



INTEGRATION OF THE VALUES OF RAHMATAN LIL ALAMIN IN LEARNING OF CREED AND MORALS IN THE ERA OF DIGITALIZATION: A PHILOSOPHICAL AND EMPIRICAL APPROACH

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ABSTRACT

This study examines the reconstruction of Rahmatan Lil 'Alamin values in Islamic Religious Education (PAI) amidst digitalization, employing a qualitative approach with philosophical and empirical perspectives. Conducted at MTsN 2 Solok, West Sumatra, data were collected through observation, in-depth interviews, and documentation, then analyzed using inductive thematic analysis. Findings reveal that value reconstruction occurs through three dimensions: (1) textual reconstruction in learning materials by contextualizing Islamic universal values with contemporary digital realities; (2) pedagogical reconstruction through student-centered, dialogical, and reflective learning strategies; and (3) technological reconstruction via ethical digital media integration that reinforces ukhuwah, tolerance, and social responsibility. The implementation of the Pancasila Student Profile and Rahmatan Lil 'Alamin Student Profile (P5RA) program demonstrates strategic potential in fostering moderate, empathetic, and digitally literate characters. However, challenges persist in teacher digital competency, content availability, and sustainable value internalization. This study concludes that PAI grounded in Rahmatan Lil 'Alamin values, when integrated with thoughtful digitalization, holds significant potential to shape students with noble character, religious moderation, and adaptability to contemporary developments.

Keywords: Islamic Religious Education, Rahmatan Lil 'Alamin, Digitalization, Value Reconstruction

INTRODUCTION

The era of digitalization has brought fundamental transformations across various dimensions of human life, including Islamic Religious Education (PAI) (Purba & Saragih, 2023). Digital technologies, characterized by rapid advancements in information and communication systems, have not only expanded access to knowledge but also introduced significant challenges for character formation, particularly within religious educational contexts (Fangestu & Syahrizal, 2023). PAI, as a crucial instrument for cultivating moral and spiritual values, now confronts new dynamics requiring more innovative and contextually responsive approaches (Parnawi & Ridho, 2023).

Education functions as a vehicle for transmitting values and knowledge that drive cultural and civilizational progress (Ati, 2025). In Indonesia, the government has undertaken various initiatives to develop human potential, both spiritual and physical, with the expectation that education will empower individuals to contribute meaningfully to themselves, their families, and society (Rhodia Khairunnisa et al., 2023). However, the rapid pace of technological change, particularly during the industrial revolution era, has fundamentally altered educational paradigms, shifting from traditional systems to digitally mediated learning environments (Aspi, 2023). Within this rapidly evolving landscape,



education can no longer be reduced to cognitive transmission or administrative compliance; it must actively mediate between normative ethical frameworks and the lived digital realities of contemporary adolescents. The architectural design of digital platforms characterized by algorithmic curation, asynchronous communication, and performative validation has reconfigured how students perceive authority, construct identity, and navigate moral dilemmas. Consequently, PAI must transition from a predominantly text-centric, lecture-based model to a dynamic, reflective, and experiential pedagogy that equips learners with the moral resilience, critical digital literacy, and empathetic connectivity required to thrive in an increasingly complex virtual ecosystem.

Within this transformative context, the concept of *Rahmatan Lil 'Alamin* “mercy for all creation” emerges as a central Islamic principle emphasizing compassion, justice, tolerance, and harmony in human relationships and humanity's relationship with the environment (Massofia, 2023). Rooted in the Qur’anic declaration, “And We have not sent you, [O Muhammad], except as a mercy to the worlds” (QS. Al-Anbiya’ [21]: 107), this paradigm transcends ritualistic religiosity to encompass universal ethical imperatives that address contemporary social crises. Classical and contemporary Islamic scholars have extensively interpreted this verse to establish its pedagogical and philosophical relevance: M. Quraish Shihab emphasizes that the Prophet Muhammad SAW himself embodies divine mercy, extending beyond human communities to encompass all creation; Buya Hamka interprets *rahmah* as a dynamic legal and ethical principle that prevents religious stagnation and fosters intellectual progress; and KH. Abdurrahman Wahid (Gus Dur) contextualizes it as a foundation for universal human brotherhood, pluralism, and the rejection of violence in all forms (Karman et al., 2024). Philosophically, *Rahmatan Lil 'Alamin* aligns seamlessly with the *maqasid al-syari’ah* (objectives of Islamic law), which prioritize the preservation of religion, life, intellect, progeny, and wealth, while simultaneously promoting social justice, environmental stewardship, and intercultural dialogue (Umar et al., 2025). In the digital era, these values are not merely theoretical ideals but practical imperatives that must be actively reconstructed within educational texts, pedagogical practices, and technological integrations to counteract the exclusivism, radicalism, and moral decay that increasingly permeate virtual spaces.

Despite the profound ethical potential of *Rahmatan Lil 'Alamin*, a significant gap persists between its normative articulation and its practical internalization in contemporary Islamic education. Empirical data from recent sociological and educational studies reveal alarming trends: nearly 48.9% of students in urban educational hubs express sympathy toward radical ideologies, while 37% of Islamic educational institutions have been exposed to intolerant content through textbooks, teaching materials, or educator influence. The digital ecosystem, while offering unprecedented opportunities for knowledge democratization, simultaneously serves as a conduit for moral degradation, ideological polarization, and the normalization of extremist narratives. Adolescents, who are in a critical developmental stage marked by heightened sensitivity to peer evaluation and ongoing prefrontal cortex maturation, are particularly vulnerable to affective dysregulation, social comparison, and identity fragmentation when digital engagement is unguided or devoid of ethical scaffolding. Consequently, PAI can no longer rely solely on normative, text-centric, or cognitively oriented instruction; it must evolve into a holistic process that bridges classical Islamic teachings with contemporary digital realities, ensuring that values such as



compassion, moderation, tolerance, and social responsibility are experienced rather than merely memorized.

This urgent need for value reconstruction is particularly evident in institutional contexts such as MTsN 2 Solok, a public Islamic junior secondary school in West Sumatra that has actively implemented the Independent Curriculum (Kurikulum Merdeka) alongside the Love-Based Curriculum (Kurikulum Berbasis Cinta) and the Pancasila Student Profile and Rahmatan Lil 'Alamin Student Profile (P5RA) program. Situated within the Minangkabau cultural landscape, which operates on the philosophical principle of “Adat Basandi Syarak, Syarak Basandi Kitabullah” (custom based on Islamic law, Islamic law based on the Qur'an), the madrasah possesses a unique socio-cultural foundation that inherently aligns with the universal values of Rahmatan Lil 'Alamin. However, preliminary field observations and diagnostic assessments at MTsN 2 Solok reveal several critical challenges that hinder optimal value reconstruction. First, curriculum documents and lesson plans frequently mention Rahmatan Lil 'Alamin as a supplementary dimension rather than integrating it structurally into learning objectives, instructional methods, and authentic assessment criteria. Second, while digital platforms such as Google Classroom, WhatsApp groups, Quizizz, and interactive LMS tools are actively utilized, they are predominantly deployed for administrative efficiency and content delivery rather than as spaces for ethical reflection, value-based dialogue, or character formation. Third, educators face constraints in digital pedagogical competency, with many struggling to design interactive, value-integrated digital content that connects classical Islamic teachings to contemporary adolescent experiences. Finally, student behaviors such as chronic tardiness, inconsistent task submission, informal peer conflicts, and limited digital etiquette indicate that value internalization remains fragmented and requires more systematic, culturally grounded pedagogical interventions.

The pedagogical misalignment identified at MTsN 2 Solok reflects a broader systemic challenge within Islamic education: the persistent dichotomy between cognitive mastery and affective development. Many madrasahs continue to operate within traditional instructional frameworks that prioritize doctrinal transmission, rote memorization, and standardized testing over critical reflection, contextual application, and moral habituation. As a result, PAI learning often remains disconnected from the digital dilemmas students encounter daily, including online harassment, algorithmic bias, digital transaction ethics, interfaith dialogue in virtual communities, and the ethical consumption of media content. Furthermore, assessment systems remain heavily skewed toward knowledge-based evaluation, neglecting the measurement of moral internalization, digital empathy, or collaborative problem-solving. This structural limitation underscores an urgent academic and practical need to systematically reconstruct Rahmatan Lil 'Alamin values not as static doctrinal additions, but as dynamic, contextually responsive frameworks that can be meaningfully embedded in curriculum design, instructional strategies, teacher mentorship, and digital media utilization. The reconstruction must encompass three interrelated dimensions: textual reinterpretation (contextualizing classical Islamic concepts within contemporary digital realities), pedagogical innovation (shifting from monologic instruction to dialogical, experiential, and reflective learning), and technological integration (transforming digital platforms from mere delivery channels into spaces for ethical socialization and value-based engagement).



Existing scholarly literature on Islamic education and digitalization has predominantly approached the subject through fragmented lenses, either focusing on technological implementation or normative value transmission, with limited integration of philosophical reflection and empirical validation. Studies by Aditia Muhammad Noor (2020) and Lama'ul 'Adilah Hayya (2023) have effectively documented character formation through Rahmatan Lil 'Alamin in pesantren and madrasah settings, yet these investigations remain largely descriptive, lacking systematic analysis of how digitalization actively reshapes value reconstruction processes. Similarly, research by Rahmadi Agus Setiawan (2024) on PAI models responding to Industry 4.0 emphasizes technological adaptation but offers limited philosophical grounding in Islamic ethical frameworks, while studies on digital media in PAI (Hasmiza, 2023) focus on platform efficacy without addressing how Islamic values can be structurally embedded into digital pedagogy. This scholarly fragmentation has created a critical research gap: the absence of an integrative framework that simultaneously examines the philosophical foundations of Rahmatan Lil 'Alamin, its empirical implementation in digitally transforming madrasahs, and its reconstruction across textual, pedagogical, and technological dimensions. The present study addresses this gap by introducing a novel methodological approach that bridges philosophical analysis with empirical field research, thereby moving beyond descriptive reporting to generate actionable, contextually validated insights into value-based digital education.

Previous research has also tended to treat religion as a static demographic variable rather than an active psychological and pedagogical mechanism. In Western-centric digital well-being literature, moral frameworks are often reduced to protective factors or demographic controls, overlooking the transformative potential of indigenous ethical systems. In contrast, Islamic pedagogical traditions have long conceptualized education as a holistic process encompassing tarbiyah (holistic development), ta'lim (knowledge transmission), and ta'dib (character refinement), with an emphasis on hiwar (dialogue), qudwah (exemplary modeling), qishah (narrative reflection), and pembiasaan (habituation) as core methodological pillars (Afriani, 2025). These traditional methods, when thoughtfully integrated with contemporary digital tools, offer a powerful foundation for reconstructing Rahmatan Lil 'Alamin in ways that are both culturally authentic and technologically responsive. However, empirical validation of this integration remains scarce, particularly in junior secondary madrasah contexts where adolescents are simultaneously navigating identity formation, peer socialization, and digital immersion. The present study fills this void by operationalizing Rahmatan Lil 'Alamin as a dynamic educational paradigm capable of guiding digital socialization, pedagogical transformation, and holistic character development in a living institutional ecosystem.

Guided by this identified gap, the study is structured around three interrelated research questions: (1) How is Islamic Religious Education designed at MTsN 2 Solok in response to digital era challenges? (2) How can Rahmatan Lil 'Alamin values be systematically reconstructed within the texts and instructional practices of PAI learning? (3) How are these reconstructed values implemented and internalized through the strategic integration of digital media? To address these questions, the research employs a qualitative methodology that integrates philosophical and empirical dimensions. The philosophical approach critically examines the conceptual foundations of Rahmatan Lil 'Alamin through Qur'anic exegesis, hadith analysis, and the intellectual contributions of Indonesian Muslim



scholars, situating the concept within contemporary ethical and pedagogical theory. The empirical dimension involves comprehensive field research at MTsN 2 Solok, utilizing structured observation, in-depth interviews with madrasah leadership, PAI educators, and students, and systematic documentation analysis of curriculum frameworks, lesson modules, and digital learning artifacts. Data triangulation across sources, methods, and temporal phases ensures analytical rigor, while inductive thematic analysis is applied to identify patterns of value reconstruction across textual reinterpretation, pedagogical innovation, and ethical digital integration. This dual-methodological framework enables the study to capture both the normative depth of Islamic ethical principles and their practical enactment in a living educational ecosystem.

The theoretical and practical contributions of this research extend beyond the immediate context of MTsN 2 Solok to inform broader discourses on Islamic educational psychology, digital pedagogy, and character education in faith-based institutions. Theoretically, the study advances an integrative model that positions Rahmatan Lil 'Alamin not as a static doctrinal concept but as a dynamic, contextually adaptive framework capable of guiding ethical digital socialization, pedagogical transformation, and holistic character development. Practically, the findings provide actionable recommendations for madrasah leadership, PAI educators, and educational policymakers seeking to align curriculum design, teacher professional development, and digital infrastructure with value-based educational goals. By demonstrating how Islamic ethical principles can be systematically reconstructed and operationalized within digitally mediated learning environments, this research offers a scalable paradigm for fostering religious moderation, digital literacy, and empathetic connectivity in an era characterized by rapid technological change and complex moral challenges. Ultimately, the study affirms that PAI, when grounded in the universal ethos of Rahmatan Lil 'Alamin and thoughtfully integrated with digital innovation, possesses transformative potential to cultivate a generation that is intellectually competent, morally resilient, and socially compassionate both in physical classrooms and virtual spaces.

RESEARCH METHODS

This study employs a qualitative methodology with a field research (field research) design, appropriate for investigating complex social-educational phenomena within their natural context (Hardani et al., 2020). The research location is MTsN 2 Solok, situated at Jalan Raya Koto Baru-Muara Panas, Koto Baru, Kubung District, Solok Regency, West Sumatra. This madrasah was selected based on preliminary observations and interviews indicating its active implementation of the Independent Curriculum (Kurikulum Merdeka) integrated with the Love-Based Curriculum (Kurikulum Berbasis Cinta) and its strategic position within the Minangkabau cultural context characterized by the principle "Adat Basandi Syarak, Syarak Basandi Kitabullah" (Custom based on Sharia, Sharia based on the Qur'an).

The study involved key informants including the madrasah principal, PAI teachers, administrative staff, and students from grades VII-IX. Purposive sampling was employed to select participants with direct experience in PAI curriculum implementation and digital learning practices. Data collection utilized three primary techniques: (1) observation of classroom instruction, digital learning activities, and madrasah cultural practices; (2) in-depth semi-structured interviews exploring participants' understanding and experiences of



Rahmatan Lil 'Alamin value integration; and (3) documentation analysis of curriculum documents, lesson plans, digital learning modules, and madrasah policy instruments.

Data validity was ensured through triangulation of sources (comparing perspectives across participant groups), triangulation of methods (cross-verifying interview data with observational and documentary evidence), and triangulation of time (conducting data collection across different periods to assess consistency). Ethical protocols included obtaining institutional permission, securing informed consent from all participants, and guaranteeing confidentiality of personal information.

Data analysis followed an inductive thematic approach, proceeding through three iterative phases: (1) data reduction, involving selection and prioritization of meaningful segments from transcripts, field notes, and documents; (2) data display, organizing reduced data into thematic matrices to identify patterns and relationships; and (3) conclusion drawing, developing interpretive claims grounded in the empirical evidence while maintaining fidelity to participants' meanings (Sugiyono, 2017).

The analytical framework was guided by the study's conceptual integration of philosophical and empirical dimensions. Philosophical analysis examined how Rahmatan Lil 'Alamin values compassion (rahmah), justice ('adl), tolerance (tasamuh), and peace (salam) are conceptualized within Islamic textual sources and contemporary Indonesian Islamic thought. Empirical analysis then investigated how these values are operationalized, challenged, and transformed within the specific practices of PAI teaching and digital learning at MTsN 2 Solok

RESULTS AND DISCUSSION

Findings: Design of Islamic Religious Education at MTsN 2 Solok

The design of PAI at MTsN 2 Solok is structured around four core subject components: Qur'an-Hadith, Aqidah-Akhlak, Fiqh, and Islamic Cultural History (SKI). Each component is aligned with Phase D learning outcomes (grades VII-IX) as stipulated in Minister of Religious Affairs Regulation No. 1503 of 2025, which refines the earlier Regulation No. 450 of 2024. This regulatory framework emphasizes deep learning and value-integrated pedagogy as foundational to madrasah education.

Curriculum planning follows a systematic process beginning with competency mapping, followed by development of learning modules (modul ajar) that integrate Rahmatan Lil 'Alamin values into learning objectives, content, activities, and assessment criteria. Teachers reported adapting instructional strategies to accommodate diverse learning styles through differentiated instruction, while incorporating digital tools such as Google Classroom, WhatsApp Groups, Quizizz, and Wordwall to enhance engagement and accessibility. However, participants noted persistent challenges in fully operationalizing value integration. While Rahmatan Lil 'Alamin principles are explicitly stated in curriculum documents, their translation into daily pedagogical practices remains inconsistent. Some teachers continue to prioritize cognitive mastery over affective internalization, and assessment systems still emphasize knowledge acquisition over character demonstration.

Findings: Textual and Pedagogical Reconstruction of Rahmatan Lil 'Alamin Values

Reconstruction of Rahmatan Lil 'Alamin values occurs through deliberate reinterpretation and contextualization of PAI learning materials. Teachers described



strategies such as: (1) linking classical Islamic concepts to contemporary issues for example, connecting amanah (trustworthiness) to digital ethics in online transactions; (2) incorporating local Minangkabau cultural wisdom that resonates with Islamic universal values; and (3) using case studies and reflective prompts that encourage students to apply ethical principles to real-life digital dilemmas.

Pedagogically, reconstruction is manifested through shifts toward student-centered, dialogical, and experiential learning. Rather than transmitting values didactically, teachers facilitate discussions, role-plays, and collaborative projects that enable students to actively construct ethical understanding. One teacher explained: "We don't just tell students that Islam teaches tolerance. We ask them to analyze a social media conflict, discuss how the Prophet Muhammad resolved disagreements, and then design a digital campaign promoting respectful dialogue. The value becomes meaningful because they experience it, not just hear it." This pedagogical reconstruction aligns with constructivist learning theory, which posits that meaningful understanding emerges through active engagement with authentic problems (Kurniawan et al., 2024). It also resonates with Islamic pedagogical traditions emphasizing hiwar (dialogue), qishah (storytelling), and qudwah (exemplary modeling) as vehicles for moral formation (Muvid, 2020).

Findings: Digital Media Integration and Value Implementation

Digital media at MTsN 2 Solok serve not merely as delivery channels but as spaces for value enactment. Teachers reported using platforms strategically to reinforce Rahmatan Lil 'Alamin principles: Google Classroom for structured ethical reflection assignments; WhatsApp groups for peer support and silaturahmi (maintaining kinship ties); and interactive applications like Quizizz for gamified learning that incorporates moral decision-making scenarios.

The P5RA program provides an institutional scaffold for this integration. Through project-based learning, students engage in activities such as creating digital content promoting environmental stewardship (reflecting khalifah responsibility), documenting local wisdom that embodies Islamic compassion, or developing peer mentoring initiatives that model ta'awun (mutual assistance). These projects connect abstract values to concrete actions within digitally mediated contexts. Students reported that such activities enhanced their understanding of how Islamic ethics apply to digital life. One student noted:

"Before, I thought being a good Muslim online just meant not posting bad things. Now I see it's also about actively sharing kindness, checking facts before sharing, and helping friends who are struggling even through a screen." However, implementation faces infrastructural and capacity constraints. Limited internet connectivity in some areas, varying levels of teacher digital literacy, and scarcity of high-quality Islamic-ethical digital content were identified as barriers to optimal value integration.

Discussion: Philosophical and Empirical Synthesis

The findings illuminate how Rahmatan Lil 'Alamin functions not as a static doctrinal principle but as a dynamic ethical framework that is actively reconstructed through pedagogical practice and technological mediation. Philosophically, this reconstruction reflects the Islamic concept of ijtihad contextual reasoning that applies timeless principles to evolving circumstances (Al Hasani & Masnawati, 2024). The values of compassion, justice,



and tolerance are not merely preserved but reinterpreted to address digital-era challenges such as misinformation, cyberbullying, and algorithmic bias. Empirically, the study demonstrates that successful value reconstruction depends on three enabling conditions: (1) teacher capacity to bridge Islamic ethics with digital pedagogy; (2) institutional support through curriculum flexibility, professional development, and resource allocation; and (3) student agency in co-constructing ethical digital practices. When these conditions align, digitalization becomes a catalyst for deepening rather than diluting Islamic ethical formation. These findings extend previous research by demonstrating that value reconstruction is neither purely textual nor purely technological but emerges through their interaction within specific socio-cultural contexts. The Minangkabau cultural emphasis on *musyawarah* (deliberation) and *mufakat* (consensus), for instance, provided a local resource for enacting Islamic principles of consultation (*shura*) within digital collaborative learning.

CONCLUSION

This study concludes that the reconstruction of Rahmatan Lil 'Alamin values in Islamic Religious Education at MTsN 2 Solok occurs through an integrative process spanning textual reinterpretation, pedagogical innovation, and ethical digital integration. When PAI is grounded in the universal principles of compassion, justice, tolerance, and peace and when these principles are actively reconstructed through contextually responsive teaching and thoughtful technological mediation Islamic education can effectively foster students who are not only religiously knowledgeable but also morally resilient, socially empathetic, and digitally responsible.

The research makes three key contributions. Theoretically, it advances an integrative framework that bridges philosophical analysis of Islamic ethics with empirical investigation of their pedagogical enactment, offering a model for value-centered research in religious education. Methodologically, it demonstrates the utility of combining philosophical and empirical approaches to capture both the normative depth and practical complexity of value reconstruction. Practically, it provides actionable insights for madrasah leaders, teachers, and policymakers seeking to strengthen character education in digitally transforming contexts.

Limitations of this study include its single-site focus, which limits generalizability, and its cross-sectional design, which captures value reconstruction at one point in time rather than tracking its evolution. Future research could employ comparative designs across diverse madrasah contexts and longitudinal approaches to examine how reconstructed values sustain over time and across educational transitions. Ultimately, this research affirms that digitalization need not undermine Islamic ethical formation but can, when guided by principles of Rahmatan Lil 'Alamin, become a powerful medium for cultivating a generation that embodies mercy, justice, and wisdom both online and offline

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