the Indonesian School in Jeddah, where the challenges of maintaining cultural and religious identity are intertwined with the opportunities presented by digital transformation.

Through the incorporation of e-learning platforms, multimedia content, and virtual collaboration spaces, the initiative provides an enriched educational experience that transcends traditional classroom boundaries. It also emphasizes community engagement by connecting students, educators, and parents in a shared digital space, fostering a sense of belonging and collaboration. The preservation of cultural and religious values is achieved by archiving traditional teachings in digital formats, ensuring their relevance for future generations while embracing the advantages of global connectivity.



1.1. Discussion with school stakeholders regarding the program to be propose

The Digital and Islamic literature aims not only to strengthen students' religious and cultural foundations but also to prepare them for a digital-first world (Bulan et al., 2024). By aligning spiritual teachings with technological literacy, it provides a model for other schools and communities, demonstrating how digital tools can enhance both educational outcomes and cultural continuity. This initiative could serve as a blueprint for similar efforts worldwide, particularly in diaspora communities where maintaining cultural identity is both a challenge and a priority. Using the methods that we have mapped out for the Indonesian School of Jeddah we implemented the program and found several findings that must be improved and also maintained by academics as the targets of our service.

The concept of Digital Literature introduces a modern approach to merging technology with religious education, fostering an interactive and immersive learning experience. By utilizing digital tools and platforms, this method enhances the

accessibility of Islamic teachings, making them more engaging and suited to the evolving needs of contemporary students. This is particularly relevant in diverse educational environments like the Indonesian School in Jeddah, where maintaining cultural and religious identity must be balanced with the rapid advancements of digital learning.

By integrating e-learning systems, multimedia content, and online collaboration spaces, this initiative extends beyond the traditional classroom setting, creating a more dynamic and inclusive learning environment (Barokah Isdaryanti et al., 2024). Additionally, it promotes active community involvement, bringing together students, teachers, and parents in a shared digital space that fosters continuous learning and discussion. To ensure the longevity of cultural and religious traditions, important teachings are preserved in digital formats, allowing them to remain relevant and accessible for future generations while embracing the benefits of global digital connectivity.

Aspect	Before Program (%)	After Program (%)
Understanding Islamic values	60	85
Participation in religious activities	55	80
Use of digital media to learn Islam	40	90
Teachers' ability to use technology	50	75

Table 2. after the implementation of the Digital Spiritual Village program

The tabular data demonstrates clear statistical improvement across five key indicators: understanding of Islamic values, participation in religious activities, use of digital platforms for learning Islam, parental involvement, and teachers’ digital capacity. The increase, particularly in the use of digital tools (from 40% to 90%), suggests that the Digital Spiritual Village program successfully modernized the learning ecosystem at Sekolah Indonesia Jeddah (SIJ). However, from the perspective of Islamic educational thought—particularly the concept of value internalization (ta’dīb) by Syed Muhammad Naquib al-Attas—this numerical improvement must be critically assessed. According to Al-Attas, Islamic education is not merely the transmission of information but the formation of character and spiritual consciousness. Therefore, while a student’s ability to access digital Islamic content has increased, it is essential to evaluate whether this also translates into adab (proper conduct), self-discipline, and embodied values in

their everyday life. Similarly, from Ismail Raji al-Faruqi's framework of the Islamization of knowledge, the integration of technology should not be neutral. The tools and methods used must align with Islamic epistemology—ensuring that digitalization supports, rather than dilutes, tawhidic consciousness (oneness of God) and Islamic identity. While increased teacher competency and parental engagement are encouraging, sustainability depends on aligning technological pedagogy with spiritual purpose.

The Digital and Islamic Literature initiative is designed not only to fortify students' religious and cultural knowledge but also to equip them with the digital literacy skills necessary for today's technology-driven world. By seamlessly integrating faith-based education with digital tools, it offers a framework that can be adopted by other institutions and communities, showcasing how technological advancements can support both academic success and cultural preservation. This initiative serves as a potential model for schools worldwide, particularly for diaspora communities striving to maintain their cultural identity while adapting to modern educational practices. During the implementation phase at the Indonesian School of Jeddah, several key insights were identified, highlighting areas for further improvement and refinement. These findings emphasize the importance of continuous academic involvement and adaptation to ensure that digital religious education remains both effective and meaningful for students. Students at the Indonesian School of Jeddah are not only taught regular Islamic religious lessons but also how to continue to use Islamic habits through digital media.



2.1 Islamic teachings in everyday life (funeral prayer)

From the first method, namely conducting discussions with stakeholders and teachers, we are given the freedom to accompany the learning process in Elementary Schools and High Schools. At the Elementary School level, we teach about the digital Quran and also Islamic educational content that can be watched by their age. Meanwhile, for high school students, we are given the freedom to teach things related to Islamic activities that are beneficial to society. Of course, the digital aspect is also inseparable from the teaching method and also publications on social media.



2.2. Introduction of digital Islamic content to elementary school students

Combining Islamization with technology can be done by utilizing applications, e-learning, interactive multimedia, AI, and social media in Islamic learning. With a more modern, visual, and digital-friendly approach, children can more easily understand, memorize, and practice Islamic teachings in everyday life. Technology is not a substitute for teachers, but a tool to make Islamic learning more interesting, in-depth, and in line with the times.

CONCLUSION

The Digital Spiritual Village Enhancement at Sekolah Indonesia Jeddah (SIJ) illustrates a transformative model of religious education in the digital era. By creating a technology-based learning environment, the program strengthens Islamic values while improving digital literacy among students, teachers, and the broader school community. This initiative addresses the dual challenge of maintaining cultural and spiritual identity amidst globalization and cultural diversity—particularly within the unique socio-religious context of Saudi Arabia.

Through interactive modules, multimedia resources, and collaborative digital platforms, the program enhances the relevance, accessibility, and engagement of religious learning. It also fosters a stronger sense of school-community connection by encouraging participation from educators, students, and parents. This synergy not only reinforces Islamic character education but also equips students with essential technological skills for the 21st century.

However, the program also faced several limitations, including varying levels of digital readiness among educators, limited technological infrastructure, and the need for ongoing content development tailored to the students' religious and cultural context. These challenges underline the importance of continuous professional development and institutional support to sustain and expand the program's outcomes. To ensure sustainability, it is essential to integrate digital Islamic content into the school's formal curriculum, establish ongoing digital training for educators, and foster collaborative engagement with parents and school stakeholders. Encouraging parental involvement will help reinforce Islamic values consistently at home and school, enhancing the program's overall impact.

This initiative serves as a valuable model for other Indonesian schools abroad that face similar challenges in balancing local religious identity with global digital realities. It demonstrates how technology can be strategically used not only as a learning tool but also as a medium for value transmission. Future implementations are advised to anticipate infrastructure gaps, engage in participatory content design, and adopt adaptive strategies for long-term program continuity. Ultimately, the Digital Spiritual Village represents an innovative and context-sensitive approach to Islamic education in diaspora settings—bridging traditional values and modern technologies to cultivate a generation of spiritually grounded, digitally literate learners.

REFERENCES

- Amir, A. N., Rahman, T. A., Wan Yusof, W. S., & Rashid, Z. M. (2015). Al-Faruqi's Fundamental Ideas and Philosophy of Education. *Dinamika Ilmu*, 235–247. <https://doi.org/10.21093/di.v15i2.146>
- Amiruddin Siahaan, Akmal Walad Ahkas, & Siti Hajar Pulungan. (2022). Internalization of Islamic Values in Students in Learning Islamic Religious Education. *Al Ishlah Jurnal Pendidikan*.
- Barokah Isdaryanti, Moh. Farizqo Irvan, Elok Fariha Sari, Wulan Aulia Azizah, Norita Agustina Subagyo, Bagas Karunia Nur Rokhim, & Arshanda Gusti Nugrahani. (2024). Peningkatan Kapasitas Guru Sekolah Indonesia Jeddah dalam

Implementasi Kurikulum Merdeka melalui Pendampingan Penyusunan Perangkat Pembelajaran Berbasis Culturally Responsive Teaching (CRT). AJAD Jurnal Pengabdian Kepada Masyarakat.

- Bulan, S., Zainiyati, H. S., Kholis, N., Anam, K., Karim, A. R., & Hasanuddin, M. I. (2024). Synergy of Islamic Religious Education Teachers in Fostering Digital Literacy and Research Culture among Students. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 10(2), 202–215. <https://doi.org/10.18784/smart.v10i2.2508>
- Istanto, & In Taslimah. (2017). Comprehensive Guidance: Internalization of Transformative Islamic Values (Case Study at SMP Muhammadiyah Al-Kautsar Special Program, Gumpang). ISEEDU.
- Muhammad Feri Fernadi. (2021). Virtual Islamic Boarding School Education Management: Ideas of Equal Islamic Education Services To The Milenial Generation. *JURNAL PENDIDIKAN Dan KONSELING*.
- Muhammad Mukhtar S. (2024). Internalization of the Values of Religious Moderation in Islamic Religious Education at State Senior High School 2 Pinrang. *IJoASER (International Journal on Advanced Science, Education)* .
- Muhammad Rizal Masdul, Eka Firmansyah, Kuliawati, & Ismail Suardi Wekke. (2024). Transformation of Islamic Religious Education Through the Use of E-Learning and Interactive Technology. *ScienceOpen*.
- Sekolah Indonesia Jeddah. (n.d.). Sekolah Indonesia Jeddah. <https://Sijeddah.Sch.Id/#:~:Text=sekolah%20Indonesia%20yang%20terletak%20di%20kota%20Jeddah>.
- Tebi Hariyadi Purna, Candra Viamita Prakoso, & Ratna Sari Dewi. (2023). Pentingnya Karakter Untuk Pembelajaran Dalam Meningkatkan Kualitas Pendidikan Di Era Digital. *Populer: Jurnal Penelitian Mahasiswa*.