

The Transformation of Islamic Education Learning Methods Through Digital Technology in Schools With a Low Culture of Religiousness

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ABSTRACT

This study aims to examine the transformation of Islamic Education learning based on digital technology in a school characterized by a low level of religiosity in its social environment. This research employed a descriptive qualitative approach with a case study method. Data were collected through in-depth interviews and field observations. The findings indicate that the transformation of Islamic Education learning through digital technology at Boedi Utomo Private High School, Maos, Cilacap, significantly improved the effectiveness of learning in a context where religious culture is not strongly embedded. The integration of relevant digital media and interactive pedagogical approaches enabled students to become more actively engaged and reflective in understanding Islamic teachings. They showed progress in comprehending Islamic values, participating in religious discussions, and developing 21st-century skills such as critical thinking, digital literacy, collaboration, and visual communication. Moreover, this learning transformation also nurtured a more contextual religious awareness. Students became more selective in engaging with online da'wah content and were actively involved in sharing positive and constructive Islamic values through social media platforms. These findings suggest that digital-based Islamic education can serve as a bridge for contextualizing Islamic values among students in secular or low-religiosity environments.

Keywords: Digital Technology, Islamic Education, Learning Transformation, Low Religious Culture.

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INTRODUCTION

Amid the rapid advancement of science and technology, the challenges faced by Islamic education have become increasingly complex. The wave of globalization, which brings various external cultural influences, along with the ease of access to information through digital media, has created an environment for young people that is vastly different from that of previous generations. Today's adolescents are growing up in a digital ecosystem where information is accessed quickly and in highly diverse forms. They are accustomed to visual and audio content, as well as fast-paced interactions provided by various digital platforms. As a result, traditional, one-way approaches to education are losing their relevance in their eyes. This includes Islamic Education, which is often perceived as monotonous, rigid, and lacking contextual relevance to their daily lives (Bahri, 2022; Khairunnisa, Junaidi, & Pratama, 2024).

This phenomenon calls for a paradigm shift in the delivery of religious education. Islamic Education can no longer rely solely on one-way lectures or rote memorization. A new approach is needed one that responds to the needs and characteristics of the digital generation. Digital technology, once seen as a challenge, can now be leveraged as an opportunity to enhance the effectiveness of religious learning. By using appropriate media, Islamic values can be conveyed in ways that are engaging, contextual, and easy for students to understand. The use of educational videos, interactive applications, online quizzes, and even educational social media platforms has proven effective in increasing students' interest and engagement in the learning process. (Herlina, Astuti, Triyunita, Rahmawati, & Yana, 2024; Winingsih & Fadillah, 2024).

The digital-based transformation of Islamic Education also offers opportunities for schools that lack a strong religious culture. Schools whose environments do not explicitly support the development of students' religious character often face difficulties in creating a conducive religious atmosphere. In such situations, digital media can serve as an alternative space for delivering Islamic teachings and values. Technology can be utilized to create an interactive and engaging learning ecosystem without relying entirely on the surrounding socio-religious environment (Alamin & Missouri, 2023; Yulianti, Riadi, Zahratunnisa, Fatimah, & Arrahima, 2024).

One of the schools facing challenges in Islamic Education is Boedi Utomo Maos Private Senior High School, located in Cilacap Regency. This school is known as a vocational institution that prioritizes the development of students' work-related skills and technical competencies. The primary focus of learning is to prepare students for entering the workforce after graduation. As a result, non-vocational subjects, including Islamic Education, receive less time and attention. Islamic education is not a central component of the school's culture, either in the curriculum or in students' daily activities.

Moreover, the school's social environment tends to be neutral in terms of religiosity. Religious activities are not part of the school's daily routine, and support from the surrounding environment for students' religious development is relatively limited. In such conditions, students struggle to internalize Islamic teachings in a meaningful way. Often, they show little interest in religious studies, as they perceive the material to be irrelevant to their lived realities especially those related to the digital world, which is an inseparable part of their everyday lives.

Most students at this school are in a phase of identity exploration. They are experiencing dynamic emotional and social development, making them highly influenced by their environment, peers, and digital media. Their interest in popular content such as music, games, short videos, or social media influencers far exceeds their interest in formal religious studies, which are often seen as dull and uninspiring. If Islamic education instruction does not align with

the characteristics of such learners, it risks failing to achieve its intended goals and may even provoke resistance to the religious values being taught.

Given this situation, it is crucial to initiate breakthroughs in Islamic Education that can address the challenges of the times. The use of digital technology can serve as a strategic solution to bridge the gap between religious content and students' digital world. Digital-based learning media not only function as teaching aids but also as tools for conveying Islamic messages in a context and language that students can easily understand (Zubaidi, 2023). Through this approach, it is hoped that students will come to understand Islamic teachings not merely as academic obligations, but as core values that shape their character and behavior.

Previous studies have made significant contributions in demonstrating the effectiveness of digital media in Islamic Education. For example, research conducted by Rasidin (2024), shows that the use of media such as interactive videos, Islamic applications, and online quizzes can enhance students' understanding of Islamic Education content, encourage active participation in learning, and foster stronger spiritual attitudes. Meanwhile, a study by Sulaiman et al., (2024) reveals that although digital applications provide easy access to religious information, their use still requires the active role of teachers to ensure that the learning process is not merely informative, but also educational and transformative. Teachers play a crucial role in guiding students to use these media wisely and meaningfully.

METHOD

This study employs a descriptive qualitative approach using a case study method. A descriptive qualitative approach is a research strategy aimed at deeply understanding and portraying a social phenomenon or specific issue as it truly is, based on the perspectives and experiences of the research subjects (Creswell & Creswell, 2018). This approach was chosen because it enables an in-depth depiction of the phenomenon, particularly regarding the integration of technology in Islamic Education within schools that have minimal religious culture. The research was conducted at Boedi Utomo Maos Private Senior High School, Cilacap, focusing on eleventh-grade students, as this level is considered to mark a stage where students possess greater cognitive maturity and begin to reflect on the religious values they receive.

The sample was selected using purposive sampling, considering the relevance and active involvement of informants in the digital-based Islamic Education learning process and their ability to provide data related to the transformation of Islamic Education instruction (Moleong, 2018). The sample consisted of one Islamic Education teacher, two non-Islamic Education teachers for triangulation of perspectives, and ten eleventh-grade students from various academic tracks, selected based on their level of engagement in digital learning. Among the ten students interviewed, seven reported that they began regularly participating in religious activities at school, such as congregational prayers and Islamic study sessions, after becoming involved in a digital da'wah content creation project.

Data collection in this study was conducted through in-depth interviews and direct observation. In-depth interviews were held with the Islamic Education teacher to explore the teaching strategies used, the challenges encountered, and the teacher's views on the effectiveness of digital media. Interviews with non-Islamic Education teachers aimed to gather cross-disciplinary perspectives on the integration of religious values within the school environment. In addition, students were interviewed to understand their preferences regarding learning methods and their engagement with digital da'wah media. Direct classroom observations were carried out during three Islamic Education sessions. The researcher recorded the teaching methods used, student responses, and the types of digital media implemented.

Informal observations were also conducted outside the classroom to observe students' interactions with Islamic content on social media and the applications they used during learning activities.

The data analysis technique followed the Miles and Huberman model, which consists of three stages: data reduction, data display, and conclusion drawing. Data reduction was carried out by sorting and selecting essential information from interviews, observations, and documentation. The data were then displayed in thematic matrices to facilitate understanding across categories. Conclusions were drawn inductively based on emerging patterns from the field data and compared with relevant theories (Miles & Huberman, 1994).

RESULT AND DISCUSSION

Strategies of Islamic Education Teachers in Integrating Digital Technology

In facing the challenges of Islamic Education learning at Boedi Utomo Maos Private Senior High School, which is characterized by a low level of religiosity, Islamic Education teachers design various digital technology-based learning strategies as an effort to make the material more relatable to students' lives and aligned with the character of the digital generation. This strategy emerged from the need to address the low interest and participation of students in conventional learning methods, which are still dominated by lectures and memorization.

One of the main strategies implemented by the teachers is the use of popular digital media already familiar in students' daily lives. Teachers began integrating short preaching videos from YouTube and TikTok as engaging opening media to spark students' curiosity. The visual format and short duration of these contents have proven effective in capturing students' attention, especially because they match their tendency to consume information quickly and visually. This finding aligns with the research of Aqmarina & Susilo (2025) which shows that interactive visual content significantly enhances students' attention and understanding of religious material.

Teachers also guide students to create infographics themed around Islamic moral values. This strategy aims not only to help students understand the concepts theoretically but also to enable them to translate them into communicative visual forms that can be shared widely. The creation of these infographics encourages students to search for supporting religious texts (dalil), summarize key messages, and compose them into digital da'wah campaigns that are not only presented in class but also published through the school's social media platforms. This demonstrates that teachers are not merely transferring lecture methods to digital media, but are transforming the learning approach into a participatory and productive one, in which students become content creators of religious messages. Research by Yasmin, Taufiq, & Gusmaneli (2024) supports this approach, showing that student involvement in producing digital-based religious content can enhance the internalization of values and foster a sense of moral responsibility.

The next strategy is the use of structured group discussions to strengthen the internalization of values. Teachers facilitate post-production discussions of digital content, allowing students to evaluate the content of the da'wah, the accuracy of supporting texts (dalil), and the effectiveness of message delivery. These discussions are guided by prompting questions and conducted regularly. The teacher acts as a facilitator not merely delivering material, but guiding students through a reflective and dialogic process. This reflects a shift in the teacher's role from being the primary source of knowledge to a facilitator of collaborative learning, in line with Vygotsky's principles such as scaffolding and the Zone of Proximal Development (ZPD) (Vygotsky, 1978).

In addition, teachers utilize the Muslim Pro application as part of exploratory assignments that expand students' learning contexts beyond the classroom. Students are asked to explore the educational features in the app, such as daily prayers and Qur'anic verses, and then write reflections based on their experience using the application. This approach is designed so that students directly engage with Islamic value sources through devices that are familiar to them.

Teachers also use interactive quiz platforms such as Kahoot! and Quizizz to present Islamic Education material in the form of educational games. This strategy not only strengthens students' memory of the material but also increases their engagement through a competitive and enjoyable learning atmosphere. The use of quizzes is part of a gamification strategy in Islamic Education learning, which not only evaluates students' understanding but also creates an interactive and adaptive learning environment. Research by Ababil, Abidin, Saifuddin, & Fawait (2025) shows that gamification in Islamic Education learning can significantly increase students' intrinsic motivation and reinforce material retention.

Overall, the strategies implemented by Islamic Education teachers in integrating digital technology can be seen as a form of pedagogical transformation that combines Islamic content with media relevant to students' lives. These strategies are not only intended to convey religious information but also to foster reflective attitudes, enhance Islamic digital literacy, and gradually build religious character.

Adaptation of Islamic Education Learning to a Low-Religiosity Culture

In the context of Boedi Utomo Maos Private Senior High School, Cilacap, which is characterized by a low religiosity culture, the learning of Islamic Education faces significant challenges, both in terms of student motivation and the effectiveness of teaching methods. A social environment that does not strongly support religious practices tends to make Islamic Education learning formalistic and disconnected from students' daily lives. Therefore, Islamic Education teachers need to develop adaptive strategies that can bridge the gap between the subject matter and the social reality and learning interests of students, who are generally more attracted to digital, visual, and contextual content.

Initially, Islamic Education learning still used conventional approaches such as lectures, memorization, and textbook-based written assignments. This approach proved inadequate in accommodating the learning needs of students, who are more visually and digitally active. As a result, students often felt bored, passive, and emotionally disengaged in the learning process. Islamic Education teachers also expressed that the low motivation of students and the limited availability of multimedia facilities were major obstacles in developing more creative and participatory learning.

Realizing this, Islamic Education teachers began making adaptations by utilizing digital technology as a learning medium that is more contextual and relevant to students' worlds. This adaptation was not merely technical but also addressed pedagogical and social dimensions. One significant form of adaptation was the shift from a verbalistic approach to a more visual and interactive approach. Students were introduced to various digital platforms and applications such as YouTube, TikTok, Muslim Pro, and interactive quizzes using Kahoot! and Quizizz. The use of these media has proven effective in attracting attention and increasing student participation, as shown in the research by Kharisma, Mantau, & Manoppo (2024), which stated that digital media can enhance students' emotional and cognitive engagement in religious learning.

Adaptation was also carried out through creative projects such as creating infographics on moral values. In this activity, students were not merely assigned to summarize material but

were also tasked with packaging Islamic moral messages in a communicative visual form. The project was conducted collaboratively, encouraging peer discussions and involving deeper cognitive-emotional activities. Research by Junita, Karolina, & Idris (2023) found that project-based learning using digital media can enhance conceptual understanding and foster students' awareness of Islamic values in real life. This not only helps students better understand the material but also enables them to contribute as da'wah messengers in ways that are relevant to their peers. The infographics created were even uploaded on the school's social media platforms, making Islamic Education learning part of a positive digital public activity.

Furthermore, another effective adaptive strategy is the implementation of structured group discussions. In these discussions, students were not only asked about their understanding of the material but were also invited to discuss contemporary Islamic issues that are close to their lives. For example, after producing digital da'wah content, students discussed the accuracy of religious references (dalil), the relevance of the message, and its impact on the social environment. This strategy encourages the internalization of values naturally through dialogue, strengthens comprehension, and fosters a critical attitude toward religious content they encounter on the internet.

Learning adaptation is also reflected in the use of the Muslim Pro application, which is not only used to check prayer times but also to learn daily prayers, the meaning of Qur'anic verses, and other Islamic information. Teachers assign exploratory tasks to deepen app-based learning experiences. This activity responds to students' tendency to be more familiar with gadgets than printed books. Instead of being passive users, students began to show initiative in independently exploring Islamic content, even outside school hours.

From the perspective of learning theory, the entire adaptation process aligns with Vygotsky theory (1978), particularly the concepts of the Zone of Proximal Development (ZPD) and scaffolding. In digital content creation projects, students who are more skilled in design or have a better understanding of religious material assist their peers. The teacher acts as a facilitator, providing guidance, feedback, and space for dialogue. With the support of cultural tools such as digital media and applications, the learning process becomes more contextual and tailored to the needs of the digital generation.

Although not all students have shown a significant transformation in their religious attitudes, the results of this adapted learning approach indicate that digital technology can serve as an effective bridge in grounding Islamic values within a school environment characterized by low religiosity. This adaptation not only increases students' interest and participation in learning but also develops essential 21st-century skills, such as digital literacy, critical thinking, collaboration, and visual communication.

Student Responses and Participation in Digital Da'wah Media

The transformation of Islamic Education teaching methods through digital media at Boedi Utomo Maos Private Senior High School has shown a significant impact on student responses and participation. In the context of a school environment with a low religiosity culture, the presence of digital da'wah media has proven to be a trigger for student interest and active involvement in religious learning. Unlike conventional approaches that tend to be one-directional and monotonous, the use of digital technology introduces a fresh, communicative, and relevant approach that aligns with the lifestyles of today's students.

One of the key findings of this study is the increased enthusiasm among students toward the use of digital media in Islamic Education learning. Students generally show greater interest in Islamic Education material when it is presented through short da'wah videos, interactive

Islamic quizzes, or mobile applications such as Muslim Pro. The visual and interactive approach has proven to be more engaging than traditional text-based and memorization-focused instruction. This is consistent with findings by Supriadi, Taufiqurrahman, & Samsuddin (2022) which show that the use of digital media can enhance student interest in Islamic Education learning by conveying moral messages and religious values in an appealing and easily understood manner.

This positive student response serves as an indicator that digital media can bridge the gap between religious content often perceived as heavy or irrelevant and students' everyday lives, which are deeply integrated with the digital world. This approach is also in line with Vygotsky's theory, particularly regarding the use of cultural tools as learning media, where technology serves as a medium that facilitates the internalization of religious values.

Student participation is evident not only through passive interest but also through active engagement in various digital learning projects. For example, in the activity of creating infographics on moral values, students were not only tasked with designing visual content but also with researching relevant Qur'anic and Hadith references. This activity required group collaboration, discussion, composing moral messages, and even publishing their work on the school's social media as a form of digital da'wah. A study by Dalimunthe (2023) also found that when students are involved in creating digital da'wah content, they experience increased conceptual understanding and critical thinking skills regarding Islamic values.

Active student participation was also evident in structured group discussions conducted after the development of digital content. These discussions served as a space for students to reflect on the material, clarify religious references, and evaluate the social impact of the da'wah messages they created. Through these activities, students became not only recipients of information but also critical thinkers about the religious content they produce and consume. This demonstrates that Islamic Education learning through digital media is not merely informative, but also fosters reflective and dialogic awareness within students.

The use of the Muslim Pro application and interactive quizzes such as Kahoot! and Quizizz further strengthens this dimension of participation. Students do not just follow the material passively but actively explore app features, write reflections, and show initiative in accessing Islamic content outside of class hours. The quizzes serve not only as assessment tools but also as active learning media that stimulate discussion, healthy competition, and strengthen students' understanding in an enjoyable way.

Another finding indicates that some students have begun to show changes in their religious attitudes as a result of their involvement in media-based activities. Some have started using social media to share positive Islamic-themed content, actively ask questions about religious material they encounter online, and exhibit critical attitudes toward Islamic content circulating on digital platforms. This indicates the growth of Islamic digital literacy, which is a crucial aspect of Islamic Education learning in the modern era. As emphasized by Hidayati (2023), Islamic digital literacy is a strategic skill for internalizing religious values in a complex and morally challenging digital context.

Effectiveness of Digital Transformation in Islamic Education Learning

The digital transformation in the learning of Islamic Education at Boedi Utomo Maos Private Senior High School, Cilacap, has shown significant effectiveness in overcoming the challenges of teaching in an environment with a low religiosity culture. Although initially the teaching methods employed were conventional such as lectures, memorization, and textbook-based written assignments which often led to boredom and low student engagement, the

integration of digital da'wah media successfully paved a new, more adaptive and engaging path for students.

One of the key indicators of this transformation's success is the increased interest and participation of students in Islamic Education learning. The use of media such as short da'wah videos, the Muslim Pro app, and interactive quizzes via platforms like Kahoot! and Quizizz has made Islamic Education material more contextual, enjoyable, and relevant to students' digital lives. This shift encouraged previously passive students to become actively engaged. They did not merely consume digital da'wah content but also became involved in producing and sharing it through projects like creating moral value-themed infographics and managing the school's social media content. Pustikayasa et al., (2023) note that integrating technology into religious learning can enhance material retention and facilitate students' emotional engagement.

The effectiveness of this transformation is also reflected in students' gradual internalization of Islamic values. Although not all students have shown explicit changes in religious attitudes, there is a noticeable positive trend in their behavior, such as being more selective toward digital da'wah content, engaging in discussions on Islamic issues, and using social media to spread positive messages. This transformation reflects a more participatory and reflective approach to da'wah, as opposed to a dogmatic one. This is consistent with Zuhri (2021) assertion that involvement in the production of Islamic digital content encourages self-reflection and fosters more critical religious literacy.

Pedagogically, project-based learning strategies such as infographic creation and structured group discussions have proven highly effective in strengthening students' understanding of Islamic values. These activities not only develop students' cognitive knowledge but also their collaboration, communication, critical thinking, and digital literacy skills that are essential in 21st-century education. This strategy also provides space for social learning, as theorized by Vygotsky (1978), where interaction among students within the Zone of Proximal Development (ZPD) and the practice of scaffolding have been shown to accelerate their understanding of religious material.

Additionally, the effectiveness of digital transformation is evident in students' increased autonomy in learning. They began independently exploring apps like Muslim Pro to access prayers, Qur'anic verses, and prayer times. This activity indicates that Islamic Education learning no longer stops at the classroom door but extends into a more flexible and personal digital space. Such an approach is highly relevant in schools that lack a strong religious culture, as it allows students to engage with religious teachings without feeling pressured or judged.

From the teachers' perspective, despite ongoing limitations in facilities and time, digital transformation has proven helpful in enabling Islamic Education teachers to deliver content in a fresher and more effective manner. Teachers act as facilitators, guiding students in understanding digital content, directing discussions, and evaluating the outcomes of students' creative work. This role is crucial to ensuring that technology serves educational purposes and aligns with Islamic values, rather than becoming mere entertainment. This teaching role corresponds to the TPACK framework, which emphasizes the importance of synergy between technology, pedagogy, and content (Lodewijk, 2022).

In conclusion, the integration of digital da'wah media in Islamic Education learning at schools with a low religiosity culture such as Boedi Utomo Maos Private Senior High School has not only effectively increased student participation but also broadened and deepened their understanding of Islamic teachings. This transformation demonstrates that contextual, creative, and technology-based approaches can be strategic solutions to the challenges of religious

education in the digital era. Learning is no longer one-directional, but rather dialogical, collaborative, and integrated with students' real-life experiences.

CONCLUSION

The digital transformation in Islamic Religious Education (PAI) learning at Boedi Utomo Private High School, Maos, Cilacap, has proven effective in addressing learning challenges in an environment with low levels of religiosity. The integration of digital technologies such as short dakwah videos, the Muslim Pro app, and interactive quiz platforms like Kahoot! and Quizizz has successfully increased student interest and participation, especially among those who were previously passive toward religious subjects. The instructional strategies employed by PAI teachers are adaptive and innovative, emphasizing visual, interactive, and project-based approaches. Activities such as creating infographics on moral values, structured group discussions, and exploring mobile-based Islamic applications have not only enhanced students' cognitive understanding of Islamic teachings but also fostered 21st-century skills such as critical thinking, collaboration, communication, and digital literacy. This transformation has also encouraged emotional and reflective student engagement, both during the learning process and in their everyday digital lives. Some students have begun to show positive changes in attitudes toward Islamic values, such as becoming more selective in consuming digital dakwah content, actively engaging in discussions on Islamic issues, and using social media as a platform to spread positive messages. This indicates the emergence of a more critical and contextual form of digital religious literacy.

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