



## **Islamic Education Curriculum Innovation in the Digital Era: Challenges and Opportunities**

**Zaenal Mukarom, Deni Darmawan<sup>2</sup>, Mubiar Agustin<sup>3</sup>, Jeane Siti Dwijantie<sup>4</sup>,  
Mochamad Ramdan Samadi<sup>5</sup>**

UIN Sunan Gunung Djati Bandung<sup>1</sup>, Universitas Pendidikan Indonesia<sup>2</sup>, Universitas Pendidikan Indonesia<sup>3</sup>, Sekolah Tinggi Agama Islam Sabili Bandung<sup>4,5</sup>

Corresponding Author: [zaenal.mukarom@uinsgd.ac.id](mailto:zaenal.mukarom@uinsgd.ac.id), [deni\\_darmawan@upi.edu](mailto:deni_darmawan@upi.edu), [mubiar@upi.edu](mailto:mubiar@upi.edu), [jeanesiti17@gmail.com](mailto:jeanesiti17@gmail.com)

### **ABSTRACT**

This research aims to explore and identify innovations in the Islamic education curriculum in the digital era, focusing on the challenges and opportunities faced in its implementation. The development of digital technology has brought significant changes to the world of education, including Islamic education. This study uses a qualitative approach with a literature study method. The results of the study show that innovations in the Islamic education curriculum in the digital era must include the integration of technology that is in line with Islamic values, the development of digital competencies for educators, and the update of the curriculum that is flexible and adaptive to technological changes. The study also found that despite significant challenges, such as resistance to change and limited resources, the opportunities to improve the quality of Islamic education through technology are enormous. With the right approach, digital technology can be used to enrich learning, expand access to education, and build a generation of digitally competent Muslims who are firm in Islamic values.

### **Keywords:**

Curriculum, Digital Era, Islamic Education, Inovation,

## **INTRODUCTION**

The rapid development of digital technology has brought significant changes in various aspects of life, including in the field of education. The digital era not only offers various eases of access to information but also demands a transformation in learning methods and approaches (Mansir, 2020; Rahmawati & Supriyanto, 2023). In the context of Islamic education, this poses challenges and opportunities that require serious attention.

On the one hand, the digital era provides various tools and platforms that can be used to enrich the learning process, such as e-learning, mobile-based educational applications, and social media. This technology allows for more interactive and engaging material delivery, and allows for more flexible and personalized learning (Oktavia & Khotimah, 2023; Syaiful dkk., 2021; Wadmany & Melamed, 2018). In addition, access to Islamic educational resources has become wider and easily accessible to various groups.

However, on the other hand, digitalization also presents complex challenges, especially in maintaining the authenticity and basic values of Islamic education (Kholifah, 2022; Rahmawati & Supriyanto, 2023). There are concerns about the negative impact of unverified information, content that is not in accordance with Islamic values, as well as the potential misuse of technology in the context of education (Albantany, 2021; Lestari, t.t.). In addition, there are challenges in terms of the





readiness of human resources, both in terms of teacher competence and supporting infrastructure, to adopt and integrate digital technology into the Islamic education curriculum (Fauzian & Fauzi, 2018).

Therefore, this study aims to explore and identify innovations that can be applied in the Islamic education curriculum in the digital era, as well as analyze the challenges and opportunities that arise from the application of this technology. This research is expected to make a real contribution to the development of a curriculum that is relevant and adaptive to the development of the times, while maintaining the integrity and essence of Islamic education.

This research not only explores the use of digital technology in Islamic education, but also integrates it holistically into the curriculum. This includes developing learning strategies that utilize technology to support Islamic values, maintaining a balance between technology and tradition, and identifying effective methods in transforming Islamic education in the digital age. One of the aspects of novelty in this study is the development of a curriculum model that is adaptive to technological changes. This model is designed to be flexible in accommodating technological innovations without sacrificing the core of Islamic education. This research offers a new approach in how the curriculum can be continuously updated along with technological advancements.

This research provides an in-depth contextual analysis of the challenges and opportunities faced in integrating digital technology into Islamic education. This includes consideration of various local and global factors, as well as offering solutions tailored to the specific needs of various Islamic educational institutions. The research highlights the use of the latest technologies, such as artificial intelligence (AI), virtual reality (VR), and blockchain, in the context of Islamic education. This is a significant novelty because most previous studies have not extensively discussed the application of these technologies in Islamic education.

Thus, this research offers a comprehensive new perspective in understanding and developing Islamic education curriculum innovations in the digital era. This novelty is expected to make a meaningful contribution to the development of Islamic education curriculum that is not only relevant to the times, but also able to produce graduates who are competent in utilizing technology positively in their lives as Muslim individuals.

## **METHOD**

This study uses a qualitative approach with a literature study research method (Creswell, 2009; Sugiono, 2015). Primary data sources are taken from scientific writings such as journals and books related to Islamic education curriculum innovation, while secondary data sources are taken from other writings that can support the collection of data on Islamic education curriculum innovation. Data is collected through observation and documentation, then analyzed using qualitative analysis with a scheme collected, selected and sorted, then interpreted to produce the required data analysis.







## RESULTS AND DISCUSSION

### 1. Basic Concepts of Islamic Education Curriculum

The Islamic education curriculum is a basic framework used to compile, organize, and implement education based on Islamic values. In understanding and developing this curriculum, a multidisciplinary perspective is very important because it allows the integration of various approaches to create a holistic, adaptive, and relevant curriculum.

From the perspective of Islamic theology, the Islamic education curriculum must be based on strong values of *aqidah* (faith) and morals (Firdaus & Fauzian, 2020). Islamic theology emphasizes the importance of forming a person of faith and noble character through learning that emphasizes the understanding and practice of the teachings of the Qur'an and Hadith. This perspective emphasizes that the main goal of Islamic education is to foster a generation that believes and fears Allah, and is able to apply Islamic values in daily life.

Islamic philosophy of education emphasizes Islamic epistemology, which includes ways of acquiring knowledge in accordance with Islamic teachings (Basri, 2009; Nata, 1997; Zuhairini, 2012). It includes the integration of religious science and general science in the curriculum, with the aim of creating a balance between worldly and *ukhrawi*. In Islamic philosophy of education, the concepts of *tarbiyah* (moral and spiritual education), *ta'lim* (teaching), and *ta'dib* (moral discipline) are the three main elements that must be integrated in the curriculum to ensure that students not only learn cognitively but also develop morally and spiritually.

From the point of view of educational psychology, the Islamic education curriculum must be designed to support the development of students' character and personality in accordance with Islamic values. It includes the balanced development of the cognitive, affective, and psychomotor aspects of students (Fauzian, 2020). Islamic educational psychology emphasizes the importance of a personalized and different approach for each student, considering that each individual has unique potential and character. Therefore, the curriculum must be flexible and adaptive to meet diverse learning needs.

The sociology of education sees the curriculum as a tool to integrate Islamic social values into society. This means that the curriculum must reflect values such as justice, tolerance, mutual cooperation, and Islamic *ukhuwah*, which will help shape individuals who are not only faithful but also contribute positively to society. The Islamic education curriculum must also pay attention to the socio-cultural context in which the education takes place. This means that the curriculum must be relevant to the social needs and challenges in society, as well as be able to answer contemporary issues facing Muslims.

In the digital age, educational technology offers an opportunity to develop a more interactive and accessible curriculum (Abdul Ghani Azmi, 2020; Marianingsih dkk., 2021; Nikmatullah dkk., 2023). This perspective emphasizes the importance of integrating technology in the Islamic education curriculum to support effective and efficient learning, without neglecting the essence and values of Islam. Educational technology also highlights the importance of using e-learning and digital media to





enrich the learning process (Hattie, 2013). The curriculum must be designed to make optimal use of these technologies, so that students can learn in a more dynamic and globally connected environment.

From the point of view of educational economics, the curriculum must be designed for efficiency and sustainability. This includes the proper allocation of resources, be it in the form of time, energy, or funds, to ensure that Islamic education is accessible to all levels of society without losing its quality. The Islamic education curriculum should also be seen as a long-term investment in building a prosperous and competitive society, with graduates who are able to contribute productively in various fields, both in religious and professional contexts.

The Islamic education curriculum must be adapted to the legal framework and national education policy, while still maintaining Islamic identity. This includes adjustments to national education standards, as well as the fulfillment of accreditation and other regulatory requirements. This perspective also emphasizes the need for inclusive policies, ensuring that the Islamic education curriculum is accessible to all groups of society, including those in remote areas or with special needs. By combining these various perspectives, the Islamic education curriculum can be developed to be more comprehensive, adaptive, and relevant, both in responding to the challenges of the times and in fulfilling the main goals of Islamic education.

## **2. The Role of Digital Technology in Islamic Education**

Digital technology has become an essential component in many aspects of life, including education (Lin & Yu, 2024). In the context of Islamic education, digital technology offers opportunities and challenges that can be reviewed from various perspectives (Rahmawati & Supriyanto, 2023). Digital technology allows for the wider and effective spread of Islamic teachings. Through digital platforms, such as social media, podcasts, and mobile applications, Islamic values can be taught and disseminated to various levels of society, including the younger generation who are very familiar with technology. Technology can be used to convey Islamic moral and ethical messages in an engaging and interactive way. For example, applications and games based on Islamic values can help children and adolescents develop good morals in the environment they are familiar with, namely the digital world.

Digital technology allows for a more seamless integration of religious science and science in the Islamic education curriculum. E-learning and digital platforms can be used to teach a variety of disciplines while maintaining Islamic principles, allowing for a holistic approach to education (Hattie, 2013). With digital technology, educational resources such as classic books, commentaries on the Qur'an, and hadith can be accessed easily and quickly (Mohd Zainadi & Ismail, 2023). This supports independent learning and enriches the curriculum with a variety of relevant perspectives.

Digital technology allows for a learning approach tailored to the needs and potential of the individual. Through data analytics, learning platforms can provide content tailored to each student's abilities and interests, supporting optimal development in Islamic education (Albantany, 2021). Digital media can increase student engagement and motivation in learning. The use of gamification and







interactivity in learning can make Islamic education more interesting and relevant for the younger generation.

Digital technology plays an important role in reaching groups of people who were previously difficult to reach by conventional Islamic education, such as those in remote areas or with physical limitations. E-learning and online classes open access to a wider and more inclusive Islamic education. Digital technology allows the formation of online learning communities where students, teachers, and the community can interact, share knowledge, and discuss Islamic issues. It helps build networks and solidarity among Muslims around the world.

Digital technology allows the development of new learning methods that are more interactive, visual, and easy to understand. For example, the use of virtual reality (VR) to visualize Islamic history or the pilgrimage can provide a more immersive and memorable learning experience (Fauzian, 2022; Han, 2022). Digital technology allows the application of e-learning and blended learning models in Islamic education, where face-to-face learning is combined with online learning. It provides flexibility of time and place, so students can learn at their own pace.

Digital technology can reduce the cost of education by minimizing the need for physical infrastructure, such as school buildings, and expanding the reach of education through online platforms. This makes Islamic education more affordable for various groups. The development of Islamic-based applications, e-learning platforms, and digital content opens up new economic opportunities in the education industry. This can create jobs and drive a knowledge-based economy in Muslim communities.

In adopting digital technology, Islamic educational institutions must comply with applicable regulations and standards, both related to the protection of personal data, copyright, and educational content. Clear policies are needed to ensure the safe and responsible use of technology. Government policies are urgently needed to ensure that digital technology is equally accessible throughout the region, including in underdeveloped areas. This will ensure that all students, including in Islamic educational institutions, have the same opportunity to take advantage of digital technology.

In the use of digital technology, it is important to ensure that the content accessed by students is in accordance with Islamic values. The use of parental filtering and control tools, as well as education on digital ethics, is essential to maintain morality in the digital age. Technology must be used responsibly, ensuring that it supports the goals of Islamic education and does not become a distraction or source of information that is inconsistent with the teachings of Islam. Education about digital literacy is also important so that students understand how to use technology wisely.

By considering the role of digital technology from these various perspectives, Islamic education can be optimized to meet the needs of the times without losing its essence. The thoughtful and strategic integration of digital technology in Islamic education can help create a generation of Muslims who are competent in the digital world while also being strong in faith and morals.





### **3. Islamic Education Curriculum Innovation in the Digital Era**

In today's digital era, the world of education, including Islamic education, faces unique challenges and opportunities. Digital technology has brought about significant changes in the way we access, manage, and disseminate knowledge. Therefore, innovations in the Islamic education curriculum are very important to ensure its relevance and effectiveness in the midst of rapid technological developments. The use of e-learning platforms allows students to access Islamic educational materials from anywhere and anytime. Blended learning, which combines face-to-face learning with online learning, can increase the flexibility and effectiveness of the learning process.

Mobile applications designed specifically for Islamic education, such as Qur'an, hadith, and fiqh learning apps, as well as interactive digital media, can be used to enrich the curriculum and make learning more engaging and accessible. The use of game elements in learning, such as points, levels, and challenges, can increase student motivation and engagement. For example, an app that teaches Islamic history through interactive games or quizzes can make the material more engaging and enjoyable. VR and AR technology can be used to create immersive learning experiences, such as virtual tours of Islamic historical sites or interactive simulations of hajj rituals.

Technology allows for the development of an adaptive curriculum, where learning content can be tailored to the individual needs and abilities of students. It helps in paying special attention to each student's weaknesses and strengths, as well as supporting their development optimally. Through data analysis, teachers can track student progress in more detail and adjust teaching strategies to improve learning outcomes. Technology

Digital platforms allow students and teachers from different locations to collaborate and share knowledge. This can be in the form of online discussions, joint projects, or learning communities connected through social media (Bashah & Zulkifli, 2022; Salsabila dkk., 2022). With the support of technology, learning communities consisting of students, teachers, and practitioners can be formed online, supporting more interactive and network-based learning. It also allows for the exchange of ideas and understanding across cultures and geographies.

The Islamic education curriculum needs to include contemporary issues such as digital ethics, human rights in an Islamic perspective, and social responsibility in the digital era. This ensures that Islamic education remains relevant and able to answer the challenges of the times. Subjects such as science, technology, and economics should be integrated with Islamic principles, creating a balanced curriculum between religious science and general science.

Curriculum innovation must be accompanied by an increase in the digital competence of teachers. Training on the use of digital tools and platforms, as well as how to integrate them into the learning process, is essential for the success of these innovations. In addition to Islamic content, the curriculum also needs to include digital literacy education that teaches students how to use technology ethically and effectively in daily life. To support curriculum innovation, Islamic schools need to be equipped with adequate technological infrastructure, including fast internet access, appropriate hardware and software, and reliable technical support. Cooperation with







technology companies can help Islamic educational institutions in accessing and implementing appropriate technology solutions.

One of the main challenges is resistance to change, both from teaching staff and parents. Solutions to this include good socialization, training, and the provision of evidence of the success of the application of technology in Islamic education. The curriculum needs to be designed in such a way that it can continue to develop and adapt to technological changes and the needs of the times, while still maintaining the essence and values of Islam.

Innovation of Islamic education curriculum in the digital era must be seen as an opportunity to enrich and strengthen Islamic education, not as a threat. By utilizing technology wisely and strategically, Islamic education can become more inclusive, relevant, and effective in shaping a generation of Muslims who are able to face the challenges of modern times while remaining firm in Islamic values.

#### **4. Challenges in the Implementation of Islamic Education Curriculum Innovation**

The implementation of innovations in the Islamic education curriculum in the digital era faces various challenges that require special attention (Rahmawati & Supriyanto, 2023). These challenges can have an impact on the effectiveness and success of the innovations implemented. Many educational institutions, teachers, and parents may show resistance to change, especially if they are used to traditional teaching methods. Hold seminars, workshops and training sessions to explain the benefits of innovation and how change can improve educational outcomes (Mansir, 2020).

Some educational institutions may face limitations in terms of access to adequate hardware, software, or internet connections. Invest in the necessary technological infrastructure, including computers, tablets, and a stable internet connection. Work with a technology company or non-profit organization to get support or sponsorship that can help provide the necessary equipment and resources. Developing learning content that is in accordance with Islamic values and relevant to the latest technology can be challenging. Working closely with Islamic education and technology experts to develop content that balances religious values and modern educational needs. Designing a curriculum that is flexible and easy to adapt to technological developments and student needs.

Using digital technology can cause issues related to data security, privacy, and ethics in the use of technology. Provide education on digital literacy to students, teachers, and parents to understand how to use technology safely and ethically (Likasari & Kholidah, 2023; Prihatini & Muhid, 2021). Develop internal policies and regulations to protect personal data and ensure the use of technology in accordance with ethical standards. Over-reliance on technology can reduce students' basic skills and abilities in non-digital aspects. Integrating technology with traditional learning approaches, ensuring that students still have the necessary foundational skills. Conduct periodic evaluations to ensure that the use of technology does not override important aspects of Islamic education.





The implementation of technology and curriculum innovation entails significant costs for hardware, software, training, and maintenance. Plan a realistic budget for initial investment and long-term maintenance costs. Seek additional funding sources through sponsorships, donations, or grants to support implementation costs. Measuring the effectiveness of curriculum innovation in improving educational outcomes and how technology affects learning can be difficult. Develop evaluation tools and methods that can measure the impact of technology on learning and curriculum achievement. Collect feedback from students, teachers, and parents on a regular basis and make adjustments to the curriculum and teaching methods based on the results of the evaluation.

Overcoming the challenges of implementing Islamic education curriculum innovations in the digital era requires a comprehensive and coordinated approach. By understanding these challenges and adopting the right solutions, Islamic educational institutions can effectively utilize digital technologies to improve the quality of education and the relevance of curriculum in an ever-evolving world.

### **5. Opportunities Offered by the Digital Age**

The digital era opens up various opportunities for Islamic education to develop and adapt to the needs of the times. Digital technologies can enrich learning experiences, expand educational reach, and improve teaching effectiveness (Aziz & Rahmah, 2023; Husain, 2021). Digital technology allows access to a wide range of Islamic educational resources from around the world, such as classical books, tafsir, hadiths, and scientific articles, through the internet. This makes it easier for students and teachers to gain broad and in-depth knowledge. With e-books and digital libraries, learning materials can be accessed anytime and from anywhere, reducing physical limitations and increasing accessibility.

The e-learning and blended learning models allow students to learn online or through a combination of face-to-face and online (I Made Tegeh dkk., 2023; Rinda Fauzian, M Gufron Fauzi, 2021). This provides flexibility in time and place, as well as allowing for learning that is more in line with each student's rhythm. Technology allows for the development of a curriculum tailored to the individual needs and abilities of students. Adaptive systems can adjust the content and teaching methods based on student progress.

Gamification and interactive learning tools can increase student motivation and engagement. The use of applications and games based on Islamic values can make the learning process more interesting and fun. VR and simulation technology can be used to create immersive learning experiences, such as exploring Islamic historical sites or practicing worship virtually. The digital age offers an opportunity to teach important digital literacy skills, such as how to use technology effectively, digital ethics, and online safety. These skills are especially relevant in an increasingly digitally connected world. Integrating technology skills in the Islamic education curriculum can prepare students for careers in various fields of technology, helping them become competent professionals in the digital world.

Technology allows for collaborative learning where students from different locations can work together on projects or discussions. It helps to build networks and







share knowledge with the global community. Online platforms and social media allow for the formation of learning communities where students, teachers, and practitioners can interact, discuss, and share information with each other. Digital technology provides a platform for the wider delivery of da'wah and Islamic teachings. Through blogs, videos, podcasts, and social media, Islamic messages can be spread to a global audience quickly and effectively. Technology enables the implementation of awareness campaigns on Islamic values and relevant social issues, reaching a wider audience and increasing public understanding and concern.

The use of digital tools such as interactive whiteboards, learning apps, and video conferencing platforms can enrich teaching methods and increase interactivity in the classroom. The creation and use of innovative digital content, such as learning videos, infographics, and interactive modules, can help deliver Islamic educational materials in a more engaging and easy-to-understand way (Alhusaini dkk., 2021; Ali dkk., 2024). The digital era offers various opportunities to enrich and improve Islamic education. By utilizing technology wisely and strategically, Islamic education can become more inclusive, relevant, and effective, and can reach a wider audience. The implementation of technology must be carried out with careful planning and accompanied by adequate training and support to ensure that the benefits of technology can be optimally felt by all elements of education.

## CONCLUSION

Innovations in the Islamic education curriculum in the digital era offer great opportunities to improve the quality and relevance of education, but also present challenges that need to be overcome with the right strategies. The integration of digital technology in Islamic education can enrich the learning process, making it more interactive, flexible, and in accordance with the needs of the times. Technologies such as e-learning, mobile apps, and other digital media have the potential to expand access to Islamic education and increase student engagement. However, the success of this integration is highly dependent on the readiness of human resources, especially teachers and education managers, as well as adequate infrastructure. The main challenges faced include resistance to change, technological limitations in some regions, and concerns about the negative impact of digitalization on the authenticity of Islamic values. There is a need for continuous training for educators in the use of digital technology, the development of educational policies that support technological innovation, and cooperation between Islamic educational institutions and technology providers to ensure effective and sustainable implementation. This research provides an important foundation for further development in an effort to optimize the potential of the digital era for Islamic education.

## REFERENCE

Abdul Ghani Azmi, I. M. (2020). Challenges For Legal Education In The Era Of I.R.4.0. *UUM Journal of Legal Studies*, 11(2), 27-51. <https://doi.org/10.32890/uumjls.11.2.2020.7731>





- Albantany, A. (2021). Pemanfaatan Teknologi Informasi dan Digital pada Pendidikan Dasar Islam. *BASICA: Journal of Primary Education*, Query date: 2023-08-11 10:18:32.  
<https://ejournal.insuriponorogo.ac.id/index.php/basica/article/view/1039>
- Alhusaini, F., Afif, N., & Akib, F. (2021). MEDIA PEMBELAJARAN INTERAKTIF BERBASIS ANIMASI UNTUK PEMBELAJARAN MAKHRAJ HURUF HIJAIYAH. ...: *Journal of Artificial Intelligence ...*, Query date: 2023-07-18 09:18:29. <http://tin.fst.uin-alauddin.ac.id/jurnal/index.php/agents/article/view/18>
- Ali, M. K., Ali, A. M., & Hasanah, A. (2024). Pengembangan Game Edukasi Interaktif Perhitungan Waris dalam Pendidikan Agama Islam Menggunakan Scratch. *Indo-MathEdu Intellectuals Journal*, 5(4), 4373–4386.  
<https://doi.org/10.54373/imeij.v5i4.1635>
- Aziz, A. H., & Rahmah, A. N. (2023). Problematika Pembelajaran Pai Di Era Digital. *Undergraduate Journal of Educational Review*, 1(1), 36–43.
- Bashah, M., & Zulkifli, H. (2022). Isu dan Cabaran Guru Pendidikan Islam dalam Penerapan Pendidikan Digital [Issues and Challenges of Islamic Education Teachers in The Implementation of Digital .... *Journal of Advanced Research in Islamic ...*, Query date: 2023-08-11 10:18:32.  
<https://myedujournal.com/index.php/arise/article/view/98>
- Basri, H. (2009). *Filsafat Pendidikan Islam*. Pustaka Setia.
- Creswell, J. W. (2009). *Research Designe Qualtative, Quantitative, and Mixed Methode Approaches*. Sage.
- Fauzian, R. (2020). *Pengantar Psikologi Perkembangan*. Jejak Publisher.
- Fauzian, R. (2022). Metaverse dan Pembelajaran Sejarah Kebudayaan Islam di Madrasah; Tantangan dan Peluang. *Madaris: Jurnal Guru Inovatif, Edisi Khusus ISOE (International Symposium On Education)(1)*, 27–37.
- Fauzian, R., & Fauzi, M. G. (2018). *Isu-isu Kontemporer PAI*. Deepublish.
- Firdaus, M. A., & Fauzian, R. (2020). Pendidikan Akhlak Karimah Berbasis Kultur Pesantren. *Jurnal Pendidikan Islam*, 11(2), 136–151.
- Han, X. (2022). Design of Vocal Music Education System Based on VR Technology. *Procedia Computer Science*, 208, 5–11.  
<https://doi.org/10.1016/j.procs.2022.10.002>
- Hattie, J. (2013). *Visible Learning for Teachers: Maximizing Impact on Learning*. SAGE Publications.
- Husain, A. P. (2021). Pendidikan Karakter pada Anak Usia Dasar dalam Pembelajaran Daring di Era Digital. *Nusantara: Jurnal Pendidikan Indonesia*, 1(3), 439–456.  
<https://doi.org/10.14421/njpi.2021.v1i3-1>
- I Made Tegeh, Ketut Agustini, & Sulastri, I. A. (2023). Collaborative Project Based Blended Learning on Resilience and Student Learning Outcomes. *Journal of Education Technology*, 7(4), 698–706. <https://doi.org/10.23887/jet.v7i4.60417>
- Kholifah, A. (2022). Strategi Pendidikan Pesantren Menjawab Tantangan Sosial di Era Digital. *Jurnal Basicedu*, 6(3), 4967–4978.  
<https://doi.org/10.31004/basicedu.v6i3.2811>







- Lestari, J. (t.t.). *Pesan Moral Islamisasi Ilmu Pengetahuan Dan Teknologi Dalam Pandangan Abdus Salam Dan Ahmad Baiquni*.
- Likasari, G., & Kholidah, D. (2023). Implementasi Pembelajaran Dengan Menggunakan Literasi Digital Sebagai Sarana Meningkatkan Prestasi Belajar Siswa di SMP Islam Klojen Lumajang. ... *Education Journal ...*, Query date: 2023-08-11 10:18:32. <http://ejurnal.budiutomomalang.ac.id/index.php/ecoducation/article/view/2733>
- Lin, Q., & Yu, Y. (2024). Construction and Discussion of Auditing Curriculum System under the Background of Digital Intelligence. *SHS Web of Conferences*, 187, 02011. <https://doi.org/10.1051/shsconf/202418702011>
- Mansir, F. (2020). Diskursus Sains dalam Kurikulum Pendidikan Agama Islam di Sekolah dan Madrasah Era Digital. *Kamaya: Jurnal Ilmu Agama*, 3(2), 144–157. <https://doi.org/10.37329/kamaya.v3i2.437>
- Marianingsih, P., Putri, R. S. A., Aliani, D., Kamila, A. T., Usman, U., Amelia, E., Hodijah, S. R. N., & Leksono, S. M. (2021). Development of Fructuweb “A Learning Website of Banten’s Exotic Fruits” to Support Local Potential-Based Learning in Digital Era. *Jurnal Penelitian Dan Pembelajaran IPA*, 7(1), 66. <https://doi.org/10.30870/jppi.v7i1.9588>
- Mohd Zainadi, N. A., & Ismail, R. (2023). The Development of Digital Comic for Al-Quran and Al-Sunnah Education Subject: Pembangunan Komik Digital Untuk Mata Pelajaran Pendidikan Al-Quran dan Sunnah. *Sains Insani*, 8(1), 103–110. <https://doi.org/10.33102/sainsinsani.vol8no1.458>
- Nata, A. (1997). *Filsafat Pendidikan Islam*. Logos.
- Nikmatullah, C., Wahyudin, W., Tarihoran, N., & Fauzi, A. (2023). Digital Pesantren: Revitalization of the Islamic Education System in the Disruptive Era. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 18(1), 1–14. <https://doi.org/10.31332/ai.v0i0.5880>
- Oktavia, P., & Khotimah, K. (2023). Pengembangan Metode Pembelajaran Pendidikan Agama Islam di Era Digital. *An Najah; Jurnal Pendidikan Islam dan Sosial Agama*, 2(5), 66–76.
- Prihatini, M., & Muhid, A. (2021). Literasi digital terhadap perilaku penggunaan internet berkonten islam di kalangan remaja muslim kota. *Journal An-Nafs: Kajian Penelitian ...*, Query date: 2023-08-11 10:18:32. <http://ejournal.iai-tribakti.ac.id/index.php/psikologi/article/view/1307>
- Rahmawati, N. A., & Supriyanto, S. (2023). Tantangan Dan Pembaharuan Pendidikan Islam Kontemporer Pada Era Revolusi Industri 4.0. *Journal Of Human And Education (JAHE)*, 3(4), 34–44. <https://doi.org/10.31004/jh.v3i4.408>
- Rinda Fauzian, M Gufron Fauzi. (2021). *Penguatan Pembelajaran Berbasis Blended Learning Pada Masa Pandemi: Kajian Konseptual*. <https://doi.org/10.5281/ZENODO.5595368>
- Salsabila, U., Perwitasari, A., & ... (2022). Optimasi Platform Digital sebagai Transformasi Pendidikan Islam Berkemajuan. *IQRO: Journal of ...*, Query date: 2023-08-11 10:18:32. <http://ejournal.iainpalopo.ac.id/index.php/iqro/article/view/3494>





- Sugiono. (2015). *Metode Penelitian Kualitatif*. Alfabeta.
- Syaiful, M., Sayyi, A., & Rosyid, M. Z. (2021). Arah Baru Pendidikan Islam Di Sekolah Pada Era Kenormalan Baru. *TADRIS: Jurnal Pendidikan Islam*, 16(1), 193–203. <https://doi.org/10.19105/tjpi.v16i1.4286>
- Wadmany, R., & Melamed, O. (2018). “ New Media in Education” MOOC: Improving Peer Assessments of Students’ Plans and Their Innovativeness. *Journal of Education and e-Learning Research*, Query date: 2023-08-17 14:10:28. <https://eric.ed.gov/?id=EJ1192075>
- Zuhairini, Z. (2012). *Filsafat Pendidikan Islam*. Bumi Aksara.

