

## **REVITALIZING THE ROLE OF TEACHERS IN ENHANCING THE EFFECTIVENESS OF ISLAMIC RELIGIOUS EDUCATION IN THE DIGITAL ERA**

**Tirta Rega Wardana**

Universitas Islam KH. Achmad Muzakki Syah Jember, Indonesia  
[regawardana45@gmail.com](mailto:regawardana45@gmail.com)

**Zainal Arifin**

Universitas Islam KH. Achmad Muzakki Syah Jember, Indonesia  
[ripinzai15@gmail.com](mailto:ripinzai15@gmail.com)

**Hannina Roisyah**

Universitas Islam KH. Achmad Muzakki Syah Jember, Indonesia  
[hroisyah@gmail.com](mailto:hroisyah@gmail.com)

### **Abstract**

*This study investigates the transformation of Islamic Religious Education (PAI) teachers' roles in the digital era, focusing on how they integrate technological advancements while maintaining the core values of Islamic education. Conducted as a qualitative case study at Pondok Pesantren Nurul Chotib Al-Qodiri 4, the research involved interviews, observations, and documentation analysis with asatid (teachers) and santri (students). The findings reveal that PAI teachers are evolving from traditional knowledge transmitters into multidimensional educators who also serve as moral exemplars and digital facilitators. Teachers are required to enhance their digital literacy, utilizing tools such as educational videos, digital Qur'an applications, and online platforms to deliver more relevant and engaging religious instruction. However, the study highlights that technological integration must be balanced with emotional engagement to preserve meaningful teacher-student relationships. The research offers a novel analytical framework linking spiritual values, teacher roles, and digital strategies, emphasizing the importance of continuous professional development. Despite its contributions, the study is limited by its narrow institutional focus and participant demographics. Future research should expand to various educational settings and adopt broader methodologies to generalize findings. Overall, the integration of technology into Islamic education is shown to be both an opportunity and a challenge, requiring a holistic approach that harmonizes tradition with innovation.*

**Keyword:** *Islamic Religious Education, Digital Literacy, Teacher Role, Technology Integration, Pesantren, Character Education*

### **Abstrak**

Penelitian ini mengkaji transformasi peran guru Pendidikan Agama Islam (PAI) di era digital, dengan fokus pada bagaimana mereka mengintegrasikan kemajuan teknologi sambil mempertahankan nilai-nilai inti pendidikan Islam. Penelitian ini dilakukan dengan pendekatan studi kasus kualitatif di Pondok Pesantren Nurul Chotib Al-Qodiri 4, yang melibatkan wawancara, observasi, dan analisis dokumentasi dengan asatid (guru) dan santri (siswa). Temuan penelitian menunjukkan bahwa peran guru PAI berkembang dari sekadar penyampai pengetahuan menjadi pendidik multidimensi yang juga berfungsi sebagai teladan moral dan fasilitator digital. Guru dituntut untuk meningkatkan literasi digital mereka, dengan memanfaatkan alat seperti video pembelajaran, aplikasi Al-Qur'an digital, dan platform daring untuk menyampaikan materi agama yang lebih relevan dan menarik. Namun, penelitian ini juga menyoroti bahwa integrasi teknologi harus diimbangi dengan keterlibatan emosional untuk mempertahankan hubungan guru-siswa yang bermakna. Penelitian ini menawarkan kerangka analisis baru yang mengaitkan nilai-nilai spiritual, peran guru, dan strategi digital, dengan menekankan pentingnya pengembangan profesional berkelanjutan. Meskipun demikian, penelitian ini memiliki keterbatasan dalam lingkup institusi dan demografi peserta, sehingga disarankan penelitian lanjutan dengan metodologi yang lebih luas dan melibatkan berbagai latar belakang institusi serta jenjang pendidikan. Secara keseluruhan, integrasi teknologi dalam pendidikan agama Islam terbukti menjadi peluang dan tantangan, yang memerlukan pendekatan holistik yang mengharmoniskan tradisi dengan inovasi.

**Kata Kunci:** Pendidikan Agama Islam, Literasi Digital, Peran Guru, Integrasi Teknologi, Pesantren, Pendidikan Karakter

---

### **Introduction**

In the continuously evolving digital era, Islamic religious education faces increasingly complex challenges (Syifa & Ridwan, 2024). The advancement of information technology not only influences how students acquire knowledge but also shapes their mindset, behavior, and values. The rapid development of technology has created an unlimited flow of information, allowing students easy access to a wide range of perspectives, some of which may contradict Islamic teachings (Muid et al., 2024). In this context, the role of teachers as spiritual and intellectual mentors becomes ever more crucial to guide students in adhering to authentic religious values.

However, field observations reveal that many teachers have not yet fully utilized technology as an effective tool for delivering religious education (Depita, 2024). Limitations in digital media usage, the lack of technological training, and the absence of digitally integrated curricula present serious challenges that must be addressed. Consequently, revitalizing the role of teachers by integrating technology into Islamic religious education has become an urgent necessity to ensure that Islamic values

remain relevant, contextual, and responsive to the challenges of the times (Fauzi & Yuliana, 2024).

Previous studies have emphasized the importance of religious education in character-building during the digital era (Zain & Mustain, 2024). These studies highlight technology's role as a supportive learning tool, particularly through the provision of digital materials and the use of interactive platforms. However, much of the existing research predominantly focuses on the use of technology itself rather than on enhancing teachers' competencies in managing and integrating technology into religious education. Moreover, there is a noticeable lack of comprehensive studies that explore how teachers can holistically bridge technological advancements with the cultivation of religious values.

The existing literature tends to treat technology as an external aid to education without critically analyzing the pedagogical transformations needed by teachers. Few studies address how teachers can develop a balanced pedagogical approach that fuses religious authenticity with digital innovation. Furthermore, there is limited exploration of institutional, infrastructural, and cultural supports necessary for teachers to successfully perform this revitalized role. This significant research gap suggests a pressing need for in-depth studies that not only conceptualize the integration of technology into Islamic education but also propose concrete strategies for empowering teachers to become adaptive, technologically literate, and value-driven educators.

Based on these gaps, this study aims to explore how the role of teachers can be revitalized to enhance the effectiveness of Islamic religious education in the digital era. The main research questions addressed are: (1) What is the current condition of teachers' roles in Islamic religious education? and (2) What strategies can be employed to optimize the role of teachers in integrating technology into religious learning? By answering these questions, this research aspires to offer strategic and practical guidance for stakeholders in religious education to improve the quality of learning amidst the waves of digitalization.

This study argues that revitalizing the role of teachers can be achieved through professional capacity building, the provision of adequate technological facilities, curriculum development that aligns with digital era demands, and the fostering of a supportive digital culture. Teachers must transform into facilitators who not only convey religious values theoretically but also instill practical understanding through technology-based approaches. Additionally, institutional support, continuous

training programs, and collaboration with parents and communities are essential success factors. The implication of this research is to offer a strategic model for teacher development that can be applied across various educational contexts, thereby enabling Islamic religious education to be more adaptive, relevant, and positively impactful in the digital age.

## **Method**

The unit of analysis in this study is Pondok Pesantren Nurul Chotib Al-Qodiri 4, a religious-based educational institution that shows a strong commitment to shaping students' character and religious understanding. This pesantren was purposively selected as it exemplifies Islamic boarding schools striving to integrate religious education with digital technology. As the material object of the study, the pesantren provides a unique context to explore the revitalization of teachers' roles in Islamic education within the digital era. The focus of the analysis encompasses several aspects, including the learning system implemented, the nature of teacher-student interaction, and the application of technology in the educational process. This selection allows the study to offer a comprehensive depiction of how pesantren navigate both challenges and opportunities presented by the digital era in managing Islamic education.

This research employs a qualitative approach with a case study design. The qualitative method is used to allow a deep exploration of complex phenomena, particularly the evolving role of teachers in Islamic education (Safrudin et al., 2023). A case study design was specifically chosen to gain an in-depth understanding of the dynamics at Pondok Pesantren Nurul Chotib Al-Qodiri 4, facilitating detailed tracing of the interrelations between technology usage and the effectiveness of religious education. This design supports the collection of rich, empirical data through a variety of techniques including direct observation, in-depth interviews, and analysis of documentation. By adopting this approach, the study aims not only to conceptualize the integration of digital technology into religious education but also to offer concrete strategies for enhancing teachers' competencies in the digital context.

The primary sources of information in this study consist of two main groups, namely *asatid* (teachers) and *santri* (students). The *asatid* were selected based on their pivotal role in delivering Islamic religious education and their active engagement in the adoption of technology as a teaching aid. Their perspectives provide crucial

insights into teaching strategies, the challenges faced in utilizing digital tools, and efforts made to revitalize their educational roles. Meanwhile, the santri, as the recipients of religious education, offer an important viewpoint regarding the effectiveness of the teaching methods applied, the extent of technology integration, and their personal understanding and internalization of Islamic values. Informants were selected using purposive sampling to ensure that the data obtained are rich, relevant, and deeply aligned with the research objectives. The distribution of research informants is shown in the following table:

Table 1. Research Informants

Informant Category	Number of Informants	Role in Research
Asatid (Teachers)	2	Provide information on teaching strategies, challenges in technology use, and teacher role revitalization efforts.
Santri (Students)	5	Offer perspectives on the effectiveness of teaching methods, technology application, and religious value understanding.

Data collection was conducted using three primary techniques: observation, in-depth interviews, and documentation (Rizky Fadilla & Ayu Wulandari, 2023). Observation was carried out systematically to capture the real-time dynamics of interaction between teachers and students, as well as to assess the integration of technology into classroom activities. In-depth interviews were conducted with both asatid and santri through semi-structured question guides to explore their experiences, perceptions, and interpretations concerning the use of technology in Islamic religious education. Furthermore, documentation analysis was employed to review institutional materials such as curriculum outlines, lesson plans, teaching materials, and records of learning activities. The triangulation of these three data collection techniques was essential to ensure the credibility, validity, and reliability of the research findings.

The collected data were analyzed through three main stages: data reduction, data display, and data verification (Fahroji, 2020). In the data reduction phase, the researcher selected and simplified relevant data to sharpen the focus on the issues under investigation. The reduced data were then organized into coherent displays, including tables, graphs, and narrative summaries, facilitating easier interpretation and pattern recognition. Finally, data verification was carried out by cross-checking

findings against raw data and re-validating emerging conclusions through triangulation and informant feedback. Several types of analysis were applied simultaneously: content analysis to examine educational documents and teaching materials, discourse analysis to study the interactional dynamics in teaching-learning processes, and interpretative analysis to reveal deeper meanings embedded within observed phenomena. This methodological framework was meticulously designed to produce a profound and contextual understanding of how teacher roles are revitalized at Pondok Pesantren Nurul Chotib Al-Qodiri 4, providing empirical insights applicable to broader Islamic education settings in the digital era.

## **Findings and Discussion**

### **Current Conditions of Teachers' Roles in Islamic Religious Education**

Based on interviews conducted with one of the *ustadz* regarding the current condition of teachers' roles, the following explanation was provided:

*"Today, the role of an ustadz is becoming heavier but also more important, as students are now very technologically literate and can easily access information through the internet. Thus, an ustadz is no longer just a provider of religious material, but must also serve as a good role model, guide students to develop noble character, and teach them how to wisely use technology in studying religion." (Fauzan, 2025)*

*"The role of an educator is increasingly complex; besides guiding students, an educator or ustadz must also continuously update themselves to keep up with the rapid developments of this digital era." (Gurriel, 2025)*

The interviews above indicate that the role of an *ustadz* is no longer limited to delivering religious content but has expanded to include character building, monitoring the use of technology, and continuously updating their personal competencies to stay relevant in the current digital age. These findings illustrate that the *ustadz*'s role has evolved into a more complex and multidimensional one. There has been a shift from merely "teaching" to providing holistic "guidance." An *ustadz* today not only acts as a religious instructor but also serves as a moral exemplar, psychological companion, and facilitator of wise digital literacy. With students' increasing ease of access to information via the internet, *ustadzs* are now expected to proactively understand and utilize technology to deliver Islamic values in a contextual and relevant manner. This demonstrates that it is no longer sufficient for *ustadzs* to possess religious knowledge alone; they must also be competent in

adopting approaches aligned with contemporary developments and the characteristics of the digital generation.

This situation underscores the crucial role of *ustadzs* as a balancing force — guiding students not only spiritually but also helping them critically select and interpret information through a moderate and wise Islamic perspective. Furthermore, society now places great expectations on religious institutions to act as the bastion of moral values. Therefore, *ustadzs* must continue to develop themselves to remain relevant and capable of effectively responding to the challenges of the times. Their readiness to adapt will determine how deeply religious values continue to thrive amidst the tide of digitalization.

The role of Islamic Religious Education (PAI) teachers in today's digital era has undergone significant changes, making their roles not only more crucial but also increasingly complex. Teachers are no longer merely conveyors of religious knowledge; they are now required to be digital educators and moral role models. Pratiwi et al. (2024) emphasize that teachers, as the frontliners in education, must enhance their professionalism in the era of the Industrial Revolution 4.0. Similarly, Akhyar et al. (2024) assert that students are more responsive to teachers who integrate digital media into their teaching. In conclusion, the dual role of teachers as moral and digital guides is critical to maintaining relevance, yet without adequate support, these roles risk becoming dysfunctional.

The transformation of PAI teachers' roles is a direct consequence of structural changes within the educational landscape, particularly with the incorporation of digital technology into learning systems. This shift pushes teachers to move from traditional lecture-based methods towards digital-based learning approaches. Alim et al. argue that technology-savvy teachers are better able to capture students' interests, as the use of digital media in the learning process can enhance students' engagement and comprehension of the material presented (Gazali & Pransisca, 2021). Additionally, Auliyah & Nursalim (2025) found that improvements in teachers' digital competence positively impact their self-confidence. However, issues of accessibility and the need to increase digital literacy among teachers remain major obstacles. Thus, the underlying structural cause is the change in the educational ecosystem that demands teacher adaptation amidst limited systemic support.



**Strategies for Optimizing Teachers' Roles in Integrating Technology into Religious Education**

The strategy for optimizing teachers' roles in integrating technology into religious education refers to a systematic effort to enable teachers to effectively leverage digital technology to enhance the quality and effectiveness of Islamic Religious Education (PAI) learning. This strategy covers several key aspects, as outlined below:

**Table 2. Observation Results**

<b>Activity Aspect</b>	<b>Description</b>
Technology Competence Development	Participating in training, self-learning digital applications and media
Utilization of Digital Learning Media	Use of educational videos, digital Qur'an applications, Google Classroom
Innovation in Teaching Methods	Employing interactive media to attract student interest
Relational Approach with Students	Maintaining consistent direct communication and interaction

From the table above, it can be concluded that *ustadzs* who adopt technology in religious education undertake various initiatives, ranging from personal capacity development to active use of digital platforms. Moreover, they continue to maintain conventional approaches such as direct interaction to preserve emotional closeness with students.

Observation results indicate a harmonious integration between technology and humanistic approaches in religious education. *Ustadzs* adapting to digital developments not only focus on utilizing educational aids like videos and apps but also emphasize the importance of interpersonal relationships. Initiatives such as attending training or engaging in self-study reflect a spirit of continuous self-improvement.





**Figure 1. Utilization of Digital Media during Learning**



**Figure 2. Use of a Digital Qur'an Application**

The figures above show that at Pondok Pesantren Nurul Chotib Al-Qodiri 4, digital media such as interactive learning tools and digital Qur'an applications are already being utilized to make materials more accessible and understandable for students. This pattern reflects a paradigm shift in religious teaching, moving away from traditional lecture methods toward interactive, digital, and contextually relevant learning experiences aligned with students' daily realities.

This integrative pattern arises because today's educational world demands more dynamic and contextual methods, especially for the digital-native generation, who are more familiar with gadgets than printed books. Therefore, *ustadzs* must be capable of presenting religious content in formats that are both familiar and engaging to students. The use of videos and interactive media not only enriches the learning experience but also bridges the gap between traditional values and modern learning methods. Nevertheless, the need for emotional and spiritual connection remains irreplaceable, thus maintaining direct communication is still essential. This interpretation highlights that the success of *ustadzs* in today's religious education depends not only on their religious knowledge but also on their ability to skillfully manage both technology and personal relationships.

### **Functional and Dysfunctional Integration of Technology in Religious Education**

The integration of technology into religious education proves functional when implemented appropriately, but can become dysfunctional if applied without clear direction. Observation results show that teachers who actively attend training or engage in self-study are able to present religious material engagingly using videos, apps, and interactive media. Alfiah et al. (2025) found that digital media significantly increases student engagement in religious education classes. However, excessive dependence on technology without deep religious value understanding can erode the meaningfulness of religious teachings, as learning overly centered on machine interaction—without sufficient personal dialogue and reflection—can reduce the depth of comprehension (Fahrudin et al., 2024). Sukriyah et al. (2025) also highlight the importance of maintaining face-to-face interaction to foster students' social bonding and emotional development. Thus, technology integration can enhance the teacher's effectiveness, but becomes dysfunctional if not accompanied by relational strategies and approaches.

In the context of religious education, integrating technology must be balanced with character building and the reinforcement of religious values, ensuring that technology serves as a tool that supports meaningful religious learning. A relevant Hadith that underpins the optimization of teachers' roles in religious education states:

اطْلُبِ الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّحْدِ

*"Seek knowledge from the cradle to the grave."* (Narrated by Al-Baihaqi)

This Hadith emphasizes the importance of lifelong learning, which is directly relevant to the necessity for teachers to continuously develop themselves, including mastering technology to enhance the quality of religious education.

The success or failure of technology integration in religious education is influenced by structural factors such as access to training, institutional support, and teachers' digital literacy. Teachers who are proactive in self-learning or attending training sessions are more capable of effectively applying technology. Fathanah et al. (2025) show that training is essential for improving teachers' ability to select and implement appropriate technologies to support religious education. Observational findings indicate that the use of media such as videos and applications has shifted from being optional to becoming essential within the current digital context. Zahfa et al. (2025) also reveal that teachers in resource-limited schools are vulnerable to difficulties when adapting without support. Many rural schools lack dedicated spaces for Islamic Religious Education (PAI), religious institutions, and technology-based learning facilities. This situation results in religious education becoming monotonous and static, creating a gap between well-equipped urban schools and under-resourced rural schools. Therefore, the structural cause lies in the educational system and school policies that have yet to fully facilitate equitable digital transformation.

## **Conclusion**

This study reveals that the role of Islamic Religious Education (PAI) teachers in the digital era has undergone a significant transformation, shifting from merely being transmitters of religious knowledge to becoming multidimensional educators who bridge Islamic values with technological advancements. The primary findings indicate the critical importance of enhancing digital literacy among PAI teachers to enable them to deliver religious content in ways that are relevant, contextual, and aligned with the characteristics of the digital generation. The integration of interactive digital media, such as educational videos, digital Qur'an applications, and online platforms, has been proven not only to improve students' understanding of Islamic teachings but also to strengthen their character development.

Furthermore, the study underscores the necessity of maintaining a balance between technological utilization and emotional engagement in teacher-student interactions. A warm, humanistic relationship remains fundamental to the success of meaningful and impactful Islamic education.

The scholarly contribution of this research lies in developing a new perspective on the role of PAI teachers as both moral agents and technology facilitators—an approach that remains underexplored in existing literature. Methodologically, the use of a qualitative approach through interviews and observations enhances the validity of the findings and provides a contextualized depiction of technology integration practices within religious education settings. Additionally, this study formulates a new analytical framework linking teachers' roles, spiritual values, and digital strategies.

Nevertheless, the study acknowledges several limitations, particularly regarding the scope and representativeness of the informants, as it focuses solely on one Islamic boarding school and a specific range of teacher demographics. Therefore, future research is recommended to adopt a broader quantitative approach or longitudinal studies, involving diverse institutional backgrounds and educational levels. Such efforts would allow the findings to be generalized more broadly and would significantly enrich the discourse on the development of Islamic Religious Education in the digital era.

## References

- Akhyar, M., Junaidi, Supriyadi, Febriyani, S., & Gusli, R. A. (2024). Implementasi Kepemimpinan Guru PAI Dalam Meningkatkan Motivasi Belajar Siswa Melalui Pemanfaatan Teknologi di Era Digital. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 18(6), 4234–4248.
- Al Ghani, Y. I., Susanto, H., & Ikhwan, A. (2023). Pendidikan Agama Islam: Problematika dan Tantangan. In *Katalog Buku STAI Muhammadiyah Tulungagung*.
- Alfiah, P., Rahma, A., & Mufidah, V. N. (2025). Implementasi Teknologi Digital Dalam Pengelolaan Kelas Pada Pembelajaran Pendidikan Agama Islam. *IHSAN: Jurnal Pendidikan Islam*, 3(1), 110–120.
- Auliyah, D. D., & Nursalim, E. (2025). Optimalisasi Pembelajaran Pendidikan Agama Islam Berbasis Teknologi Digital. *Jurnal Kajian Islam Dan Sosial Keagamaan*, 2(3), 394–402.
- Depita, T. (2024). Pemanfaatan Teknologi Dalam Pembelajaran Aktif (Active Learning) Untuk Meningkatkan Interaksi dan Keterlibatan Siswa. *TARQIYATUNA: Jurnal Pendidikan Agama Islam Dan Madrasah Ibtidaiyah*, 3(1), 55–64. <https://doi.org/10.36769/tarqiyatuna.v3i1.516>
- Fahroji, O. (2020). Implementasi Pendidikan Karakter. *Qathruna*, 7(1), 61–82. <https://doi.org/10.1016/j.jnc.2020.125798><https://doi.org/10.1016/j.smr.2020.02.002><http://www.ncbi.nlm.nih.gov/pubmed/810049><http://doi.wiley.com/10.1002/anie.197505391><http://www.sciencedirect.com/science/article/pii/B9780857090409500205>

- Fahrudin, R., Sollikhin, R., & Masruroh, A. (2024). Inovasi Pembelajaran Pendidikan Agama Islam Melalui Teknologi Artificial Intelligence Untuk Meningkatkan Interaksi Siswa. *Mauriduna: Journal Of Islamic Studies*, 5(1), 79–91. <https://doi.org/10.37274/mauriduna.v5i1.1298>
- Fathanah, I., Hanifa, Z. A., Husein, A., Munawar, A., Sauri, S., Indonesia, U. P., Agama, N., & Nasional, P. (2025). Peran Guru Dalam Menjaga Pendidikan Nasional dan Nilai Agama di Era Digital. *PEDAGOGI: Jurnal Ilmiah Pendidikan*, 11(1), 55–63.
- Gazali, M., & Pransisca, M. A. (2021). Pentingnya Penguasaan Literasi Teknologi Informasi Dan Komunikasi Bagi Guru Madrasah Ibtidaiyah Dalam Menyiapkan Siswa Menghadapi Revolusi Industry 4.0. *Jurnal Ilmiah Global Education*, 2(1), 87–95. <https://doi.org/10.55681/jige.v2i1.76>
- Mariana, D. (2024). Peran Konselor dalam Penanganan dan Pencegahan Masalah Kesehatan Mental Siswa di Sekolah. *Prosiding: Sembera (Seminar Nasional Bimbingan Konseling Undana)*, 2(1), 1–9.
- Mualimin, Hafidz, M. A., Kamila, D. Z., & Rofiah, K. (2025). Optimalisasi Peran Guru Sebagai Agen Perubahan dalam Pendidikan dan Masyarakat di Era Digital. *Tabasyir: Jurnal Dakwah Dan Sosial Humaniora*, 6(1), 124–130.
- Muid, A., Irsyadah, F., & Alivia, N. (2024). Urgensi Perilaku Keagamaan Terhadap Pergaulan Bebas. *Ilmu Pengetahuan Dan Pendidikan Islam*, 13(13), 1–16.
- Pare, A., & Sihotang, H. (2023). Pendidikan Holistik untuk Mengembangkan Keterampilan Abad 21 dalam Menghadapi Tantangan Era Digital. *Jurnal Pendidikan Tambusai*, 7(3), 27778–27787.
- Pratiwi, H., Elisa, M., Ariyani, M., & Harahap, M. (2024). Literasi Digital Sebagai Inovasi Pembelajaran Dalam Pendidikan Agama Islam. *Pendidikan Islam Muta'allimin*, 1(2), 79–92.
- Putri, W., & Kurniawan, M. A. (2024). Peran Guru dalam Membentuk Karakter Siswa ( Studi Kasus di MI Al-Khoeriyah Bogor ). *Ilmu Multidisiplin*, 4(4), 1–14.
- Rizky Fadilla, A., & Ayu Wulandari, P. (2023). Literature Review Analisis Data Kualitatif: Tahap Pengumpulan Data. *Mitita Jurnal Penelitian*, 1(No 3), 34–46.
- Safrudin, R., Zulfamanna, Kustati, M., & Sepriyanti, N. (2023). Penelitian Kualitatif. *Journal Of Social Science Research*, 3(2), 1–15.
- Saifudin, A., Mudzakir, M. I. S., & Apriadi, B. D. (2024). Studi Pemikiran Pendidikan Islam Tradisional Dan Modern. *CERMIN: Jurnal Manajemen Dan Pendidikan Berbasis Islam Nusantara*, 3(2), 21–25.
- Saputro, D., Damayanti, L., & Pratitis, W. T. (2024). Hubungan Filsafat Ilmu dengan Ilmu Pengetahuan di Era Digital. *Jurnal Pendidikan Ilmu Sosial*, 3(3), 84–92.
- Sukriyah, T. M., Baharun, H., & Annisa, T. N. (2025). Dunia Tanpa Batas : Dampak Standar Teknologi Komunikasi Global Terhadap Interaksi Manusia. *JIM: Jurnal Ilmu Multidisiplin*, 1(1), 90–107.
- Sulistyarni, W., & Fatonah, S. (2022). Pengaruh Pemahaman Literasi Digital Dan Pemanfaatan Media Pembelajaran Terhadap Kompetensi Pedagogik Guru Era Digital Learning. *Educational Learning and Innovation*, 2(1), 42–72. <https://doi.org/10.46229/elia.v2i1>
- Suryani, A., Mazani, T., & Murzal. (2024). Esensi dan Tujuan Pendidikan dalam

- Islam: Pendekatan Ta'lim, Tarbiyah, dan Ta'dib dalam Membentuk Insan Kamil. *Journal of Scientific Studies and Multidisciplinary Research*, 1(3), 104–114.
- Syifa, A., & Ridwan, A. (2024). Pendidikan Karakter Islami di Era Digital : Tantangan dan Solusi Berdasarkan Pemikiran Sosial Imam Al-Ghazali. *Social Studies in Education*, 02(02), 107–122.
- Tanggur, F. S., Koroh, L. I. D., Benufinit, Y. A., B., H., Mbuik, Naitili, C. A., Enstein, J., Wisnuwardana, & Wayan, I. G. (2025). Membina Komunitas Belajar Guru : Berbagi Praktik Baik dan Pengalaman Untuk Peningkatan Kualitas Pembelajaran di Kabupaten Sabu Raijua. *Jurnal Pengabdian Kepada Masyarakat*, 2(3), 323–334.
- Yusuf, B. (2024). Teknologi dan Personalisasi Pembelajaran Pendidikan Islam untuk Generasi Z. *Journal of Instruction and Development Researches*, 4(4), 277–285. <https://doi.org/10.53621/jider.v4i4.344>
- Zahfa, F., Charisma, B., Zahrani, B., Afifah, N., & Korespondensi, E. P. (2025). Faktor-faktor Penghambat Optimalisasi Pendidikan Agama Islam dalam Kurikulum Sekolah di Indonesia. *Mesada: Journal of Innovative Research*, 02(01), 252–261.
- Zain, A., & Mustain, Z. (2024). Penguatan Nilai-Nilai Spiritual dan Moralitas di Era Digital melalui Pendidikan Agama Islam. *JEMARI: Jurnal Edukasi Madrasah Ibtidaiyah*, 6(2), 94–103.