

Reconstructing Akidah Akhlak Learning Media in the Digital Era: A Tawhid-Based Integrative-Transformative Conceptual Model

Imam Muslim^{1*}, Lailan Arqam¹, Ifeanyi Martins²

¹ Ahmad Dahlan University, Indonesia

² Federal University Otuoke, Nigeria

*Corresponding Email: 2408052016@webmail.uad.ac.id

Abstract: This study reconstructs a philosophical model for Akidah Akhlak learning media in the digital era by synthesizing the thought of Hamim Ilyas, Ismail Raji al-Faruqi, and Hassan Hanafi. A qualitative library research design was used, combining qualitative content analysis of three primary works Fikih Akbar, Tawhid: Its Implications for Thought and Life, and Min al-‘Akidah ila al-Thawrah with relevant scholarly literature on Islamic education, digital learning media, value formation, and contemporary Islamic thought. The analysis indicates a conceptual imbalance in existing digital Akidah Akhlak media. Technological functions such as accessibility, interaction, and learning effectiveness are more explicitly developed than the formative processes through which religious knowledge becomes reflective consciousness, integrated understanding, contextual engagement, and ethical action. The synthesis identifies three source-derived orientations; Hamim Ilyas contributes a reflective orientation, al-Faruqi an integrative orientation, and Hassan Hanafi a transformative orientation. Contextualization is formulated as a cross-cutting pedagogical principle that connects these orientations with students’ lived digital realities. The resulting model places tawhid as its philosophical foundation and treats reflection, integration, contextualization, and transformation as interconnected design orientations. The study contributes a theoretically grounded framework that can guide the design and evaluation of Akidah Akhlak learning media; its empirical effectiveness remains to be tested in classroom settings.

Keywords: learning media; Akidah Akhlak; monotheism; Islamic education; digital era.

Abstrak: Penelitian ini merekonstruksi model filosofis media pembelajaran Akidah Akhlak di era digital melalui sintesis pemikiran Hamim Ilyas, Ismail Raji al-Faruqi, dan Hassan Hanafi. Penelitian menggunakan desain library research kualitatif dengan analisis isi kualitatif terhadap tiga karya primer, yaitu Fikih Akbar, Tawhid: Its Implications for Thought and Life, dan Min al-‘Akidah ila al-Thawrah, serta literatur ilmiah yang relevan dengan pendidikan Islam, media pembelajaran digital, pembentukan nilai, dan pemikiran Islam kontemporer. Analisis menunjukkan adanya ketidakseimbangan konseptual dalam pengembangan media digital Akidah Akhlak. Fungsi teknologi seperti aksesibilitas, interaksi, dan efektivitas pembelajaran lebih eksplisit dikembangkan dibandingkan proses pembentukan yang mengubah pengetahuan keagamaan menjadi kesadaran reflektif, pemahaman integratif,

keterlibatan kontekstual, dan tindakan etis. Sintesis mengidentifikasi tiga orientasi yang diturunkan dari sumber primer; Hamim Ilyas memberikan orientasi reflektif, al-Faruqi orientasi integratif, dan Hassan Hanafi orientasi transformatif. Kontekstualisasi dirumuskan sebagai prinsip pedagogis lintas dimensi yang menghubungkan ketiga orientasi tersebut dengan realitas kehidupan digital peserta didik. Model yang dihasilkan menempatkan tauhid sebagai landasan filosofis dan refleksi, integrasi, kontekstualisasi, serta transformasi sebagai orientasi desain yang saling berhubungan. Penelitian ini memberikan kerangka teoretis untuk merancang dan mengevaluasi media pembelajaran Akidah Akhlak; efektivitas empirisnya masih memerlukan pengujian di kelas.

Kata kunci: media pembelajaran; Akidah Akhlak; tauhid; pendidikan Islam; era digital.

Introduction

The rapid development of digital technology has reshaped the landscape of Islamic education, particularly in the ways religious knowledge is accessed, presented, and learned (Hajar, 2024; Velly et al., 2025). Digital platforms, multimedia, interactive applications, and online learning environments have expanded the forms of media available for Islamic Religious Education (Gusli et al., 2025; Habibul Fattah et al., 2026; Septiani Selly Susanti et al., 2024). This development presents a particular challenge for Aqidah Akhlak because the subject is directed toward the formation of faith, moral awareness, and ethical behavior. (Afifah et al., 2025; Marzuki et al., 2025). The use of digital media in Aqidah Akhlak therefore requires attention to the educational orientation underlying its design and implementation (Maulana et al., 2025; Muhammad Nur Effendi et al., 2025). The central issue concerns how digital media can facilitate the transmission of religious knowledge while supporting students in developing religious understanding, internalizing moral values, and applying them in everyday life (Kharismatunisa, 2023; Mulyadi, 2025). The growing exposure of students to diverse religious information through digital environments further strengthens the need for learning processes that encourage critical understanding, contextual interpretation, and responsible practice (Ju'subaidi et al., 2025).

Recent studies have examined digital media in Islamic Religious Education from various perspectives. Research has investigated innovative digital media, digital-based teaching modules, interactive learning environments, and technology-assisted instruction in relation to learning effectiveness, student engagement, accessibility, motivation, and learning outcomes (Arifah et al., 2024; Basyiroh et al., 2024a; Hamdi et al., 2024; Susanti, 2024). Other studies have examined the integration of digital technology from the perspectives of teachers' digital competence, technological readiness, pedagogical adaptation, and institutional transformation (Mintasih et al., 2024; Reksiana et al., 2024; Wedi et al., 2025; Zakiyyah et al., 2024). Recent scholarship has also begun to relate digital learning to Islamic values, character formation, religious awareness, and moral development (Araniri & Nahriyah, 2025b; Fadhilah & Sunhaji, 2025; Yanuardianto et al., 2024; Yumna, 2024). Studies concerning students' engagement with digital religious information further indicate the importance of critical awareness when internet and social media become sources of Islamic learning (Afsinatun et al., 2025; Ju'subaidi et al., 2025; Rusadi & Aripin, 2023). Collectively, these

studies demonstrate that digital transformation in Islamic education has been examined through technological, pedagogical, institutional, and value-oriented perspectives.

Despite this development, a conceptual problem remains concerning the philosophical orientation that should govern the construction and educational use of digital media in Aqidah Akhlak. Existing studies explain the technological affordances of digital media, their implementation in learning, teachers' competencies, and various educational outcomes, while the philosophical relationship between digital mediation and the formation of faith, knowledge, moral consciousness, and action remains insufficiently articulated. This issue is important because Aqidah Akhlak is fundamentally oriented toward the integration of belief and conduct. A digital learning medium designed for this subject therefore requires a philosophical foundation capable of positioning technology within an integrated conception of Islamic knowledge and human formation.

This study addresses this conceptual gap by drawing upon three complementary perspectives. Hamim Ilyas emphasizes contextual and critical engagement with Islamic thought, providing a basis for relating religious understanding to contemporary realities (Ilyas, 2018a). Ismail Raji al-Faruqi places tawhid at the center of an integrated Islamic worldview and treats it as a principle for overcoming the fragmentation of knowledge (Al-Faruqi, 1982). Hassan Hanafi develops a transformative orientation through the relationship between Islamic thought, human consciousness, and praxis, emphasizing the relevance of religious thought to concrete social realities (Hanafi, 1988). These perspectives provide complementary foundations for conceptualizing Aqidah Akhlak learning media through contextual understanding, tawhidic integration of knowledge, and transformative praxis.

The novelty of this study lies in reconstructing these three perspectives into an integrated philosophical orientation for Aqidah Akhlak learning media. The study does not propose another digital learning product or evaluate the effectiveness of a particular platform. Instead, it develops a conceptual framework that positions digital media within the theological, epistemological, contextual, and transformative purposes of Aqidah Akhlak education. Accordingly, this study aims to analyze the conceptual limitations of existing approaches to digital media in Aqidah Akhlak learning and to reconstruct a philosophical model of Aqidah Akhlak learning media through the synthesis of the perspectives of Hamim Ilyas, Ismail Raji al-Faruqi, and Hassan Hanafi.

Methodology

This study employed a qualitative approach with a library research design to examine the philosophical foundations of Aqidah Akhlak learning media in the digital era. It was designed as a conceptual-philosophical inquiry that interprets and synthesizes meanings from textual sources rather than measuring variables or testing hypotheses (Creswell & Poth, 2018). The study focused on reconstructing a philosophical framework for Aqidah Akhlak learning media based on the perspectives of Hamim Ilyas, Ismail Raji al-Faruqi, and Hassan Hanafi.

The data consisted of primary and secondary sources. The primary sources were *Fikih Akbar: Prinsip-Prinsip Teologis Islam Rahmatan Lil 'Alamin* by Hamim Ilyas, *Al-Tawhid: Its Implications for Thought and Life* by Ismail Raji al-Faruqi, and *Min al-'Aqidah ila al-Thawrah* by Hassan Hanafi. Secondary sources comprised scholarly books and peer-reviewed

journal articles addressing Islamic education, Aqidah Akhlak, digital learning media, Islamic epistemology, value formation, and contemporary Islamic thought. The literature was selected based on its relevance to the research problem and its contribution to the conceptual analysis. Data were collected through documentary analysis by identifying, reading, and systematically recording relevant concepts from the selected sources. The collected material was organized according to the main analytical dimensions of the study, namely faith, knowledge, consciousness, context, ethics, and transformation. This organization facilitated the reduction and systematic presentation of qualitative textual data before interpretation and synthesis (Miles et al., 2014).

Data analysis followed three stages: data condensation, data display, and conclusion drawing and verification (Miles et al., 2014). The analysis began by extracting concepts relevant to the philosophical orientation of Aqidah Akhlak learning media. These concepts were then categorized and compared across the three thinkers. Hamim Ilyas was analyzed in relation to contextual and critical religious understanding, al-Faruqi in relation to the integration of tawhid and knowledge, and Hassan Hanafi in relation to consciousness and transformative praxis. The final stage involved synthesizing the complementary dimensions of the three perspectives to reconstruct a philosophical framework for Aqidah Akhlak learning media in the digital era. The interpretive and contextual positioning of the study was informed by the broader epistemological foundations of qualitative inquiry (Denzin & Lincoln, 2018).

Results and Discussion

Results

The analysis generated two principal findings concerning the philosophical orientation of digital media in Akidah Akhlak learning. The first finding concerns the predominance of a technological and instructional orientation in existing digital learning media and the limited integration of its formative dimensions. The second finding concerns the distinct and complementary conceptual orientations identified in the thought of Hamim Ilyas, Ismail Raji al-Faruqi, and Hassan Hanafi. The first finding establishes the conceptual problem emerging from existing digital media research, whereas the second identifies the philosophical resources used to address this problem.

The Formative Orientation of Digital Media in Akidah Akhlak Learning

The reviewed studies demonstrate a substantial development of digital media for Akidah Akhlak and Islamic Religious Education, encompassing interactive multimedia, digital modules, Android-based applications, online platforms, and other technology-assisted learning environments. Across these studies, digital media are primarily positioned as instruments for facilitating the presentation of instructional content, extending access to learning resources, enhancing student engagement, and supporting learning effectiveness. The principal indicators used to assess digital media include feasibility, usability, attractiveness, student responses, motivation, comprehension, and learning achievement (As-Tsauri & Islamiati, 2024; Basyiroh et al., 2024; Husna et al., 2024; Rahman et al., 2026; Sunarso & Herdianto, 2024; Tanjung et al., 2024).

A comparison of the research objectives, media characteristics, and evaluation indicators shows that digital technology is predominantly positioned as a means of delivering

content, facilitating access, supporting engagement, and improving learning effectiveness. The evaluation of these media consequently focuses on observable instructional outcomes, including student participation, learning motivation, comprehension, and achievement. Interactive media are commonly examined in relation to student participation and engagement, while digital modules and multimedia applications are assessed through indicators such as feasibility, usability, accessibility, comprehension, and learning achievement. Across these studies, technological and pedagogical performance emerges as the most explicit basis for evaluating digital learning media.

The literature also demonstrates an emerging concern with religious values, character formation, and moral development. These dimensions indicate that digital learning in Islamic education has begun to extend beyond the transmission of religious information toward broader educational purposes. However, the position of these formative dimensions differs from that of the technological and instructional dimensions. Values and character are generally incorporated as learning content or formulated as expected student outcomes, whereas the principles governing how digital media should facilitate the internalization, reflection, contextualization, and enactment of those values are less explicitly articulated.

Table 1. Dominant and Formative Orientations in Existing Digital Akidah Akhlak Media Research

Analytical dimension	Orientation identified in previous studies	Formative implication
Religious content	Presentation and organization of Islamic learning materials through digital formats	Development of meaningful religious understanding
Accessibility and usability	Facilitation of access and ease of interaction with digital learning resources	Connection between learning resources and students' contexts
Engagement and interaction	Enhancement of motivation, participation, attention, and interaction	Personal engagement with religious meaning
Learning outcomes	Improvement of comprehension, achievement, and observable learning performance	Internalization and application of religious values
Values and character	Inclusion of Islamic values and character as learning content or expected outcomes	Formation of reflective and ethical dispositions

The comparison further reveals that the formative purposes of Akidah Akhlak can be differentiated into four interrelated dimensions: value internalization, personal reflection, contextual understanding, and practical action. Value internalization concerns the transformation of religious values from externally presented knowledge into personally meaningful dispositions. Personal reflection concerns the learner's engagement with the

meaning and implications of faith for personal responsibility. Contextual understanding concerns the capacity to relate religious knowledge to concrete social and personal circumstances. Practical action concerns the embodiment of religious understanding through ethical conduct.

These dimensions are discernible within the broader value-oriented literature, yet they do not appear as an integrated set of criteria for the conceptualization and development of digital learning media. The resulting distinction is therefore between the instructional function of digital media and their formative function in shaping religious understanding and conduct. Existing research provides substantial evidence concerning the former, whereas the latter remains conceptually dispersed across learning objectives, content, and expected outcomes. The first finding consequently indicates a conceptual asymmetry between technological-instructional development and formative orientation in digital Akidah Akhlak learning media. The literature has established how digital media can support the delivery, accessibility, interaction, and effectiveness of learning. The philosophical basis for connecting these technological functions with the processes of internalizing faith, reflecting upon religious meaning, interpreting it within contemporary contexts, and translating it into ethical practice remains insufficiently integrated.

Accordingly, the first principal finding shows that digital media for Akidah Akhlak have been more systematically developed at the technological and instructional levels than at the formative-philosophical level. Across the reviewed studies, the development of digital media is primarily described in terms of media features, accessibility, usability, interactivity, and instructional effectiveness. The evaluation of these media commonly focuses on student participation, motivation, comprehension, and learning achievement. Religious values and character formation are also included in several studies, mainly as learning content or expected learning outcomes. Overall, the reviewed studies show that the technological and instructional dimensions are more explicitly formulated in the development and evaluation of digital Akidah Akhlak media.

Conceptual Synthesis of Hamim Ilyas, Ismail Raji al-Faruqi, and Hassan Hanafi

The second finding concerns the conceptual synthesis generated through the analysis of the three primary works: *Fikih Akbar* by Hamim Ilyas (Ilyas, 2018), *Tawhid: Its Implications for Thought and Life* by Ismail Raji al-Faruqi (Al-Faruqi, 1992), and *Min al-'Aqidah ila al-Thawrah* by Hassan Hanafi (Hanafi, 1988). The analysis identifies three distinctive orientations concerning the relationship between faith, human consciousness, knowledge, and social action. Hamim Ilyas emphasizes tawhid as an orientation of human consciousness and life; al-Faruqi conceptualizes tawhid as a principle governing the unity of knowledge and life; while Hanafi relates aqidah to consciousness, human responsibility, and social transformation. These three orientations provide complementary conceptual foundations for reconstructing the philosophical orientation of Akidah Akhlak learning media.

The analysis of Hamim Ilyas's *Fikih Akbar* shows that tawhid is positioned as an orientation that shapes human consciousness and conduct. Faith encompasses the relationship between human beings and Allah as well as relationships among human beings, the universe, knowledge, and other dimensions of life. This orientation places consciousness

and personal responsibility at the center of the educational meaning of faith. In the proposed model, this conceptual emphasis generates the reflective dimension, which concerns the process through which students relate religious understanding to their own attitudes, experiences, decisions, and behavior (Ilyas, 2018). Such an orientation corresponds with research on Islamic education that emphasizes the importance of connecting religious learning with students' moral and character development in contemporary learning environments (Budiana et al., 2025; Warohmah et al., 2026).

The analysis of al-Faruqi's *Tawhid: Its Implications for Thought and Life* identifies tawhid as an epistemological principle that establishes the unity of knowledge and life. His conception provides an intellectual framework for relating religious knowledge to science, technology, culture, and other domains of human activity. In the proposed model, this orientation generates the integrative dimension. The dimension positions Akidah Akhlak learning within an interconnected field of knowledge in which theological concepts can be examined through their relationships with contemporary scientific, technological, social, and cultural realities (Al-Faruqi, 1992). This orientation is relevant to recent developments in Islamic education, where digital transformation requires the integration of religious learning, technological competence, and broader forms of knowledge (Araniri & Nahriyah, 2025; Neni et al., 2024; Wedi et al., 2025).

The analysis of Hassan Hanafi's *Min al-'Aqidah ila al-Thawrah* identifies *aqidah* as a concept associated with human consciousness, social reality, justice, human dignity, and transformative action. Faith acquires practical significance through its relationship with concrete conditions of human life. This orientation generates the transformative dimension of the proposed model. Within Akidah Akhlak learning, this dimension directs students toward ethical judgment, responsible decision-making, and concrete responses to social problems (Hanafi, 1988). The orientation is consistent with contemporary scholarship emphasizing critical awareness, moral reasoning, and responsible engagement with digital environments in Islamic education (Ju'subaidi et al., 2025; Marzuki et al., 2025).

The comparison of these three conceptual orientations reveals a complementary relationship among them. Hamim Ilyas provides the reflective foundation, through which faith becomes meaningful within human consciousness and personal responsibility. Al-Faruqi extends this orientation into the integration of knowledge, establishing relationships between faith, science, technology, culture, and human life. Hassan Hanafi directs consciousness and integrated understanding toward transformative praxis, connecting faith with ethical responsibility and social reality. The resulting conceptual relationship can therefore be represented as reflection, integration and transformation, with each dimension contributing a distinct function within the reconstructed model.

Table 2. Conceptual Mapping of the Three Primary Thinkers

Thinker	Core conceptual emphasis	Analytical finding	Dimension in the model
Hamim Ilyas	<i>Tawhid</i> as an orientation of consciousness and life	Faith shapes consciousness, personal meaning,	Reflective

		and human responsibility	
Ismail Raji al-Faruqi	<i>Tawhid</i> as the unity of knowledge and life	Faith provides an organizing principle for relationships among knowledge, science, technology, and life	Integrative
Hassan Hanafi	<i>Aqidah</i> as a practical force related to consciousness and social change	Faith is connected with ethical responsibility, social reality, and transformative action	Transformative

The synthesis further demonstrates that these three dimensions require contextual grounding to achieve their pedagogical function. Reflection gains educational relevance when students examine faith through situations drawn from their experiences. Integration becomes meaningful when religious knowledge is related to concrete domains of science, technology, culture, and social life. Transformation requires situations in which students can exercise ethical judgment and develop responsible responses. Contextualization therefore emerges from the synthesis as a cross-cutting pedagogical principle connecting the three source-derived dimensions with students' lived realities.

The digital environment provides a significant context for this synthesis because students encounter religious information and ethical challenges through social media, digital platforms, online communities, and emerging technologies. Issues such as misinformation, cyberbullying, hate speech, intolerance, consumerism, artificial intelligence, privacy, and environmental responsibility provide concrete situations for connecting faith with reflection, knowledge, and action. Research on students' critical awareness of internet and social-media use for Islamic learning reinforces the importance of contextual and critical engagement with digital religious information (Ju'subaidi et al., 2025).

Based on this synthesis, tawhid functions as the foundational philosophical and value orientation of the proposed model, while reflection, integration, contextualization, and transformation constitute interconnected design orientations. The contextual dimension has a distinct theoretical status within this structure. It originates from the synthesis of the three perspectives and their relationship with contemporary learning realities. The dimension therefore serves as a connecting principle that enables the reflective, integrative, and transformative orientations to remain related to students' actual experiences.

Table 3. Structure of the Conceptual Reconstruction

Component	Conceptual source	Function in the model	Theoretical status
<i>Tawhid</i>	Synthesis of the three perspectives	Philosophical and value foundation	Foundational

Reflective	Hamim Ilyas	Connects faith with consciousness, meaning, and personal responsibility	Source-derived
Integrative	Ismail Raji al-Faruqi	Connects faith with knowledge, science, technology, and human life	Source-derived
Contextual	Conceptual synthesis	Connects the three dimensions with students' lived realities	Synthesis-derived
Transformative	Hassan Hanafi	Connects religious understanding with ethical and socially responsible action	Source-derived

The resulting structure establishes a conceptual architecture in which the four dimensions operate through interconnected functions. Reflection gives personal meaning to faith; integration connects faith with broader knowledge and human experience; contextualization grounds learning in concrete realities; transformation directs understanding toward ethical and socially responsible action. The dimensions therefore form an integrated conceptual structure rather than a collection of independent characteristics.

The second finding consequently establishes the conceptual basis of the Tawhid-Based Integrative-Transformative Model of Akidah Akhlak Learning Media. The model emerges from the systematic relationship among three distinctive intellectual orientations: Hamim Ilyas's reflective understanding of tawhid, al-Faruqi's integrative epistemology of tawhid, and Hanafi's transformative conception of aqidah. Contextualization connects these orientations with the lived realities of contemporary learners. The resulting framework provides a philosophical basis for positioning Akidah Akhlak learning media as instruments for developing religious consciousness, integrated understanding, contextual engagement, and ethical action.

Discussion

The Formative Problem of Digital Akidah Akhlak Learning Media

The central issue emerging from the literature is the limited philosophical direction underlying the use of digital media in Akidah Akhlak learning. Digitalization has strengthened access to religious materials and created more interactive learning experiences, as reflected in studies on digital literacy and Islamic character education and in the development of interactive e-books containing moral values (Yudi & Maryam, 2023; Yumna et al., 2024). These developments demonstrate that digital media can support the delivery and engagement of Islamic learning. The deeper question concerns the educational orientation that determines what students are expected to develop through such media.

In Akidah Akhlak education, this orientation is closely related to the relationship between belief, moral understanding, and conduct. Maksudin distinguishes morality, akhlaq,

and character while showing their conceptual interconnection (Maksudin, 2023). This perspective suggests that digital learning should be examined beyond the effectiveness of content delivery. Accessibility and engagement may facilitate learning, yet they do not explain how religious knowledge becomes part of students' consciousness or informs their ethical judgment. The philosophical basis of the learning process therefore becomes important in determining how digital media contribute to religious and moral formation.

This perspective places digital media within a broader educational question concerning the formation of Muslim subjects in contemporary contexts. Research on Islamic character education has emphasized digital literacy, character formation, and ethical engagement with technology (Nasution et al., 2025; P. Putra et al., 2025). These studies demonstrate the growing concern with the moral dimensions of digital learning. The present analysis takes the discussion further by examining the philosophical resources needed to connect religious knowledge with consciousness, knowledge integration, and ethical action. This argument leads to the relevance of Hamim Ilyas, Ismail Raji al-Faruqi, and Hassan Hanafi as complementary perspectives for reconstructing the orientation of digital Akidah Akhlak learning.

Tawhid and the Reconstruction of Learning Orientation

The reconstruction developed in this study places tawhid at the foundation because the problem identified in the findings concerns the relationship between religious knowledge, human consciousness, and action. In al-Faruqi's thought, tawhid provides a principle for relating knowledge and life (Al-Faruqi, 1992). Read together with Hamim Ilyas's emphasis on consciousness and Hassan Hanafi's concern with praxis. These perspectives offer different but, related resources for addressing the formative problem identified above (Hanafi, 1988; Ilyas, 2018b). The significance of the synthesis lies in the different functions contributed by each perspective rather than in treating the three thinkers as if they proposed the same educational theory.

Ilyas provides a basis for understanding reflection as a process through which faith becomes meaningful in the orientation of human life. Al-Faruqi provides an epistemological basis for relating religious understanding to other fields of knowledge. Hanafi adds a praxis-oriented emphasis in which consciousness is connected with responsibility and social reality. These differences explain why the three perspectives can be brought into dialogue in the present reconstruction, each addresses a different point in the movement from religious belief to meaningful understanding and responsible conduct.

The proposed model therefore represents a reconstruction by the authors, not a model that is attributed directly to any one of the three thinkers. Tawhid functions as the philosophical foundation, while reflection, integration, and transformation are analytical dimensions derived from the comparative reading of the primary texts. This distinction is important for the contribution of the study because it makes clear which elements come from the source texts and which elements are the authors' pedagogical synthesis.

Reflection, Integration, and Transformation in Akidah Akhlak Learning

Reflection constitutes the initial dimension of the proposed framework because religious learning requires students to engage with the meaning of what they learn. Digital media provide extensive access to religious information, yet access alone does not establish

religious understanding as a personal orientation (Müller & Friemel, 2024). Previous studies show that digital literacy has a significant relationship with Islamic character education, suggesting that students' ability to engage critically with digital information is relevant to character formation (Nurhayati et al., 2025; H. R. Putra et al., 2025). Within Akidah Akhlak learning, this relationship can be developed through learning activities that encourage students to relate religious concepts to their attitudes, experiences, and everyday decisions. Reflection thus places students' personal awareness at the centre of the learning process.

Integration represents the epistemological dimension of the framework. Al-Faruqi's conception of tawhid provides a foundation for viewing knowledge within an integrated worldview (Al-Faruqi, 1992). This perspective has particular relevance to digital learning, where students encounter religious information alongside scientific knowledge, technological developments, cultural expressions, and social issues (Diana et al., 2024; Saada, 2023). Akidah Akhlak learning can therefore provide opportunities for students to examine these different domains through religious concepts and to recognize their relationships within a broader understanding of life. Integration, in this sense, concerns the way religious knowledge is connected with the intellectual and social realities that shape students' lives.

Transformation constitutes the praxis-oriented dimension of the framework. Hanafi's thought places consciousness in relation to social reality and human action (Hanafi, 1988). This perspective gives ethical action a central position in the educational process. In digital Akidah Akhlak learning, students can be engaged with concrete ethical questions arising from their digital experiences, such as the circulation of information, online interaction, privacy, responsibility, and respect for others (Jumaidah et al., 2026; Widyaningsih et al., 2026). Such learning activities create opportunities for students to deliberate on ethical choices and relate religious principles to responsible conduct. The proposed framework therefore understands transformation as an orientation toward praxis rather than as an assumed outcome of digital media.

These three dimensions establish a coherent relationship within the proposed model. Reflection concerns the internalization of religious meaning, integration concerns the relationship between religious knowledge and broader domains of human experience, and transformation concerns the translation of understanding into ethical orientation and action. Their relationship provides the conceptual structure for positioning digital media within Akidah Akhlak education. Digital media function within this structure as a learning environment through which students can reflect on religious meaning, connect religious knowledge with contemporary realities, and consider appropriate ethical responses (Mustofa & Maulana, 2026; Yusuf et al., 2026). This formulation also clarifies the contribution of the three philosophical perspectives to the proposed reconstruction. Ilyas informs the reflective dimension, al-Faruqi the integrative dimension, and Hanafi the transformative dimension.

Contextualization in Digital Religious Learning

Contextualization is positioned in the proposed model as a connecting pedagogical principle rather than as an additional philosophical contribution attributed to one of the three thinkers. This position reflects the nature of the digital environment in which students encounter religious information, social interaction, cultural representations, and ethical challenges. Previous studies show that Islamic digital literacy becomes more meaningful

when connected with character formation and the ethical use of digital information (Faizudin & Wasehudin, 2025; Rahimi et al., 2025). Research on Islamic education in the digital era also emphasizes the need to address moral challenges within the technological environments experienced by adolescents (Ainun et al., 2025; Aryana et al., 2026; Paramansyah et al., 2024).

Within the present framework, contextualization gives practical meaning to the three source-derived dimensions. Reflection becomes more meaningful when students reflect on situations they actually encounter. Integration becomes more concrete when religious concepts are related to contemporary questions involving technology, information, culture, and social life. Transformation becomes more educationally relevant when students are asked to respond to real or realistic ethical problems. Contextualization therefore prevents the model from becoming a purely abstract philosophical structure.

This perspective moves the discussion beyond the transfer of conventional Akidah Akhlak content onto digital platforms. The central concern is how digital learning can connect religious concepts with the situations and experiences that shape students' everyday lives. Research on contextual approaches in Islamic Religious Education demonstrates the value of relating religious learning to students' real-life contexts, particularly when digital technology is incorporated into the learning process (Firnando et al., 2025; Sukmawati & Inayati, 2025). Studies on digital learning media likewise demonstrate the potential of interactive media to incorporate moral values into Akidah Akhlak learning (Fahril et al., 2026; Kurniawan & Annisah, 2025; Suja'i et al., 2025). These studies provide empirical support for contextual and value-oriented digital learning, while the present model extends this direction by specifying the philosophical orientations that can guide their integration in Akidah Akhlak learning.

The Contribution of the Model to Akidah Akhlak Learning

The preceding discussion situates the contribution of this study within the relationship between the problem identified in the introduction and the patterns observed in the reviewed studies. Existing research has demonstrated the pedagogical potential of digital media in expanding access to religious learning, supporting student engagement, strengthening digital literacy, and facilitating learning activities. The present reconstruction develops this body of work by introducing a philosophical orientation for determining the formative direction of digital Akidah Akhlak learning. Within this framework, *tawhid* provides the epistemological foundation, while reflection, integration, and transformation articulate the formative dimensions of learning. Contextualization connects these dimensions with the digital, social, and cultural realities encountered by students.

The contribution is therefore not the claim that digital media are inherently transformative. Rather, the study proposes criteria for asking whether a digital medium is designed to support the formative purposes of Akidah Akhlak. A medium may be technically attractive and instructionally effective while providing limited opportunities for reflection, integration, contextual interpretation, or ethical response. The proposed model makes these dimensions explicit and therefore provides a conceptual basis for future media design and evaluation. This formulation also places the study within the broader discussion of Islamic character education. Recent research has shown that digital literacy, moral education, and character formation need to be considered together in the digital era (Ferdinan et al., 2026;

Mukhlis & Cahyadi, 2026; Nashir et al., 2026). The present study contributes by locating that relationship within a tawhid-based philosophical structure and by specifying how different dimensions of religious formation can be connected in media design.

The model remains conceptual and therefore has clear empirical limits. It does not establish that the proposed orientations produce higher learning achievement or stronger moral behavior than existing approaches. Its contribution is the reconstruction of a coherent conceptual framework from the selected primary texts and its translation into implications for Akidah Akhlak media design. Subsequent studies can operationalize the four orientations, develop evaluation indicators, and test the model through classroom-based research.

Conclusion

This study concludes that digital Akidah Akhlak learning media have been developed more extensively in terms of technological and instructional functions than their formative-philosophical orientation. The reviewed literature shows strong attention to accessibility, interaction, learning effectiveness, and digital engagement, while the processes through which religious knowledge develops into reflective consciousness, integrated understanding, contextual engagement, and ethical action remain less systematically formulated. In response to this conceptual gap, the study reconstructs a Tawhid-Based Integrative-Transformative Model of Akidah Akhlak Learning Media by synthesizing the perspectives of Hamim Ilyas, Ismail Raji al-Faruqi, and Hassan Hanafi. Tawhid serves as the philosophical foundation, while reflection, integration, and transformation represent the formative orientations derived from the three perspectives. Contextualization functions as a cross-cutting pedagogical principle that connects these orientations with students' lived digital realities. The model provides a theoretical framework for designing and evaluating Akidah Akhlak learning media according to their formative purposes, rather than technological functionality alone. As a conceptual library-based study, the model does not establish empirical effects on students' learning or moral development. Future research should operationalize its dimensions into media design and evaluation indicators and examine their implementation across diverse educational contexts.

References

- Afifah, A. M., Tumin, T., & Iskandar, I. (2025). Analysis of the Akidah Akhlak Textbook to Strengthen Students' Moral Character and Spiritual Values. *JIE (Journal of Islamic Education)*, 10(2), 640–662. <https://doi.org/10.35723/jie.v10i2.643>
- Afsinatun, S., Syahri, A., Imtihan, N., Dinawisda, N., & Gunawan, G. G. (2025). Digital Da'wah Exposure and Religious Moderation among Indonesian Islamic University Students. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 23(2), 359–376. <https://doi.org/10.32729/edukasi.v23i2.2218>
- Ainun, A., Ruslan, R., Kaharuddin, K., Maulana, I., Hermansyah, H., & Setiawan, A. (2025). Addressing the Moral Crisis Among Generation Z: Islamic Religious Education Teachers' Responses in the Era of Social Connectivity. *AL-ISHLAH: Jurnal Pendidikan*, 17(4). <https://doi.org/10.35445/alishlah.v17i4.7340>
- Al-Faruqi, I. R. (1982). *Tawhid: Its Implications for Thought and Life*. The International Institute of Islamic Thought (IIIT).
- Al-Faruqi, I. R. (1992). *Al-Tawhid: Its Implications for Thought and Life*. International Institute of Islamic Thought.

- Araniri, N., & Nahriyah, S. (2025a). Integration of Islamic Religious Education and Digital Technology in Shaping Students' IMTAQ Character in the Digital Age. *Indonesian Journal of Islamic Education*, 3(1), 13–19. <https://doi.org/10.31949/ijie.v3i1.14665>
- Araniri & Nahriyah. (2025b). *Integration of Islamic Religious Education and Digital Technology in Shaping Students' IMTAQ Character in the Digital Age*.
- Arifah, Saputra, & Baharuddin. (2024). Engaging Opportunities and Challenges: Students' Perspectives Towards Developing Islamic Education Learning Media. *Edukasia*.
- Aryana, M. K., Fahmi, M., & Mas'ud, A. (2026). The Role Of Islamic Religious Education In Overcoming Adolescent Character Crisis In The Digital Era: A Literature Study. *Jurnal Kajian Pendidikan Dan Psikologi*, 3(2), 92–103. <https://doi.org/10.61397/jkpp.v3i2.442>
- As-Tsauri, M. S., & Islamiati, M. (2024). Increasing students' information literacy and creative thinking in Islamic religious education learning through reading, questioning, and answering learning strategy. *Humanika*, 24(2), 141–150. <https://doi.org/10.21831/hum.v24i2.71743>
- Basyiroh, U., Musadad, A. A., Muchtarom, Moh., & Abu Zarrin Bin Selamat. (2024a). Systematic Review: Android-Based Interactive Learning Media to Enhance Understanding of Islamic Education in Support of SDGs. *Profetika: Jurnal Studi Islam*, 25(02), 533–546. <https://doi.org/10.23917/profetika.v25i02.7877>
- Basyiroh, U., Musadad, A. A., Muchtarom, Moh., & Abu Zarrin Bin Selamat. (2024b). Systematic Review: Android-Based Interactive Learning Media to Enhance Understanding of Islamic Education in Support of SDGs. *Profetika: Jurnal Studi Islam*, 25(02), 533–546. <https://doi.org/10.23917/profetika.v25i02.7877>
- Budiana, N., Pulungan, A. A., & Tamphu, S. (2025). Representation of prophetic value of digital children's literature Nussa dan Rara series as character education learning media. *Diksi*, 33(1), 83–98. <https://doi.org/10.21831/diksi.v33i1.53568>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th ed.). SAGE Publications.
- Denzin, N. K., & Lincoln, Y. S. (Eds.). (2018). *The SAGE Handbook of Qualitative Research* (5th ed.). SAGE Publications.
- Diana, A., Azani, M. Z., & M, M. (2024). The Concept And Context Of Islamic Education Learning In The Digital Era: Relevance And Integrative Studies. *Profetika: Jurnal Studi Islam*, 25(01), 33–44. <https://doi.org/10.23917/profetika.v25i01.4239>
- Fadhilah & Sunhaji. (2025). *The Transformation of Islamic Education Learning Methods Through Digital Technology in Schools With a Low Culture of Religiousness*.
- Fahril, Moh., Nur, M. D. M., & Elfira, R. (2026). The Utilisation of Audiovisual Media in Akidah Akhlak Subject to Improve Student Learning Outcomes. *JIE (Journal of Islamic Education)*, 11(1), 53–70. <https://doi.org/10.35723/jie.v11i1.716>
- Faizudin, F., & Wasehudin, W. (2025). The Role of Islamic Religious Education in Overcoming Negative Behavior of Generation Z on Social Media. *Tadris: Jurnal Pendidikan Islam*, 20(1), 70–87. <https://doi.org/https://doi.org/10.19105/Ftjpi.v20i1.15974>
- Ferdinan, Fattah, A., Nashir, A., Muthaharah, St., & Waeno, M. (2026). Examining the enactment of digital literacy in Islamic education across two school contexts in Indonesia and Thailand. *Discover Education*, 5(1), 764. <https://doi.org/10.1007/s44217-026-02044-1>
- Firmando, H. G., Khair, N., & Setiawati, C. (2025). Religious Education 5.0: Concept, Design, and Implementation of Adaptive Pedagogy in Islamic Religious Education for the

- Society 5.0 Era. *Indonesian Journal of Islamic Educational Review*, 2(3), 241–254. <https://doi.org/10.58230/ijer.v2i3.404>
- Gusli, T., Rusdinal, R., Jasrial, J., Tanucan, J. C. M., Harmanto, D., Mohd Isa, M. R., & Yusra, A. (2025). Empowering Digital Literacy in Indonesian Islamic Education: A Meta-Analytic Exploration of Leadership's Role. *TEM Journal*, 3851. <https://doi.org/10.18421/TEM144-88>
- Habibul Fattah, H., Hakim, L., & Hilmy, M. (2026). Digital Literacy And Islamic Education In Indonesia: Examining Policy, Learning Practices, And Teacher Readiness. *Geneologi PAI: Jurnal Pendidikan Agama Islam*, 13(1). <https://doi.org/10.32678/geneologipai.v13i1.12938>
- Hajar, A. (2024). Navigating Globalization: Reforming Islamic Education for the 21st Century. *Sinergi International Journal of Islamic Studies*, 2(1), 53–65. <https://doi.org/10.61194/ijis.v2i1.599>
- Hamdi, Setria Utama Rizal, Nurul Hikmah, Muhammad Syabrina, Sulistyowati, & Mualimin. (2024). Developing Digital-Based Islamic Religious Education Teaching Modules on the Subject Matter of Duha Prayer in Elementary Schools. *Jurnal Pendidikan Agama Islam*, 21(1), 131–146. <https://doi.org/10.14421/jpai.v21i1.7520>
- Hanafy, H. (1988). *Min al-'Aqidah ila al-Thawrah*. Maktabat Madbuli.
- Husna, M. S., Nisa, K., & Wahyudi. (2024). Pengembangan Media Pembelajaran Aktif (Akidah Akhlak Inovatif) Berbasis Multimedia Interaktif Pada Materi Akidah Akhlak Di Kelas VIII MTs Bahrul Ulum Tambakberas Jombang. *AL-MANAR: Jurnal Komunikasi Dan Pendidikan Islam*, 13(2), 395–406. <https://doi.org/10.36668/jal.v13i1.1237>
- Ilyas, H. (2018a). *Fikih Akbar: Prinsip-Prinsip Teologis Islam Rahmatan lil 'Alamin*. Pusat Studi Islam (PSI) Universitas Ahmad Dahlan.
- Ilyas, H. (2018b). *Fikih Akbar: Prinsip-Prinsip Teologis Islam Rahmatan Lil 'Alamin*. Pustaka Alvabet.
- Jumaidah, M., Adiyono, A., & Zahra, N. (2026). Toward a Value-Based Digital Religious Literacy Framework: Contextualizing Akidah-Akhlak in the Digital Era. *Nuris Journal of Education and Islamic Studies*, 6(1), 201–211. <https://doi.org/10.52620/jeis.v6i1.265>
- Ju'subaidi, Mujahidin, A., Abdullah, I., & Choirul Rofiq, A. (2025). Students' critical awareness of the internet and social media use as resources for Islamic learning in Indonesian public senior high schools. *British Journal of Religious Education*, 47(2), 140–155. <https://doi.org/10.1080/01416200.2024.2368888>
- Kharismatunisa, I. (2023). Innovation and Creativity of Islamic Religious Education Teachers in Utilizing Digital-Based Learning Media. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 5(3), 519–538. <https://doi.org/10.37680/scaffolding.v5i3.3700>
- Kurniawan, W., & Annisah, S. (2025). Islamic Moral Education and Character Building in the Era of IoT. *Jurnal Al Burhan*, 5(2), 311–320. <https://doi.org/10.58988/jab.v5i2.529>
- Maksudin. (2023). Uncovering the Moral Nexus, Morality, Akhlaq, and Character in Islamic Religious Education: A Comprehensive Conceptual Analysis. *Jurnal Pendidikan Agama Islam*, 20(1), 123–135. <https://doi.org/10.14421/jpai.v20i1.7028>
- Marzuki, M., Hatta, M., & Connai, C. (2025). Enhancing Moral Reasoning and Engagement in Islamic Education: A Constructivist Intervention in Aqidah and Akhlak. *Jurnal Pendidikan Progresif*, 15(4), 2781–2801. <https://doi.org/10.23960/jpp.v15i4.pp2781-2801>

- Maulana, M. N. A., Maslani, Maesak, C., Lubis, A., & Taufiqurrahman. (2025). Utilization of Interactive Digital Teaching Materials in Aqidah Akhlaq Learning at Madrasah Ibtidaiyah. *Journal of Innovation and Research in Primary Education*, 4(3), 1111–1117. <https://doi.org/10.56916/jirpe.v4i3.1940>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). SAGE Publications.
- Mintasih, D., Sukiman, S., & Purnama, S. (2024). Integration of Digital Technology in Islamic Religious Education Learning: A Qualitative Study on Teachers' Competence and Implementation Models in Secondary Schools. *Jurnal Pendidikan Islam*, 13(1), 85–96. <https://doi.org/10.14421/jpi.2024.131.85-96>
- Muhammad Nur Effendi, Suriagiri, & Mudhiah. (2025). Development of Islamic Akidah Education in Facing the Era of Society 5.0. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(1), 77–93. <https://doi.org/10.31538/tijie.v6i1.1242>
- Mukhlis, M., & Cahyadi, A. (2026). Islamic Digital Literacy and Character Formation in the Cyber Era: Integrating the Concepts of Adab, Akhlaq, and Social Media Ethics into a Digital-Based Islamic Education Curriculum. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(2), 569–592. <https://doi.org/10.69900/ag.v6i2.587>
- Müller, J., & Friemel, T. N. (2024). Dynamics of Digital Media Use in Religious Communities—A Theoretical Model. *Religions*, 15(7), 762. <https://doi.org/10.3390/rel15070762>
- Mulyadi, M. (2025). From Tradition to Transformation: Reimagining Islamic Religious Education in the Digital Age. *El-Tarbawi*, 18(1), 91–118. <https://doi.org/10.20885/tarbawi.vol18.iss1.art4>
- Mustofa, T., & Maulana, Rd. M. H. (2026). A Dynamic Halal Social Capital-Based Islamic Religious Education Learning Model for the Development of University Students' Digital Ethics. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 8(1), 998–1011. <https://doi.org/10.37680/scaffolding.v8i1.9165>
- Nashir, A., Ferdinan, & Waeno, M. (2026). Strengthening Character Education Through Digital Literacy in Islamic Education: Evidence from Indonesia and Thailand. *MUMTAZ: Jurnal Pendidikan Agama Islam*, 6(1), 130–144. <https://doi.org/10.69552/mumtaz.v6i1.3649>
- Nasution, H. S., Basri, H., Batubara, W. W., & Mukhlisin, A. (2025). *Islamic Education Teachers Strategies For Character Building Through Digital Literacy Based Islamic Values In The Society 5.0 Era*. 6(1), 259–271. <https://doi.org/https://doi.org/10.53802/fitrah.v6i1.1172>
- Neni, N., Handayani, S., & Basori, B. (2024). Integration of Technology and Islamic Values in Islamic Religious Education (PAI) Learning Strategies in the Disruption Era. *Edukasi Islami: Jurnal Pendidikan Islam*, 13(3). <https://doi.org/10.30868/ei.v13i03.8784>
- Nurhayati, L., Supriadi, U., Jenuri, J., & Karim, A. (2025). Integrating digital citizenship and religious moderation in open and distance education: A holistic approach to character development in Indonesia. *Asian Association of Open Universities Journal*, 20(3), 261–276. <https://doi.org/10.1108/AAOUJ-02-2025-0025>
- Paramansyah, A., Judijanto, L., Trinova, Z., Rahmah, St., & Zulihi, Z. (2024). Transformation of Islamic Boarding School Education to Address Moral Challenges in the Digital Era. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 16(2), 1271–1280. <https://doi.org/10.37680/qalamuna.v16i2.6090>
- Putra, H. R., Rohmani, A. F., & Abdulhakim, L. (2025). Empowering Muslim Adolescents through Progressive Islamic Digital Literacy to Combat Cyberbullying. *Multicultural Islamic Education Review*, 3(1), 53–62. <https://doi.org/10.23917/mier.v3i1.9916>

- Putra, P., Ilias, M. F., Hartono, R., Burhanuddin, B., Saputra, N., & Barsihanor, B. (2025). Digital Literacy as a Transformative Framework for Character Education: A Case Study in Madrasah Ibtidaiyah. *Nazhruna: Jurnal Pendidikan Islam*, 9(1), 33–51. <https://doi.org/10.31538/nzh.v9i1.429>
- Rahimi, R., Saputra, R., Suroto, S., & Binti Mohd. Adan, N. S. (2025). Teachers Strategies for Character Building in the Era of Growing Social Media Use. *Fitrah: Journal of Islamic Education*, 6(1), 177–191. <https://doi.org/https://doi.org/10.53802/fitrah.v6i1.1129>
- Rahman, A., Harsing, H., Alam, I. P., Mahmud, M., & Heryati, Y. (2026). Effectiveness and Challenges of Digital and Conventional Islamic Religious Education Learning Media: Quantitative Analysis Based on SLR. *Nidhomiyah: Jurnal Manajemen Pendidikan Islam*, 7(1), 105–117. <https://doi.org/10.38073/nidhomiyah.v7i1.3818>
- Reksiana, R., Rafikjon Ugli, A. R., Alsamairi, A. M. A., Wulansari, N. F., & S Elkoshli, E. M. (2024). Sociological Dynamics of Indonesian Islamic Education: Mastery of Information and Communication Technology (ICT) Literacy by Teachers of SMPN 3 South Tangerang City. *JURNAL INDO-ISLAMIKA*, 14(2), 377–392. <https://doi.org/10.15408/jii.v14i2.43765>
- Rusadi, B. E., & Aripin, S. (2023). Religious Digital Literacy of Islamic Education Students in Indonesia State Islamic University. *Jurnal Pendidikan Islam*, 18(1).
- Saada, N. (2023). Educating for global citizenship in religious education: Islamic perspective. *International Journal of Educational Development*, 103, 102894. <https://doi.org/10.1016/j.ijedudev.2023.102894>
- Septiani Selly Susanti, Laila Nursafitri, Iri Hamzah, Rita Zunarti, Darmanto, Fitriyah, Bima Fandi Asy'arie, & Muhammad Syihab As'ad. (2024). Innovative Digital Media in Islamic Religious Education Learning. *Jurnal Pendidikan Agama Islam*, 21(1), 40–59. <https://doi.org/10.14421/jpai.v21i1.7553>
- Suja'i, A., Abdullah, J. H., Hasbullah, H., & Rustiawan, H. (2025). Innovation In The Evaluation System Of Akidah Akhlak Learning Based On Digital Technology. *Geneologi PAI: Jurnal Pendidikan Agama Islam*, 12(2), 161–170. <https://doi.org/10.32678/geneologipai.v12i2.12142>
- Sukmawati, S., & Inayati, N. L. (2025). Optimization of Islamic Religious Education and Ethics Learning With The Integration of Contextual Teaching and Learning With Digital Technology. *Jurnal Cendekia Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam*, 17(01), 286–306. <https://doi.org/10.37850/cendekia.v17i01.981>
- Sunarso, A., & Herdianto, F. (2024). Canva-assisted Modelling the Way strategy and students' Islamic education learning outcomes. *Cakrawala Pendidikan*, 43(2), 430–438. <https://doi.org/10.21831/cp.v43i2.60691>
- Susanti. (2024). Innovative Digital Media in Islamic Religious Education Learning. *Jurnal Pendidikan Agama Islam*.
- Tanjung, M. A. H. R., Latipah, N., & Alfarezi, A. (2024). Utilization of Facebook Group Application as an Online Learning Media in Akidah Akhlak Learning. *Journal of Multidisciplinary Sustainability Asean*, 1(1), 7–18. <https://doi.org/10.70177/ijmsa.v1i1.987>
- Velly, V., Rahman, A., Alharbi, A., & Awan, N. (2025). Islamic Education 4.0: Rethinking Moral and Religious Learning for a Socially Conscious Generation. *TARBIYA: Journal of Education in Muslim Society*, 39–62. <https://doi.org/10.15408/tjems.v12i1.46161>
- Warohmah, M., Handayani, M. S., & Mufidah, E. (2026). The Effectiveness of Integrated Komsiga Media on Islamic Education Values in Improving Science Literacy among

- Elementary School Students. *DIDAKTIKA: Jurnal Pendidikan Sekolah Dasar*, 8(2), 181–186. <https://doi.org/10.21831/didaktika.v8i2.95362>
- Wedi, Mardiana, & Umiarso. (2025). Digital Transformation Model of Islamic Religious Education in the AI Era: A Case Study of Madrasah Aliyah in East Java, Indonesia. *International Journal of Learning, Teaching and Educational Research*.
- Widyaningsih, R., Muslimin, J., & Megia, F. V. (2026). Negotiating Religious Moderation In The Digital Sphere: Digital Literacy, Gender Gaps, and Radicalism Exposure Among Pesantren Students. *Edukasia Islamika*, 11(1), 142–171. <https://doi.org/10.28918/jei.v11i1.2607>
- Yanuwardianto, Wibowo, & Crismono. (2024). *Islamic Religious Education Innovation in the Digital Era and Religious Tolerance Character Building*.
- Yudi, N., & Maryam, S. (2023). *Pengaruh Kompetensi Literasi Digital Siswa terhadap Efektivitas Pendidikan Karakter Islami di Sekolah Menengah Kejuruan*. 14(2), 123–137. <https://doi.org/https://doi.org/10.21831/jpka.v14i2.65200>
- Yumna. (2024). *Interactive E-Books, Moral Values, and Transformative Learning Media*.
- Yumna, Y., Jaili, H., Tupas, P. B., Azima, N. F., Minsih, M., Dahliana, D., & Fransiska, N. (2024). Transformative Learning Media for Generation Z: Integrating Moral Values through Interactive E-Books in Islamic Education. *Indonesian Journal on Learning and Advanced Education (IJOLAE)*, 403–422. <https://doi.org/10.23917/ijolae.v6i3.23814>
- Yusuf, A., Makhzuniyah, M., Sendy Robikhah, A., & Ximmataliyev, D. (2026). Transforming Islamic Religious Education through Local Wisdom and Cyber Ethics to Foster Global Harmony among Generation Z. *Al-Tarbanwi Al-Haditsab: Jurnal Pendidikan Islam*, 11(1), 102–130. <https://doi.org/10.1080/1057610X.2016.1157408>
- Zakiyyah, I., Suparto, S., Karo-Karo, I. A., & Zakir, M. N. A. (2024). Digital Technology and Socio-Dynamic Aspects of Indonesian Islamic Religious Education: A Total Quality Management Perspective. *JURNAL INDO-ISLAMIKA*, 14(2), 328–343. <https://doi.org/10.15408/jii.v14i2.43760>