

Efforts to Reconstruct Learning Methods and Strategies to Religious Discourse in the Digital Age

Alif Firdaus Zamzam¹, Adib Wardiansyah²

¹Universitas Islam Darul 'Ulum Lamongan, aliffirdauszam775@e-mail.com

²Universitas Islam Darul 'Ulum Lamongan, adibwardiasyah25@gmail.com

ARTICLE INFO

Keywords:

Efforts, learning methods, strategies, religious discourse, digital

Article history:

Received 18-05-2026

Revised 20-05-2026

Accepted 27-05-2026

ABSTRACT

This study aims to explain how technological advancements and digital transformation within Muslim communities have significantly influenced emerging communication patterns, social interaction structures, and contemporary Islamic discourse. of Islamic discourse in the digital age, particularly regarding authority, interaction, and religious communication. Data were obtained from academic articles, digital publications, and research reports using a qualitative literature review approach with thematic analysis as the primary method. In addition, the study utilizes artificial intelligence tools to support content analysis and map patterns of religious discourse, authority formation, and interaction within digital platforms. The findings reveal that digitalization has encouraged the decentralization of religious authority, the pluralization and fragmentation of Islamic discourse, and the emergence of new forms of authority shaped by social media popularity and algorithmic influence. The research further highlights how digital transformation contributes to shifting patterns of religious interpretation and authority in contemporary Muslim societies.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Alif Firdaus Zamzam

Universitas Islam Darul 'Ulum Lamongan, adibwardiasyah25@gmail.com

INTRODUCTION

Understanding Islamic discourse as a socio-religious educational process demands further research in the field of learning and teaching, particularly to understand how religious interactions, communications, and practices in digital spaces function as learning media that influence the learning process, internalization of knowledge, and the development of religious understanding (Campbell and Tsuria 2021). Several studies indicate that digital spaces have become a new pedagogical arena for religious learning, where social media, video platforms, and digital applications play a role in shaping learning patterns and the transmission of

Islamic knowledge. Therefore, the purpose of this study is to analyze the ways in which digital Islam is used in creating learning materials, information dissemination strategies, and the formation of Islamic knowledge in the context of Islamic education (Putri 2024)..

In a social context, even religious and educational discussions have been transformed by the digital era (Zuhri 2021). Digital Religion suggests that religious activities can now be conducted not only face-to-face (such as in mosques or religious gatherings), but also in digital environments that are multi-locational, networked, and repeatedly shift between online and offline (Helland 2016). The role of digital media in the construction of modern religious practices, religious identities, and religious authority can now be more fully explored, thanks to this perspective.

In the context of Islamic learning and education, changes in the religious landscape due to the development of digital media also have important implications for the process. learning And instruction (Adedo and Deriwanto 2024). The use of digital technology not only influences how individuals practice their religion but also shapes learning patterns, material delivery, and interactions between educators and students (Oktavia and Khotimah 2023). Therefore, discussions about religion in the digital era need to be linked to the dynamics of education, particularly how digital media plays a role in supporting, transforming, and challenging Islamic education practices in various contexts.

According to the Digital 2025 report by Faverio et al., online access and social media usage continue to grow relentlessly in Indonesia. There is growing enthusiasm for the use of digital service platforms and the increasing importance of social media in Indonesia. At the same time, national surveys indicate that the number of people with internet access is increasing towards the saturation threshold (Faverio et al. 2023). More specifically, the Pew study and other surveys worldwide have noted the increasing use of apps and websites that assist in the implementation of various religious activities (e.g., service streaming platforms, digital Bibles, online prayer communities), indicating that certain religious practices are now being supplemented, and some may even be displaced, by digital technology (Yanto and Bashori 2024). This phenomenon justifies the growing importance of academic studies focusing on the ways in which religious ideas are created, shared, and controlled in digital contexts.

New opportunities such as wider accessibility to da'wah and new participants from previously voiceless segments of society need to be situated in the context of serious challenges such as the decline in scientific verification of da'wah and religious authority, the increased possibility of religious mis/disinformation, (Damanhuri, 2023), the spread of polarization and oversimplification of religion, and the tendency to commodify teachings (through the logic of 'platforms', such as for 'likes' and 'virality'), have become a serious problem. For such conditions to exist, at the policy level, predetermined dynamic conditions also come to the fore.

The need for regulation and digital literacy, which remains unanswered (around user age, child safety, and moderation of religious content on unregulated global digital platforms). This particular configuration of circumstances requires the most careful empirical and conceptual work, particularly in the field of religion. There are several important omissions in the research. First, the data is dominated by qualitative and descriptive or single cases without depth, and large-scale quantitative data mapping the use of digital religion in the country is absent. Second, there appears to be no research that marries network platform analytics (algorithms, the attention economy) with traditional authority and theological

legitimacy. Third, there is no substantiated or integrated digital religious literacy policy for vulnerable youth (Abdullah Muslich Rizal Maulana 2022). This article attempts to address some of these omissions by conceptualizing an analytical framework that links digital practices to the transmission of authority and its normative consequences on and for Islamic discourse.

In other respects, the digitalization of Islam also opens up opportunities for innovative teaching methods and the development of more adaptive Islamic research methodologies, which in turn generate new developments in ethics and epistemology (Maksum, Qomar, and Efendi 2025). Therefore, research on digital religion must adopt an interdisciplinary, mixed-methods, and longitudinal approach to understand the dynamics and impact of digital transformation on contemporary religious practices.

The main objective of this article is to outline the transformation of religious discourse in the context of learning due to Indonesia's digitalization, as well as the ways in which religious authority is being redefined in a connected space, and to propose digital religious literacy policies and practices that will improve the quality of religious discourse (Erna Sari Agustan 2024). It is hoped that this concept of digital religion will be enriched, and an analytical model will be created to evaluate religious authority in faith mediated by local empirical contributions (Zuhri 2021). For religious educators, scholars/preachers, and platform managers, this will serve as guidance to policymakers on device-assisted digital literacy, content moderation, and religious validation that change along with platform use. Thus, this article is expected to contribute constructively to the dual advancement of knowledge and practical policy responses.

METHODS

This This research uses a qualitative approach with a literature study design (library research) which is expanded using a data base. Analytical AI-assisted research, namely the use of artificial intelligence as a tool to explore patterns, themes, and trends in digital religious discourse (Creswell and Creswell 2017). A qualitative approach was chosen because this research focuses on understanding the meaning, narrative, and construction of Islamic discourse that develops in the digital space, rather than on numerical measurements (Zed 2008). The use of AI functions as a tool Augmentative accelerate the process of source identification, theme categorization, and discourse pattern detection in scientific articles, digital media publications, and online religious platforms, without replacing the critical analysis of human researchers.

The main data sources in this study are primary and secondary literature, including SINTA and Scopus indexed journal articles, contemporary Islamic studies books, digital trend reports, and online media publications discussing religious developments in the digital era (Hamsah and Rahmi 2023). The data is also supplemented by online documents such as digital fatwas, Islamic educational content, and public discourse on platforms such as YouTube, Instagram, or the official websites of religious institutions (Eickelman, 2003). Data collection was carried out through literature review, scraping web use of simple AI tools (e.g., Data-based retrieval) GPT or semantic search), as well as descriptive analysis of digital text.

In the data analysis process, this study applies a qualitative content analysis method with three stages: data reduction in the form of selecting relevant topics from literature and digital texts, AI-assisted thematic coding to identify categories such as

digital religious authority, discourse polarization, religious moderation, and transformation of religious practices, and in-depth interpretation through critical reading using the perspectives of Islamic studies and Digital Communication Theory (Hine 2020). AI-assisted analysis ensures a faster and more consistent categorization process, but is still validated by manual reading to maintain accuracy and objectivity.

This research is based on a literature review and therefore does not involve direct interaction with human participants. However, there are specific channels or accounts related to religion from which digital data will be analyzed. For such examples, purposive sampling will be applied by selecting digital materials that address the transformation of Islamic studies in the digital era. Factors such as channel influence (audience size and engagement), the channel's religious authority, consistency in content production, and relevance to contemporary debates in religious discourse will be considered. This approach ensures the resulting findings are valid, accountable, and in line with the objectives of the article. Thus, through the analysis of religious content and structures across various digital platforms, this study aims to understand the characteristics of digital religious learning that emerge in the context of Islamic education, based on the principles of Islamic education empirical and concept pedagogical contextual.

RESULTS AND DISCUSSION

In the context of Islam in the digital age, an analysis of religious observance, discourse fragmentation, and social media algorithms is highly relevant because they contribute to shaping the direction, intensity, and distribution patterns of Islamic knowledge in the digital space. This impacts the learning process in general, which does not proceed systematically, linear and hierarchical, but rather open, fragmented, and following the algorithmic logic of digital platforms (Nasir and Sunardi 2025). The aforementioned situation also influences how the younger generation understands Islam, where bold interactions, visual aids, and fluid and negotiative religious authority are becoming increasingly important. At the same time, this phenomenon signals a shift in the way Islamic knowledge is transmitted from the traditional model centered on institutions and religious figures to participatory and decentralized digital learning platforms, creating a new environment for Islamic education (Zuhri 2021).

Digitalization has transformed the paradigm of Islamic knowledge: its creation, dissemination, and validation (Hendrawan 2021). In *Transforming Religious Authority: Islamic Epistemology in the Digital Age*, the author shows how religious authority, once confined to the scholarly circle, has become ahierarchical/reputable, Islamic boarding schools, and official religious authority institutions are now, if not completely replaced, then overshadowed by influencers, content creators, online preaching celebrities, and digital religious communities (Anam et al. 2025). What is happening is not only the spread of information at a faster rate than before. The nature

of the spread is different, and so are its epistemologies and legitimacy. Religious knowledge has authenticated its legitimacy through traditional methods of validation (sanad). Media involvement and representation have replaced these methods of validation (Bagir 2005).

Other studies include Digital Da'wah and Religious Authority: A Narrative Review of Islamic Preaching in the Social Media Era explains how the digitalization of religion enables greater participation in religious dialogue even among those previously marginalized such as women and minority groups, helping religions to be more diverse and inclusive in practice and discourse, such as in different understandings of religion, Praxis, and Local Interpretation. However, this positive shift comes with negative interpretations of unverified religious information, religious polarization, and even religious conflict. Contradictory which spreads through virality. In the study of Islam and Da'wah in Cyberspace: Opportunities and Risks in the Digital Era, the potential for widespread da'wah (Islamic preaching/teaching), misinformation, intergroup conflict, and low digital literacy among the people are also evident.

Table 1. Relationship with Previous Literature and Theory

AStudy specs	Key Findings	Framework Theoretical / Source	Implications
Public Space Religious Digital	Digital media and the internet creating new public spaces for practice and discourse religious	Eickelman & Anderson, New Media in the Muslim World	Religious practices are no longer confined to private spaces. institutional, but take place openly and participatory
Authority Religious New	The emergence of new forms of authority in the discourse of digital Islam	Campbell, Digital Religion	Traditional authority undergoing reconfiguration due to accessibility, speed, and media interactivity
Validation Religious Knowledge	Validation of traditional knowledge (sanad, ulama, institutions) competes with legitimacy based media popularity	Zuhri (n.d.)	There has been a shift in the standards of legitimacy of knowledge Islam

Commodification Digital Religion	Preaching and religious practices follow the logic of digital capitalism: fast, viral, simple, consumerist	Kholiq (2025), McDonaldization of Islam	Religion has the potential to be reduced to content for media consumption.
Transformation Epistemological and Social	The digitalization of religion is transforming religious authority, epistemology, and economics.	Wildan (2025)	Opening up space reinterpretation, discourse fragmentation, and resistance against traditional authority

Table 1. shows consistent with theory from media studies and the sociology of religion that digital media and the internet have created a “new public sphere” for religious practice as outlined in the paper *New Media in the Muslim World: The Emerging Public Sphere* by Dale F. Eickelman and Jon W. Anderson the concept of "new authority" in the discourse of digital Islam is also in line with the theoretical framework Digital religion(digital religion), where the structure traditional reconfiguration by the media's accessibility, speed, interactivity, and scalability. This research shows how the traditional structure of scientific validation through sanad, scientific authorities, and educational institutions now competes with Justification of legitimacy based on fame, involvement, and media popularity (Zuhri n.d.).

Recent literature on the commodification of religion through digital media, such as in the article *McDonaldization of Islam: Portraits of Contemporary Muslim Religiosity*, extends the analysis by showing that da'wah and religious practices can adopt the logic of digital capitalism: fast, viral, simple, and consumerist (Kholiq 2025). Thus, these studies collectively affirm that digital transformation is not only a matter of new media, but also a transformation of the authority, epistemology, and even the economics of religion, opening up space for reinterpretation (reinterpretation), fragmentation of discourse, and resistance to traditional authority (Wildan 2025).

Table 2. Implications for Thought, Practice, and Policy

Realm	Main Implications	References
-------	-------------------	------------

Islamic Studies & Religious Sciences	There is a need for an interdisciplinary approach and adaptation of Islamic epistemology in the digital era.	The Monkey & the Monkey (2019)
Preaching & Islamic Education	Digital literacy for credible, ethical, and accurate preaching	Nawawi (2024)
Policy & Media	Digital literacy regulations, content moderation, and source verification	Tumanggor & Sazali (2025)
Muslim Community	A critical attitude towards digital religious content, not just viral content	Judge & Dahri (2025)

The findings in Table 2 have several important implications: For Islamic studies and religious studies: there is a need for a new interdisciplinary approach that combines religious studies, media studies, and sociology/communication studies to understand religion not only as doctrine or ritual, but as a dynamic social phenomenon, influenced by technology, economics, and media. Islamic epistemological models need to be adapted to be relevant in the digital context, without sacrificing methodological depth (Mutunga and Wagumba 2019). For Islamic da'wah and education practices: da'wah organizers (clerics, educational institutions, communities) must improve their digital literacy, namely the ability to design da'wah content that is responsible, inclusive, ethical, and theoretical.

Digital da'wah is not only about broad reach, but also about the credibility, accuracy, and integrity of religion (Nawawi 2024). For media policy and regulation: with the increasing importance of digital media in disseminating religious teachings, there is a need for policies that support digital literacy, content moderation, platform transparency, and source verification so that the risk of mis/disinformation, radicalization, or misuse of religious discourse can be minimized (Tumanggor and Sazali 2025). For the Muslim community: people need to be educated to be critical of religious sources consumed online, not just accepting content because it is viral or popular, but to critically evaluate whether the narrative is based on a basis, has a sanad, context, or is merely performative (Hakim and Dahri 2025).

Risk of Distortion, Misinformation, and Identity Crisis

The most significant challenge to the practice of Islam as a 'digital age religion' is the digital age itself (Puspita and Hidayah 2025). These challenges will include the spread of false and misleading teachings, the spread and embrace of extremism, and the lack of religious fundamentalism (in particular) and the crisis of religious identity (in general) as highlighted by (Putri 2025). The crisis of religious identity is particularly relevant to today's young generation, especially Millennials and Gen-Z. As you have noted, there is a crisis of faith among the younger generation with the rapid flow of unfiltered digital teachings (Rifqi et al. 2025).

In this context, unfiltered use of social media without digital literacy tends to lead to a shallow understanding of the teachings, distorted. Although students have access to mobile phones and social media, research on Islamic boarding schools (pesantren) shows that many have not yet successfully incorporated technology into their teaching, creating a divide between traditional knowledge and access to the digital realm (Priyatna, ZA, and Barni 2024). This creates the potential for "disengagement," where students can become detached from their local/traditional contexts, and without a new framework to anchor them, their religious and cultural identities can become vulnerable (Fajrie 2016). These challenges illustrate that the digitalization of Islamic studies and practices is not merely a technical issue, but one of intellectual, ethical, and strategic challenges (Fajrie 2016).

New Islamic Studies Paradigm & Adaptation Strategies in the Digital Era,

A new paradigm in Islamic studies is crucial given these remarkable developments, one that advocates the integration of theology, sociology, media, and technology into a cohesive scholarly pursuit (Amin 2015). The bibliometric discourse on "digital Islam" focuses on the interaction between Islam and technology, social media, mobile applications, and the construction of digital identities for Muslims, and has been developing since the early 2000s (Nusa 2021).

Regarding education, adaptation strategies will include incorporating digital literacy into taught subjects, media literacy education for educators and students, and implementing hybrid learning strategies (offline + online) to ensure spiritual sustainability while simultaneously accessing digital conveniences. For current religious preaching and discourse, the emphasis should be on content verification, moderation, and constructive engagement as opposed to simply disseminating mass content (Rangga and Hutahaean 2025). A study on "Challenges and Solutions for Digital Da'wah" Bringing Attention to the Importance of "Social Media Literacy" and content moderation to reduce radicalization and disinformation (Halimah et al. 2024). Given positive paradigms and strategies, Islamic studies in the digital era can not only survive but also thrive in ways that meet contemporary needs while maintaining core values and academic integrity.

The impact of this phenomenon is constructive for contemporary perspectives on Islam. First, "Digital Islam" calls for an understanding of religion that goes beyond classical literature and local contexts, but rather includes a comprehensive response to global social, media, and technological dynamics (Zuhri 2021). This opens up space for contemporary studies: pluralism, digital Muslim identity, cross-cultural interactions, and global ethical challenges. Second, for educational and da'wah institutions, whether Islamic boarding schools, madrasas, or da'wah communities, there is a need to increase digital capacity and media literacy, so that they not only disseminate teachings but also guide the community to become critical and wise internet users (Al Ihsan Huda and Obianto 2025). Third, from an academic

perspective, Islamic studies must absolutely evolve: using new methodologies (sociological, anthropological, media studies, bibliometrics, etc.), conducting empirical research on the realities of digital Muslims, and paying attention to the long-term impact of "digital Islam" on spirituality, identity, and religious culture (Batubara 2018).

CONCLUSION

By opening up to democratized knowledge, the production of da'wah, and the mediation of religious discourse to new authorities shaped by digital engagement, the digitalization of da'wah has transformed how Muslims access religious discourse. However, this digital shift also poses significant threats: misinformation and oversimplification of religious teachings, the imposition of religious teachings, the commodification of religious content, and the suppression of religious content. These changes create the need for digital literacy related to religion, digital moderation, content regulation, and collaboration between religious institutions and digital platforms. The digitalization of religion has transformed discourse but has also opened up the potential for da'wah and methodological innovation in Islamic studies, creating a potential need for a more epistemological ethical and regulatory framework for a more informed discourse on faith. Further research on digital religion should create an interdisciplinary approach using mixed methodologies and further longitudinal studies to create an understanding of the digital transformation of contemporary religion.

By opening up to democratic knowledge, the production of da'wah, and the mediation of religious discourse to new authorities shaped by digital engagement, the digitalization of da'wah has transformed how Muslims access religious discourse. However, this digital shift also poses significant threats: misinformation and oversimplification of religious teachings, the imposition of religious teachings, the commodification of religious content, and the suppression of religious content. These changes create a need for digital literacy related to religion, digital moderation, content regulation, and Collaboration between religious institutions and digital platforms.

The digitalization of religion has transformed discourse but has also opened up the potential for da'wah and methodological innovation in Islamic studies, creating a potential need for a more epistemological ethical and regulatory framework for a more informed discourse on faith. Furthermore, this transformation has significant implications for Islamic learning and education in the digital era, demanding a reorientation of curricula and teaching methodologies to remain relevant, inclusive, and able to protect students from the negative impacts of digital information flows. Further research on digital religion should create an interdisciplinary approach using mixed methodologies and further longitudinal studies to develop an understanding of the digital transformation of contemporary religion.

REFERENCES

- Adedo, Eki, and Deriwanto Deriwanto. 2024. 'Perkembangan Media Digital dan Pemanfaatannya Dalam Pembelajaran Pendidikan Agama Islam'.
- Anam, Ahmad Muzakkil, Danang Ade Agustinova, Noor Alwiyah, and Nashrul Haqqi Firmansyah. 2025. 'Pesantren Dan Pergeseran Paradigma Epistemologi: Dari Humanisme Menuju Era Post-Humanisme'. *Santri: Journal of Pesantren and Fiqh Sosial* 6(1):59–80. <https://doi.org/10.35878/santri.v6i1.1684>
- Bagir, Zainal Abidin. 2005. *Integrasi Ilmu Dan Agama: Interpretasi Dan Aksi*. Mizan Pustaka. Batubara, Chuzaimah. 2018. *Handbook Metodologi Studi Islam*. Prenada Media.
- Campbell, Heidi A., and Ruth Tsuria. 2021. *Digital Religion: Understanding Religious Practice in Digital Media*. Routledge. <https://doi.org/10.4324/9780429295683>
- Creswell, John W., and J. David Creswell. 2017. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage publications.
- Damanhuri, noffiyanti, and andi eka putra. 2023. 'Kontemporer, Setudi Islam Di Era Digitalisasi Dan Tantangan Diskursus Keagamaan'. *E-Journal Marine Inside* 19(1):1–24.
- Eickelman, Dale F. 2003. *New Media in the Muslim World: The Emerging Public Sphere*. Indiana University Press.
- Erna Sari Agustan, M. PD. 2024. 'Pemanfaatan Literasi Digital Keagamaan Dalam Menumbuhkan Sikap Moderasi Beragama Siswa'. *Jurnal Lingkar Mutu Pendidikan* 21(1). <https://doi.org/10.54124/jlmp.v21i1.125>
- Al ihsan Huda, Rizqi Huda, and Agung Obianto. 2025. 'Transformasi Dakwah Pesantren Melalui Media Digital: Studi Kasus Pondok Pesantren Darussalam Blokagung Banyuwangi'. *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam* 9(1):146–59.
- Iskandar, Iskandar, Muhammad Sabiq, Tawakkal Baharuddin, and Arisnawawi Arisnawawi. 2025. 'Etika Dan Praktik Keagamaan Di Era Digital: Mempertahankan Nilai Di Tengah Kemajuan Teknologi'. *Equilibrium: Jurnal Pendidikan* 109–19.
- Kholiq, Abd. 2025. 'McDonaldisasi Islam: Potret Keberagaman Muslim Kontemporer'. *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam* 9(1):119–45.
- Maksum, Ali, Mujamil Qomar, and Nur Efendi. 2025. 'Strategies for Strengthening the Construction of Adaptive and Sustainable Islamic Educational Management Science: Strategi Untuk Memperkuat Pembangunan Manajemen Pendidikan Islam Yang Adaptif Dan Berkelanjutan'. *Chalim Journal of Teaching and Learning* 5(1):96–109.
- Mudiono, Mudiono, and Muhammad Mudzakkir. 2025. 'Transformation of Islamic Educational Management in The Digital Era: Transformasi Manajemen Pendidikan Islam Di Era Digital: Kajian Konseptual Tentang Peluang Dan Tantang'. *At Tandhim Journal of Islamic Education Management* 1(1):47–57.

- <https://doi.org/10.53038/tndm.v1i1.287>
- Muid, Abdul, Bustanul Arifin, and Amrulloh Karim. 2024. 'Peluang Dan Tantangan Pendidikan Pesantren di Era Digital (Studi Kasus Di Pondok Pesantren Al-Islah Bungah Gresik)'. *Modeling: Jurnal Program Studi Pgmi* 11(1):512–30.
- Mutunga, Isaac Mutwiri, and Collins Wagumba. 2019. 'Developing Broadcasting Industry Through Glocalization and Hybridization'. *Jurnal Komunikasi Islam* 9(1):1–20. <https://doi.org/10.15642/jki.2019.9.1.1-20>
- Nasir, Muhammad, and Sunardi Sunardi. 2025. 'Reorientasi Pendidikan Islam Dalam Era Digital: Telaah Teoritis Dan Studi Literatur'. *Al-Rabwah* 19(1):56–64.
- Nasrudin, S. H., M. C. E. MH, and S. E. Nina Nursari. 2025. *Buku Pengantar Sosiologi (Teori, Realitas, Dan Transformasi Sosial Di Abad 21)*. Penerbit Widina.
- Nawawi, Ade. 2024. 'Penggunaan Media Sosial Sebagai Sarana Dakwah Dan Pendidikan Islam Bagi Generasi z'. *Indonesian Journal of Research and Service Studies* 1(8).
- Oktavia, Putri, and Khusnul Khotimah. 2023. 'Pengembangan Metode Pembelajaran Pendidikan Agama Islam Di Era Digital'. *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)* 2(5):66–76.
- Priyatna, Surya Eka, Ali Muammar ZA, and Mahyuddin Barni. 2024. 'Menyinerjikan Tradisi Dan Teknologi: Optimalisasi Metode Sorogan Dan Bandongan Di Pesantren Salafiyah Melalui Media Pembelajaran Digital'. *Bayan Lin-Naas: Jurnal Dakwah Islam* 8(2):51–71.
- Puspita, Nur Indah Tri Yanuar, and Ulil Hidayah. 2025. 'Revitalisasi Pendidikan Aqidah Akhlak Dalam Membangun Identitas Keislaman Siswa Pada Era Digital Di Mts Tarbiyatul Ihsan Probolinggo'. *Jurnal Manajemen Pendidikan* 10(3):1375–88.
- Putri, Atikah Novia. 2024. 'Efektivitas Pendidikan Agama Islam Dalam Pembentukan Akhlak Anak Pada Generasi Gen Alfa'. *Pedagogik: Jurnal Pendidikan Dan Riset* 2(3):482–94.
- Putri, Hanifa Naufa. 2025. 'Urgensi Pendidikan Agama Islam Dalam Menyikapi Digitalisasi'. *Jurnal Ilmiah Multidisiplin Ilmu* 2(3):195–99. <https://doi.org/10.69714/qc211y71>
- Rangga, Oktavianus, and Hasahatan Hutahaean. 2025. 'Model Pembelajaran Hybrid Dalam PAK: Membangun Critical Spiritual Thinking Dan Digital Wisdom Di Era Digital'. *CARAKA: Jurnal Teologi Biblika Dan Praktika* 6(1):109–25. <https://doi.org/10.46348/car.v6i1.343>
- Ridha, Noorsyah Adi Noer, Widyastuti Andriyani, Esa Kurniawan, Liza Afriyanti, Musa Marsel Maipauw, Sri Rahayu Amri, Ida Wahyu Wijayati, Andi Asy'hary J. Arsyad, Feby Arief Nugroho, and Aline Gratika Nugrahani. 2025. *Masyarakat Digital Dan Kebebasan Berpendapat: Integrasi Perspektif Hukum, Etika, Dan Literasi Teknologi*. Penerbit Widina.
- Rifqi, Muhammad Sulthon, Arju Mushaffa, Azka Alfi Nurus Sa'adah, Mar'atus

- Sholikhah, and Zaini Fasya. 2025. 'Urgensi Kegiatan Keagamaan Dalam Menjaga Kestabilan Iman Pada Generasi Z'. *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 17(1):389–401.
- Saadah, Neng Siti Nur, and Reni Anggraeni. 2025. 'Menakar Relevansi Metode Pembelajaran Konvensional Pada Pendidikan Islam Di Era Digital'. *Jurnal Pendidikan Indonesia: Teori, Penelitian, Dan Inovasi* 5(4).
- Sahar, Junaiti. 2008. 'Kritik Pada Penelitian Kualitatif'. *Jurnal Keperawatan Indonesia* 12(3):197–203. <https://doi.org/10.7454/jki.v12i3.222>