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Hybrid Learning in Islamic Religious Education for Generation Z: An Integrative Literature Review

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Abstract

This study examines how hybrid learning can be conceptually designed for Islamic Religious Education to address the diverse characteristics of Generation Z while preserving moral, spiritual, and character-forming objectives. An integrative literature review was conducted using publications retrieved from Scopus, Web of Science, Education Resources Information Center, Dimensions, and supplementary Google Scholar searches covering 2004–2026. Eligible empirical, theoretical, and review studies were appraised and analyzed through qualitative content analysis and thematic synthesis. The review identified five interdependent domains: enabling conditions, instructional-design principles, learning processes, mediating roles, and multidimensional outcomes. The findings show that purposeful integration of face-to-face, synchronous, and asynchronous activities is more consequential than the quantity or sophistication of technology. Flexibility supports learning only when accompanied by instructional structure, teacher guidance, student self-regulation, equitable access, and institutional support. Cognitive learning does not automatically generate moral or spiritual development; value internalization requires reflection, modelling, authentic application, and sustained interaction. The study challenges technologically deterministic and homogeneous "digital native" assumptions about Generation Z and introduces spiritual-reflective presence as an extension of teaching, social, and cognitive presence in hybrid-learning environments. The resulting evidence-informed framework connects technological affordances with Islamic pedagogy, teacher mediation, learner readiness, and cognitive, affective, social, moral, and spiritual outcomes. It provides theoretically testable propositions and a foundation for expert validation, design-based implementation, mixed-method evaluation, and longitudinal research across different Islamic educational settings. It also offers practical guidance for teacher development and inclusive institutional planning.

Keywords: hybrid learning; Islamic Religious Education; Generation Z; integrative literature review; spiritual-reflective presence; digital pedagogy; character education

Introduction

The rapid development of digital technology has transformed educational systems by expanding where, when, and how teaching and learning can occur. Learning management systems, videoconferencing applications, social media, mobile devices, and interactive digital resources have enabled educational institutions to combine classroom instruction with synchronous and asynchronous online activities. This transformation has encouraged a gradual movement away from exclusively teacher-centered instruction toward learning environments that accommodate greater flexibility, interaction, and learner participation. Islamic Religious Education has also been affected by this transformation because its learning processes increasingly take place across physical and digital environments (Basuki & Ahd. Mujahid, 2025). Nevertheless, the educational value of technology does not arise merely from providing digital devices or transferring conventional materials to online platforms. It depends on how technological resources are integrated with appropriate pedagogical objectives, learning activities, interaction, assessment, and institutional support.

The need to reconsider the design of Islamic Religious Education is often associated with Generation Z, broadly understood as learners who have grown up during the widespread expansion of the internet, mobile communication, and digital media. Their extensive exposure to digital environments may influence how they communicate, access information, and participate in learning activities (Madum et al., 2026). However, generational membership should not be treated as evidence that all Generation Z learners possess the same technological competence, learning preferences, or capacity for independent online learning. Research challenging the "digital native" assumption demonstrates considerable variation in young people's digital skills, information literacy, and ability to use technology for academic purposes (Bennett et al., 2008; Kirschner & De Bruyckere, 2017). Socioeconomic circumstances, geographical location, prior educational experience, access to reliable infrastructure, and teacher support may produce substantial differences among learners from the same generation. Consequently, pedagogical innovation in Islamic Religious Education should respond to learners' actual needs and contexts rather than relying on deterministic assumptions about Generation Z.

This issue is particularly important because Islamic Religious Education is not limited to transmitting factual knowledge about Islam. It is also expected to support moral development, spiritual awareness, religious identity, social responsibility, and the application of Islamic values in everyday life. Religious learning therefore involves cognitive understanding as well as affective engagement, reflective experience, ethical practice, and guidance from teachers. The growing use of digital media creates opportunities for students to access diverse religious resources, engage in collaborative discussions, and reflect on religious issues beyond classroom boundaries. At the same time, it creates challenges related to the credibility of online religious information, fragmented attention, unequal digital access, and the difficulty

of facilitating value internalization through technology-mediated interaction. Islamic Religious Education must consequently negotiate the need to preserve its ethical, spiritual, and character-building purposes while adapting its pedagogy to contemporary learning environments (Talib, 2008). Technology should function as a pedagogical resource that supports these purposes rather than becoming an end in itself.

Hybrid learning offers one possible response to these challenges. In the broader educational literature, hybrid or blended learning generally refers to the deliberate combination of face-to-face and online learning experiences within a unified instructional design. Nevertheless, these terms have been used inconsistently, ranging from the simple addition of digital resources to conventional teaching to a systematic redesign of learning activities across physical and virtual environments (Hrastinski, 2019). In this study, hybrid learning is understood as the planned integration of face-to-face instruction with synchronous and asynchronous online learning, in which each mode performs a complementary pedagogical function. Face-to-face sessions can provide direct guidance, dialogue, modelling, mentoring, and communal religious practice, whereas online components can support access to learning materials, independent inquiry, collaborative discussion, formative assessment, and reflective activities. Such integration has the potential to encourage more flexible and learner-centered Islamic Religious Education while maintaining the relational and spiritual dimensions of religious learning (Halid, 2022).

The effectiveness of hybrid learning, however, cannot be inferred solely from the presence of online and face-to-face components. Research indicates that its transformative potential depends on purposeful instructional redesign rather than the mechanical combination of two delivery modes (Garrison & Kanuka, 2004). Effective hybrid learning requires educators to determine which learning objectives are best addressed through direct interaction, which activities can be conducted online, and how the two modes can form a coherent learning sequence. Major design challenges include maintaining flexibility without weakening instructional structure, facilitating meaningful interaction, supporting students' learning processes, and creating an effective learning climate (Boelens et al., 2017). Students may experience difficulties related to self-regulation, motivation, technological competence, and social isolation, while teachers may face limited digital-pedagogical competence and increased workloads. Educational institutions must also address infrastructure, technical support, and unequal access to digital devices and reliable internet connectivity (Rasheed et al., 2020). These considerations are especially significant for Islamic Religious Education because the success of hybrid learning must be evaluated not only through student participation or academic performance but also through its contribution to ethical reflection, religious understanding, and character formation.

Previous studies have reported that hybrid and digitally supported learning can expand access to instructional materials, facilitate interaction, and provide opportunities for flexible and collaborative learning. In Islamic

Religious Education, digital platforms have been used to distribute audiovisual materials, facilitate online discussions, support project-based activities, and provide access to religious sources (Setiawan, 2019). Recent research also shows that technology integration in Islamic Religious Education is shaped by teachers' digital competence, institutional conditions, and disparities among schools, particularly between well-resourced and less-resourced educational settings (Mintasih et al., 2024). However, much of the existing literature examines particular technologies, instructional media, or implementation experiences separately. Consequently, the literature provides fragmented explanations of how technological affordances, religious pedagogy, teacher guidance, learner characteristics, and Islamic educational values should be connected within a coherent hybrid-learning design.

A further limitation is that claims concerning the benefits of hybrid learning frequently emphasize flexibility, accessibility, engagement, and cognitive achievement while paying less systematic attention to its affective, moral, social, and spiritual implications. Existing studies do not always explain how online and face-to-face activities should be sequenced to promote the internalization of Islamic values, how teachers can maintain religious and ethical guidance in digital environments, or how educational outcomes beyond cognitive achievement should be evaluated. Moreover, the diverse characteristics and constraints of Generation Z learners—including differences in self-regulation, digital literacy, socioeconomic background, prior learning experiences, and access to infrastructure—are not consistently incorporated into the design of Islamic Religious Education. Thus, the research gap is not simply the limited use of technology in religious education, but the absence of a sufficiently integrated synthesis connecting learner characteristics, hybrid-learning design principles, Islamic pedagogy, teacher roles, supporting conditions, and multidimensional educational outcomes.

To address this gap, the present study conducts an integrative literature review of hybrid learning in Islamic Religious Education for Generation Z. Rather than assuming that hybrid learning is inherently effective, the review critically examines the conditions, pedagogical mechanisms, and design principles through which face-to-face and online learning may jointly support the objectives of Islamic education. Specifically, the study addresses three research questions: (1) What pedagogical, technological, religious, and learner-related dimensions are identified in the literature on hybrid learning for Islamic Religious Education and Generation Z? (2) How can these dimensions be conceptually integrated to support students' cognitive, affective, social, moral, and spiritual development? and (3) What enabling conditions, implementation challenges, and research limitations must be considered when implementing hybrid learning in Islamic Religious Education? By synthesizing these dimensions, the study seeks to propose an evidence-informed conceptual framework that can guide future instructional design and empirical validation. Its contribution lies not in claiming the established effectiveness of a completed model, but in organizing dispersed

knowledge into a theoretically coherent framework for subsequent evaluation across different levels and contexts of Islamic education.

Method

Review Design

This study employed an integrative literature review to synthesize theoretical and empirical scholarship on hybrid learning in Islamic Religious Education for Generation Z. An integrative literature review was selected because it enables the combination of evidence derived from empirical, theoretical, and methodological publications and supports the development of a conceptual framework from a heterogeneous body of literature (Snyder, 2019; Whittemore & Knafl, 2005). This approach was consistent with the qualitative and documentary orientation of the study, which emphasized the critical interpretation of educational theories, pedagogical concepts, and previous research findings rather than the collection of primary data from human participants (Suyadi et al., 2019). The review comprised five stages: problem identification, systematic literature searching, study selection and quality appraisal, data extraction and analysis, and integrative synthesis. The identification, screening, eligibility assessment, and inclusion of publications were reported according to the relevant principles of PRISMA 2020 to strengthen the transparency and reproducibility of the review process (Page et al., 2021).

Review Questions

The review was guided by three research questions: (1) What pedagogical, technological, religious, and learner-related dimensions are identified in the literature on hybrid learning in Islamic Religious Education for Generation Z? (2) How can these dimensions be conceptually integrated to support students' cognitive, affective, social, moral, and spiritual development? and (3) What enabling conditions, implementation challenges, and research limitations must be considered when implementing hybrid learning in Islamic Religious Education? These questions determined the boundaries of the literature search and guided study selection, data extraction, thematic analysis, and conceptual synthesis.

Information Sources and Search Period

The literature search was conducted in Scopus, Web of Science Core Collection, Education Resources Information Center, and Dimensions between July 1 and July 20, 2026. Google Scholar was used as a supplementary search engine to identify additional publications and conduct backward and forward citation tracking. The review covered literature published between January 2004 and June 2026. The year 2004 was selected as the starting point because it marked the publication of an influential conceptual discussion of the transformative potential of blended learning and preceded the wider institutional adoption of hybrid and blended instructional models. Peer-reviewed journal articles constituted the principal evidence base,

while scholarly books, book chapters, conference proceedings, educational reports, and policy documents were used only when they provided distinctive theoretical or contextual information unavailable in peer-reviewed journal articles.

Search Strategy

The search strategy combined terms related to the instructional model, educational context, learner group, and expected pedagogical dimensions. The principal Boolean string was: ("hybrid learning" OR "blended learning" OR "mixed-mode learning" OR "technology-mediated learning") AND ("Islamic Religious Education" OR "Islamic education" OR "religious education") AND ("Generation Z" OR "digital generation" OR "digital learner*" OR "youth") AND (pedagog* OR technolog* OR "character education" OR "value internalization" OR spiritual*). Additional searches combined the terms "online learning," "digital pedagogy," "teacher digital competence," "student engagement," "self-regulated learning," "Islamic values," "moral education," and "spiritual development." The search syntax was adjusted to the indexing and field-search conventions of each database, but the conceptual structure of the query was maintained. Searches were applied to titles, abstracts, and keywords whenever these fields were available. Reference lists of included publications were examined to identify earlier studies, while forward citation searches were used to locate more recent research. The documentation and organization of textual sources maintained the study's original library-research orientation (Noor, 2024), while the structured database search increased its methodological transparency.

Eligibility Criteria

Publications were included when they met six criteria. First, they examined hybrid, blended, online, or digitally supported learning. Second, they addressed Islamic Religious Education, Islamic education, religious pedagogy, or a directly transferable value-based educational context. Third, they investigated learners belonging to Generation Z or discussed educational characteristics applicable to this learner group. Fourth, they presented empirical findings, a theoretical framework, a conceptual model, or a methodologically rigorous literature review. Fifth, they were published between January 2004 and June 2026. Sixth, they were written in English or Indonesian. Studies from general educational contexts were included only when their findings provided a clear conceptual contribution to the design of hybrid learning in Islamic Religious Education.

Publications were excluded when they discussed digital technology without an identifiable educational application, addressed religious issues without a teaching-and-learning dimension, described a digital platform without pedagogical analysis, lacked sufficient methodological or bibliographic information, duplicated another publication, or did not contribute directly to the review questions. Non-peer-reviewed materials were excluded from the principal evidence base unless they provided essential policy or contextual information. Publications from unrelated disciplinary areas were also

excluded even when they appeared in the initial bibliography. For example, West et al. (2010) addressed isotope mapping rather than education or literature-review methodology and was therefore not used as evidence in the final synthesis. This relevance audit ensured that every source informing the findings had a defensible connection to hybrid learning, Islamic Religious Education, Generation Z, or the theoretical dimensions of the proposed framework.

Reference Management and Study Selection

All retrieved records were imported into Zotero 7 and organized by database source. Automatic duplicate detection was followed by manual comparison of titles, authors, publication years, journal names, and digital object identifiers. After duplicate removal, two reviewers independently screened the titles and abstracts against the predetermined eligibility criteria. Publications considered potentially relevant by either reviewer were retained for full-text assessment. The same reviewers then independently examined the full texts and recorded the reasons for exclusion. Disagreements were resolved through discussion, and unresolved cases were referred to a third researcher for final consideration. The selection process and reasons for full-text exclusion were documented in a PRISMA flow diagram. The complete list of included studies, together with their bibliographic and methodological characteristics, was recorded in an evidence-extraction table.

Methodological Quality Appraisal

The methodological quality of the included publications was evaluated rather than assuming that all sources offered equally reliable evidence. Empirical studies were assessed according to the clarity of their objectives, appropriateness of the research design, adequacy of sampling, transparency of data collection and analysis, correspondence between evidence and conclusions, and acknowledgement of study limitations. Review articles were evaluated according to the transparency of their search strategies, eligibility criteria, quality-appraisal procedures, and methods of synthesis. Conceptual publications were evaluated based on theoretical clarity, argumentative coherence, engagement with relevant scholarship, and explanatory contribution. Each publication was classified as having high, moderate, or limited methodological quality and relevance. Publications of limited quality were not automatically excluded when they offered important contextual insights, but their findings were assigned less interpretive weight during synthesis. The appraisal results were recorded in the evidence table to maintain transparency regarding the contribution of each source.

Data Extraction

Data were extracted using a structured form developed from the review questions. The form recorded the author and year of publication, country, educational setting, educational level, research objectives, methodological design, participant or source characteristics, definition of hybrid learning, theoretical framework, digital technologies employed, face-to-face activities, synchronous and asynchronous online activities, teacher roles, learner

characteristics, Islamic educational values, learning outcomes, implementation challenges, enabling conditions, study limitations, and implications for conceptual-framework development. Peer-reviewed empirical and theoretical publications directly addressing the research questions formed the principal evidence base. Scholarly books, policy documents, and interdisciplinary publications were treated as contextual sources when they clarified educational theories, institutional conditions, or concepts of moral and spiritual development. This procedure avoided classifying publications as primary or secondary data solely according to their topical proximity.

Data Analysis

The extracted data were analyzed using qualitative content analysis and thematic synthesis. A combined deductive and inductive coding strategy was employed. The initial deductive categories were derived from the research questions and included pedagogical design, technological integration, learner characteristics, teacher roles, Islamic-value integration, institutional support, implementation challenges, and cognitive, affective, social, moral, and spiritual outcomes. Inductive coding was subsequently used to identify concepts, mechanisms, relationships, and contextual factors not adequately represented by the initial categories.

The thematic-analysis process consisted of six stages: familiarization with the extracted data, generation of initial codes, grouping of related codes into candidate themes, review of theme coherence and distinctiveness, definition and naming of the final themes, and production of an interpretive synthesis (Braun & Clarke, 2006). Data reduction was limited to information relevant to the review questions. Comparisons across publications were used to identify recurring patterns, theoretical relationships, contradictory findings, contextual variations, implementation barriers, and unresolved research gaps. The frequency with which a theme appeared was not treated as sufficient evidence of its significance; the methodological quality, theoretical relevance, and explanatory contribution of the supporting publications were also considered.

Development of the Conceptual Framework

The conceptual framework was developed by mapping the final themes into interconnected domains rather than compiling a descriptive list of the presumed advantages of hybrid learning. The synthesis examined relationships among contextual conditions, Generation Z learner characteristics, hybrid-learning design principles, face-to-face and online activities, teacher mediation, technological affordances, Islamic-value integration, and multidimensional educational outcomes. A relationship was incorporated into the framework when it was supported by multiple relevant studies, a persuasive theoretical explanation, or a combination of both. Contradictory findings were retained and used to identify contextual boundaries, implementation risks, and conditions under which hybrid learning might not produce the expected outcomes.

The resulting framework organized the evidence into five interrelated domains: enabling conditions, instructional-design principles, learning processes, teacher and learner roles, and multidimensional outcomes. Enabling conditions included digital infrastructure, institutional support, teacher competence, equitable access, and learner readiness. Instructional-design principles included purposeful integration, flexibility, interaction, scaffolding, reflection, and alignment with Islamic educational objectives. Learning processes connected face-to-face guidance with synchronous and asynchronous online activities. Teacher and learner roles encompassed mentoring, facilitation, self-regulation, collaboration, and responsible digital participation. The outcome domain incorporated cognitive understanding, affective engagement, social responsibility, moral development, and spiritual reflection. Because the framework was derived from literature rather than field testing, it was interpreted as an evidence-informed conceptual proposition requiring expert validation and empirical evaluation.

Analytical Reliability and Trustworthiness

Two researchers participated in coding and thematic development. Before the complete analysis, both researchers independently coded ten included publications to refine the code definitions and assess the applicability of the coding framework. Coding differences were discussed until conceptual agreement was reached, after which the revised codebook was applied to the remaining publications. The researchers maintained an audit trail containing database searches, screening decisions, reasons for exclusion, quality-appraisal records, data-extraction forms, codebook revisions, thematic maps, and an evidence-to-claim matrix. Rather than relying exclusively on a numerical coefficient, coding reliability was supported through independent coding, comparison, discussion, and documentation of interpretive decisions, consistent with the methodological considerations outlined by Halpin (2024). These procedures enabled each major theme and component of the conceptual framework to be traced to its supporting evidence.

Ethical Considerations

This study analyzed publicly available scholarly publications and did not involve human participants, personal data, interventions, or direct interaction with research subjects. Formal human-participant ethical approval was therefore not required. Nevertheless, research integrity was maintained through accurate source attribution, transparent reporting of study-selection decisions, critical evaluation of evidence quality, documentation of contradictory findings, and avoidance of unsupported claims about the effectiveness of hybrid learning. Potential conflicts of interest, funding sources, author contributions, and the use of artificial-intelligence-assisted tools should be disclosed in accordance with the policies of the authors' institution and the target journal. The database-specific search strings, screening records, quality-appraisal results, extraction table, and coding framework should be made available as supplementary materials to facilitate verification and future replication.

Results and Discussion

Results

The integrative analysis generated five interconnected themes: pedagogical integration across learning modes, learner engagement and self-regulation, multidimensional development, transformation of teachers' roles, and enabling conditions for implementation. These themes indicate that hybrid learning in Islamic Religious Education should not be understood simply as the simultaneous use of classroom teaching and digital technology. Instead, it constitutes an instructional design in which face-to-face, synchronous online, and asynchronous activities perform complementary functions in supporting the educational objectives of Islamic education. The literature also indicates that the benefits associated with hybrid learning are conditional. They depend on the coherence of the instructional design, students' readiness for independent learning, teachers' digital-pedagogical competence, institutional support, and equitable access to technology.

Pedagogical Integration Across Learning Modes

The first theme concerns the purposeful integration of face-to-face and online learning. The reviewed literature indicates that hybrid learning becomes educationally meaningful when each learning mode is selected according to its pedagogical function rather than administrative convenience. Face-to-face sessions are particularly relevant for direct explanation, dialogical inquiry, teacher modelling, correction of misconceptions, mentoring, and communal religious practice. Synchronous online sessions can extend real-time interaction when students and teachers are geographically separated, while asynchronous platforms can provide learning materials, recorded explanations, discussion forums, formative assessments, and opportunities for individual reflection. Within Islamic Religious Education, these modes can be connected in a continuous learning sequence instead of being implemented as separate activities (Mujahid & Rauf, 2026).

For example, students may study introductory materials, Qur'anic passages, or short audiovisual explanations before attending a classroom session. Face-to-face learning can subsequently be used to clarify concepts, discuss ethical dilemmas, examine the contextual application of Islamic teachings, and receive guidance from the teacher. After the classroom session, students may complete reflective journals, collaborative projects, digital portfolios, or moderated online discussions. In such a sequence, technology does not replace teachers or communal learning. It extends the time and space available for inquiry, reflection, collaboration, and feedback. Research on synchronous hybrid environments similarly suggests that flexibility alone is insufficient; interaction, social presence, technical reliability, and deliberate learning design are necessary to prevent remote participants from becoming passive observers (Raes et al., 2020).

The synthesis therefore distinguishes purposeful hybrid learning from technology-enhanced conventional instruction. Uploading presentation files, assigning tasks through messaging applications, or replacing classroom

lectures with videoconferencing does not necessarily constitute pedagogical integration. A meaningful hybrid design requires alignment among learning objectives, content, learning activities, interaction, assessment, and technology. The evidence supports the view that the quality of this alignment is more consequential than the amount of technology employed. Hybrid learning should therefore be evaluated through the coherence of the learning experience rather than through the number of digital platforms used.

Generation Z Engagement and Self-Regulated Learning

The second theme relates to learner engagement and self-regulation. Generation Z learners are generally familiar with smartphones, social media, and digital communication, and this familiarity may facilitate their initial participation in technology-supported learning (Moreira, 2022). Digital platforms can provide multiple forms of representation, rapid access to instructional resources, and opportunities for interaction beyond scheduled classroom hours. Nevertheless, familiarity with consumer technology does not automatically translate into academic digital literacy, critical evaluation of information, effective time management, or independent learning competence. Consequently, the relationship between Generation Z and hybrid learning should not be interpreted through a homogeneous “digital native” assumption.

The findings indicate that engagement in hybrid environments is multidimensional. Behavioral engagement includes attendance, task completion, participation in discussions, and interaction with digital materials. Cognitive engagement involves critical inquiry, knowledge construction, problem-solving, and reflective interpretation. Affective engagement includes interest, motivation, belonging, and emotional connection to the learning community. Evidence mapping of educational technology research shows that behavioral engagement has received considerably more attention than cognitive and affective engagement, indicating that visible online activity should not automatically be equated with meaningful learning (Bond et al., 2020). In Islamic Religious Education, this distinction is particularly important because frequent platform access or assignment completion does not necessarily demonstrate religious understanding, ethical reflection, or value internalization.

Flexibility emerged as an important but conditional advantage. Students can access materials beyond classroom schedules, revisit difficult explanations, and learn at a pace appropriate to their needs (Mujahid, 2025). However, greater flexibility also transfers part of the responsibility for planning, monitoring, and evaluating learning to students. Research indicates that time management, help-seeking, elaboration, persistence, and metacognitive monitoring influence performance in online and blended environments (Broadbent, 2017). Students who lack these capacities may procrastinate, participate superficially, or become disengaged. Hybrid learning for Generation Z should therefore include explicit scaffolding, structured deadlines, progress reminders, accessible teacher feedback, peer support, and

gradual development of self-regulated learning rather than assuming that students can manage online learning independently.

Cognitive, Affective, Social, Moral, and Spiritual Development

The third theme concerns the multidimensional purposes of Islamic Religious Education. The reviewed literature suggests that hybrid learning can provide opportunities to connect cognitive understanding with affective engagement, social participation, moral reasoning, and spiritual reflection. Cognitive development can be supported through multimedia explanations, access to diverse resources, guided inquiry, and formative assessment. Affective and social development may be fostered through collaborative discussion, peer feedback, case-based learning, and interaction with teachers. Moral and spiritual development may be supported through reflective activities, value-based projects, religious practice, teacher modelling, and the application of Islamic principles to everyday problems.

These relationships should nevertheless be interpreted as pedagogical possibilities rather than established causal outcomes. Multimedia resources may improve the accessibility of religious content, but exposure to digital content does not by itself produce moral development. Online discussions may provide opportunities for ethical reasoning, but their quality depends on the questions posed, the norms governing interaction, and the guidance provided by the teacher. Reflective journals may encourage students to connect religious principles with personal experience, but the authenticity of spiritual development cannot be inferred solely from written responses. The integration of cognitive, affective, moral, and spiritual dimensions therefore requires intentional learning activities, sustained teacher mediation, and appropriate forms of assessment.

The synthesis identifies reflection as a central mechanism connecting knowledge acquisition with value internalization. Students first encounter religious concepts through texts, explanations, or digital resources; they subsequently examine those concepts through dialogue, contextual cases, and teacher-guided interpretation; and they finally apply and reflect on the concepts through individual or collaborative activities. This sequence moves Islamic Religious Education beyond memorization without dismissing the importance of foundational religious knowledge. Basuki et al. (2025) similarly emphasize the relationship between Islamic Religious Education and students' personality formation, while Hefner (2012) provides a broader context for understanding the relationship between Islamic norms and contemporary social realities. However, evidence specifically demonstrating long-term spiritual or moral transformation through hybrid learning remains limited. Claims about these outcomes consequently require empirical validation using longitudinal, qualitative, and mixed-method designs.

Transformation of Teachers' Roles

The fourth theme concerns the changing role of teachers. In hybrid learning, teachers remain authoritative pedagogical and moral guides, but their responsibilities extend beyond delivering subject content. They are also

expected to design learning sequences, select appropriate technologies, facilitate interaction, monitor student participation, provide feedback, and help learners evaluate the credibility of digital religious information. Bonk et al. (2006) argue that successful blended learning depends substantially on instructional-design quality and educators' capacity to adapt their practices. This role transformation is especially important in Islamic Religious Education because students may encounter religious interpretations online that are inaccurate, decontextualized, intolerant, or inconsistent with the curriculum.

The findings indicate that effective teachers in hybrid environments require an integrated set of competencies. Content competence enables them to explain religious teachings accurately and contextually. Pedagogical competence enables them to select learning strategies appropriate to the objectives and characteristics of the students. Digital competence enables them to use platforms and resources safely and effectively. Ethical and relational competence enables them to model Islamic values, maintain respectful communication, and provide guidance concerning responsible digital behavior. These competencies must operate together. Technical proficiency without pedagogical and religious judgement may result in attractive but educationally superficial activities, whereas strong religious knowledge without digital-pedagogical competence may limit meaningful participation in contemporary learning environments.

Teacher presence also emerged as a necessary condition for meaningful hybrid learning. The Community of Inquiry framework explains learning in online and blended environments through the interaction of teaching presence, social presence, and cognitive presence (Garrison et al., 2000). In Islamic Religious Education, teaching presence includes instructional organization and academic facilitation, but it also encompasses ethical guidance, religious modelling, and support for reflective practice. Social presence enables students to communicate as members of a respectful learning community, while cognitive presence supports sustained inquiry into religious concepts and contemporary ethical issues. The present review extends this framework conceptually by proposing spiritual-reflective presence as an additional dimension through which learners relate knowledge, religious consciousness, moral responsibility, and lived experience. This proposed extension remains conceptual and should be empirically validated.

Enabling Conditions and Implementation Challenges

The fifth theme shows that hybrid learning is shaped by conditions operating at the learner, teacher, course, and institutional levels. At the learner level, digital literacy, self-regulation, motivation, prior knowledge, and access to devices influence participation and outcomes. At the teacher level, instructional-design competence, workload, technological confidence, and access to professional development affect implementation quality. At the course level, meaningful interaction, clear organization, appropriate assessment, and alignment between online and face-to-face activities are essential. At the institutional level, internet connectivity, platform reliability,

technical assistance, leadership, policy, and equitable resource distribution determine whether implementation can be sustained.

Unequal access to technology emerged as a particularly significant concern. Students from disadvantaged socioeconomic backgrounds or geographically underserved areas may have limited access to devices, stable internet connections, quiet learning spaces, or technical assistance. Consequently, claims that hybrid learning automatically improves accessibility must be qualified. Digital delivery can expand access for some learners while generating additional barriers for others. Institutions should therefore provide downloadable low-bandwidth materials, device-loan schemes, offline alternatives, flexible submission arrangements, accessible campus facilities, and technical support. Inclusive design should be treated as a central component of pedagogical quality rather than as a supplementary consideration.

Research also identifies challenges involving student self-regulation, teachers' use of technology, institutional support, and the quality of the online component (Rasheed et al., 2020). Remote learners may experience weaker social connection and lower motivation when interactions privilege students who are physically present (Raes et al., 2020). Teachers may also experience increased workloads when classroom and online activities are designed as parallel tasks rather than as an integrated sequence. These findings demonstrate that hybrid learning is not inherently more efficient or inclusive. Its quality depends on the relationships among learner characteristics, design features, and contextual support (Kintu et al., 2017).

An Integrative Framework for Hybrid Learning in Islamic Religious Education

Based on the synthesis, the proposed framework comprises five interdependent domains. The first domain, enabling conditions, includes equitable infrastructure, institutional leadership, teacher competence, learner readiness, digital safety, and access to credible religious resources. The second domain, design principles, includes purposeful integration, constructive alignment, flexibility with structure, meaningful interaction, scaffolding, inclusion, and value-based orientation. The third domain, learning processes, connects preparatory asynchronous learning, teacher-guided face-to-face or synchronous interaction, collaborative inquiry, practical application, and post-learning reflection. The fourth domain, mediating roles, includes teaching presence, social presence, cognitive presence, and the proposed spiritual-reflective presence. The fifth domain, intended outcomes, encompasses religious knowledge, critical thinking, self-regulation, social responsibility, moral reasoning, character formation, and spiritual awareness.

The framework assumes a sequential but iterative learning cycle. Students first access carefully selected materials and diagnostic activities before class. They then participate in teacher-guided dialogue, collaborative inquiry, contextual problem-solving, and religious practice during direct or synchronous sessions. Afterward, they complete reflective, project-based, or

community-oriented activities through digital platforms. Formative feedback generated throughout the cycle informs subsequent instruction and student reflection. Islamic values are not treated as a separate digital-learning component; they function as the ethical and pedagogical foundation governing content selection, interaction, assessment, digital conduct, and the interpretation of learning outcomes.

Four propositions follow from this framework. First, the educational value of hybrid learning depends more on the purposeful integration of learning modes than on the quantity or sophistication of technology. Second, flexibility contributes to learning only when accompanied by instructional structure and support for self-regulation. Third, cognitive learning does not automatically produce moral or spiritual development; value internalization requires reflection, teacher modelling, authentic application, and sustained interaction. Fourth, the relationship between hybrid-learning activities and outcomes is moderated by teacher competence, learner readiness, institutional support, and equitable access. These propositions transform the framework from a descriptive list into a set of theoretically testable relationships.

Discussion

The findings indicate that hybrid learning is relevant to Islamic Religious Education because it can combine direct teacher guidance with expanded opportunities for independent inquiry, interaction, and reflection. This interpretation is consistent with Garrison and Vaughan (2021), who position blended learning as a redesign of the educational experience rather than a simple technological addition. Nevertheless, the review qualifies the frequently repeated assumption that Generation Z necessarily requires technology-rich instruction. The pedagogical justification for hybrid learning should arise from learning objectives and contextual needs, not from age-based stereotypes. Technology is valuable when it provides affordances that cannot be achieved as effectively through a single mode, such as repeated access to materials, extended reflection, multimodal representation, or collaboration across time and place.

The findings also clarify the meaning of student-centered learning in Islamic Religious Education. A student-centered approach does not eliminate teacher authority or allow learners to construct religious understanding without appropriate guidance. Instead, it changes the nature of teacher authority from predominantly transmitting information to designing inquiry, facilitating dialogue, correcting misconceptions, modelling ethical conduct, and supporting reflective application. Students become active participants in interpreting and applying knowledge, while teachers retain responsibility for academic accuracy, pedagogical direction, and ethical guidance. Hybrid learning can therefore reconcile learner agency with the relational and normative purposes of Islamic Religious Education.

Evidence concerning learning outcomes requires cautious interpretation. Means et al. (2013) found that blended conditions can produce

stronger learning outcomes than exclusively face-to-face instruction, while a later meta-analysis also identified a positive but relatively modest average effect that varied across disciplinary contexts (Vo et al., 2017). These findings do not establish that any hybrid design will outperform classroom instruction. Positive outcomes may result from additional learning time, improved resources, interaction, assessment, or instructional redesign rather than from the delivery mode itself. Furthermore, most outcome studies emphasize academic performance, whereas evidence concerning long-term moral, character, and spiritual development remains insufficient. Empirical research in Islamic Religious Education should therefore examine both conventional academic outcomes and contextually valid indicators of reflection, ethical reasoning, religious practice, and social responsibility.

The review further demonstrates that educational accessibility has two dimensions. Temporal and spatial flexibility can expand opportunities for students who cannot always attend conventional sessions, but material inequality can restrict participation among learners without adequate devices, connectivity, or study environments. Accessibility should therefore be assessed through actual participation and learning opportunities rather than platform availability. Similarly, the use of social media and digital resources may support the internalization of religious values when activities are structured and moderated (Mujahid, 2025), but uncritical use may expose students to misinformation, polarization, surveillance, privacy risks, distraction, and inappropriate online interaction. Digital literacy in Islamic Religious Education should consequently include source evaluation, ethical communication, privacy awareness, intellectual responsibility, and the verification of religious information.

From an institutional perspective, hybrid learning requires coordinated investment in people, pedagogy, and infrastructure. Professional development should move beyond technical platform training and help teachers design coherent learning sequences, facilitate online dialogue, support self-regulation, assess multidimensional outcomes, and maintain ethical and spiritual guidance. Institutional policies should also address workload, technical assistance, data protection, accessibility, and quality assurance. Adaptive educational management grounded in Islamic values may provide an organizational basis for responding to changing learning environments (Mujahid & Rauf, 2026), but institutional adaptability must be translated into specific resource allocations, professional-support structures, and monitoring indicators.

The principal theoretical contribution of this review is the integration of hybrid-learning design with the multidimensional aims of Islamic Religious Education. Previous frameworks commonly emphasize cognitive, social, and teaching processes, whereas the proposed framework explicitly incorporates moral and spiritual development through spiritual-reflective presence. This concept refers to learning conditions in which students critically connect religious knowledge with personal meaning, ethical responsibility, worship, social conduct, and lived experience under appropriate pedagogical guidance.

It does not suggest that spirituality can be produced or measured directly through technology. Instead, it identifies the reflective and relational mechanisms through which hybrid learning may support the broader purposes of Islamic education.

The framework also has clear boundaries. It is a synthesis-based conceptual proposition rather than an empirically validated model. The included literature represents different educational levels, national contexts, technologies, and methodological quality, and much of the general blended-learning evidence originates outside Islamic Religious Education. Accordingly, the transfer of findings to Islamic educational contexts requires careful contextualization. Future research should begin with expert validation of the framework, followed by design-based studies that examine its feasibility in actual classrooms. Mixed-method and longitudinal research should subsequently test the proposed relationships among instructional design, teacher presence, learner self-regulation, value-reflective activities, and multidimensional outcomes across different educational levels and socioeconomic settings.

Conclusion

This integrative literature review found that the purposeful pedagogical integration of face-to-face and online learning has a greater influence on the potential quality of Islamic Religious Education than the quantity or sophistication of the technology employed. This finding challenges the assumptions that Generation Z learners are automatically digitally competent and that hybrid learning is inherently effective. Its educational value depends on coherent instructional design, teacher guidance, learner self-regulation, equitable digital access, and meaningful opportunities for ethical and spiritual reflection.

Scientifically, this study strengthens previous findings on the importance of flexibility, interaction, and learner-centered instruction while questioning technology-deterministic interpretations of hybrid learning. It contributes to the literature by proposing an integrative framework comprising enabling conditions, design principles, learning processes, mediating roles, and multidimensional outcomes, as well as introducing spiritual-reflective presence as a conceptual extension to existing hybrid-learning frameworks.

This review is limited by the heterogeneity of the included publications, the limited amount of empirical research conducted specifically in Islamic Religious Education, and the predominance of studies measuring cognitive and behavioral outcomes. Therefore, the proposed framework should not yet be regarded as an empirically validated model. Future studies should validate it through expert review, design-based research, mixed-method investigations, and longitudinal studies across different educational levels and socioeconomic contexts. Educational institutions are also recommended to prioritize teacher development, inclusive infrastructure, structured support for student self-

regulation, and appropriate assessment of cognitive, affective, social, moral, and spiritual outcomes.

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