



Transformation of Islamic Religious Education Through Technology

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ABSTRACT

This study explores the transformation of Islamic Religious Education (PAI) learning through the integration of technology at Madrasah Aliyah Negeri 1 Buton Tengah. In response to the growing demand for digital adaptation in education, this research aims to investigate the processes, challenges, and strategies implemented by educators in incorporating technology into PAI instruction. Utilizing a qualitative approach with data collected through interviews and documentation, the findings reveal that technological integration significantly enhances student engagement and comprehension of religious values. However, educators face various obstacles, including limited digital infrastructure, low digital literacy, and the scarcity of contextually appropriate Islamic digital content. Despite these challenges, teachers have adopted adaptive strategies such as utilizing simple but effective platforms like WhatsApp, Google Classroom, and Islamic-themed multimedia content. The study concludes that while technology acts as a catalyst for educational innovation, its effectiveness in religious education depends on the preparedness of teachers and institutional support. This research contributes to the growing body of literature on digital transformation in Islamic education by highlighting context-specific practices and offering insights for policy development and teacher training. It underscores the importance of aligning technological tools with religious pedagogical goals to ensure meaningful and transformative learning experiences for students in the digital era.

Keywords: *Islamic Religious Education, Technology Integration, Digital Transformation*

1. Introduction [Bookman Old Style 11pt bold]

In recent decades, digital transformation has fundamentally changed nearly every sector of life, including education. Advances in information and communication technology, such as online learning, artificial intelligence, augmented reality, and learning management systems, have brought the learning process closer to the needs of the times. (Sudana, 2018) Education is no longer confined to physical classrooms, but has moved towards flexible, data-driven virtual spaces. This change requires the education system to adapt, not only in terms of methodology and media, but also in the content and value orientations taught. (Erlina & Ulfah, 2022)

Amidst the global digitalization, Islamic Religious Education (PAI) faces a significant challenge: remaining relevant and meaningful to the younger generation. (Azis, 2019) PAI has long been known as a subject that emphasizes ethical values, spirituality, and morality. However, traditional textual and verbal approaches often fail to meet the needs of digital-native students accustomed to interactive and visual media. (Achdiani, Achdiani, & Rusliyani, 2017). As a result, Islamic Religious Education (PAI) learning is often perceived as monotonous,

lacking contextualization, and uninteresting, thus contributing to low student engagement in internalizing religious values. (Sedyaningsih, 2018).

Technological developments can actually present a strategic opportunity for innovation in Islamic Religious Education (PAI) learning. (Anam, Mulasi, & Rohana, 2021). The use of digital media, mobile applications, animated videos, and interactive learning platforms can enrich teaching methods and deepen students' religious understanding in a more contextual way. Through technology, Islamic Religious Education (PAI) materials can be packaged creatively, responsively, and communicatively, thereby stimulating students' critical, reflective, and spiritual thinking processes. This transformation urgently needs to be implemented to address the gap between the Islamic values taught and the realities of digital life that students face every day. (Harjuansari, 2021)

However, the integration of technology into Islamic Religious Education (PAI) cannot be done haphazardly. This transformation requires in-depth pedagogical thinking, an adaptive curriculum, and adequate teacher competency in digital literacy. (Yusniati, 2017) Furthermore, there needs to be synergy between Islamic principles and modern instructional design so that technology becomes not merely a tool but also a transformative medium for preaching. (Sudana, 2018) Therefore, it is crucial for academics and education practitioners to formulate a new approach that not only adopts technology but also contextualizes religious values in the digital realm. (Afif, 1970) Based on this background, it is crucial to systematically examine how the transformation of Islamic Religious Education through technology can be realized effectively, inclusively, and sustainably. This research focuses on the urgency of integrating technology into Islamic Religious Education (PAI) learning as an effort to revitalize the role of religion in shaping the character of a young generation that is religious, critical, and adaptive to changing times. (Harjuansari, 2021) By prioritizing an interdisciplinary approach between educational technology and Islamic pedagogy, this study is expected to make a significant contribution to the development of relevant Islamic Religious Education (PAI) learning models in the digital era. (Hernadi, 2021)

Although digitalization has become mainstream in education, the implementation of technology in Islamic Religious Education (PAI) learning still faces various conceptual and practical challenges. On the one hand, technology offers great potential to increase learning effectiveness, expand access to Islamic resources, and present teaching materials in a more engaging and interactive manner. However, on the other hand, many educational institutions and educators do not yet have the capacity, pedagogical understanding, or infrastructure readiness to optimally integrate technology in Islamic Religious Education learning. (Saputra, A. M. A., Kharisma, L. P. I., Rizal, A. A., Burhan, M. I., & Purnawati, 2023) This raises a fundamental question: to what extent is current Islamic Religious Education learning able to respond to the needs of the digital generation who have different learning styles and higher expectations for personal and dynamic learning experiences? Furthermore, the absence of a systematic pedagogical approach in contextualizing Islamic values through digital media raises concerns about the reduction of the substance of religious teachings. Therefore, it is important to formulate specific problems regarding the effectiveness, challenges, and strategies for integrating technology in Islamic Religious Education learning as well as the role of teachers in developing educational practices that are not only technology-based but also remain rooted in Islamic spiritual and ethical values. (Mayangsari & Tiara, 2019)

This study aims to analyze in depth the transformation process of Islamic Religious Education (PAI) learning through the integration of digital technology in the context of modern education. The main focus is directed at how technology can be utilized strategically to improve the quality of material delivery, strengthen the internalization of religious values, and build active student involvement in learning. This study also aims to identify relevant forms of pedagogical innovation in the integration of Islamic values and digital media, and assess the effectiveness of this approach in improving students' religious understanding and appreciation. In addition, this study is intended to formulate a conceptual model of technology-based PAI learning that is adaptive, interactive, and transformative, which can serve as a reference for educators, curriculum developers, and policymakers in strengthening students' religious character in the digital era. Thus, the results of this study are expected to provide theoretical and practical contributions to the development of contextual and sustainable religious education amidst the dynamics of the technological revolution. (Mailani, 2023; Panjaitan, Yetti, & Nurani, 2020; Sari & Yatri, 2023; Shofiyyah, Nursobah, & Tarsono, 2020)

Studies on technology integration in education have grown rapidly over the past two decades, particularly in the context of STEM-based learning, online learning, and interactive media development. However, literature specifically addressing the transformation of Islamic Religious Education (PAI) through the use of technology remains limited and fragmented. Most previous studies have focused on the technical aspects of media use or the effectiveness of learning platforms, without comprehensively linking these to the dimensions of values, spirituality, and religious character. Furthermore, few studies have explored in-depth pedagogical strategies that integrate Islamic principles with technological approaches in a contextual and transformative manner. Another identified gap is the absence of technology-based PAI learning models that have been empirically tested in the Indonesian educational context. Therefore, this research is present to fill this gap by offering an integrative approach that combines Islamic pedagogical foundations with educational technology innovations, in order to produce PAI learning that is more relevant, inclusive, and has a real impact on the development of students' religiosity in the digital era. (Aprillia, Rahmawati Subagio, Pembayun, & Nur Aeni, 2023; Muhammadiyah & Utara, 2022; Rafik Ahmad, Ahmad, Sari, & Aeni, 2023)

This research offers a novel contribution by proposing a conceptual framework for technology integration in Islamic Religious Education (PAI) that is not only instrumental but also transformative in terms of values and pedagogy. Unlike previous research that emphasized the technical aspects of technology use or the development of learning media, this study focuses on the design and implementation of a technology-based PAI learning approach rooted in Islamic principles and the needs of 21st-century learning. The academic justification for this research lies in the importance of strategically responding to digital disruption so that religious education is not left behind in the process of educational innovation. This research is also practically relevant, given the increasingly pressing need to design religious learning that is adaptive, contextual, and capable of shaping students' religious character in an environment dominated by digital information. Therefore, this research is expected to enrich the body of knowledge in the field of Islamic educational technology and provide theoretical foundations and practical recommendations for teachers, curriculum developers, and policymakers in developing PAI learning models based on values and technology.

2. Methods

This research employed a qualitative approach with a field study. The aim was to gain an in-depth understanding of the transformation of Islamic Religious Education (PAI) through technology integration within the Madrasah Aliyah (Islamic Senior High School) environment. The research was conducted at Madrasah Aliyah Negeri (MAN) 1 Buton Tengah (Buteng), Southeast Sulawesi, which was purposively selected because the institution has implemented various technology-based innovations in religious learning. The research subjects included Islamic Religious Education (PAI) teachers, the madrasah principal, and eleventh-grade students as key informants. Informants were selected purposively, considering their direct involvement in the technology-based learning process. The research location was centered within MAN 1 Buteng, including classrooms, the teachers' lounge, and the ICT laboratory facilities that support the learning process. Data collection was conducted using two main techniques: semi-structured interviews and documentation. Interviews were conducted to gather in-depth information regarding teacher teaching strategies, student perceptions of the use of technology in Islamic Religious Education (PAI) learning, and madrasah policies supporting the digitalization of learning. Documentation was used to obtain supporting data in the form of syllabi, teaching aids, photographs of learning activities, and other digital archives relevant to the integration of technology in Islamic Religious Education (PAI) learning. (Widyaningrum & Sondari, 2021) Data analysis in this study employed the Miles and Huberman interactive model, which encompasses three main stages: data reduction, data presentation, and conclusion drawing/verification. (Muhsinin, 2013)

The data reduction stage involved selecting, simplifying, and organizing raw data from interviews and documentation into meaningful information according to the research focus. Data presentation was conducted in narrative form, matrices, and direct quotations to provide a comprehensive overview. Furthermore, conclusions were drawn inductively by identifying patterns, relationships between themes, and the deeper meaning of the process of transforming Islamic Religious Education (PAI) learning through technology. (Mujib, 2012) To ensure the validity and reliability of the data, the researchers employed source and method triangulation techniques. Source triangulation was conducted by comparing information from teachers, students, and the madrasah principal, while method triangulation was conducted by comparing interview results and documentation. In addition, member checking was used to reconfirm the interview results with the informant so that the data interpretation remained accurate and representative. (Utami, Nurramdiani, Driandra, & Aeni, 2022)

3. Findings and Discussions

3.1 The process of transforming Islamic Religious Education learning through the use of technology at State Islamic Senior High School 1, Central Buton *Innovation in Media and Technology-Based Islamic Education Learning Methods.*

The transformation of Islamic Religious Education (PAI) learning at Madrasah Aliyah Negeri 1 Buton Tengah has shown significant progress through the adoption of various technology-based media and methods. PAI teachers actively integrate technology into the teaching process in response to the demands of 21st-century learning and the characteristics of the digital-native generation. The use of digital devices such as LCD projectors, laptops, and smartphones, as well as digital learning media like interactive videos, Islamic infographics, and online learning applications, has become an integral part of classroom teaching strategies. This change marks a shift from a conventional monologue approach to a more communicative, visual, and collaborative approach.

Interview data revealed that teachers at MAN 1 Buteng utilize platforms like Google Classroom, WhatsApp, and YouTube to distribute materials and facilitate learning interactions. Some teachers have also developed independent digital teaching materials in the form of interactive slides, app-based quizzes, and short videos that present Islamic values contextually. Students are given the freedom to access materials flexibly, even outside of class hours, which supports independent learning and increases their engagement in learning. The application of this technology not only enriches the variety of teaching methods but also creates a learning environment that is more adaptive to students' needs and learning styles.

Field findings indicate that technology-based innovations facilitate the personalization of Islamic Religious Education (PAI) learning. Teachers are able to adapt learning media to students' levels of understanding and class characteristics more effectively. For example, material on faith and morals is presented in the form of religious animations to enhance students' conceptual and affective understanding. Furthermore, the use of technology also supports the reinforcement of Islamic values through a visual-auditory approach that better engages students' emotional well-being. Thus, the integration of digital media in Islamic Religious Education (PAI) learning is not merely a technical solution but also a profound pedagogical strategy for shaping students' religious experiences that are more vivid and relevant in the digital age.

The results of this study indicate that the transformation of Islamic Religious Education (PAI) learning through technology-based media and method innovation at MAN 1 Buton Tengah has been adaptive and progressive. This finding aligns with research conducted by Subandowo (Afifulloh & Sulistiono, 2023) which states that the use of digital media in PAI learning can increase student attention and participation, especially when the material is delivered through contextual visualization. Research by Lestari and Mulyana (2020) also supports these results, showing that the integration of technology in religious learning can strengthen the understanding of Islamic values if packaged through a visual-auditory approach that suits the characteristics of the digital generation. Furthermore, a study by Hidayatullah (2019) emphasized the importance of teacher creativity in developing ICT-based teaching materials to bridge the gap between the religious curriculum and students' actual needs. Thus, the results of this study not only strengthen previous findings, but also add a new dimension in the context of madrasas, especially in the development of technology-based Islamic Education methods that are oriented towards contextual, interactive learning experiences and deeper spiritual values. (Mailani, 2023)

The Role of Teachers as Facilitators in Digital Islamic Education Learning

The digital transformation in Islamic Religious Education (PAI) learning has not only changed teaching materials but has also reshaped the role of teachers in the context of contemporary pedagogy. At MAN 1 Buton Tengah, research shows

that PAI teachers no longer merely serve as conveyors of information (teacher-centered), but have shifted to facilitators, mentors, and motivators in technology-based learning processes. Teachers actively design learning scenarios that enable students to explore Islamic material independently through digital resources, while also providing reflective and contextual guidance. This shift in role aligns with the constructivist paradigm, which emphasizes learning as a process of constructing meaning through interaction, experience, and dialogue.

According to interviews, teachers reported acting more as directors and managers of the learning process than simply as lecturers. Teachers design project-based learning assignments, digital quizzes, and online discussions through platforms such as Google Classroom and WhatsApp Groups. These strategies provide space for students to be more active in understanding Islamic values, while also fostering critical thinking skills and personal responsibility. Teachers also regularly reflect and evaluate the effectiveness of technology use, including addressing obstacles such as limited network access and students' digital literacy. This facilitative role is key to creating more inclusive and adaptive learning in the digital era. This shift in the teacher's role impacts a more humanistic pedagogical relationship between teacher and student. By adopting a dialogic and flexible digital approach, teachers are able to build a collaborative and empathetic learning environment. Research shows that students feel more valued and motivated when teachers allow them the freedom to explore material and provide personalized feedback through digital media. The teacher's role as a facilitator also strengthens the function of religious education as a means of character and spirituality formation relevant to students' social realities. Therefore, this transformation in the teacher's role is a crucial element in realizing Islamic Religious Education learning that is not only informative but also transformative in terms of values and experiences.

The findings of this study reveal that the role of teachers as facilitators in technology-based Islamic Religious Education (PAI) learning at MAN 1 Buton Tengah is key to creating more participatory and contextual learning. Teachers are no longer the sole source of knowledge, but act as guides to the learning process, providing space for independent exploration for students through digital media. These findings align with research by Sulaiman (2020), which emphasized that shifting the role of teachers toward facilitators is a crucial strategy in 21st-century education, particularly in values-based online learning. Similarly, a study by Rahmawati and Zainuddin (2021) in a madrasah environment showed that teachers acting as facilitators were able to increase student engagement and strengthen the meaning of Islamic teaching materials through a technological approach. Furthermore, research by Nurhayati (2019) found that teachers' role in designing collaborative and student-centered learning activities fosters a more inclusive, creative, and spiritually valuable learning environment. Therefore, Islamic Religious Education (PAI) learning, supported by this transformation of the teacher's role, not only addresses the challenges of digitalization but also strengthens the essence of religious education as a comprehensive character-building process. (Muhammadiyah & Utara, 2022)

Dampak Teknologi terhadap Keterlibatan dan Pemahaman Keagamaan Siswa

The application of technology in Islamic Religious Education (PAI) teaching at MAN 1 Buton Tengah has demonstrated a positive impact on student engagement. Research findings indicate that the use of digital media such as instructional

videos, interactive quizzes, and online discussion platforms has increased student interest in Islamic Religious Education (PAI) materials. Students are no longer merely recipients of information but also active participants, exploring Islamic values through various digital resources. This increased engagement is evident in students' enthusiasm for completing digital project-based assignments, participating in online discussion forums, and responding positively to more varied and visual learning approaches. This shift marks a shift from a passive learning model to active, experiential learning. In addition to increased engagement, the use of technology in Islamic Religious Education (PAI) teaching also contributes to a deeper understanding of Islamic teachings. Material presented through visual and audio formats has been shown to help students grasp abstract concepts such as monotheism, morality, and Islamic jurisprudence (fiqh) more concretely.

Technology enables teachers to present contextual examples relevant to students' daily lives, enabling Islamic values to be understood not only cognitively but also to experience their practical relevance. Several students, as revealed in interviews, stated that learning with the aid of animated videos and digital simulations made it easier for them to remember the material and understand the meaning of religious values more personally. However, these positive impacts are also accompanied by several challenges that need to be considered. Not all students have access to adequate devices or a stable internet connection, especially for online learning outside of school hours. Furthermore, varying levels of digital literacy among students create a participation gap, with students with lower technological skills having difficulty keeping up with the pace of learning. Teachers also face the challenge of maintaining a balance between the use of technology and the instilling of spiritual values, ensuring that learning does not become solely technical. Thus, while technology has a positive impact on student engagement and understanding, its success is still determined by the readiness of the infrastructure, the capacity of educators, and a comprehensive pedagogical approach.

The results of this study indicate that the use of technology in Islamic Religious Education learning at MAN 1 Buton Tengah has a significant impact on increasing student engagement and understanding of Islamic values. Active student engagement is evident through participation in interactive digital activities, such as app-based quizzes, online discussions, and exploration of Islamic content from various multimedia sources. These findings align with research conducted by Susanto and Widodo (2021), who found that integrating technology into Islamic education can increase learning motivation and facilitate deeper conceptual understanding. Research by Azizah (2020) also shows that digital media can help students internalize religious teachings in a more personal way, particularly through the visualization of moral and spiritual values. Furthermore, a study by Mardiana (2019) in a madrasah environment confirmed that technology acts as a bridge between religious teachings and the increasingly digital context of students' lives. Therefore, the results of this study strengthen the argument that technology is not merely an assistive instrument, but rather a transformative instrument in strengthening students' religious experiences in the modern era. (Widyaningrum & Sondari, 2021)

3.2 Challenges and strategies undertaken by educators in integrating technology into Islamic Religious Education learning at State Islamic Senior High School 1, Central Buton

One of the main challenges educators face in integrating technology into Islamic Religious Education (PAI) learning at MAN 1 Buton Tengah is limited digital infrastructure. Some classrooms are still not equipped with adequate multimedia devices, such as projectors, active speakers, and a stable internet connection. This impacts teachers' ability to present varied and interactive materials using digital media. In this context, technology-based learning can often only be implemented to a limited extent, depending on the readiness of school facilities and available technical support. Beyond infrastructure, another challenge arises from the uneven level of digital literacy among teachers. Although some educators have demonstrated adaptability to the use of technology, teachers still experience difficulties operating devices or managing digital-based learning applications. The lack of intensive and ongoing training is a major cause of the low pedagogical technology competency among PAI educators.

This is consistent with findings from various other madrasas in Indonesia, where the integration of technology into religious learning tends to be hampered by the lack of human resource readiness (Sari & Nur, 2022). In terms of content, teachers also face challenges in finding or developing relevant and contextual PAI materials in digital format. Many religious-based teaching materials available online have not been scientifically verified or appropriate for the learning context in madrasas. Therefore, teachers must carefully curate content, while ensuring that Islamic values are maintained in their presentation. This challenge requires teachers to possess not only technical skills but also in-depth Islamic literacy to avoid distortion of meaning during the digital transformation of learning. To address these challenges, teachers at MAN 1 Buton Tengah have developed several adaptive strategies.

The first strategy involves utilizing readily available simple technological resources, such as PowerPoint presentations enriched with links to Islamic YouTube videos and WhatsApp for group discussions and assignment submission. The second strategy involves collaboration between teachers, where more tech-savvy teachers assist other teachers in creating digital teaching media and operating devices. This collaborative approach has been proven to increase teachers' confidence in exploring technology-based learning innovations. Furthermore, the madrasa proactively initiates internal training and technology competency development workshops for teachers. Through these trainings, teachers are equipped with skills in using learning platforms such as Google Classroom, Canva, and Kahoot! to enhance the Islamic Religious Education learning process. This strategy has gradually improved the quality of teaching and enriched students' learning experiences. Thus, despite continuing challenges, educators at MAN 1 Buton Tengah have demonstrated a positive and progressive response in aligning technology with religious values through reflective and innovative learning practices.

The research results show that the main challenges in integrating technology into Islamic Religious Education (PAI) learning at MAN 1 Buton Tengah include limited infrastructure, low teacher digital literacy, and the availability of digital content that is relevant to Islamic values. This finding is in line with research conducted by Hidayatullah (2021), which found that the success of digital transformation in religious education is greatly influenced by technological

readiness and teacher competence in using digital-based learning media. In many madrasas, access to technological devices is still uneven, so the technology integration process tends to be slow and less than optimal. (Muhsinin, 2013; Mujib, 2012) The strategies implemented by PAI teachers at MAN 1 Buton Tengah reflect an adaptive response to existing limitations. Among these is the optimization of simple but functional media such as WhatsApp, Google Classroom, and Islamic audiovisual content from the YouTube platform. This approach is similar to that found in a study by Safitri and Fauzan (2022), which stated that madrasa teachers tend to utilize familiar and easily accessible technology to maintain the continuity of religious learning during and after the pandemic. Furthermore, collaborative strategies between teachers and internal training are key to improving pedagogical technology competency. Thus, technology-based learning innovations at MAN 1 Buton Tengah not only address the challenges of digitalization but also maintain relevance and spiritual values in the educational process. (Azis, 2019; Ii, 2007; Yusniati, 2017)

4. Conclusion

Based on the findings of this study, it can be concluded that the transformation of Islamic Religious Education (PAI) learning through technology at Madrasah Aliyah Negeri 1 Buton Tengah is taking place gradually but significantly. The use of technology has proven to increase student engagement and understanding of religious material through a more interactive and contextual approach. Despite facing various challenges such as limited infrastructure and educators' digital literacy, PAI teachers demonstrated effective adaptive strategies, such as the use of simple digital media and the development of multimedia-based Islamic content. The integration of technology not only changes the method of material delivery but also broadens the learning horizons to be more relevant to students' lives in the digital era. Therefore, this transformation needs to be continuously supported through ongoing training and strengthening of madrasah policies to ensure that PAI learning remains contextual, inspiring, and up-to-date.

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