


## The Concept of *Ihsan* in Islamic Religious Education as the Foundation of Public Service in the Era of Digital Government

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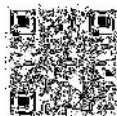
### ABSTRACT

Transformasi *digital government* menuntut fondasi etika yang kuat untuk memastikan pelayanan publik yang tidak hanya efisien tetapi juga bermoral. Penelitian ini menganalisis konsep *Ihsan* dalam Pendidikan Agama Islam sebagai landasan filosofis pelayanan publik di era digital melalui metode *library research* dengan pendekatan *thematic analysis*. Temuan menunjukkan bahwa konsep *Ihsan* mengalami evolusi makna dari dimensi ritual-spiritual menjadi paradigma holistik yang relevan dengan tuntutan pelayanan digital kontemporer. Integrasi nilai-nilai *Ihsan* memerlukan transformasi multidimensional pada level individual, institusional, dan sistemik yang mencakup pembentukan karakter aparatur, pengembangan budaya organisasi, dan *policy framework* yang mendukung. *Trustworthiness* dalam pelayanan digital berbasis *Ihsan* termanifestasi dalam transparansi, *accountability*, dan responsivitas yang didorong oleh kesadaran moral-spiritual. Implementasi dalam konteks *Society 5.0* memerlukan pendekatan *balanced* antara optimalisasi teknologi dengan pelestarian nilai-nilai kemanusiaan. Penelitian menghasilkan model teoritis integratif yang terdiri dari lima komponen sinergis: *Spiritual Foundation*, *Ethical Governance*, *Technology Optimization*, *Human Development*, dan *Social Impact* sebagai *framework* implementasi yang komprehensif dan berkelanjutan dalam pengembangan *digital government* yang beretika.

*Digital government transformation requires a strong ethical foundation to ensure public services that are not only efficient but also moral. This study analyzes the concept of Ihsan in Islamic Religious Education as a philosophical basis for public services in the digital era through library research using a thematic analysis approach. The findings show that the concept of Ihsan has evolved in meaning from a ritual-spiritual dimension to a holistic paradigm that is relevant to the demands of contemporary digital services. The integration of Ihsan values requires multidimensional transformation at the individual, institutional, and systemic levels, including character building among civil servants, organizational culture development, and a supportive policy framework. Trustworthiness in Ihsan-based digital services manifests itself in transparency, accountability, and responsiveness driven by moral-spiritual awareness. Implementation in the context of Society 5.0 requires a balanced approach between technological optimization and the preservation of human values. The research produced an integrative theoretical model consisting of five synergistic components: Spiritual Foundation, Ethical Governance, Technology Optimization, Human Development, and Social Impact as a comprehensive and sustainable implementation framework in the development of ethical digital government.*



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## INTRODUCTION

The era of digital transformation has fundamentally changed the paradigm of public service, requiring adaptation that is not only technological but also concerns aspects of values and character in government administration (Kettl, 2015; Millard, 2023). The phenomenon of digital government, which has developed rapidly since the last decade, has become imperative for modern governments to improve efficiency, transparency, and accountability in providing services to the public (Maryanah et al., 2024). However, the implementation of digital technology in public services cannot be separated from the fundamental aspects that form the moral and ethical foundation of governance, namely the character and integrity of state officials.

In the context of Indonesia as a country with a Muslim majority, Islamic Religious Education has a strategic role in shaping the character and morality of individuals, including civil servants who are at the forefront of public service (Septiadi, 2023). The integration of ethical-spiritual values into modern governance aligns with recent findings showing that Islamic educational institutions are increasingly adopting pedagogical approaches that harmonize scientific reasoning with religious ethics (Pranajaya et al., 2024.; Riwanda et al., 2025). The concept of *Ihsan* in Islamic teachings, which etymologically means “doing good” or “perfection in worship,” offers a comprehensive philosophical framework for building a foundation of public service ethics that is not only technologically efficient but also morally noble (Hidayat & Najah, 2020). The concept of *Ihsan* teaches that every action must be carried out with full awareness that Allah is always watching, thereby encouraging the creation of excellent service oriented towards the benefit of the people.

The transformation towards digital government, which began in 2011 with the establishment of Digital Government Units (DGUs) in various countries, demonstrates the complexity of the challenges faced in modernizing public services (Latupeirissa et al., 2024). These challenges are not only related to technical and infrastructure aspects, but also concern organizational culture change, the mindset of the apparatus, and most importantly, building public trust in government digital services (Virnandes et al., 2024).

This public trust is fundamental because it involves a complex relationship between citizens and the government in a digital space that is fraught with challenges related to security, privacy, and transparency (Li, 2025). Islamic Religious Education, with its holistic and comprehensive characteristics, has great potential to become the foundation for shaping the character of civil servants who are capable of facing the challenges of the Society 5.0 era and the digital revolution.

The characteristics of Islamic Religious Education, which integrates worldly and spiritual aspects, emphasizes moral formation, and is viewed as a sacred duty that is equivalent to worship, are highly relevant to the demands of public service, which must not only be efficient but also ethical and dignified. The concept of *Ihsan* in this context is not only understood as the perfection of ritual worship, but also as excellence in carrying out the mandate of serving the community (Azar, 2024).

The digital revolution era demands transformation not only in technology, but also in human resource development and character building. The integration of Islamic values in the character education of civil servants is an urgent need, given the increasingly complex moral challenges in the digital age. Strengthening moral awareness within public service is also consistent with community-based initiatives that emphasize family-centered ethical development as a foundation for sustainable societal transformation (Pranajaya et al., 2025). The use of social media and digital technology in learning and socializing religious values shows that Islamic Religious Education can adapt to the times without losing its fundamental values (Aulia & Yuliyanti, 2024).

The successful implementation of digital government requires more than just sophisticated technological infrastructure and user-centric design (Bouguettaya et al., 2010). Research shows that contextual factors, including political, institutional, and environmental dynamics, play a central role in determining the success of digital government reform. In the Indonesian context, cultural and religious values embedded in society are contextual factors that cannot be ignored. Therefore, the integration of the concept of *Ihsan* as a fundamental value in Islamic Religious Education can be a driving force that supports the success of digital government transformation.

The concept of *Ihsan*, which emphasizes perfection in doing good deeds and awareness of divine supervision, can serve as a strong ethical framework for facing various challenges in the era of digital government. These challenges include issues of transparency, accountability, personal data protection,

the digital divide, and, most importantly, building public trust in government digital services. When civil servants have a deep understanding of the concept of *Ihsan*, they will be encouraged to provide services that not only meet technical and procedural standards but also reflect the values of goodness, justice, and high integrity (Hajar, 2024).

The importance of religious character building through Islamic Religious Education, especially at the elementary level, has been proven to provide a strong foundation for the development of an integrity-based personality (Mansor & Zain, n.d.). This shows that investing in Islamic Religious Education from an early age will have a long-term impact on the quality of human resources, including prospective civil servants. The concept of *Ihsan* taught from an early age will shape a service-oriented and excellence-driven mindset and character. Recent meta-analytic evidence highlights that religiosity significantly contributes to resilience and ethical consistency within Islamic educational environments, providing implications for the moral foundations of behavior (Pranajaya, Zulfikar, et al., 2024).

The phenomenon of globalization and the influence of Silicon Valley technology companies on digital government practices in various countries demonstrate the need for prudent adaptation to global technology trends without losing local identity and values. Indonesia, with its rich Islamic values, has the opportunity to develop a digital government model that not only adopts global best practices but also reflects the characteristics and values of the nation. The concept of *Ihsan* in Islamic Religious Education can be a differentiator that provides a competitive advantage in the implementation of ethical and dignified digital government.

The complexity of the challenges faced in the era of digital government requires a holistic and multidimensional approach. Research on trustworthiness in digital government services shows that the factors that influence public trust are diverse and interrelated (AbdulKareem & Oladimeji, 2024). In this context, the concept of *Ihsan*, which integrates spiritual, moral, and practical aspects, can provide a comprehensive framework for building and maintaining public trust. Officials who have a deep understanding of the concept of *Ihsan* will have strong intrinsic motivation to provide the best service, not only because of regulatory requirements or performance targets, but also because of their awareness of their spiritual and moral responsibilities.

Based on the background described above, this study formulates the main problem: How can the concept of *Ihsan* in Islamic Religious Education be integrated as a foundation of ethics and morals in the development of public services in the era of digital government? This problem formulation covers several crucial aspects, namely: first, the relevance and applicability of the concept of *Ihsan* in the context of the modernization of digital public services; second, the mechanism for integrating the values of *Ihsan* in shaping the character of the civil service; and third, the impact of implementing the concept of *Ihsan* on improving the quality of and public trust in government digital services.

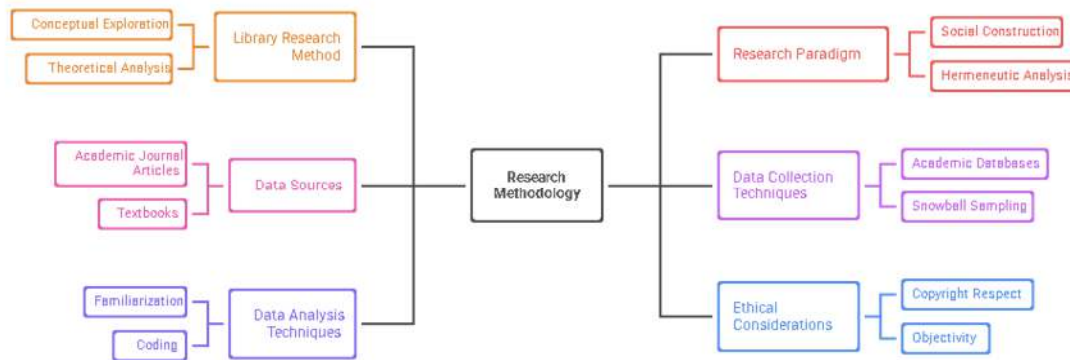
This study aims to analyze and develop a theoretical framework regarding the integration of the concept of *Ihsan* in Islamic Religious Education as the foundation of public services in the era of digital government. Specifically, this study aims to: identify the dimensions of the concept of *Ihsan* that are relevant to digital public services, formulate a model for integrating *Ihsan* values into the education and training system for civil servants, and analyze the potential impact of implementing the concept of *Ihsan* on improving the quality of public services and public trust. This objective is expected to contribute theoretically and practically to the development of an ethical and sustainable digital government model.

This research provides theoretical benefits in the form of developing a body of knowledge about the integration of Islamic values in modern public administration, particularly in the context of digital government. In practical terms, this research can be used as a reference for developing an Islamic Education curriculum that is relevant to the demands of the times, designing value-based training programs for civil servants, and formulating digital government policies that integrate ethical and moral aspects. The long-term benefit of this research is the creation of a digital public service model that is not only efficient and effective, but also reflects the noble values of the nation and is capable of building sustainable public trust.

## **METHOD**

This study uses the library research method, which is a qualitative research approach that relies on literature sources as primary data in analyzing the concept of *Ihsan* in Islamic Religious Education as the foundation of public service in the era of digital government.

The library research method was chosen because of the nature of the research, which focuses on conceptual and theoretical exploration that requires in-depth analysis of various scientific perspectives that have been published in academic literature (Togia & Malliari, 2017). This approach allows researchers to construct a comprehensive understanding through the synthesis of various relevant and credible sources of information (Creswell & Poth, 2022).



**Figure 1.** Structure

The research paradigm used is interpretive constructivism, which views reality as a social construction that can be understood through the interpretation of academic texts and relevant documents. This paradigm is in line with the characteristics of library research, which emphasizes a deep understanding (*verstehen*) of phenomena through hermeneutic analysis of textual sources.

This study adopts a qualitative content analysis approach to identify, analyze, and interpret key themes related to the integration of the concept of *Ihsan* in the context of digital public services (Abdullah Sani & Jaafar, 2025). The research strategy applied is documentary analysis with a focus on systematic textual analysis of published academic literature.

The data sources in this study consist of primary and secondary literature, including academic journal articles, textbooks, research reports, and policy documents relevant to the research topic. The criteria for selecting data sources include relevance to the research topic, academic credibility, and a publication period of no more than the last ten years to ensure the information is up-to-date.

Primary data sources consist of journal articles published in reputable journals focusing on Islamic Religious Education, public administration, and digital government (Rasyidin & Fahrudin, 2024). Secondary data sources include reference books, international organization reports, and government policy documents related to the digital transformation of public services.

Data collection techniques were carried out through systematic literature searches using credible academic databases such as Scopus, Web of Science, ProQuest, JSTOR, and Google Scholar. The search strategy used a combination of keywords in Indonesian and English, including “konsep *Ihsan*” (concept of *Ihsan*), “Pendidikan Agama Islam” (Islamic Religious Education), “digital government,” “pelayanan publik” (public service), “public service,” “Islamic education,” and “e-government.” The search process used Boolean operators to optimize search results and ensure the relevance of the sources found. The researchers also conducted snowball sampling by identifying additional references from selected articles to enrich the research database.

The validity and reliability of the data were ensured through source triangulation by comparing information from various different literature to ensure consistency and accuracy of information. The data verification process involved cross-checking between different sources and evaluating the credibility of the authors and publishing institutions. Researchers also applied the principle of source criticism by evaluating potential biases, the research methodology used in the original source, and the historical-social context of the publication to ensure the objectivity of the analysis. Source quality criteria included the impact factor of the journal, the reputation of the author, and the academic recognition of the publishing institution.

Data analysis techniques use thematic analysis, which is carried out in several systematic stages. The first stage is familiarization with the data through repeated reading of all the collected literature sources. The second stage is coding or data coding by identifying units of meaning that are relevant to the research questions. The third stage is theme development by grouping codes that have similar

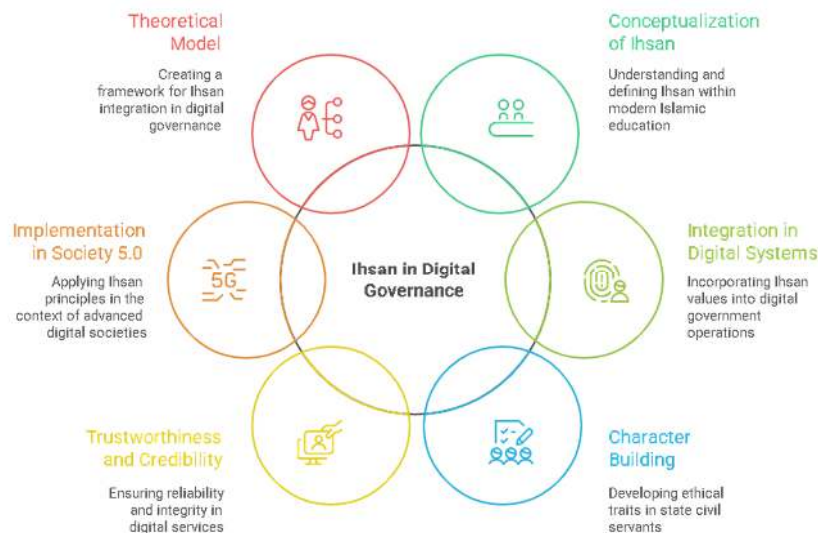
meanings into broader themes. The fourth stage is theme refinement by reviewing and revising the identified themes to ensure consistency and relevance.

The final stage is interpretation and synthesis by constructing a coherent theoretical narrative based on the identified themes. The analysis process was carried out using a deductive-inductive approach that allowed researchers to test existing theories while remaining open to new findings that emerged from the data. Deductive analysis is conducted using the theoretical framework of the concept of *Ihsan* and digital government theory as a priori codes. Meanwhile, inductive analysis allows for the emergence of new themes that were not previously anticipated from the process of reading and interpreting the data. The integration of these two approaches results in a more comprehensive and nuanced understanding of the phenomenon under study.

Ethical considerations in this study include respect for copyright and intellectual property by providing appropriate citations for all sources used. Researchers also ensure objectivity in the analysis process by avoiding confirmation bias and providing fair representation of the various perspectives found in the literature. Methodological transparency is maintained by documenting in detail the entire research process, from the search strategy to the analysis techniques used. The limitations of the study are also explicitly acknowledged, including the limited scope of the literature and potential bias in the selection of sources (Johnson & White, 2024).

## RESULTS AND DISCUSSION

The results and discussion of this study are described comprehensively below and visualized in Figure 2 below:



**Figure 2.** Structure

### ***Conceptualization of Ihsan in the Framework of Contemporary Islamic Education***

An in-depth analysis of the literature shows that the concept of *Ihsan* in Islamic Religious Education has undergone a significant evolution in meaning in the contemporary context, particularly in its relevance to modern public service. The conceptualization of *Ihsan* is no longer limited to the ritual-spiritual dimension alone (Malik, 2014), but has developed into a holistic paradigm that integrates moral, social, and professional aspects of social life.

Research findings reveal that *Ihsan* in the context of contemporary Islamic Religious Education is understood as a manifestation of perfection in doing good deeds that encompasses three fundamental dimensions: the vertical dimension (relationship with Allah), the horizontal dimension (relationship with fellow human beings), and the ecological dimension (relationship with the environment) (Castelnovo & Sorrentino, 2020).

The characteristics of Islamic Religious Education, which emphasizes holistic character building, provide a strong foundation for the development of an applicable concept of *Ihsan* in various aspects of life, including public service (Ishak, 2021). The vertical dimension of *Ihsan* is reflected in the awareness of divine supervision, which encourages officials to work with high integrity, even when there is no

human supervision. The horizontal dimension of *Ihsan* is manifested in a service orientation that prioritizes the welfare of society over personal or group interests. Meanwhile, the ecological dimension of *Ihsan* is reflected in the consideration of the impact of policies and services on environmental sustainability and future generations (Kamali, 2016).

The conceptual transformation of *Ihsan* in the digital era requires reinterpretation that does not change its essence but expands its application. The concept of *Ihsan* in the context of digital government is not only understood as individual moral quality but also as a standard of institutional excellence that must be embedded in the systems, procedures, and culture of public service organizations.

This is in line with the view that Islamic Religious Education has a comprehensive moral formation mission and is believed to be a sacred task that is considered worship (Ishak, 2021). In the context of digital public services, *Ihsan* becomes a principle that encourages officials to not only meet minimum technical standards but also strive to provide the best service possible.

Research shows that the conceptualization of *Ihsan* in contemporary Islamic Religious Education also integrates technological aspects as a tool to achieve broader benefits. The use of social media and digital technology in learning demonstrates the adaptability of Islamic values to the times (Dwistia et al., 2022). The concept of *Ihsan* in the digital era is understood as the ability to utilize technology optimally and ethically to provide maximum benefits to society. This includes the ability to anticipate the needs of society, provide innovative solutions, and ensure accessibility of services for all levels of society.

The dimension of accountability in the concept of *Ihsan* is an aspect that is very relevant to the demands of transparency in digital government. *Ihsan* teaches that every action will be accounted for not only to superiors or society, but also to Allah SWT. This awareness creates a strong internal control system and encourages officials to always act responsibly. In the context of digital services, this is manifested in a commitment to maintaining data security, protecting user privacy, and ensuring fairness in access to services.

#### ***Integration of Ihsan Values in the Digital Government System***

Research findings reveal that integrating *Ihsan* values into the digital government system requires a systematic and multidimensional approach that focuses not only on technological aspects, but also on organizational cultural transformation and the mindset of civil servants. This integration process involves three levels of implementation: the individual level (personal transformation), the institutional level (organizational culture), and the systemic level (policy framework) (Schalock & Verdugo, 2012). At the individual level, the integration of *Ihsan* values includes the development of the spiritual-moral competencies of civil servants through education and training programs that integrate religious aspects with technical competencies (Kamila, 2023).

An analysis of Digital Government Units (DGUs) shows that the success of digital transformation is not only determined by technological infrastructure, but also by the quality of human resources and a supportive organizational culture (Clarke, 2020). In this context, *Ihsan* values can be a driving force that motivates officials to not only adopt technology but also develop a service excellence mindset oriented towards user satisfaction and welfare. The implementation of *Ihsan* values in DGUs includes the development of standard operating procedures that are not only efficient but also ethical, transparent, and accountable.

At the institutional level, integrating *Ihsan* values requires transforming the organizational culture to support good governance practices in the digital age. This includes developing reward and punishment systems that encourage *Ihsan* behavior, creating a work environment conducive to creativity and innovation, and forming solid and synergistic work teams. An organizational culture imbued with *Ihsan* values will encourage officials to always strive to give their best, not only because of regulatory requirements but also because of moral and spiritual awareness.

The implementation of *Ihsan* values at the systemic level requires the development of a policy framework that integrates technological aspects with ethical and moral values. This includes the development of regulations that not only govern the technical aspects of digital government but also the ethical aspects of technology use, personal data protection, and guaranteed fairness in access to services. The growing adoption of AI-based learning ecosystems in Islamic education demonstrates how digital platforms can be harmonized with spiritual-ethical values, offering insights for designing *Ihsan*-oriented digital governance systems (Pranajaya, Cahyadi, et al., 2024). A policy framework imbued with *Ihsan*

values will ensure that digital transformation not only increases efficiency but also strengthens human values and social justice (Khongorzul et al., 2020).

The main challenge in integrating *Ihsan* values is overcoming the digital divide and ensuring inclusivity in digital services. The concept of *Ihsan* teaches that quality services must be accessible to all levels of society without discrimination. In the context of digital government, this means developing systems that are user-friendly, accessible to people with disabilities, and available in various regional languages. The integration of *Ihsan* values also encourages the development of digital literacy programs for the community so that they can make optimal use of digital services (Margetts & Dunleavy, 2024).

The aspect of continuous improvement in the concept of *Ihsan* is highly relevant to the ever-evolving nature of digital technology. The values of *Ihsan* encourage officials not to be satisfied with current achievements but to continuously strive to improve service quality in line with technological developments and the dynamics of community needs. This includes a commitment to continuous learning, adapting to new technologies, and developing innovations that provide greater benefits to the community.

### ***Character Building of State Civil Apparatus Based on Ihsan Values***

Research shows that character building for civil servants based on *Ihsan* values requires a comprehensive approach that integrates cognitive, affective, and psychomotor aspects in the learning and competency development process. This ethical orientation is reinforced by Islamic educational philosophy, which views psychological, moral, and spiritual formation as inseparable components in shaping responsible human conduct (Pranajaya, Rijal, et al., 2024). Character education through Islamic Religious Education in the digital revolution era requires methodological adaptations that are able to utilize technology while maintaining the essence of spiritual and moral values (Kulsum & Muhid, 2022). The formation of *Ihsan* character in civil servants cannot be done instantly but requires a continuous and systematic process through various capacity building programs.

The cognitive dimension of *Ihsan* character building includes a deep understanding of basic concepts in Islam related to public service, such as the concepts of trust, accountability, justice, and public interest. Officials need to understand that public service is a trust that will be accounted for not only in this world but also in the hereafter. This understanding will shape a service-oriented mindset that prioritizes public interests over personal interests. The cognitive dimension also includes an understanding of digital technology and how to use it ethically and optimally for the benefit of society (Castelnovo & Sorrentino, 2020).

The affective dimension of *Ihsan* character building relates to the development of attitudes and values that support quality public service. Studies on Qur'anic learning methods also reveal the importance of emotional regulation driven by spiritual consciousness, which is relevant for cultivating *Ihsan*-based behavioral discipline among public officials (Pranajaya, Ilmiah, et al., 2024). This includes developing empathy for the needs of the community, commitment to excellence in service, and patience in facing various challenges and criticism. Officials who possess *Ihsan* character will have strong intrinsic motivation to provide the best service, not because of external demands but because of spiritual and moral awareness. The affective dimension also includes the development of positive attitudes towards change and innovation, as well as the ability to work in multicultural and multiprofessional teams (Clarke, 2020).

The psychomotor dimension of *Ihsan* character building is related to the development of practical skills needed to provide quality public services in the digital age. This includes technical skills in using digital technology, effective communication skills both in person and through digital media, and skills in managing conflict and problem solving. Officials who possess *Ihsan* character will have skills that are not only adequate but also continue to develop in line with the demands of the times (Dwistia et al., 2022).

The implementation of *Ihsan* character building in the education and training system for civil servants requires an integrative and holistic curriculum design. The curriculum should not only cover technical and managerial aspects but also spiritual and moral aspects, which form the foundation of *Ihsan* character. The learning methods used should be varied and activate all dimensions of learning, ranging from lecturing, case studies, role playing, to experiential learning. The use of technology in learning must also be directed at strengthening *Ihsan* values, not only as a tool but also as a medium for character development (Janssen et al., 2020).

The evaluation of *Ihsan* character building cannot only be done through cognitive assessment but must also include an assessment of attitudes and behavior in real situations. This requires the development of comprehensive evaluation instruments and a monitoring system that can measure character changes in the long term. The evaluation must also involve feedback from the community as service users to ensure that *Ihsan* character building truly has an impact on improving the quality of public services.

#### ***Trustworthiness and Credibility in Ihsan-Based Digital Services***

An in-depth analysis of the concept of trustworthiness in government digital services shows that the factors influencing public trust are highly complex and multidimensional, encompassing technical, institutional, and personal aspects that interact with one another (Janssen et al., 2020). In the context of *Ihsan*-based digital services, trustworthiness is not only understood as the ability of the system to provide reliable and secure services, but also as a manifestation of the moral and spiritual integrity of the apparatus reflected in every aspect of service. The concept of *Ihsan* adds an additional dimension to trustworthiness, namely a spiritual dimension that encourages the apparatus to always be honest, transparent, and responsible in every action (Kamila, 2023).

The credibility of *Ihsan*-based digital services is built through consistency between the values taught and their practical implementation in daily services. This includes consistency in providing accurate information, fulfilling service promises, and handling public complaints responsively and fairly. Officials who possess *Ihsan* character will understand that credibility is a very valuable asset that can easily be damaged if not properly maintained. Therefore, they will always strive to maintain high and consistent service standards (Margetts & Dunleavy, 2024).

Transparency as one of the pillars of trustworthiness in the concept of *Ihsan* is understood as openness that not only meets regulatory requirements but is also driven by moral awareness to provide complete and accurate information to the public. In the digital age, transparency can be realized through the provision of easily accessible public information, tracking systems that allow the public to monitor service progress, and open and responsive feedback mechanisms. Officials who possess the character of *Ihsan* will view transparency not as a burden but as a form of accountability to the public and to Allah SWT.

The aspects of security and privacy protection in *Ihsan*-based digital services are not only viewed as compliance with regulations but also as a mandate that must be upheld as best as possible. The concept of *Ihsan* teaches that protecting public data and privacy is part of a moral responsibility that will be accounted for in the hereafter. This encourages the development of security systems that not only meet minimum technical standards but also anticipate various possible threats and risks. Officials with *Ihsan* character will always be up to date with developments in security technology and proactive in identifying and addressing potential vulnerabilities (Kulsum & Muhid, 2022).

Responsiveness as an important component of trustworthiness in the context of *Ihsan* is understood as the ability to respond to the needs and complaints of the community quickly, accurately, and with empathy. The concept of *Ihsan* teaches that serving the community is a form of worship that must be done wholeheartedly and to the best of one's ability. In the digital age, responsiveness can be realized through real-time systems, intelligent chatbots, and 24/7 customer service. However, this technology must be supported by officials who possess the character of *Ihsan* in order to provide services that are not only fast but also high-quality and humane (Margetts & Dunleavy, 2024).

Continuous improvement in building trustworthiness is in line with the concept of *Ihsan*, which teaches us to always strive for perfection in our deeds. Officials who possess the character of *Ihsan* will not be satisfied with current achievements but will continue to strive to improve service quality based on community feedback and technological developments. This includes a commitment to continuous learning, adapting to change, and developing innovations that provide added value to the community.

#### ***Implementation of the Ihsan Concept in the Context of Society 5.0 and Digital Transformation***

The implementation of the concept of *Ihsan* in the context of Society 5.0 requires a comprehensive understanding of the characteristics of the supersmart society era, which integrates cyberspace and physical space to create a human-centered and technology-enabled society. The urgency of strengthening moral and psychological resilience among learners in the era of Society 5.0 also reflects the broader need for spiritually grounded ethical frameworks (Pranajaya, Idris, et al., 2024). The challenges of education in the Society 5.0 era are not only related to technological adaptation but also to

maintaining human values amid the dominance of technology (Supa'at & *Ihsan*, 2023). The concept of *Ihsan* in this context acts as a moral compass that ensures that the use of advanced technology remains oriented towards human welfare and does not eliminate the spiritual dimension in social life.

Digital transformation in public services inspired by the concept of *Ihsan* requires a balanced approach between technological efficiency and a human touch that continues to pay attention to the emotional and spiritual aspects of society. This means that the development of artificial intelligence and machine learning systems in public services must be designed with Islamic ethical values in mind and should not completely replace the role of humans but rather strengthen human capacity to provide better services. Officials who possess the character of *Ihsan* will be able to utilize this advanced technology as a tool to improve service quality without losing their human touch (Castelnovo & Sorrentino, 2020).

The integration of the Internet of Things (IoT), big data analytics, and cloud computing in *Ihsan*-based public services requires a governance framework that ensures that the use of these technologies does not violate Islamic ethical principles such as privacy protection, distributive justice, and accountability. The concept of *Ihsan* teaches that every technology must be used for the common good and benefit, not for the interests of a handful of people or groups. In this context, data governance is a very important aspect to ensure that public data is used ethically and for the right purposes (Dwistia et al., 2022).

Personalization of public services through artificial intelligence technology imbued with the concept of *Ihsan* will result in services that are not only efficient but also empathetic and caring. The AI system developed must be able to understand the individual needs of the community while maintaining the principles of fairness and non-discrimination. Officials who possess the character of *Ihsan* will ensure that the algorithms used in the AI system do not contain biases that are detrimental to certain groups and always strive to provide fair services to all levels of society (Clarke, 2020).

Digital inclusion as an important aspect in the implementation of the concept of *Ihsan* in the era of Society 5.0 requires systematic efforts to ensure that digital transformation does not create new gaps in society. The concept of *Ihsan* teaches that quality services must be accessible to all members of society regardless of social, economic, or geographical status. This includes the development of equitable digital infrastructure, comprehensive digital literacy programs, and user-friendly interfaces for various groups, including the elderly and people with disabilities (Kulsum & Muhid, 2022).

Sustainability and green technology in the implementation of *Ihsan*-based digital government reflect responsibility towards future generations and environmental sustainability. The concept of *Ihsan* is not only oriented towards short-term interests but also considers the long-term impact of every policy and action. In the context of digital technology, this means the use of energy-efficient technology, reduction of carbon footprint, and development of systems that are sustainable in economic, social, and environmental terms.

### ***Theoretical Model of Ihsan Integration in the Digital Government Framework***

Based on a comprehensive analysis of various dimensions of the concept of *Ihsan* and its implementation in the context of digital government, this study developed a theoretical model that integrates *Ihsan* values into the digital public service framework. This model consists of five main components that interact synergistically: Spiritual Foundation, Ethical Governance, Technology Optimization, Human Development, and Social Impact. Each component has specific sub-dimensions and measurable indicators to ensure effective and sustainable implementation (Castelnovo & Sorrentino, 2020).

The Spiritual Foundation, as the core component of the model, includes the internalization of tawhid values, accountability to Allah SWT, and awareness of the mission of khalifah on earth in the context of public service. This component is the driving force that moves the entire system and ensures that every aspect of digital public service is imbued with strong spiritual values. The sub-dimensions in this component include spiritual intelligence, moral consciousness, and divine accountability, which are manifested in the attitudes and behaviors of officials in carrying out their public service duties (Clarke, 2020).

Ethical Governance as the second component covers the development of a governance system that integrates the principles of good governance with Islamic ethical values. This component ensures that every policy, procedure, and practice in digital public services complies with high ethical standards and prioritizes the welfare of society. The sub-dimensions in this component include transparency,

accountability, responsiveness, effectiveness, efficiency, inclusiveness, and equity, which are implemented through various control and evaluation mechanisms (Dwistia et al., 2022).

Technology Optimization as the third component focuses on the optimal use of digital technology to improve the quality of public services while maintaining human values. This component emphasizes not only technical aspects but also ethical aspects in the use of technology. Sub-dimensions in this component include user-centric design, accessibility, security, privacy protection, interoperability, and sustainability, which are implemented through strict standards and protocols (Janssen et al., 2020).

Human Development as the fourth component covers the development of civil service capacity that is not only technically competent but also has a strong character based on *Ihsan* values. This component ensures that human resources become a competitive advantage in digital public services. The sub-dimensions in this component include competency development, character building, leadership development, teamwork, and continuous learning, which are implemented through comprehensive education and training programs (Supa'at & *Ihsan*, 2023).

Social Impact as the fifth component focuses on achieving a tangible positive impact on society through the implementation of *Ihsan*-based digital public services. This component is the outcome of the integration of the previous four components and is an indicator of the success of the model's implementation. The sub-dimensions in this component include citizen satisfaction, social equity, economic efficiency, environmental sustainability, and social cohesion, which are measured through various quantitative and qualitative indicators (Margetts & Dunleavy, 2024).

This theoretical model also identifies feedback loops and continuous improvement mechanisms that enable the model to continue to evolve and adapt to changes in the environment and community needs. Implementation of the model requires commitment from all stakeholders and support from policies that facilitate the integration of *Ihsan* values into digital public service systems. This model can serve as a reference framework for the development of digital government systems that are not only efficient and effective but also ethical and sustainable.

## CONCLUSION

This study produced fundamental findings that the concept of *Ihsan* in Islamic Religious Education has strategic relevance as the foundation of public service ethics in the era of digital government. The conceptualization of *Ihsan* has undergone a significant evolution in meaning from traditional ritual-spiritual dimensions to a holistic paradigm that integrates moral, social, and professional aspects in the context of contemporary digital services. The integration of *Ihsan* values into the digital government system requires multidimensional transformation at the individual, institutional, and systemic levels that focuses not only on technology adoption but also on organizational culture and civil servant mindset change. The formation of civil servant character based on *Ihsan* values requires a comprehensive approach that integrates cognitive, affective, and psychomotor dimensions through holistic curriculum design and varied learning methods. Trustworthiness in *Ihsan*-based digital services is not only understood as the technical capability of the system but also as a manifestation of moral-spiritual integrity reflected in transparency, accountability, and responsiveness of services. The implementation of the concept of *Ihsan* in the context of Society 5.0 requires a balanced approach between technological efficiency and the human dimension that preserves spiritual values. The theoretical model developed integrates five synergistic components: Spiritual Foundation, Ethical Governance, Technology Optimization, Human Development, and Social Impact as a comprehensive and sustainable implementation framework.

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