

The Digital Transformation Of Islamic Education In The Perspective Of Abraham Maslow's Hierarchy Of Needs

Muhamad Zaenal Abidin¹, Rahmat Zubandi Thahir², Abd. Somad³, Ahmad Basuni⁴, Hamdan⁵, Kholil, Syamsul⁶, Moh. Affan⁷

^{1,2,4,6} *Nurul Jadid University, East Java, Indonesia*

³ *INISIA Indramayu*

⁵ *Institut Agama Islam Qomarul Huda Bagu*

⁷ *institut Badri Mashduqi*

Available online at <https://ejournal.narasikhatulistiwa.org/index.php/insight>

Focus and Scope:

Islamic Education and Learning is an academic journal focusing on studies in Islamic education and learning, education and learning issues, educational technology, and e-learning.

Publisher:



This work is published by Insight: Islamic Education and Learning under the auspices of the Khatulistiwa Literacy Foundation.

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Muhamad Zaenal Abidin¹, Rahmat Zubandi Thahir², Abd. Somad³, Ahmad Basuni⁴, Hamdan⁵, Kholil, Syamsul⁶, Moh. Affan⁷

^{1,2,4,6} Universitas Nurul Jadid, Indonesia

³INISIA Indramayu, Indonesia

⁵Institut Agama Islam Qomarul Huda Bagu, Indonesia

⁶Institut Badri Mashduqi, Indonesia

e-mail: muhammadzaenalabidin007@gmail.com¹, Surel:rahmatzubandi77@gmail.com², abdul.somad.insaiindramayu@gmail.com³, basyuniahmadinsia@gmail.com⁴, hamdanwildany45@gmail.com⁵, mj.kholilsyamsul@gmail.com⁶, affanqr@gmail.com⁷

Submit: Mei 19, 2026, Accepted: Mei, 25, 2026

Abstrak

Penelitian ini bertujuan untuk menganalisis transformasi digital pendidikan Islam dalam perspektif Hierarki Kebutuhan Abraham Maslow serta memahami implikasinya terhadap pemenuhan kebutuhan humanistik peserta didik di era digital. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (library research) melalui analisis berbagai literatur yang berkaitan dengan digitalisasi pendidikan Islam dan teori Hierarki Kebutuhan Abraham Maslow. Teknik analisis data menggunakan content analysis melalui tahapan reduksi data, kategorisasi, interpretasi, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa transformasi digital pendidikan Islam memberikan kontribusi positif terhadap pemenuhan kebutuhan dasar dan rasa aman peserta didik melalui kemudahan akses pembelajaran, fleksibilitas ruang dan waktu, serta keteraturan sistem pembelajaran digital. Selain itu, digitalisasi pendidikan juga mendorong aktualisasi diri peserta didik melalui pengembangan kreativitas, literasi digital, kemampuan berpikir kritis, dan kemandirian belajar. Namun demikian, transformasi digital juga menghadirkan tantangan terhadap kebutuhan sosial dan nilai humanistik karena berkurangnya interaksi langsung, kedekatan emosional, serta relasi sosial antara guru dan peserta didik. Oleh karena itu, transformasi digital pendidikan Islam perlu dikembangkan secara seimbang dengan tetap menempatkan teknologi sebagai instrumen pendukung yang berorientasi pada pengembangan manusia secara utuh agar nilai sosial, spiritual, dan humanistik dalam pendidikan Islam tetap terjaga.

Kata Kunci

Transformasi Digital; Pendidikan Islam; Abraham Maslow; Hierarki Kebutuhan; Humanistik

Abstract

This study aims to analyze the digital transformation of Islamic education from the perspective of Abraham Maslow's Hierarchy of Needs and to understand its implications for fulfilling students' humanistic needs in the digital era. The research employed a qualitative approach with a library research method by examining various literature related to the digitalization of Islamic education and Maslow's Hierarchy of Needs theory. Data were analyzed using content analysis through data reduction, categorization, interpretation, and conclusion drawing. The findings reveal that the digital transformation of Islamic education contributes positively to fulfilling students' physiological and safety needs through easier access to learning, flexibility of time and space, and more structured digital learning systems. Furthermore, digitalization also supports students' self-actualization through the development of creativity, digital literacy, critical thinking skills, and

independent learning. However, digital transformation also creates challenges for social needs and humanistic values due to reduced direct interaction, emotional closeness, and social relationships between teachers and students. Therefore, the digital transformation of Islamic education should be developed in a balanced manner by positioning technology as a supporting instrument that remains oriented toward holistic human development so that the social, spiritual, and humanistic values of Islamic education can be maintained.

Keyword *Digital Transformation; Islamic Education; Abraham Maslow; Hierarchy of Needs; Humanistic*

1. INTRODUCTION

Digital transformation has become a phenomenon that affects various education systems in the world, including Islamic education (Alkan, 2026). The development of information technology, artificial intelligence, digital media, and online learning platforms encourages pesantren and madrassas to adapt to the changing times. This condition occurs because Islamic educational institutions are required to be able to present a learning system that is more effective, flexible, and relevant to the needs of the digital generation (Boshnjaku et al., 2026). Various Islamic educational institutions are currently starting to utilize the Learning Management System (LMS), digital-based administration, online da'wah media, and virtual learning as part of the transformation of modern education. Thus, digital transformation shows that Islamic education is undergoing major changes towards an education system that is more adaptive to global technological developments (Sagala, 2026).

The digital transformation of Islamic education is also closely related to the Sustainable Development Goals (SDGs) agenda, especially the fourth goal on quality education (Uddin et al., 2024). Digitalization of education is seen as able to expand access to learning, improve the quality of education services, and create an inclusive and sustainable learning system. This can be seen from the increasing use of digital technology in Islamic boarding schools and madrasas to support the learning process, develop digital literacy, and improve student competencies in the Society 5.0 era (Pérez-moure et al., 2026). In addition, digital transformation allows Islamic education to reach a wider community without being limited by space and time. Therefore, the digitization of Islamic education is an important part of the effort to realize quality education that supports sustainable human development according to the SDGs agenda (Olagunju, 2026).

The digital transformation of Islamic education in fact still presents increasingly complex problems (Pakala & Guniganti, 2026). The dominance of technology in the educational process has the potential to reduce social interaction between teachers and students, weaken the culture of manners, and create learning patterns that tend to be instant and mechanistic (Warisno et al., 2025). In the tradition of Islamic boarding schools and madrasas, education is not only oriented to the transfer of knowledge, but also the formation of character, spirituality, and humanistic relationships between educators and students. However, the reality of digitalization often makes education more centered on systems and

technology rather than human needs in the learning process. As a result, digital transformation has the potential to give birth to a humanistic crisis in Islamic education if it is not balanced with attention to the social, emotional, and psychological needs of students (Santosa & Jazuli, 2022).

Various previous studies have shown that the study of the digital transformation of Islamic education is more focused on aspects of learning technology, the effectiveness of digital media, and technology-based education system innovation (Akrim, 2022). Previous research generally discussed the implementation of e-learning, digital literacy, the use of learning applications, and digitalization strategies of Islamic educational institutions. Several studies also explain that digitalization is able to increase the efficiency and accessibility of education in Islamic boarding schools and madrasas. However, most of the research is still oriented towards the technical and instrumental aspects of education digitalization (Hidayat et al., 2022). Thus, the dimension of human needs and humanistic aspects in the digital transformation of Islamic education have not received much attention in previous research (Adnan, 2022).

The study of digital transformation of Islamic education is also still rarely analyzed using the perspective of Abraham Maslow's Hierarchy of Needs theory. In fact, Maslow's theory emphasizes that humans have multi-level needs ranging from physiological needs, a sense of security, social needs, rewards, to self-actualization that must be met in order for individuals to develop optimally (Adnan, 2022). In the context of Islamic education, the fulfillment of these needs is important because education aims not only to produce intellectually intelligent individuals, but also socially, emotionally, and spiritually developed human beings. However, research on the digital transformation of Islamic education has so far been more dominant using educational technology approaches and system innovation than humanistic approaches based on human needs (Muttaqin, 2022). Therefore, there is a theoretical gap between the study of the digital transformation of Islamic education and the perspective of Abraham Maslow's Hierarchy of Needs (Arif et al., 2025).

Based on these problems, this study offers novelty through the analysis of the digital transformation of Islamic education using the perspective of Abraham Maslow's Hierarchy of Needs. This research not only views digitalization as a process of modernizing educational technology, but also as a process that affects human needs in the Islamic educational environment. This approach is important because the digital transformation of Islamic education needs to continue to pay attention to the humanistic dimension so as not to eliminate social, emotional, and spiritual values in the educational process. Thus, this research is expected to be able to provide a new perspective on the importance of meeting human needs in the digital transformation of Islamic education while supporting the realization of quality education as the goals of the SDGs. The purpose of this research is to analyze the digital transformation of Islamic education in the perspective of Abraham Maslow's Hierarchy of Needs and understand its implications for the fulfillment of the humanistic needs of students in the digital era.

2. METHOD

This research uses a qualitative approach with the type of library research. This approach is used because the research focuses on a conceptual analysis of the digital transformation of Islamic education in the perspective of Abraham Maslow's Hierarchy of Needs (Febrianto & Yaqin, 2025). Literature research was chosen to understand the phenomenon of digitalization of Islamic education through various relevant literature sources, thereby allowing researchers to gain an in-depth understanding of the relationship between digital transformation and humanistic needs in Islamic education. Thus, a qualitative approach to literature is considered appropriate to analyze the phenomenon of Islamic education in the digital era in a systematic and interpretive manner (Marita et al., 2025).

The data sources in this study consist of primary data and secondary data. Primary data is obtained from the works of Abraham Maslow who discuss the theory of the Hierarchy of Needs, while secondary data is obtained from scientific journals, books, articles, proceedings, and documents related to the digital transformation of Islamic education, digital Islamic boarding schools, digital madrasas, and Islamic education management (Sumiati et al., 2025)(Norman et al., 2025). Data collection was carried out through documentation techniques by browsing various relevant literature and related to the focus of the research. Therefore, the data used in this study comes from scientific sources that support the analysis of the digital transformation of Islamic education in a humanistic perspective (Baitussalam & Basofitrah, 2025).

The data analysis technique in this study uses content analysis (Abdillah et al., 2025). The analysis is carried out through several stages, namely data reduction, data categorization, data interpretation, and drawing conclusions. In the reduction stage, the researcher selects various literature that is relevant to the research theme (Restalia, 2024). Furthermore, the data is categorized based on the concept of digital transformation of Islamic education and Abraham Maslow's Hierarchy of Needs. After that, the data is interpreted to understand the relationship between the digitalization of Islamic education and the fulfillment of human needs in the education process. Thus, content analysis is used to produce a comprehensive understanding of the dynamics of the digital transformation of Islamic education in a humanistic perspective (Helena & Sumanti, 2024).

3. RESULTS

Abraham Maslow's Hierarchy of Needs Concept

Abraham Maslow's Hierarchy of Needs Theory is basically a philosophical framework about the nature of human beings as beings who have a multi-level drive in their lives. Maslow views humans not just as biological entities, but as subjects that are always moving towards self-fulfillment (becoming process). The structure of the hierarchy of needs shows that human existence is not static, but rather dynamic and evolving gradually from the most basic needs to higher needs. Thus, this theory asserts that human life is always directed by a

"drive towards self-perfection" (Restalia, 2024).

This hierarchy of needs also reflects the teleological view in Maslow's humanistic psychology, namely that each individual has an ultimate goal in the form of self-actualization. Lower needs (physiological, security, social, and rewarding) serve as the foundation that sustains the attainment of the highest needs. In this perspective, the fulfillment of needs is not only biological or social, but also has an existential dimension, that is, how humans become the best version of themselves. Therefore, this hierarchical structure is not only a classification of needs, but also a map of the development of human existence.

On a more reflective level, Maslow's theory also suggests that an imbalance or non-fulfillment of one level of need can hinder the individual's overall psychological development. This implies that humans are always in a state of seeking (seeking being), where motivation never stops as long as there are still unmet needs. Thus, this theory places humans as beings who are always in the process of "becoming", not just "being". This framework is an important basis for understanding human motivation as a whole, because it connects biological, psychological, social, and existential aspects in one hierarchical structure that is mutually sustainable (Helena & Sumanti, 2024).



Figure 1. Abraham Maslow's Hierarchy of Needs Infographic

These findings show that Abraham Maslow's Hierarchy of Needs has strong relevance in reading the phenomenon of digital transformation of Islamic education. Education not only functions as a transfer of knowledge, but also as a space to meet the psychological and social needs of students. Therefore, the digitalization of education must be understood not only as a technological innovation, but also as a process that affects the structure of human needs in the educational environment. With Maslow's framework, digital transformation can

be analyzed in a more humanistic manner, so that Islamic education is still able to maintain a balance between technological aspects and the fulfillment of human needs as a whole.

Digital Transformation of Islamic Education Improves the Fulfillment of Basic Needs and Security of Students

In the philosophical framework of Abraham Maslow's Hierarchy of Needs, basic physiological needs and safety needs are fundamental needs that must be met before individuals can reach needs at a higher level. Basic needs are related to access to learning facilities, comfort, and sustainability of the educational process, while security needs are related to protection, stability, and certainty in learning activities. In the context of the digital transformation of Islamic education, research findings show that digitalization of learning contributes to the fulfillment of these two needs for students (Siregar, 2026).

The digital transformation of Islamic education presents easy access to learning through the use of digital platforms, online learning media, and technology-based learning resources. Students can access learning materials flexibly without being limited by space and time so that basic needs in obtaining educational services are easier to meet. In addition, the use of digital technology also provides a sense of security and comfort in the learning process because students have access to information, learning data storage, and a more structured communication system. Thus, the digital transformation of Islamic education not only functions as a learning innovation, but also as a means of fulfilling the basic needs and security of students as the concept of Abraham Maslow's Hierarchy of Needs (Annur et al., 2026).

Table 1. Meeting the Needs of Students in the Digitization of Education from Maslow's Perspective

Abraham Maslow's Hierarchy of Needs	Findings in the Digital Transformation of Islamic Education
Physiological needs	Students can easily access learning materials
	Learning can be done anytime and anywhere
	The digital learning system provides regularity and certainty of access to learning
Safety needs	Safer and more accessible storage of data and learning materials
	Faster and more organized learning communication

These findings show that the digital transformation of Islamic education contributes to improving the fulfillment of basic needs and a sense of security of students as described in Abraham Maslow's Hierarchy of Needs. In this theory, basic needs and a sense of security are the main foundations that must be met before individuals can develop towards social needs, rewards, and self-actualization. Easy access to digital learning helps students meet basic needs in obtaining education effectively and flexibly (Ihsan et al., 2024).

The digital learning system also creates a sense of security through regular access to information, ease of communication, and the provision of more stable learning resources. In the context of Islamic education, this condition shows that digital transformation can be a means to support the welfare and comfort of students in the learning process. Therefore, the

digitization of Islamic education is not only understood as a development of educational technology, but also as an effort to meet the fundamental needs of students according to the philosophical framework of Abraham Maslow's Hierarchy of Needs.

Digital Transformation of Islamic Education Presents Challenges to Social Needs and Humanistic Values

In the philosophical framework of Abraham Maslow's Hierarchy of Needs, social needs (love and belonging needs) are human needs to build social relationships, gain a sense of belonging, be accepted in the social environment, and feel emotional closeness to others. Once basic needs and a sense of security are met, individuals will seek to meet social needs through interpersonal interaction and harmonious social relationships. In the context of the digital transformation of Islamic education, research findings show that the digitalization of learning presents challenges to meeting the social needs of students (Rofiq & Muhammadi, 2025).

The use of digital technology in the learning process causes direct interaction between teachers and students as well as between students to be reduced. Learning communication is more done through digital media than face-to-face. This condition has an impact on the decline of emotional closeness, sense of togetherness, and social interaction in the educational environment. In addition, humanistic values in Islamic education such as empathy, ukhuwah, social concern, and manners in interacting also face challenges due to the increasing dependence on digital technology (Qoffal & Laisa, 2025).

Table 2. The Challenges of Meeting Social Needs and Humanistic Values in the Digitalization of Education Abraham Maslow's Perspective

Social needs (<i>love and belonging needs</i>)	Findings in the Digital Transformation of Islamic Education
Social Interaction	Students' social interaction tends to decrease
A sense of belonging and togetherness	Students learn more often individually
Emotional closeness	The relationship between teachers and students becomes more limited
Interaksi interpersonal	Learning communication is more dominant through digital media
Humanistic values	Empathy, ukhuwah, and social concern are challenged

These findings show that the digital transformation of Islamic education has not been fully able to meet the social needs of students as described in Abraham Maslow's Hierarchy of Needs. In this theory, social needs become important needs after basic needs and a sense of security are met. These needs include social connections, belonging, affection, social acceptance, and emotional connection to the surrounding environment.

The dominance of the use of digital technology in learning causes students' social interaction to be more limited so that the fulfillment of social needs has not been achieved optimally. In the context of Islamic education, this condition is a challenge because Islamic education is not only oriented to cognitive aspects, but also the formation of morals,

humanistic values, ukhuwah, and social concern. Therefore, the digital transformation of Islamic education needs to be balanced with the strengthening of social interaction and humanistic approaches so that the social needs of students can still be met according to the philosophical framework of Abraham Maslow's Hierarchy of Needs.

Digital Transformation of Islamic Education Encourages Self-Actualization and Student Competency Development

In the philosophical framework of Abraham Maslow's Hierarchy of Needs, self-actualization is the highest level of human needs related to efforts to develop one's potential, abilities, creativity, and capacity to the maximum. Once basic needs, a sense of security, social and reward are met, individuals will be encouraged to achieve self-development and realize their potential. In the context of the digital transformation of Islamic education, research findings show that the digitalization of learning provides opportunities for students to develop competencies and actualize themselves more broadly (Khudori & Soleh, 2025).

The digital transformation of Islamic education allows students to gain access to more flexible, interactive, and technology-based learning. Students not only receive learning materials passively, but also have the opportunity to develop creativity, critical thinking skills, digital literacy, and communication skills through various digital media. In addition, the use of technology in learning also encourages students to be more independent in learning and explore their potential according to their interests and abilities. This condition shows that the digitization of Islamic education plays a role in supporting the process of self-actualization of students as explained in Abraham Maslow's Hierarchy of Needs (Omodan & Abejide, 2022).

These findings show that the digital transformation of Islamic education contributes to encouraging students' self-actualization as described in Abraham Maslow's Hierarchy of Needs. In this theory, self-actualization is the highest human need related to the optimal development of potential, creativity, abilities, and self-achievement. Digitization of learning provides space for students to learn independently, creatively, and more adaptively to technological developments.

In the context of Islamic education, the development of students' competencies is not only oriented to the academic aspect, but also to the development of their overall potential. Digital transformation allows students to have a more open, innovative, and participatory learning experience so as to support the process of self-actualization. Therefore, the digitization of Islamic education can be understood as a means of developing students' potential and competencies according to the philosophical framework of Abraham Maslow's Hierarchy of Needs.

4. DISCUSSION

The digital transformation of Islamic education cannot be understood only as a technical change in the learning system, but as a paradigm shift in education that affects the structure of human needs in the educational process. In the perspective of Abraham Maslow's Hierarchy of Needs, humans are creatures who have multi-level needs ranging from physiological needs to self-actualization. Therefore, the digitalization of Islamic education needs to be analyzed not only from the aspect of technological effectiveness, but also from the extent to which the transformation is able to meet human needs as a whole. The findings of this study show that the digital transformation of Islamic education has a dualistic impact, namely being able to support the fulfillment of several student needs, but at the same time presents challenges to other needs (Wibowo & Salfadilah, 2024).

At the level of basic needs (physiological needs) and a sense of security (safety needs), the digital transformation of Islamic education shows a significant contribution to meeting the needs of students. The ease of access to learning, the flexibility of space and time, and the availability of digital-based learning resources show that the digitalization of education is able to strengthen the accessibility of Islamic education. In Maslow's perspective, the fulfillment of basic needs is an important foundation for the development of individuals towards a higher level of need. This shows that the digitalization of Islamic education has played a role as an instrument that supports the sustainability of the educational process more effectively and adaptively to the development of the times (Septyan, 2025).

The digital learning system also creates a sense of security through the regularity of information, stability of learning access, and ease of academic communication. In this context, a sense of security is not only interpreted as physical security, but also psychological security and certainty in obtaining educational services. Digitalization allows students to continue to have access to learning without space and time barriers so that the need for a sense of security in the educational process becomes more guaranteed. These findings show that the digital transformation of Islamic education is in line with the basic structure of Abraham Maslow's Hierarchy of Needs, where fundamental human needs are an important condition for the development of future needs (Paujiyah & Firdaus, 2025).

This research also shows that the digital transformation of Islamic education presents challenges to the social needs (love and belonging needs) and humanistic values of students. In Maslow's theory, social needs are related to interpersonal relationships, a sense of belonging, emotional closeness, affection, and social acceptance. However, the dominance of the use of digital technology in learning causes direct interaction between teachers and students as well as between students to be increasingly limited. Digital learning tends to build virtual and mechanistic relationships so that social interaction is reduced in the educational process (Darmawan, 2026).

This condition shows a paradox in the digital transformation of Islamic education. On the one hand, technology is able to increase learning efficiency, but on the other hand it has the potential to weaken social relations and the humanistic dimension of Islamic education.

In the Islamic educational tradition, the relationship between teachers and students not only functions as an academic relationship, but also as a process of transmitting values, forming morals, and internalizing spirituality. When educational interaction is more mediated by technology, there is a possibility of dehumanization of education, which is a condition when the educational process loses its human dimension because it is too system-oriented and technology-oriented (Wulandari & Sependi, 2024).

In Maslow's philosophical perspective, the inability to meet social needs can hinder the development of individuals towards a higher level of need. This means that although the digitization of Islamic education is able to meet basic needs and a sense of security, this process does not necessarily result in complete human development if the social needs of students are disrupted. Therefore, the digital transformation of Islamic education is not enough to be oriented only to the mastery of technology, but must also pay attention to strengthening social interaction, interpersonal communication, and humanistic values in the educational process (Patty et al., 2024).

This study shows that the digital transformation of Islamic education has a strong relevance to the self-actualization of students. In Abraham Maslow's Hierarchy of Needs theory, self-actualization is the highest human need related to the development of maximum potential, creativity, and self-ability. Digitization of education provides a wider space for students to develop competence, creativity, digital literacy, critical thinking skills, and learning independence. With more open access to technology, students have the opportunity to explore their potential in a more flexible and participatory way (Akbar, 2026).

The digital transformation of Islamic education also shows that self-actualization is no longer limited to conventional classrooms. Students can gain learning experience from various digital sources, build knowledge networks, and develop technology-based competencies that are relevant to the needs of the Society 5.0 era. In this context, the digitization of Islamic education not only functions as a learning tool, but also as a medium for the development of human existence. This shows that digital technology can be a means to encourage humans to achieve a level of self-actualization as described in Maslow's theory (Anwar & Rosyidah, 2024).

Self-actualization in Islamic education cannot be understood only as the achievement of individual competence. Islamic education places humans as spiritual and social beings who have moral responsibilities in life. Therefore, self-actualization in the digital transformation of Islamic education must still be directed at the development of human beings who are moral, humanist, and have spiritual awareness. Thus, the digitization of Islamic education needs to be developed in an integrative manner so that it not only produces technologically competent students, but also has a balance between intellectual, social, emotional, and spiritual intelligence (Salamuddin et al., 2025).

Philosophically, this study shows that Abraham Maslow's Hierarchy of Needs theory has strong relevance in reading the dynamics of digital transformation of Islamic education. Maslow's structure of needs shows that education is essentially a process of fulfilling human

needs gradually and sustainably. The digital transformation of Islamic education can be a means of meeting basic needs, a sense of security, and self-actualization, but at the same time it can present challenges to social needs and humanistic values if it is not balanced with a human-oriented approach (Syarifah & Ainalyaqin, 2026).

The digital transformation of Islamic education should not only be understood as a project to modernize educational technology, but also as a process of humanization of education in the digital era. Islamic education needs to place technology as a supporting instrument that remains oriented towards the development of human beings as a whole. In this context, the balance between technological innovation and the fulfillment of humanistic needs is an important key so that the digital transformation of Islamic education does not lose its human dimension according to the philosophical framework of Abraham Maslow's Hierarchy of Needs (Ghaleb, 2024).

5. CONCLUSION

The digital transformation of Islamic education is a process of educational change that is not only related to technological modernization, but also affects the fulfillment of human needs in the learning process. In the perspective of Abraham Maslow's Hierarchy of Needs, this study shows that the digitalization of Islamic education is able to support the fulfillment of basic physiological needs and a sense of safety needs of students through easy access to learning, flexibility of space and time, regularity of the learning system, and ease of academic communication. In addition, digital transformation also encourages the self-actualization of students through the development of competence, creativity, digital literacy, critical thinking skills, and learning independence so that Islamic education becomes more adaptive to the development of the digital era.

The digital transformation of Islamic education also presents challenges to meet the social needs (love and belonging needs) and humanistic values of students. The dominance of technology in learning causes social interaction, emotional closeness, and humanistic relationships between teachers and students to be more limited, potentially weakening the values of *ukhuwah*, empathy, social concern, and moral formation. Therefore, the digital transformation of Islamic education needs to be developed in a balanced manner by placing technology as a supporting instrument that remains oriented towards fulfilling human needs as a whole so that Islamic education does not lose its social, spiritual, and humanistic dimensions according to the philosophical framework of Abraham Maslow's Hierarchy of Needs.

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