

The Competence of Islamic Religious Education Teachers in Integrating Digital Technology in to Fiqh Learning at Islamiyah Sunggal Private Islamic Senior High School

Fadzri Imam Ananda S, Abdi Syahrial Harahap, Nanda Rahayu Agustia

Abstract

This study aims to describe the competence of Islamic Religious Education teachers in integrating digital technology into Fiqh instruction at MAS Islamiyah Sunggal. This research employed a qualitative approach with a descriptive field research design. The research was conducted at MAS Islamiyah Sunggal. The primary data sources consisted of Islamic Religious Education teachers, the madrasah principal, the vice principal for curriculum affairs, and students. Secondary data sources included teaching modules, curriculum documents, digital learning media, and archives of instructional activities. Data were collected through observation, interviews, and documentation. The data were analyzed through the stages of data condensation, data display, and conclusion drawing. The findings indicate that the competence of Islamic Religious Education teachers in integrating digital technology into Fiqh learning at MAS Islamiyah Sunggal is generally good and has developed progressively. Teachers are able to design learning activities by utilizing digital presentations, videos demonstrating religious practices, interactive quizzes, and online learning resources to clarify instructional materials. The integration of digital technology encourages student engagement, enhances students' understanding of Fiqh concepts, and strengthens the connection between Islamic legal materials and everyday life practices. The main challenges include limited devices, internet connectivity, and variations in students' digital skills. Improvement efforts are carried out through teacher collaboration, mentoring, the selection of simple media, and the consistent reinforcement of Islamic digital ethics throughout all Fiqh learning activities.

Keywords: *Teacher Competence; Islamic Religious Education Teachers; Digital Technology; Fiqh Learning; Madrasah.*

Fadzri Imam Ananda S¹

¹ Islamic Religious Education, Universitas Pembangunan Panca Budi, Indonesia
e-mail: fadzriimamananda@gmail.com¹

Syahrial Harahap², Nanda Rahayu Agustia³

^{2,3} Islamic Religious Education, Universitas Pembangunan Panca Budi, Indonesia
e-mail: abdisyahrial@dosen.pancabudi.ac.id², nandarahayu@dosen.pancabudi.ac.id³

3rd International Conference on the Epicentrum of Economic Global Framework (ICEEGLOF)

Theme: Navigating The Future: Business and Social Paradigms in a Transformative Era.

<https://proceeding.pancabudi.ac.id/index.php/ICEEGLOF>

Introduction

The development of digital technology has transformed the orientation of learning in madrasahs from teacher-centered content delivery toward a more interactive, open, and resource-based learning process. This transformation requires Islamic Religious Education teachers to possess competencies that are not limited to mastery of Islamic subject matter, but also include the ability to select, manage, and use digital technology appropriately in instruction (Nia Rahayu Sanjaya, 2025). In the subject of Fiqh, this need becomes increasingly important because Fiqh material should not merely be understood as normative knowledge, but must also be connected to the practices of worship, muamalah, and students' social lives. Digital technology can assist teachers in presenting practical examples, simulations, instructional videos, interactive quizzes, and online learning resources that support students' clearer understanding of Islamic legal concepts (Aidzullah, 2024).

The integration of digital technology into Fiqh instruction needs to be examined because madrasahs are required to adapt their learning processes to contemporary developments. Students live in a digital environment and are accustomed to accessing information through gadgets, social media, and online learning platforms. This condition provides opportunities for Islamic Religious Education teachers to present Fiqh learning in a more contextual manner (Widyaningsih, 2022). However, these opportunities can only be optimized if teachers possess pedagogical, professional, social, and personal competencies that support the use of technology. Teachers are not only required to operate digital devices, but must also ensure that technology is used to strengthen learning objectives, develop religious understanding, and instill Islamic values (Nia Rahayu Sanjaya, 2025).

The problem addressed in this study arises from theoretical, research, and empirical gaps. Theoretically, the integration of digital technology in education is often explained through the concepts of digital literacy, technology-based learning, and twenty-first-century teacher competence. However, these discussions have not always been directed specifically toward the characteristics of Fiqh instruction. Fiqh as a subject has distinctive features because it contains scriptural evidence, legal principles, worship practices, and the application of Islamic law in everyday life. Therefore, the integration of digital technology into Fiqh cannot be fully equated with its use in general subjects. Teachers need to understand the boundaries, ethics, and relevance of digital media use so that Fiqh material remains accurate, proportional, and in accordance with the principles of Islamic education (Muhammad Ilham Jaya Kesuma, 2025).

From the perspective of research and empirical conditions, several studies show that the use of digital technology can increase learning motivation and facilitate access to learning resources. However, there remains room for further investigation into how the competence of Islamic Religious Education teachers operates in the process of integrating digital technology, particularly in Fiqh learning at the madrasah aliyah level. In practice, some teachers still face challenges in selecting appropriate media, designing digital activities, evaluating technology-based learning outcomes, and managing the classroom when digital devices are used. The gap between the demands of digitalized learning and teachers' competency readiness serves as an important basis for this study (Syafruddin, 2025).

Relevant studies generally discuss the digital literacy of Islamic Religious Education teachers, the use of online learning media, and the effectiveness of technology in increasing students' learning interest (Yahya, 2023). These studies provide a foundation for understanding that technology has significant potential in Islamic education. However, the present study has a more specific focus, namely the competence of Islamic Religious

Education teachers in integrating digital technology into Fiqh instruction at MAS Islamiyah Sunggal.

The purpose of this study is to describe the forms of Islamic Religious Education teachers' competence, strategies for using digital technology, the challenges encountered, and the efforts made by teachers in Fiqh instruction. This study is important because it can contribute to the development of Islamic Religious Education teachers' professionalism, the improvement of Fiqh learning practices, and the strengthening of the quality of Islamic education that is adaptive, purposeful, and firmly grounded in Islamic values.

Practically, the findings of this study may serve as a consideration for madrasah principals in designing teacher competency development programs, such as digital media training, instructional supervision, and the development of learning communities for Islamic Religious Education teachers. Academically, this study strengthens the discussion on the relationship between teacher competence, digital technology, and Fiqh instruction in the madrasah environment. This focus makes the study more directed toward the real needs of religious learning in the digital era in a sustainable manner.

Literature Review

2.1. Competence of Islamic Religious Education Teachers

The competence of Islamic Religious Education teachers refers to a set of abilities that teachers must possess in order to carry out educational duties professionally, effectively, and in accordance with the principles of Islamic education. The competence of Islamic Religious Education teachers can be divided into four main aspects, namely pedagogical, professional, social, and personal competencies (Permendikbud No. 6 Tahun 2018) (Menteri, 2018).

Pedagogical competence includes the ability to understand students' characteristics, design instruction, manage the classroom, and evaluate learning outcomes systematically and objectively. In the context of religious education, pedagogical competence also requires teachers to be able to connect religious materials with students' daily lives so that the understanding of the subject matter is not merely normative, but also applicable and contextual. Professional competence is related to mastery of Islamic Religious Education materials, particularly Fiqh, which includes understanding scriptural evidence, legal principles, and procedures of worship and muamalah. Professional competence also includes teachers' digital literacy, creativity in developing instructional media, and the ability to select strategies that are appropriate to learning objectives (Hamyar & Harahap, 2024).

Social competence includes the ability of teachers to build positive interactions with students, fellow teachers, and the educational community, including in the context of using digital media for communication and collaboration. Personal competence includes integrity, ethics, professional responsibility, exemplary conduct, and attitudes that are consistent with Islamic values. These four aspects of competence are interrelated and form the foundation of teachers' ability to manage technology-based learning effectively (Tumiran, Siregar et al., 2024).

2.2. Integration of Digital Technology in Education

The integration of digital technology in education refers to the process of utilizing digital devices, applications, and media to support the achievement of learning objectives. Integration is not merely the use of tools, but also includes the planning, implementation, and evaluation of learning by optimizing the use of technology. The constructivist approach emphasizes that students construct understanding through active experiences and interaction with their environment, including the digital environment. Digital technology may take the

form of instructional videos, animations, interactive presentations, online learning platforms, interactive quizzes, and mobile application-based learning resources (Ade Maulia Alfi, Amara Febriasari & Jurusan, 2023).

Teachers' digital literacy is a major prerequisite for effective technology integration. Digital literacy includes the ability to select and evaluate valid sources of information, design technology-based learning activities, use digital devices safely, and manage students' interactions in digital environments. Teachers act as curators and facilitators of digital learning, ensuring that technology is used to strengthen the achievement of students' competencies and expand access to relevant information. The use of digital technology also supports variations in learning methods, differentiation, and the enhancement of learning motivation without reducing the educational and normative values of religious materials (Danny Abrianto, Tumiran, 2024).

2.3. Fiqh Learning

Fiqh learning is an educational process that emphasizes the mastery of Islamic law both normatively and practically. Fiqh materials include rules of worship, muamalah, social muamalah, and the application of Islamic legal principles in daily life (Panggabean et al., 2024). Fiqh learning does not only emphasize conceptual mastery, but also the development of attitudes, values, and practical skills in accordance with Islamic teachings. The dimensions of Fiqh learning include knowledge, attitudes, and skills. The knowledge dimension includes understanding scriptural evidence, requirements, pillars, and applicable legal rulings. The attitude dimension includes awareness of and obedience to Islamic teachings. The skills dimension emphasizes students' ability to apply the materials in the practice of worship and muamalah (Suhadi & Zakariyah, 2021).

The integration of digital technology in Fiqh learning enables abstract materials to become more concrete through simulations, visualizations, videos of worship practices, and digital media-based interactive discussions. Digital media can support understanding of the procedures for performing worship, muamalah case studies, and the resolution of practical legal issues. In this context, Islamic Religious Education teachers serve as facilitators who guide students in accessing digital materials, evaluating information, and connecting digital content with Fiqh principles and legal maxims. The use of technology must be directed toward strengthening students' competence in understanding and practicing Islamic law, rather than merely providing entertainment or visual stimulation (Lubis et al., 2023).

2.4. Principles of Islamic Education

Islamic education emphasizes the balanced development of students' knowledge, morals, and character. The philosophical foundation of Islamic education is found in the Qur'an and Hadith, which emphasize the importance of knowledge, wisdom, and wise instruction. QS. Al-Mujadilah verse 11 states that Allah raises the ranks of those who believe and possess knowledge, indicating the relationship between knowledge and social as well as spiritual standing. QS. An-Nahl verse 125 emphasizes that calling people to the path of Allah must be carried out with wisdom, good advice, and courteous discussion, thereby emphasizing a communicative and ethical approach in education (Setiawan & Suhartini, 2024).

The principles of Islamic education serve as guidelines for the integration of digital technology, in which technology is used as a means to expand access to knowledge, present

communicative and interactive learning, and build students' character. Technology does not replace the role of teachers; rather, it becomes a medium for delivering materials more effectively and enjoyably. Teachers function as guides who interpret materials, filter digital information, and direct students in accordance with Islamic values. The integration of digital technology must be aligned with the objectives of Islamic education, namely to form students who are faithful, knowledgeable, morally upright, and able to apply Islamic teachings in everyday life (Ikhwan, 2014).

This theoretical review affirms that the competence of Islamic Religious Education teachers, digital literacy, Fiqh learning, and the principles of Islamic education constitute the main foundations for the successful integration of digital technology in religious education. Teachers, as the main actors, must possess adequate competencies, be able to use technology as a learning medium, and remain committed to pedagogical principles and Islamic values. This multidimensional approach ensures that digital-based Fiqh learning is effective, contextual, and oriented toward the holistic development of students' knowledge, skills, and character (Batubara et al., 2023).

Research Methodology

This study employed a qualitative approach with a descriptive field research design. The qualitative approach was selected because this study seeks to gain an in-depth understanding of the competence of Islamic Religious Education teachers in integrating digital technology into the subject of Fiqh. The study was not intended to test hypotheses, but to describe the phenomena, experiences, strategies, and challenges that emerge in the learning process (Nasution, 2023). The research location was determined at MAS Islamiyah Sunggal because this madrasah served as the main context examined in the study.

The data sources in this study consisted of primary and secondary data sources. Primary data were obtained from Islamic Religious Education teachers who teach Fiqh, the madrasah principal, the vice principal for curriculum affairs, and students. Secondary data were obtained from teaching materials, modules, lesson plans, curriculum documents, digital learning media, activity photographs, and other archives related to Fiqh learning. Data collection techniques were carried out through observation, interviews, and documentation (Sugiyono, 2013).

Data analysis was conducted through three stages, namely data condensation, data display, and conclusion drawing. Data condensation was carried out by selecting information relevant to the research focus. Data display was presented in the form of systematic descriptions according to the categories of teacher competence, forms of technology integration, and learning challenges. Conclusion drawing was conducted after the data had been repeatedly verified. The validity of the data was tested through source triangulation, technique triangulation, member checking, and persistent observation (Matthew B. Miles, A. Michael Huberman, 2014).

Through these procedures, the study is expected to produce credible data and objectively explain the competence of Islamic Religious Education teachers in integrating digital technology into Fiqh learning. The main instrument of the study was the researcher, supported by observation guidelines, interview guidelines, and a documentation checklist.

Results

Based on the research focus, the findings of this study are directed toward answering three main research questions: first, how Islamic Religious Education teachers demonstrate competence in integrating digital technology into Fiqh learning at MAS Islamiyah Sunggal;

second, how the implementation of digital technology integration is reflected in the results of observation, interviews, and document study; and third, how digital technology integration affects the Fiqh learning process and the strengthening of Islamic values among students.

4.1. The Competence of Islamic Religious Education Teachers in Integrating Digital Technology into Fiqh Learning

The findings show that the competence of Islamic Religious Education teachers in integrating digital technology into the subject of Fiqh is evident in the planning, implementation, and evaluation of learning. Teachers do not merely use technology as a tool for delivering materials, but also as a means of clarifying practical and applicable Fiqh concepts. In the learning process, teachers use presentation media, videos of worship practices, online learning resources, and digital quizzes to help students understand the materials more concretely.

Teachers' pedagogical competence is reflected in their ability to design learning steps that are appropriate to students' characteristics. Teachers begin the lesson with apperception, connect Fiqh materials with students' daily lives, and then use digital media to strengthen students' understanding. Professional competence is evident in the teachers' ability to explain Fiqh materials based on scriptural evidence, legal principles, and examples of application in daily life. Meanwhile, social and personal competencies are reflected in the way teachers guide students to use technology politely, responsibly, and in accordance with Islamic values.

Aspect of Islamic Religious Education Teacher Competence	Research Findings	Result Category
Pedagogical competence	Teachers are able to design Fiqh learning with the support of digital media, such as PowerPoint, worship practice videos, and interactive quizzes.	Good
Professional competence	Teachers demonstrate mastery of Fiqh materials and are able to select digital resources that are consistent with scriptural evidence and the learning context.	Good
Social competence	Teachers establish active communication with students through classroom discussions and learning communication media.	Fairly Good
Personal competence	Teachers demonstrate exemplary behavior in using technology wisely, politely, and in accordance with Islamic values.	Good
Digital literacy	Teachers are able to use simple digital media, but still require improvement in developing technology-based assessments.	Fairly Good

Based on the table, it can be understood that Islamic Religious Education teachers' competence in integrating digital technology is generally in the good category, although several aspects still need to be developed. Pedagogical and professional competencies are the most prominent aspects because teachers have been able to connect digital technology with the objectives of Fiqh learning. However, in terms of digital literacy, teachers still need to improve their ability to develop application-based assessments, manage learning platforms,

and create more varied instructional media. This indicates that the integration of digital technology in Fiqh learning requires not only technical skills, but also pedagogical competence and a strong understanding of Islamic values.

4.2. The Implementation of Digital Technology Integration

Fiqh learning at MAS Islamiyah Sunggal has utilized digital technology in a simple yet functional manner. Teachers use laptops, projectors, presentation materials, instructional videos, and online learning resources to explain the subject matter. For materials related to worship practices, teachers present videos as an introduction and then provide further explanation so that students do not merely watch the videos, but also understand the legal basis and procedures for their implementation.

The use of digital technology is considered helpful in the delivery of learning materials because students find it easier to understand visual examples than to rely solely on lectures. Teachers stated that Fiqh materials are more effective when delivered through a combination of direct explanation, visual presentations, discussions, and practice questions. The madrasah principal and the vice principal for curriculum affairs also support the use of digital technology, especially because current learning needs to adapt to the development of students who are familiar with digital devices.

Teachers' instructional documents have included the use of digital learning media, although not all of them have been developed in detail. In several learning documents, digital media are listed as supporting tools to clarify materials, while evaluation is still largely conducted through written tests. This indicates a transitional process from conventional learning toward digital technology-based learning. The important findings of this study can be formulated as follows.

1. Islamic Religious Education teachers have used digital technology as a supporting medium in Fiqh learning, particularly in the form of presentations, videos, and online learning resources.
2. The use of digital technology helps students understand practical Fiqh materials, such as procedures of worship, legal provisions, and examples of cases in daily life.
3. Students show positive responses because learning becomes more engaging, less monotonous, and easier to follow.
4. The integration of digital technology has not been fully optimal because there are still challenges related to facilities, internet connectivity, and differences in students' digital abilities.
5. Teachers continue to serve as the main guides to ensure that the use of technology does not deviate from learning objectives and Islamic values.
6. Learning documents show teachers' efforts to incorporate digital media into the learning process, although further development is still needed in the aspect of digital evaluation.
7. The madrasah provides support for the use of technology, but still requires a more systematically planned program to improve teachers' competence.

The implementation of digital technology integration in Fiqh learning has progressed gradually. Technology is used not to replace the role of teachers, but to strengthen explanations, increase motivation, and help students understand the materials more concretely. Teachers remain the central guides of values, while technology serves as a medium that expands students' learning experiences.

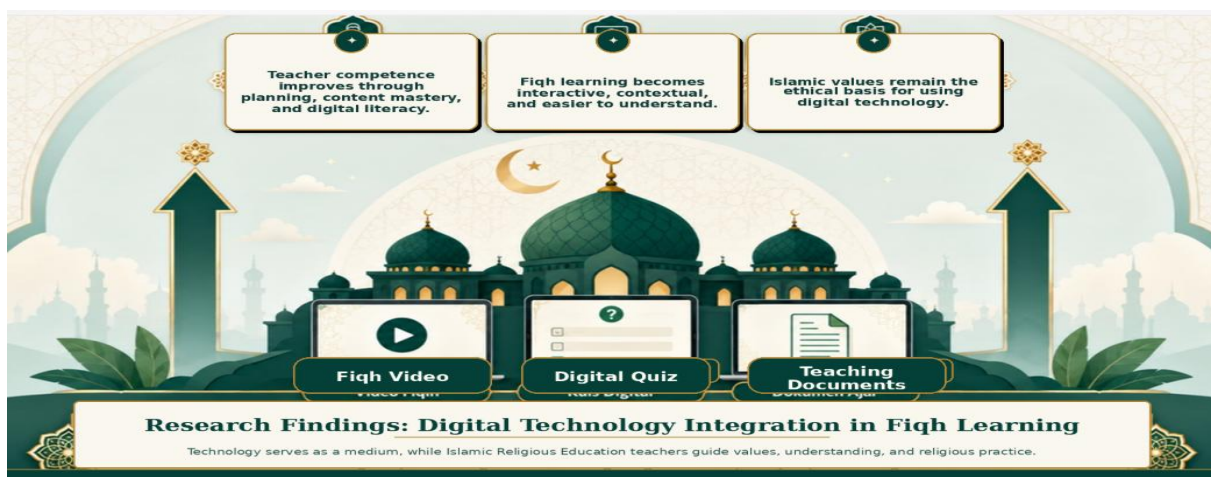
4.3. The Impact of Digital Technology Integration on Fiqh Learning and the Strengthening of Islamic Values

The integration of digital technology has a positive impact on Fiqh learning. Students become more active in asking questions, find it easier to understand the materials, and show greater interest in participating in the learning process. The use of videos demonstrating worship practices, for example, helps students directly observe the sequence of worship procedures before the teacher provides further explanation. This makes Fiqh learning not only theoretical, but also more practical and applicable.

In addition to improving understanding, digital technology also helps teachers develop more contextual learning. Fiqh materials can be connected to issues in daily life, such as ethics in muamalah, social responsibility, and the wise use of digital media. Teachers guide students not only to access information, but also to assess the truth of information based on the principles of Islamic teachings. Thus, digital-based Fiqh learning does not only shape knowledge, but also religious attitudes and moral responsibility.

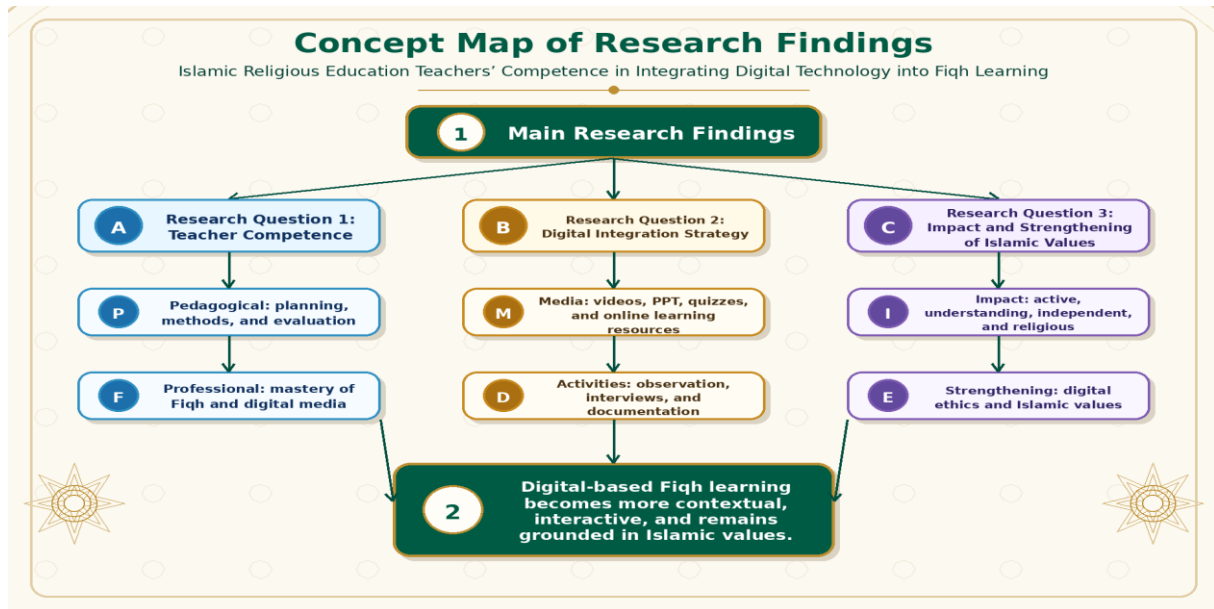
Another impact found in this study is the increase in students' learning independence. Through online learning resources, students can review materials outside classroom hours. However, teachers continue to emphasize the importance of selecting valid sources and not obtaining religious information carelessly. In this regard, Islamic Religious Education teachers play a role as guides of Islamic digital literacy, directing students to use technology to acquire knowledge correctly, politely, and responsibly.

Figure 1. Illustration of the Research Findings on Digital Technology Integration in Fiqh Learning



The image illustrates that the integration of digital technology in Fiqh learning is framed within Islamic values. The mosque symbolizes the religious foundation, while the digital devices represent modern learning media. The relationship between the two indicates that technology can be used positively when guided by the competence of Islamic Religious Education teachers, clear learning objectives, and Islamic digital ethics.

Figure 2: Concept Map of Research Findings at Ar-Rahman Senior High School Medan



The findings of this study affirm that the success of digital technology integration in Fiqh learning largely depends on teacher competence. Teachers who possess pedagogical, professional, social, personal, and digital literacy competencies are able to utilize technology as a means of strengthening students' understanding. Learning becomes more engaging, interactive, and relevant to students' lives. However, this success still requires adequate facilities, teacher training, and supervision of technology use to ensure that it remains aligned with the objectives of Islamic education.

Conclusion

Based on the research findings, it can be concluded that the competence of Islamic Religious Education teachers in integrating digital technology into Fiqh learning at MAS Islamiyah Sunggal shows good development.

- Islamic Religious Education teachers have demonstrated pedagogical and professional competencies, as reflected in their ability to design, implement, and evaluate learning with the support of digital media.
- The implementation of digital technology integration is carried out through the use of presentations, videos of worship practices, interactive quizzes, and online learning resources that support students' understanding.
- The integration of digital technology has a positive impact on students' activeness, understanding, and learning independence, while also strengthening Islamic values in the use of technology.

Nevertheless, several challenges remain, including limited facilities, internet connectivity, and variations in students' digital abilities. Therefore, teacher training, the strengthening of Islamic digital literacy, and continuous support from the madrasah are needed so that technology-based Fiqh learning becomes more effective and meaningful.

References

- [1] Ade Maulia Alfi, Amara Febriasari, J. N. A., & Jurusan. (2023). Transformasi Pendidikan Agama Islam Melalui Teknologi. *Jurnal Religion: Jurnal Agama, Sosial, Dan Budaya*, 1(2023), 511–522.
- [2] Aidzullah. (2024). *Integrasi Sains Dan Teknologi Dalam Pembelajaran Pai Di Sma Negeri 5 Unggulan Parepare*. Program Studi Pendidikan Agama Islam Fakultas Tarbiyah Institut Agama Islam Negeri.
- [3] Batubara, P., Tambunan, N., & Rahayu, N. A. (2023). Analisis Penggunaan Media Pembelajaran Interaktif Berbasis Power Point Pada Mata Pelajaran Pai Di Mas Amaliyah Sunggal. *Innovative: Journal Of Social Science Research*, 3(2), 2136–2146. [Http://J-Innovative.Org/Index.Php/Innovative/Article/View/555](http://J-Innovative.Org/Index.Php/Innovative/Article/View/555)
- [4] Danny Abrianto, Tumiran, C. R. (2024). Teachers ' Pedagogical Competence In The Learning Process Of Islamic Religious Education At Muhammadiyah 02 Private Senior High School Medan. *Edukasi Islami: Jurnal Pendidikan Islam*, November, 889–908. [Https://Doi.Org/10.30868/Ei.V13i04.8503](https://doi.org/10.30868/Ei.V13i04.8503)
- [5] Hamyar, N. R., & Harahap, M. Y. (2024). Analisis Kompetensi Pedagogik Guru Akidah Akhlak Madrasah Aliyah Sunggal Sumatera Utara. *Jurnal Al-Fatih*, 7(2), 92–105. [Https://Doi.Org/10.61082/Alfatih.V7i2.336](https://doi.org/10.61082/Alfatih.V7i2.336)
- [6] Ikhwan, A. (2014). Integrasi Pendidikan Islam (Nilai-Nilai Islami Dalam Pembelajaran). *Ta'allum: Jurnal Pendidikan Islam*, 2(2). [Https://Doi.Org/10.21274/Taalum.2014.2.2.179-194](https://doi.org/10.21274/Taalum.2014.2.2.179-194)
- [7] Lubis, S., Ependi, R., Tumiran, Harahap, M. Y., & Hakim, A. (2023). The Relevance Of Jamal Al-Banna's Islamic Legal Thoughts With Religious Moderation In Indonesia. *Al-Istinbath: Jurnal Hukum Islam*, 8(1), 237–252. [Https://Doi.Org/10.29240/Jhi.V8i1.6649](https://doi.org/10.29240/Jhi.V8i1.6649)
- [8] Matthew B. Miles, A. Michael Huberman, And J. S. (2014). *Qualitative Data Analysis, A Methods Sourcebook And The Coding Manual For Qualitative Researchers*, Terj. Tjetjep Rohindi Rohidi. Ui Press.
- [9] Menteri, P. (2018). *Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 20 Tahun 2018 Tentang Penguatan Pendidikan Karakter Pada Satuan Pendidikan Formal*. Kementrian Pendidikan.
- [10] Muhammad Ilham Jaya Kesuma, I. F. (2025). Transformasi Pembelajaran Pendidikan Agama Islam Berbasis Teknologi Digital Di Era Society 5.0. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 10(2), 306.
- [11] Nasution, A. F. (2023). *Metode Penelitian Kualitatif*. Harfa Creative.

- [12] Nia Rahayu Sanjaya, M. Y. H. U. (2025). Integration Of Islamic Values In The Project Based Learning Model And Its Relevance To The Strengthening Of Scientific And Religious Literacy. *Al-Fikru: Jurnal Ilmiah*, 19(2), 241–252. <https://jurnal.staiserdanglubukpakam.ac.id/index.php/alfikru%0ap-Issn>:
- [13] Panggabean, H. S., Harahap, M. Y., Audline, H. R. P., Hannum, L., & Oktafiani, S. I. (2024). The Ability Of Islamic Religious Education Teachers In Using Learning Media (A Study At Man 2 Model Medan). *Proceeding International Seminar And Conference On Islamic Studies (Iscis)*, 0(3). <https://doi.org/10.47006/iscis.V0i3.22201>
- [14] Setiawan, A., & Suhartini, A. (2024). The Quran And Restoration Of Education. *Journal Of Modern Islamic Studies And Civilization*, 2(02), 173–181. <https://doi.org/10.59653/jmisc.V2i02.750>
- [15] Sugiyono. (2013). *Metode Penelitian Kuantitatif Kualitatif Dan R&D*. Alfabeta.
- [16] Suhadi, & Zakariyah. (2021). Implementasi Budaya Literasi Pada Pembelajaran Al Qur`An Hadis Di Madrasah Aliyah. *Chalim Journal Of Teaching And Learning*, 1(2), 121–128. <https://doi.org/https://doi.org/10.31538/ndh.V6i3.1776>
- [17] Syafruddin. (2025). Integrasi Nilai-Nilai Spiritual Dalam Pembelajaran Pendidikan Agama Islam Di Era Digital. *Kreatif: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 23(2), 135–144.
- [18] Tumiran, Siregar, B., Agustia, N. R., & Azhari, F. (2024). *Optimalisasi Kompetensi Guru Melalui Workshop Inovasi Pembelajaran Berbasis Digitalisasi Di Mas Tarbiyah Islamiyah Kecamatan Hamparan Perak Kabupaten Deli Serdang*. 4(6), 253–260.
- [19] Widyaningsih, D. (2022). Konsep Integrasi Pendidikan Agama Islam Dengan Ilmu Pengetahuan Dan Teknologi (Iptek) Skripsi. In *Skripsi*. Universitas Islam Negeri Raden Intan Lampung.
- [20] Yahya, M. S. (2023). Transformasi Pendidikan Agama Islam Di Era Digital: Implementasi Literasi Digital Dalam Pembelajaran Di Wilayah Banyumas. *Edukasia: Jurnal Pendidikan Dan Pembelajaran*, 4(1), 609–616.