



**RECONSTRUCTING ISLAMIC EDUCATION IN SCHOOLS IN RESPONSE TO THE
CHALLENGES OF GLOBALIZATION AND DIGITAL TRANSFORMATION**

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Abstract

Globalization and digital transformation have fundamentally reshaped social, cultural, technological, and educational landscapes. As key institutions for Islamic learning, schools face the dual challenge of preserving Islamic values while responding to rapid advances in science, technology, and the evolving characteristics of contemporary learners. Islamic education can no longer be viewed merely as a process of transmitting religious knowledge; instead, it must be reconstructed into an educational system capable of cultivating students who are spiritually grounded, morally responsible, critically minded, adaptable, digitally literate, and able to engage constructively in an increasingly interconnected global society. This article aims to analyze the need for reconstructing Islamic education in schools in response to the challenges of globalization and digital transformation. The study employed a qualitative descriptive literature review. Data were collected from peer-reviewed journal articles, scholarly books, and relevant research publications addressing Islamic education, globalization, digital transformation, pedagogy, digital literacy, character education, and teacher competencies. The data were analyzed through systematic stages of identification, selection, classification, interpretation, and thematic synthesis. The findings reveal five major dimensions of reconstruction. First, Islamic education should shift its orientation from knowledge transmission toward the development of comprehensive Islamic competencies and contextual character formation. Second, the curriculum should be redesigned through the integration of Islamic values, scientific knowledge, technological advancement, and contemporary global realities. Third, Islamic Religious Education (IRE) teachers are expected to possess integrated pedagogical, digital, religious, and ethical competencies. Fourth, digital technology should be utilized as a pedagogical instrument while remaining firmly grounded in Islamic values and ethical principles. Finally, strengthening Islamic education requires a collaborative educational ecosystem involving schools, families, communities, and digital environments. The study concludes that reconstructing Islamic education does not entail abandoning its intellectual traditions but rather recontextualizing Islamic values to ensure their continued relevance in addressing the challenges of globalization and digital transformation.

Keywords: *Islamic Education; Globalization; Digital Transformation; Educational Reconstruction; Digital Literacy; Student Character Development.*

INTRODUCTION

Rapid social and technological changes have transformed nearly every aspect of human life, including education. Globalization has intensified intercultural interactions, accelerated the exchange of information, and introduced diverse values and lifestyles into students' daily lives. At the same time, digital transformation has fundamentally reshaped how people access information, communicate, learn, and construct their social identities. Schools are no longer the sole source of knowledge, as students can now obtain information through the internet, social media, online learning platforms, and artificial intelligence. Supriatna and Ratnaningsih (2020) argue that Islamic schools and madrasahs face global challenges arising from shifting social values, rapid developments in information technology, and increasing demands to prepare learners to participate effectively in a global society.

These developments present both opportunities and challenges for Islamic education. Digital technologies have expanded access to Islamic learning resources, enabled the use of interactive instructional media, and supported more flexible learning environments. Nevertheless, the digital era has also introduced significant concerns, including information overload, misinformation, unverified religious content, consumerist culture, and declining standards of digital ethics. Susanti et al. (2024) demonstrate that digital media can serve as an innovative approach to Islamic Religious Education (IRE) instruction when aligned with technological advancements; however, its implementation must remain focused on pedagogical objectives and the cultivation of students' moral and spiritual values. Consequently, the digital transformation of Islamic education should be accompanied by strengthened digital literacy and a solid foundation in Islamic values.

Within the context of globalization, Islamic education faces the challenge of cultivating a strong Islamic identity while encouraging openness toward cultural and religious diversity. Global cultural flows influence students' ways of thinking, lifestyles, communication patterns, and value orientations. Islamic education therefore occupies a strategic position in nurturing learners who possess a firm religious foundation without becoming isolated from the realities of an increasingly interconnected world. Rohmah, Rosyidin, and Kibtiyah (2024) explain that globalization has brought rapid changes to educational environments, requiring Islamic educational institutions to engage in continuous improvement in order to respond effectively to ongoing social transformation. Accordingly, Islamic education must foster a religious identity that is adaptive, contextual, and capable of engaging constructively with global change.

The primary challenge confronting Islamic education in schools does not lie merely in the limited amount of religious instruction but rather in the gap between the values taught in classrooms and the realities experienced by students in their daily lives. Instruction often emphasizes the mastery of religious content rather than the practical application of Islamic values

in real-world situations. Meanwhile, students must navigate ethical dilemmas related to social media use, artificial intelligence, diversity, information consumption, and civic responsibility. Mintasih, Sukiman, and Purnama (2024) indicate that successful integration of digital technology into Islamic Religious Education is closely associated with teachers' digital competencies and contextually appropriate instructional models. This finding underscores the importance of developing learning approaches that are contextual, adaptive, and transformative.

Therefore, the reconstruction of Islamic education in schools has become an urgent necessity. Reconstruction should not be understood as abandoning the rich traditions of Islamic education but rather as redesigning its educational goals, curriculum, teacher competencies, instructional strategies, technological integration, and assessment systems to meet the demands of contemporary society. Falah, Jamali, and Iwan (2024) emphasize the importance of integrating religion, culture, and civilization within Islamic education as a response to the challenges posed by globalization and modern societal development. Such reconstruction should promote meaningful integration between Islamic values, scientific advancement, digital technologies, and the competencies required for the twenty-first century. Through this approach, Islamic education can remain relevant amid social transformation while producing graduates who possess both professional competence and strong Islamic character.

Based on these challenges, this article aims to analyze the need for reconstructing Islamic education in schools in response to globalization and digital transformation. The discussion focuses on five key dimensions: reconstructing the orientation of Islamic education, developing an integrative curriculum, strengthening teachers' professional competencies, promoting the ethical use of digital technologies, and reinforcing the educational ecosystem. These five dimensions are viewed as interconnected pillars in building an Islamic education system that remains relevant to contemporary social changes, responds effectively to scientific and technological advancements, and continues to uphold fundamental Islamic values. Ultimately, this study seeks to provide a conceptual framework for reconstructing Islamic education that is adaptive, innovative, value-oriented, and capable of addressing the complex challenges of globalization and digital transformation.

METHODS

This study employed a qualitative descriptive literature review to identify, analyze, and synthesize scholarly perspectives, conceptual frameworks, and empirical findings concerning the reconstruction of Islamic education in response to globalization and digital transformation. A qualitative approach was selected because it enables researchers to develop an in-depth understanding of complex educational phenomena through the interpretation of diverse sources of evidence. According to Nurhayati et al. (2024) qualitative research is particularly appropriate for exploring multifaceted phenomena by interpreting rich and context-dependent information. In the present study, this approach was used to examine scholarly discussions and research findings on

the transformation of Islamic education within the contexts of globalization and digital technological advancement.

The data sources consisted of academic literature, including peer-reviewed journal articles, scholarly books, research reports, and other scientific publications relevant to Islamic education, globalization, digital transformation, curriculum development, teacher competencies, digital literacy, pedagogy, character education, and educational ethics. The literature was selected based on its relevance to the research objectives, publication recency, academic credibility, and contribution to understanding the ongoing transformation of Islamic education in schools. Rosyadi (2023) explains that qualitative research can utilize multiple documentary sources to develop a comprehensive understanding of a particular phenomenon. Accordingly, the selected literature served not only as a source of information but also as the primary analytical material for identifying recurring patterns, conceptual trends, and emerging perspectives related to the reconstruction of Islamic education.

The literature collection and analysis followed a systematic four-stage procedure. First, relevant publications were identified using keywords associated with Islamic education, globalization, digital transformation, curriculum, teacher competence, digital literacy, pedagogy, and educational technology. Second, the identified sources were screened according to their thematic relevance and scholarly contribution to the objectives of the study. Third, each selected publication was examined in detail, and essential information including research objectives, theoretical concepts, methodological approaches, major findings, and relevance to the present study was extracted and documented. Finally, the collected information was organized into interconnected thematic categories. As noted by Jumini et al. (2024), qualitative research involves systematic stages that include defining the research focus, collecting data, analyzing evidence, and interpreting findings to generate an in-depth understanding of the phenomenon under investigation.

The data were analyzed using thematic content analysis. This analytical approach involved identifying key concepts across the selected literature, organizing the findings into coherent thematic categories, comparing similarities and differences among scholarly perspectives, and critically interpreting the evidence to develop a comprehensive conceptual synthesis. According to Mustanir et al. (2024) qualitative data analysis encompasses organizing, categorizing, interpreting, and drawing conclusions from systematically collected data. Through this synthesis, the study identified five major themes that characterize the reconstruction of Islamic education in the era of globalization and digital transformation: (1) reconstructing the orientation and objectives of Islamic education; (2) integrating Islamic values, scientific knowledge, and digital technology within the curriculum; (3) strengthening teachers' professional competencies; (4) transforming pedagogical practices through the ethical integration of digital technologies; and (5) fostering a collaborative ecosystem for Islamic education that supports sustainable educational innovation.

RESULTS AND DISCUSSION

1. Reconstructing the Orientation of Islamic Education: From Knowledge Transmission to the Development of Comprehensive Islamic Competencies

Islamic education in schools requires a fundamental shift in orientation from the mere transmission of religious knowledge toward the development of comprehensive Islamic competencies. Educational practice should extend beyond emphasizing the memorization of religious concepts, scriptural evidence, and normative doctrines to cultivating learners who are capable of understanding, internalizing, and applying Islamic values in their everyday lives. In the context of globalization and digital transformation, students are increasingly exposed to diverse information, cultures, value systems, and worldviews. Consequently, Islamic education must foster critical thinking, value-based decision-making, ethical communication, and the ability to apply Islamic principles in both social interactions and digital environments.

The forces of globalization and digital transformation require Islamic education to adopt learning approaches that prioritize not only cognitive achievement but also character formation and higher-order thinking skills. Alfani et al. (2024) in their systematic review of character education values within Islamic studies, conclude that Islamic education plays a pivotal role in developing individuals who demonstrate moral integrity, ethical awareness, and transformative character. These findings reinforce the view that religious knowledge should be integrated with the internalization of values and the cultivation of virtuous behavior. Accordingly, Islamic education should develop learners' competencies across multiple dimensions, including sound religious understanding, value internalization, practical implementation of Islamic teachings, and the capacity to make responsible and ethical decisions in diverse contexts.

In responding to rapid technological change and increasingly pluralistic societies, Islamic education must also cultivate a religious identity that is both firmly grounded and adaptable. Afriyanto and Anandari (2024) demonstrate that transforming Islamic Religious Education through an inclusive educational approach enables schools to respond effectively to cultural and religious diversity by redesigning curricula, improving instructional methods, and fostering meaningful social interaction. Their findings suggest that Islamic identity should not be constructed through resistance to change or exclusivist perspectives but rather through a profound understanding of Islamic teachings combined with the ability to engage constructively within multicultural communities. Therefore, students should be equipped not only with strong faith (iman) and noble character (akhlaq), but also with the competencies to respect diversity, communicate ethically, collaborate across cultural boundaries, and participate responsibly in an increasingly interconnected global society.

Based on these considerations, reconstructing the orientation of Islamic education should aim to cultivate learners who demonstrate a balanced integration of spiritual, personal, social, and global competencies. The spiritual dimension emphasizes strengthening faith, religious devotion, and one's relationship with Allah (SWT). The personal dimension encompasses moral character,

responsibility, discipline, honesty, and self-regulation. Meanwhile, the social and global dimensions include respect for diversity, critical thinking, ethical communication, digital responsibility, and the capacity to engage constructively with contemporary societal challenges. Through this holistic orientation, Islamic education will not merely produce students who possess religious knowledge but will nurture individuals who genuinely internalize and practice Islamic values while navigating the complexities of modern life.

2. Reconstructing the Curriculum through the Integration of Islamic Values, Scientific Knowledge, and Technology

The curriculum of Islamic education requires substantial reconstruction to ensure that it remains responsive to advances in science and technology. Rather than focusing exclusively on the normative transmission of religious knowledge, the curriculum should equip students to address the contemporary challenges they encounter in an increasingly interconnected and digitalized world. Today's learners live in digital environments that shape how they access information, communicate, learn, and develop their perspectives on society and everyday life. Consequently, the Islamic education curriculum should explicitly connect Islamic values with real-world issues, including social media ethics, the responsible use of artificial intelligence, information literacy, tolerance, social responsibility, and digital safety. Such curricular reconstruction is essential to ensure that Islamic education remains relevant to the evolving needs of contemporary learners.

Mintasih, Sukiman, and Purnama (2024) found that integrating digital technology into Islamic Religious Education (IRE) enhances both the accessibility and interactivity of learning. However, its implementation continues to face significant challenges, including limited teacher digital competencies, inadequate technological infrastructure, and insufficient capacity for developing high-quality digital learning resources. These findings indicate that meaningful technological integration cannot be achieved simply by introducing digital devices into classrooms. Instead, the curriculum must be intentionally designed so that technology becomes an integral component of competency development, value formation, and meaningful learning experiences. Accordingly, Islamic values, scientific knowledge, and digital technology should be viewed as complementary elements that collectively support contextual, authentic, and student-centered learning.

Similarly, Sumarni (2024) emphasizes the importance of incorporating cyber education into Islamic educational systems as a strategic response to rapid technological advancement. Islamic education should cultivate students' digital literacy by enabling them to locate, evaluate, interpret, and use digital information responsibly and ethically. Within the curriculum, religious literacy should therefore be developed alongside digital literacy rather than as a separate domain. Students should not only understand Islamic teachings but also develop the capacity to evaluate the credibility of online religious information, interpret digital content within appropriate contexts, recognize and avoid misinformation, and practice ethical behavior in digital spaces. Consequently,

the Islamic education curriculum should integrate religious knowledge, ethical values, technological competence, and critical thinking into a coherent educational framework.

Based on these considerations, the reconstruction of the Islamic education curriculum should prioritize a curriculum that is contextual, integrative, adaptive, value-oriented, and competency-based. A contextual curriculum connects learning with students' lived experiences and contemporary societal issues. An integrative curriculum bridges Islamic values with scientific knowledge and technological innovation. An adaptive curriculum responds proactively to ongoing social and technological changes. A value-oriented curriculum remains firmly grounded in the moral and spiritual principles of Islam, while a competency-based curriculum develops learners' abilities to think critically, act responsibly, and make ethical decisions. Through this comprehensive approach, the Islamic education curriculum will not only deepen students' understanding of Islam but also prepare them to navigate the complexities of a globalized and digitally connected world with integrity, responsibility, and ethical awareness.

3. Reconstructing Teacher Competencies: Religious Educators with Strong Digital Literacy

The successful reconstruction of Islamic education depends fundamentally on teachers' competencies as the primary agents of learning. Teachers are no longer expected merely to possess extensive knowledge of Islamic teachings; they must also demonstrate strong pedagogical, digital, social, professional, and ethical competencies. Digital transformation has redefined the teacher's role from being the sole source of knowledge to becoming a facilitator, mentor, guide, and cultivator of values. As students increasingly obtain information from diverse digital sources, teachers are responsible for helping them interpret, evaluate, and critically assess the credibility and relevance of that information. Within the context of Islamic education, teachers play a crucial role in bridging the principles of Islam with technological advancements while responding to the learning characteristics of students growing up in digitally connected environments.

Yudi and Maryam (2023) found a strong relationship between digital literacy and the effectiveness of Islamic character education among students. Their findings suggest that the ability to understand and utilize digital technology appropriately is inseparable from the cultivation of moral character within Islamic education. Although their study primarily focused on students' digital literacy, its implications underscore the indispensable role of teachers in guiding learners to engage with technology critically, ethically, and responsibly. Islamic education teachers should therefore possess the competencies necessary to direct students toward using technology not only as a learning resource but also as a means of strengthening Islamic values and character development. Consequently, teachers' digital literacy should be regarded as an essential component of both their professional expertise and moral responsibility.

Similarly, Sinaga, Kuswandi, and Fadhli (2024) argue that twenty-first-century learning requires teachers to integrate technological competence with pedagogical expertise and deep

subject-matter knowledge. Through a systematic review, they demonstrate that teacher competence extends beyond the technical ability to operate digital tools; it also includes the capacity to integrate technology effectively into instructional design, curriculum implementation, learning materials, and classroom practices. Within Islamic education, these competencies must be complemented by sound religious knowledge and a strong ethical commitment. Teachers should also possess the ability to verify religious information circulating in digital environments so that they can guide students toward credible sources, encourage critical evaluation of online religious content, and promote the responsible use of digital technologies.

Based on these considerations, the professional development of Islamic education teachers should emphasize integrated and continuous competency enhancement. Teacher education and professional training should extend beyond technical instruction in digital applications to include designing meaningful learning experiences, fostering interaction and collaboration, encouraging creativity and problem-solving, and guiding students to reflect on contemporary digital issues from an Islamic perspective. The ideal Islamic education teacher in the digital era is one who preserves the fundamental values and intellectual traditions of Islam while remaining receptive to technological innovation and educational change. Equipped with these integrated competencies, teachers can effectively serve as bridges between the Islamic scholarly tradition, emerging digital technologies, and the evolving educational needs of learners in the twenty-first century.

4. Transforming Pedagogy through the Ethical and Value-Based Integration of Digital Technology

The digital transformation of Islamic education must be accompanied by a fundamental transformation in pedagogy. The integration of technology should extend beyond merely converting instructional materials into digital formats; rather, it should reshape how students learn, interact, collaborate, engage in discussion, and construct knowledge. Within this framework, digital technologies can support project-based learning, problem-based learning, collaborative learning, multimedia instruction, and blended learning environments. Educational videos, simulations, learning management systems, digital assessments, and online discussion forums can enrich students' learning experiences by promoting active engagement and expanding access to knowledge. Nevertheless, technology should remain a means of achieving educational objectives rather than becoming an end in itself.

Hastuti and Hartono (2025) argue that advances in artificial intelligence (AI) have fundamentally transformed instructional practices, including those within Islamic education. AI-powered tools such as chatbots, virtual tutors, adaptive learning systems, and learning analytics offer opportunities to create more personalized, innovative, and responsive learning experiences that accommodate students' diverse needs. However, these technologies should not be regarded as substitutes for teachers or for students' critical and reflective thinking processes. Within the context of Islamic education, the application of artificial intelligence must be guided by ethical principles rooted in responsibility, honesty, accountability, and public benefit (*maslahah*).

Consequently, pedagogical transformation should integrate technological innovation with Islamic values to ensure that educational practices continue to foster learners who are intellectually capable, morally grounded, and spiritually conscious.

Similarly, Susanti et al. (2024) demonstrate that the use of digital media in Islamic Religious Education (IRE) enhances both the diversity and interactivity of students' learning experiences. Digital technologies enable teachers to present instructional content through multiple formats, including educational videos, animations, interactive presentations, and internet-based learning resources. Nevertheless, effective technology integration requires careful pedagogical planning to ensure that digital media contribute meaningfully to learning outcomes rather than merely providing visual appeal. In Islamic education, the use of technology should also promote students' ethical awareness and critical thinking. Learners should be guided to use digital technologies responsibly, uphold academic integrity, respect privacy, evaluate online information critically, and employ technological resources for constructive and socially beneficial purposes.

Based on these considerations, Islamic education should develop a value-based digital pedagogy that integrates technology, pedagogy, and Islamic values into a unified educational framework. Technology provides opportunities for accessibility, flexibility, and instructional innovation; pedagogy offers the instructional direction, learning strategies, and educational experiences necessary for meaningful learning; while Islamic values provide the ethical and moral foundation that guides the responsible use of technology. The integration of these three dimensions enables learning environments to become more interactive and innovative without compromising their humanistic and spiritual orientation. Therefore, the success of pedagogical transformation in Islamic education should not be measured solely by the sophistication of the technologies employed but by the extent to which those technologies strengthen students' critical thinking, collaboration, creativity, ethical responsibility, and moral character in accordance with Islamic principles.

5. Strengthening the Islamic Educational Ecosystem through Collaboration among Schools, Families, Communities, and Digital Spaces

The reconstruction of Islamic education cannot be the sole responsibility of schools and teachers, as learning extends far beyond the classroom. Students acquire knowledge, values, and behaviors through interactions with their families, peers, communities, social media, and a wide range of digital platforms. Consequently, Islamic education requires a comprehensive educational ecosystem that continuously supports the development of students' character, religious understanding, and moral values. Schools should strengthen partnerships with families through consistent communication and collaborative guidance regarding students' learning experiences and their use of digital technologies. At the same time, schools should cultivate religious, inclusive, and supportive learning environments where Islamic values are not merely taught as theoretical concepts but are consistently practiced in everyday life.

Ratnasari et al. (2025) demonstrate that Islamic education can be significantly strengthened through collaborative programs involving schools, families, and local communities. Experiential learning activities provide students with meaningful opportunities to connect Islamic values with authentic real-life situations. Their findings indicate that character formation and religious development occur not only through classroom instruction but also through family engagement and broader social experiences. In the era of digital transformation, this collaborative model can be further expanded through parental guidance in students' technology use, effective communication between schools and families, and the creation of learning environments that consistently reinforce students' moral and religious development across schools, homes, communities, and digital spaces.

Similarly, Saputra and Samosir (2023) emphasize the essential role of families in supporting children's character development through appropriate parenting practices and continuous guidance. Their findings suggest that character education cannot be viewed solely as the responsibility of educational institutions but instead requires active family involvement in children's daily lives. Within the context of Islamic education in the digital age, the family's role should extend to supervising children's digital activities, monitoring the information they access, and fostering habits that reflect Islamic values such as honesty, responsibility, respect, and ethical conduct. Accordingly, effective collaboration between schools and families becomes a fundamental component of an educational ecosystem capable of integrating formal instruction, character education, and responsible digital citizenship.

Based on these considerations, strengthening the Islamic educational ecosystem requires sustained collaboration among schools, families, communities, and digital environments. Such collaboration may be realized through joint supervision of students' technology use, ongoing communication between teachers and parents, the cultivation of religious and inclusive school cultures, the promotion of both digital and religious literacy, the provision of credible digital learning resources, and community-based activities that foster students' social responsibility and civic engagement. Islamic education in the era of globalization and digital transformation therefore requires a comprehensive systemic approach. Contemporary educational challenges cannot be addressed merely by expanding curricular content or adopting new technologies. Rather, they demand the active participation of all educational stakeholders in nurturing learners who are religiously grounded, ethically responsible, critically minded, adaptable, and well prepared to contribute positively to an increasingly interconnected and digitally driven world.

CONCLUSION

The reconstruction of Islamic education in schools has become an urgent necessity in response to the challenges posed by globalization and digital transformation. Contemporary social and technological changes have introduced complexities that cannot be effectively addressed through educational approaches centered solely on knowledge transmission and memorization. Instead, Islamic education must evolve into a holistic process that nurtures

learners' faith, moral character, critical thinking, digital literacy, adaptability, and social responsibility. Such a transformation is essential to ensure that Islamic education remains relevant while preparing students to navigate the ethical, cultural, and technological demands of the twenty-first century.

The findings of this review highlight five key dimensions of reconstructing Islamic education. First, the orientation of Islamic education should shift from the transmission of religious knowledge toward the development of comprehensive Islamic competencies and contextual character formation. Second, the curriculum should integrate Islamic values with scientific knowledge, technological advancement, and contemporary societal issues. Third, teachers should possess integrated competencies encompassing religious knowledge, pedagogy, digital literacy, and professional ethics. Fourth, digital technologies should be employed to support pedagogical innovation while remaining firmly grounded in Islamic ethical principles and educational values. Finally, the effectiveness of Islamic education depends on the establishment of a collaborative educational ecosystem involving schools, families, communities, and digital environments.

In conclusion, reconstructing Islamic education does not imply abandoning its rich intellectual traditions or foundational Islamic principles. Rather, it represents a process of recontextualizing and revitalizing Islamic values so that they remain meaningful and applicable within rapidly changing social and technological contexts. Future Islamic education should therefore be firmly rooted in Islamic teachings while remaining open to advances in science, technology, and educational innovation. Through this balanced approach, Islamic education can cultivate a generation that is spiritually grounded, intellectually critical, ethically responsible, adaptable to change, and well prepared to contribute constructively to an increasingly interconnected global society.

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