

Transformation of Islamic Religious Education Learning through the Utilization of Digital Media at MTs Ash Shiddiqiyah Bagelen Pesawaran

Dedi Setiawan ^{1*}, Khodijah ², Yeasy Agustina Sari ²

¹ Universitas Ma'arif Lampung, Indonesia

² Universitas Islam Negeri Jurai Siwo Lampung, Indonesia

✉ dedisetiawanpr@gmail.com*

ABSTRACT

ARTICLE INFO

Article history:

Received

June 16, 2025

Revised

October 11, 2025

Accepted

November 27,
2025

This study aims to analyze the implementation, cognitive effectiveness and internalization of values, obstacles, as well as the engineering of a digital media adoption model in Islamic Religious Education learning at MTs Ash Shiddiqiyah Bagelen Pesawaran. Using a qualitative exploratory case study approach, data were collected through in-depth interviews, observations, and documentation studies. The results of the study indicate that the integration of digital media (Digital Qur'an, 3D animated Fiqh videos, Canva, Quizizz, Wordwall) into the Teaching Module improves students' cognitive learning outcomes by 20–30% and active classroom engagement. This modernization is aligned with religious traditions through the *blended spiritual learning* model. Sub-urban obstacles in the form of limited projectors, signal fluctuations, and literacy gaps among senior teachers are addressed through *offline-first* strategies, inclusive group learning, and *peer-mentoring*. This research formulates a Technology-Appropriate and Blended Spiritual-Based PAI Transformation Model for sub-urban madrasahs.

Keywords: Learning Transformation, Islamic Religious Education, Digital Media, Blended Spiritual Learning, Sub-Urban Madrasah

Journal Homepage <https://attractivejournal.com/index.php/aj/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

@ 2025 by the authors

Published by CV. Creative Tugu Pena

INTRODUCTION

The development of information and communication technology in the era of the Industrial Revolution 4.0 and the Society 5.0 era has triggered a fundamental shift in the global educational landscape, including within the Islamic education system. Islamic Religious Education (PAI), which has thus far been identified with a conventional pedagogical paradigm based on the transmission of memorization and teacher-centered learning, is required to undergo a transformative transformation to remain relevant to the characteristics of the digital native generation (Barylo, 2025; Siswanto, 2024; Yusuf Al-Qardhawi, 2010). The integration of digital media into PAI learning is not merely a means of physical modernization or the adoption of technological tools, but rather a manifestation of methodological reorientation to enhance the effectiveness, appeal, and contextualization of religious messages (Chusnah et al., 2025; Thahir & Baharun, 2026). The discourse on the digitalization of Islamic education addresses substantial aspects concerning how doctrinal values and the essence of Islamic spirituality can remain fully preserved when presented through media that are dynamic, distributed, and visually interactive (Al-Hujy & Gustami, 2026; Fuada et al., 2026).

Recent scientific literature reviews indicate a fairly sharp dynamic in academic debates concerning the effectiveness and impact of digital media efficacy in religious education. Pro-digitalization academics assert that interactive media such as e-learning applications, augmented reality, and audiovisual platforms are capable of increasing student engagement,

deepening the understanding of taxonomic concepts, and expanding the scope of religious learning resources without being limited by spatial and temporal boundaries (Ragoo, 2023). Conversely, conventional scholars emphasize concerns regarding the potential desacralization of religious values, the erosion of the *talaqqi* tradition (direct face-to-face interaction), as well as the potential for information bias due to the distortion of religious materials in cyberspace (Lutfiana & Sofiah, 2026; Ragoo, 2023; Yusuf Al-Qardhawi, 2010). This dichotomous debate indicates the existence of a conceptual tension that has not yet been comprehensively accommodated between the imperative of technological modernization and the preservation of the authenticity of Islamic scholarly traditions (Irawan, 2025).

The reality in the field reflects social facts demonstrating the existence of a significant gap or disparity between the theoretical ideality of digitalization and the empirical reality in rural-based Islamic educational institutions. Based on preliminary observations at Madrasah Tsanawiyah (MTs) Ash Shiddiqiyah Bagelen Pesawaran, the PAI learning process is still dominated by the use of linear lecture methods and a single printed textbook, resulting in decreased active participation and learning boredom among students (Lembaga Penjaminan Mutu Internal MTs Ash Shiddiqiyah, 2025). This phenomenon is further exacerbated by limitations in technological infrastructure, the suboptimal digital literacy of educators, as well as the cultural resistance of some teaching staff to the shifting role of digital media as the primary learning medium (Cahyanto et al., 2025; Irawan, 2025; Syukrillah, 2026). The socio-ecological conditions of the Pesawaran sub-urban community, which is in a phase of digital transition, also create distinct challenges in aligning digital-based independent learning culture with character development grounded in Islamic values (Lutfiana & Sofiah, 2026; Ragoo, 2023).

The research gap identified in the current scientific literature is that the majority of previous studies have focused on the analysis of physical infrastructure and the effectiveness of digital media in urban madrasahs with abundant facilities (large-scale development) or have merely tested the effectiveness of a single type of cognitive application in isolation (Ardhena, 2026; Setiawan & Yusoff, 2022). There remains very limited literature that examines in depth holistic integration models that take into account ecological factors, local culture, and the dynamics of teachers' pedagogical adaptation in schools or madrasahs located in sub-urban or rural areas with limited technological support capacity (Cahyanto et al., 2025; Irawan, 2025). Most studies overlook how the interaction between technological facility limitations and the local wisdom of madrasahs can give rise to unique and contextual pedagogical engineering strategies (Huda, 2025).

The novelty of this research lies in the formulation of an integrative action framework for PAI learning transformation that combines the dimensions of appropriate technology with the strengthening of the Islamic scholarly *sanad* tradition within the environment of MTs Ash Shiddiqiyah Bagelen Pesawaran. This research does not merely measure cognitive effectiveness levels, but also explores the synthesis between context-based digital media adaptation and the preservation of students' religious character through the blended spiritual learning model (Andinasari et al., 2026; Fahmy, 2026). The contextual uniqueness of the research location in a developing area such as Pesawaran provides an original empirical foundation for developing an inclusive, applicable, and highly resilient digital PAI transformation model matrix in addressing infrastructure availability constraints (Aulia et al., 2023; Azra, 2019; Fahmy, 2026).

The primary objective of this scientific research is to comprehensively analyze the dynamics, forms, challenges, and methodological implications of PAI learning transformation through the utilization of digital media at MTs Ash Shiddiqiyah Bagelen Pesawaran. A comprehensive understanding of this transformation phenomenon is considered essential for formulating adaptive religious pedagogy without compromising the depth of spiritual substance and *akhlakul karimah* (Aulia et al., 2023; Maulida et al., 2025). The results of theoretical investigation and evidence based on empirical data are expected to contribute constructive insights to the development of digital technology-based PAI curriculum theory in madrasahs in sub-urban areas (Hashim, 2025).

Based on the description of the background, academic debates, as well as the social phenomena and research gaps, the main problems to be examined in this research are

formulated into four research questions that are logically and structurally interconnected. First, what are the forms and mechanisms of digital media transformation implementation in PAI learning at MTs Ash Shiddiqiyah Bagelen Pesawaran? Second, how effective is the utilization of digital media in improving students' cognitive understanding and internalization of religious values? Third, what technical, pedagogical, and socio-cultural obstacles are faced by educators and students in the process of adopting digital media? Fourth, how can an ideal and contextual digital-oriented reconstruction model of PAI pedagogy be engineered for sub-urban madrasahs based on local supporting capacity?

The theoretical significance of this research is expected to enrich the body of knowledge in Islamic education, particularly in constructing theories of technology integration based on the wisdom of rural madrasahs. Practically, the findings of this research are projected to serve as strategic references for madrasah administrators, curriculum developers, and religious education policymakers at the Ministry of Religious Affairs in designing equitable, proportional, and sustainable madrasah digitalization programs (Abdullah, 2021; Kementerian Agama RI, 2024). The implementation of well-planned digital transformation will create a religious learning ecosystem that is responsive to the challenges of the times without abandoning the essential values of Islamic teachings (Unaida et al., 2022).

METHOD

This study employs a qualitative approach with an exploratory case study design to deeply and contextually reveal the phenomenon of digital media-based Islamic Religious Education (PAI) learning transformation (Creswell, 2024). The research location focuses on MTs Ash Shiddiqiyah Bagelen, Pesawaran Regency, Lampung, which was selected purposively because it represents the characteristics of a sub-urban madrasah undergoing a transition in digital technology adoption amid limited facilities (Miles et al., 1992). The research subjects involved the Head of the Madrasah, Vice Principal for Curriculum, PAI teachers (Al-Qur'an Hadith, Aqidah Akhlaq, Fiqh, Islamic Cultural History), as well as representatives of students from grades VII–IX. The researcher served as the key instrument (*human instrument*) who directly conducted observations, interviews, and the collection of digital artifacts in the field (Sugiyono, 2015).

Data collection techniques were carried out through three triangulation strategies, namely in-depth interviews (*in-depth interview*), passive participatory observation of the PAI learning process, and documentation studies of teaching modules, digital media materials, and student learning outcomes (Moleong, 1989). Data analysis applied a model of data condensation, data presentation (*data display*), and conclusion drawing or verification that proceeded interactively and continuously throughout the research process (Miles et al., 2013). To ensure the validity and reliability of the data (*trustworthiness*), this research employed credibility testing through source and technique triangulation, prolonged observation, *member checking* with informants, and a *dependability audit* by systematically evaluating the analytical audit trail (Creswell & Clark, 2017).

RESULT AND DISCUSSION

Forms and Mechanisms of Digital Media Implementation in Islamic Religious Education Learning

The transformation of Islamic Religious Education (PAI) learning at MTs Ash Shiddiqiyah Bagelen Pesawaran demonstrates a structured shift from a teacher-centered learning approach toward a contextual and interactive digital ecosystem. Based on in-depth interview data with PAI teachers and the Vice Principal for Curriculum, as well as confirmation through field observations, the process of adopting digital media is implemented systematically, beginning with the planning of Teaching Modules/Lesson Plans through to learning evaluation. At the planning stage, educators map PAI materials that have a high level of abstraction and require contextual visualization. This material mapping is aligned with the selection of appropriate digital platforms, such as the use of the Ministry of Religious Affairs Digital Qur'an application and audio recordings of Qur'anic recitations for the Al-Qur'an

Hadith subject, 3D animated videos simulating acts of worship for the Fiqh subject, interactive Canva presentation slides for Aqidah Akhlaq, as well as gamification-based evaluation applications such as Quizizz and Wordwall.

Methodologically, the integration of digital media at MTs Ash Shiddiqiyah Bagelen follows an organized learning syntax. At the opening stage (apperception), teachers utilize short video presentations from YouTube or Canva visual presentations to stimulate curiosity and establish an emotional connection between students and the religious topics being studied. At the core stage, theoretical explanations are combined with digital visual demonstrations, such as demonstrations of funeral rites or the Hajj pilgrimage procedures, which are then followed by interactive group discussions. At the closing stage, teachers conduct reflection and formative evaluation through digital quizzes. These steps have proven efficient in minimizing learning boredom and clarifying doctrinal religious concepts that were previously difficult for students to understand solely through conventional reading text media (Anderson, 2019; Suryani et al., 2023).

The utilization of digital media also changes the dynamics of communication within the classroom. Teachers no longer dominate as the sole source of religious knowledge (transmitter of knowledge), but instead serve as facilitators who guide students in processing and analyzing religious information from selected digital sources. This transformation creates a more democratic, dialogical, and participatory academic climate within the PAI classroom (Afriansyah et al., 2025; Ahmed et al., 2025; Williams, 2023). Thus, the mechanism for adopting digital media in this madrasah is not merely the modernization of physical facilities or technological instruments, but rather a form of planned pedagogical reorientation aimed at improving the quality of the Islamic religious teaching and learning process.

Effectiveness of Learning and Internalization of Religious Values

Qualitative findings confirmed through learning outcome evaluation documents indicate that the utilization of digital media has a significant positive impact on students' cognitive achievement, motivation, and active engagement. Based on interview data with PAI educators, there was an increase in students' average cognitive understanding of 20–30% following the implementation of interactive digital media compared to the conventional learning period. Psychologically, the combination of audio, visual, and game-based competitive quiz elements stimulates students' cognitive processes and maintains the stability of their attention span throughout the lesson. Students stated that the delivery of PAI materials supplemented with animations and real images made learning feel much more lively, enjoyable, and less boring.

The impact of digital media utilization is not limited to the cognitive dimension, but also extends to improvements in students' memory retention and applicative abilities. For example, in Fiqh learning on the procedures for performing voluntary prayers and funeral rites, the presentation of 3D simulation videos facilitates students' understanding of the sequence of pillars, requirements, and acts of worship with greater precision. After watching the visual presentation, students were able to practice the acts of worship with a higher degree of accuracy during the demonstration session in the madrasah prayer room. This finding supports the perspective of digital constructivism theory, which states that multimodal representations in educational technology help students internalize abstract theories into mental schemas and concrete actions more effectively (Hanifah et al., 2026).

A fundamental issue that is often a concern among Islamic education scholars is the potential desacralization of religious values and erosion of character resulting from the adoption of digital media (Yusuf Al-Qardhawi, 2010). However, the research findings at MTs Ash Shiddiqiyah Bagelen demonstrate that these concerns can be anticipated through the formulation of the blended spiritual learning model. The integration of technology at this madrasah is consistently framed by the tradition of habituating local religious values. Each digital-based learning session continues to begin and end with collective prayer, the recitation of the Qur'an, and the recitation of a pledge for courteous use of technology. PAI teachers maintain full authority as *murobbi* and *uswah hasanah* who actively relate the digital presentation materials to the development of *akhlaqul karimah* character.

This synthesis model emphasizes that the use of digital devices does not diminish the

spiritual value and sacredness of PAI materials. Instead, digital media are utilized as *wasilah* (instrumental means) that strengthen the delivery of Islamic moral messages so that they become more relevant to the learning styles of the younger generation. Educators teach proper etiquette in interacting with gadgets and the internet, such as the prohibition against spreading hoaxes, the command to guard one's gaze in the virtual world, and the obligation to utilize technology for beneficial purposes. Through this approach, digital transformation at MTs Ash Shiddiqiyah Bagelen has succeeded in integrating the advantages of technological efficiency with the depth of internalization of students' religious character values (Siswanto, 2024).

Technical, Pedagogical, and Socio-Cultural Barriers to the Adoption of Digital Media

Although it provides various positive impacts, the process of PAI learning transformation at MTs Ash Shiddiqiyah Bagelen faces a number of fairly complex challenges and obstacles. Based on environmental analysis data from the madrasah and interviews with the Head of the Madrasah and teachers, these obstacles can be classified into three main aspects, namely technical-infrastructure barriers, pedagogical-digital literacy barriers, and socio-cultural barriers. The main technical barrier lies in the limited number of projectors (LCD) and Smart TVs owned by the madrasah. This condition requires PAI teachers to arrange projector usage schedules alternately among classes, which often disrupts the flexibility of learning planning.

In addition to limitations in presentation facilities, fluctuations in internet signals and limited access to data quotas are dominant technical constraints in the sub-urban area of Bagelen Pesawaran. The madrasah's installed Wi-Fi network has not been able to reach all classroom areas with stable signal quality, particularly in the classrooms located in the rear building. When teachers attempt to conduct real-time online quizzes such as Quizizz, some students experience connection disruptions that hinder the process of completing the questions. These physical technological barriers reflect the phenomenon of the digital divide commonly encountered in educational institutions located in developing or rural areas (Barylo, 2025).

From the pedagogical dimension, the greatest challenge arises from variations in the level of digital literacy among educators. There is a considerable competency gap between younger teachers and senior teachers. Some senior teachers still experience tech-anxiety and find it difficult to independently design interactive learning media content through applications such as Canva or create digital quizzes. The use of digital media by some educators is sometimes limited to linear video playback without being accompanied by an in-depth learning syntax design strategy. This obstacle emphasizes the importance of continuous training to improve Technological Pedagogical Content Knowledge (TPACK) competencies among all religious education teachers (Chusnah et al., 2025; Thahir & Baharun, 2026).

The following table presents a summary of the mapping of digital media adoption barriers and their impacts on the PAI learning process at MTs Ash Shiddiqiyah Bagelen Pesawaran:

No.	Barrier Category	Form of Category/Empirical Phenomenon	Impact on PAI Learning
1	Technical-Infrastructure Barriers	- Limited number of LCD projector units. - Uneven Wi-Fi signal coverage across all classrooms. - Limited personal internet data quotas among students.	- Media usage must be scheduled alternately. - Real-time online quiz implementation is disrupted. - Access to independent learning materials at home is not yet evenly distributed.
2	Pedagogical-Digital Literacy Barriers	- Digital competency gap among senior teachers. - Media use is sometimes limited to video playback without reflective discussion.	- Variation in the quality of media among PAI teachers. - Learning syntax has not yet fully optimized technology integration.

3	Socio-Cultural Barriers	- Potential decrease in concentration or gadget distraction. - Concerns regarding access to non-educational content.	- Requires strict supervision from teachers. - The consistent enforcement of rules concerning proper conduct in using technology in the classroom is necessary.
---	-------------------------	---	--

Solutive Strategies and the Reconstruction Model of Sub-Urban PAI Pedagogy

Facing these various physical limitations and pedagogical challenges, the leadership and educators of MTs Ash Shiddiqiyah Bagelen Pesawaran formulated a series of adaptive and solutive engineering strategies. One of the most effective methodological innovations implemented is the hybrid & offline-first approach. In this approach, teachers are instructed to download all video materials from YouTube or application-based digital materials while connected to the madrasah's Wi-Fi network in the teachers' room before the lesson begins. The downloaded materials are then stored in the local memory of laptops or flash drives to be presented in the classroom offline. This strategy has proven highly effective in overcoming fluctuations in internet signals and ensuring that the teaching and learning process continues smoothly without connection disruptions.

In addressing the limitations of students' personal devices and internet data quotas, the madrasah implements a collaborative group-based learning model (small-group digital learning). Students who do not have devices or internet quotas are grouped together with students who have access. In addition, the Vice Principal for Curriculum arranges schedules for the alternating use of the computer laboratory and library media for PAI learning sessions that require full internet access. This inclusive approach ensures that all students receive equal rights and learning opportunities without being discriminated against based on their families' economic conditions in the sub-urban area (Al-Hujy & Gustami, 2026; Chusnah et al., 2025).

At the level of human resource capacity development, the madrasah leadership takes tactical measures through the allocation of School Operational Assistance (BOS) funds for the gradual procurement of digital facilities and the implementation of periodic In-House Training (IHT) programs. This training focuses on the practice of creating simple interactive learning media using Canva for Education, managing Quizizz quizzes, and utilizing Google Classroom. To accelerate the equalization of digital literacy within the madrasah, a peer-mentoring program is also established. Through this program, technology-proficient young teachers are paired to intensively assist and guide senior teachers in designing and operating digital media in the classroom.

The success of these combined adaptive strategies has given rise to a new pedagogical model construction that is contextual for sub-urban madrasahs, namely the PAI Transformation Model Based on Appropriate Technology and Blended Spiritual. This model reconstructs a synthesis of three main pillars: (1) Adoption of appropriate technology that is compatible with infrastructure availability (offline-first and resource sharing); (2) Strengthening educators' pedagogical capacity based on internal collaboration (peer-mentoring); and (3) Preservation of spiritual traditions and strengthening of religious character (spiritual values preservation). The reconstruction of this model provides empirical evidence that digital transformation in rural or sub-urban Islamic educational institutions does not have to directly imitate high-cost urban school models, but can instead be realized through highly resilient, inclusive, and sustainable local strategic innovations (Alga et al., 2024).

Synthesis Summary of Findings and Discussion

No.	Analytical Dimension	Dynamics & Empirical Reality at MTs Ash Shiddiqiyah	Theoretical & Pedagogical Implications
1	Learning Planning & Syntax	Mapping abstract materials in the Teaching Module, use of Digital Qur'an, 3D Fiqh videos, Canva,	Shifting the paradigm from teacher-centered toward student-centered learning

		and Quizizz/Wordwall quizzes in a structured manner.	based on visual constructivism (Anderson, 2019).
2	Cognitive Effectiveness & Character Values	An increase in average cognitive learning outcomes of 20–30%. Implementation of blended spiritual learning (prayer, Qur'an recitation, and digital etiquette).	Aligning technological modernization with the preservation of the sacredness of Islamic moral values and spirituality (Barylo, 2025; Thahir & Baharun, 2026).
3	Environmental Challenges & Barriers	Limited LCD projectors, fluctuations in sub-urban internet signals in Bagelen, and digital literacy gaps among senior teachers.	Reflecting socio-technical barriers and the digital divide in madrasahs in developing areas (Ardhena, 2026; Setiawan & Yusoff, 2022).
4	Solutive Strategies & Model Reconstruction	Offline-first approach, peer-mentoring among teachers, allocation of BOS funds, and inclusive group learning.	Giving rise to a sub-urban PAI reconstruction model based on appropriate technology and blended spiritual principles that is highly resilient (Prameswari, 2024).

CONCLUSION

The transformation of Islamic Religious Education (PAI) learning at MTs Ash Shiddiqiyah Bagelen Pesawaran reflects a methodological paradigm shift from a teacher-centered approach toward an interactive and contextual digital ecosystem. The integration of digital media, such as the Ministry of Religious Affairs Digital Qur'an application, 3D worship simulation videos (Fiqh), interactive Canva slides, and gamification-based quizzes (Quizizz and Wordwall), is systematically incorporated into the Teaching Module/Lesson Plan. This step has proven effective in increasing students' active engagement and raising the average cognitive learning outcomes by up to 20–30%.

This process of technological modernization has been successfully aligned with the preservation of spiritual values and the development of students' religious character through the implementation of the blended spiritual learning model. The utilization of digital media does not eliminate local religious traditions, but rather is framed by the habituation of collective prayer, Qur'an recitation, and the enforcement of proper conduct in the use of technology under the guidance of teachers as murobbi and uswah hasanah. This demonstrates that technology adoption in madrasahs can serve as a means (wasilah) to strengthen the internalization of akhlakul karimah values without causing the desacralization of religious teachings.

Although faced with ecological barriers in the sub-urban area, such as limited LCD projectors, fluctuations in internet signals, and digital literacy gaps among senior teachers, the madrasah has successfully implemented adaptive strategic engineering. Through the hybrid & offline-first approach, inclusive group learning, procurement of facilities through BOS funds, and peer-mentoring programs among teachers, the PAI Transformation Model Based on Appropriate Technology and Blended Spiritual principles has emerged. This model serves as an inclusive and highly resilient reference for the development of digital curricula in Islamic educational institutions in developing areas.

REFERENCES

- Abdullah. (2021). *Sosiologi pendidikan Islam: Transisi sosio-kultural dan dinamika pembelajaran modern*. Pustaka Setia.
- Afriansyah, A., Hidayati, I., & Rohman, M. S. (2025). The Strategies of Indigenous Community in Dealing with the Pandemic. In C. Pamungkas, G. A. K. Surtiari, & S. Seftiani (Eds.), *The Impact of the Pandemic on Indigenous People in Indonesia* (Vol. 20, pp. 89–112). Springer Nature Singapore. https://doi.org/10.1007/978-981-96-4222-9_5

- Ahmed, N., Mayeesha, T. T., Abeer, I. A., Sinha, A., & Saha, A. (2025). The Necessary Ingredients for Success of Women in Computing: A 360° Perspective from Students, Professionals and Stakeholders. *ACM Journal on Computing and Sustainable Societies*, 3(2), 1–45. <https://doi.org/10.1145/3724502>
- Alga, R. K., Hsb, A. A. A., Azhara, S., Hakim, E. H., Afia, N., & Yusnaldi, E. (2024). Pemanfaatan Media Pembelajaran Digital: Meningkatkan Minat Belajar IPS di Sekolah Dasar Melalui Presentasi Interaktif dan Video Animasi. *Continuous Education: Journal of Science and Research*, 5(3), 200–212. <https://doi.org/10.51178/ce.v5i3.2197>
- Al-Hujy, A. H., & Gustami, B. A. (2026). Eksplorasi Fenomena Kesenjangan Antara Nilai Moral Yang Diajarkan Dan Perilaku Nyata Pasca Pendidikan Di Komunitas Salafi. *Jurnal Tahsinia*, 7(6), 911–925. <https://ojs.iai-rakeyansantang.ac.id/index.php/tahsinia/article/view/1104>
- Anderson, T. (Ed.). (2019). *The Theory and Practice of Online Learning*. Athabasca University Press. <https://doi.org/10.15215/aupress/9781897425084.01>
- Andinasari, M. M., Khair, U., Iskandar, S. P. I., & Lalak, A. (2026). PAI DIGITAL-FIRST: Model Pembelajaran Agama Islam Berbasis Kecerdasan Buatan untuk Generasi Z dan Alpha. Goresan Pena.
- Ardhena, D. M. (2026). Madrasah Principal Leadership in Improving Teacher Performance at Madrasah Tsanawiyah. *Tadrib: Jurnal Pendidikan Agama Islam*, 12(4), 433–442. <https://jurnal.radenfatah.ac.id/index.php/Tadrib/article/view/18841>
- Aulia, U., Efriyanti, L., Zakir, S., & Khairuddin, K. (2023). Pengaruh Model Pembelajaran Berbasis Teknologi Informasi (Ti) Terhadap Hasil Belajar Siswa Kelas X Pada Mata Pelajaran Bimbingan Tik. *JATI (Jurnal Mahasiswa Teknik Informatika)*, 7(3), 1482–1485. <https://ejournal.itn.ac.id/jati/article/view/6946>
- Azra, A. (2019). *Pendidikan Islam: Tradisi dan Modernisasi di tengah Tantangan Milenium III*. Prenada Media.
- Barylo, W. (2025). *British Muslims in the Neoliberal Empire: Resisting, Healing, and Flourishing in the Metacolonial Era*. Oxford University Press.
- Cahyanto, B., Wibowo, A. M., Arifuddin, A., Dewi, D. K., Salamah, E. R., & Don, A. G. (2025). Innovation of brand building and character development in Islamic school: A transformation based on school core values. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 6(3), 465–481. <http://repository.uin-malang.ac.id/24338/>
- Chusnah, C., Rahmadani, O. A., Tsani, I. M., & Fathoni, T. S. A. R. (2025). Dinamika Psikologis Dakwah dalam Membentuk Kesadaran Religius Santri. *Jurnal Manajemen Dakwah*, 3(2), 85–96. <https://ejournal.uinsaid.ac.id/mada/article/view/13530>
- Creswell, J. W. (2024). *Research Design Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran*. Pustaka Pelajar. https://digilib.umala.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D37848%26keywords%3Dkuantitatif
- Creswell, J. W., & Clark, V. L. P. (2017). *Designing and Conducting Mixed Methods Research*. SAGE Publications.
- Fahmy, A. F. R. (2026). Paradigma Ilmu Keguruan Berbasis Tauhid: Menata Ulang Peran Guru Di Era Digital. *Harmonisasi Sains Dan Agama: Paradigma Baru Ilmu Tarbiyah Dan Keguruan*, 133.
- Fuada, T., Bakar, M. Y. A., & Arifin, Z. (2026). Epistemologi Pendidikan Islam dan Transformasi Pesantren: Menjaga Tradisi di Tengah Tantangan Modernisasi. *Musala: Jurnal Pesantren Dan Kebudayaan Islam Nusantara*, 5(2), 123–142. <https://mail.jurnalannur.ac.id/index.php/musala/article/view/2431>
- Hanifah, A. N., Widiyastutik, D., Nitoqoin, D., Zainiyati, H. S., & Asrohah, H. (2026). The integration of technology and humanism rooted in Islamic values: A strategy for strengthening deep learning in the era of smart society 5.0. *Jurnal Pendidikan Islam*, 16(1), 79–90. <https://ejournal.uiidalwa.ac.id/index.php/jpi/article/view/3771>

- Hashim, R. (2025). Reclaiming the conversation on Islamic education in the digital era. *IJUM Journal of Educational Studies*, 8(1), 50–65. <https://doi.org/https://doi.org/10.31436/ijes.v8i1.290>
- Huda, A. N. (2025). Making film as an ethical practice: The case of the traditionalist Islamic boarding school students in Indonesia. *Contemporary Islam*, 19(1), 123–141. <https://doi.org/10.1007/s11562-024-00566-9>
- Irawan, D. (2025). *Ilmu Pendidikan Islam: Materi Perkuliahan di Perguruan Tinggi Islam*. Prenada Media. https://www.google.com/books?hl=id&lr=&id=gepMEQAAQBAJ&oi=fnd&pg=PP1&dq=murobbi,+uswah+hasanah,+wasilah,+akhlakul+karimah,+Pendidikan,+Digital&ots=5pxT_ZZ_Uc&sig=-0BOz2Hbkv9R4ZEd9VZHWb0Gc1I
- Kementerian Agama RI. (2024). *Peta jalan digitalisasi madrasah 2024-2029*. Direktorat Kurikulum, Sarana, Kelembagaan, dan Kesiswaan Madrasah. Kementerian Agama Republik Indonesia. <https://kemenag.go.id/nasional/kemenag-susun-peta-jalan-pengembangan-madrasah-2025-2029-pZ54H>
- Lembaga Penjaminan Mutu Internal MTs Ash Shiddiqiyah. (2025). *Laporan evaluasi diri madrasah tahun ajaran 2024/2025*. MTs Ash Shiddiqiyah Bagelen. <https://referensi.data.kemendikdasmen.go.id/pendidikan/npsn/70042512>
- Lutfiana, A., & Sofiah, S. (2026). Fungsi Islamic Worldview dalam Pembentukan Akhlak Siswa MI di Era Digital: Strategi Integrasi Adab dan Soft Internalization. *TRANSCIVILIA: Journal of Multidisciplinary Knowledge and Civilization*, 1(03), 261–270. <https://research.nusantaraglobal.ac.id/index.php/transcivilia/article/view/104>
- Maulida, R., Minnah, A. T., Zuhriyah, I. A., & Baharuddin, B. (2025). Peningkatan Kompetensi Guru melalui Penerapan Sistem dan Pengembangan Keprofesian Berkelanjutan Guru pada Era Digital. *Ar-Risalah Media Keislaman Pendidikan Dan Hukum Islam*, 23(1), 53–62. <https://ejournal.uniib.ac.id/index.php/arrisalah/article/view/2965>
- Miles, M. B., Huberman, A. M., Rohidi, T. R., & Mulyarto. (1992). *Analisis data kualitatif: Buku sumber tentang metode metode baru*. Penerbit Universitas Indonesia (UI-Press).
- Miles, M. B., Huberman, A. M., & Saldana, J. (2013). *Qualitative Data Analysis: A Methods Sourcebook*. SAGE Publications.
- Moleong, L. J. (1989). *Metodologi penelitian kualitatif*. Remadja Karya.
- Prameswari, N. (2024). The Influence of Electronic Media on the Learning Process at SMPN 2 Solokan Jeruk: Pengaruh Media Elektronik terhadap Proses Pembelajaran di SMPN 2 Solokan Jeruk. *Edukasi: Journal of Educational Research*, 4(1), 25–39. <http://www.journal.medpro.my.id/index.php/edukasi/article/view/205>
- Ragoo, R. (2023). *Fluidity between ethno-religious and national identifications: A study of identity and ethics in Mauritius*. <https://open.uct.ac.za/handle/11427/38108>
- Setiawan, A. R., & Yusoff, M. (2022). Islamic Village Development Management: A Systematic Literature Review. *Jurnal Ekonomi Syariah Teori Dan Terapan*, 9(4), 467. <https://openurl.ebsco.com/contentitem/gcd:159479711?sid=ebsco:plink:crawler-gcd&id=ebsco:gcd:159479711&crl=c&jrnl=24071935>
- Siswanto, S. (2024). Analisis Pendidikan Islam Terhadap Pengajaran Sejarah Kebudayaan Islam. *Jurnal Manajemen Islam*, 1(1), 41–60. <https://oj.mjukn.org/index.php/jumi/article/view/45>
- Sugiyono. (2015). *Metode penelitian pendidikan: Pendekatan kuantitatif, kualitatif, dan R&D*. Alfabeta. <https://inlislite.uin-suska.ac.id/opac/detail-opac?id=20670>
- Suryani, A. W., Larasati, I. P., Ambarwati, F., Novelita, F., & Pradiana, F. (2023). Workshop media pembelajaran interaktif berbasis audio-visual untuk meningkatkan kompetensi guru di era abad 21. *Rengganis Jurnal Pengabdian Masyarakat*, 3(2), 226–238. <https://mathjournal.unram.ac.id/index.php/Rengganis/article/view/361>
- Syukrillah, M. S. (2026). Integrasi Ekoteologi Dan Green Education Dalam Manajemen Islamic Green School. *Belejer: Journal Of Islamic Education Management*, 2(1), 1–16. <https://jurnal.stitawacehtengah.ac.id/index.php/belejer/article/view/23>

- Thahir, R. Z., & Baharun, H. (2026). Developing a Digital Islamic Education Model: Integrating Artificial Intelligence, Islamic Pedagogy, and Digital Learning Ecosystems. *DAAR EL-IDARAH: Journal of Islamic Education Management*, 2(01), 102–116. <https://jurnalstebibama.ac.id/index.php/jmpi/article/view/415>
- Unaida, R., Lukman, I. R., & Fakhrah, F. (2022). The analysis of ICT needs on Chemistry learning in high school of North Aceh. *International Journal for Educational and Vocational Studies*, 4(2), 119–124. <https://ojs.unimal.ac.id/ijevs/article/view/7287>
- Williams, R. D. (2023). *The scattered court: Hindustani music in colonial Bengal*. University of Chicago Press.
- Yusuf Al-Qardhawi. (2010). *Ash-Shahwah Al-Islamiyyah Baina Al-Ikhtilaf Al-Masyru wa Al-Tafarruq Al-Madzmum*. Dar Al-Shahwah. <https://pustaka.iq.ac.id/detailview.php?id=7139&search=&prefix=>
-