

The Rise of Islamic Digital Pedagogy: A Systematic Review of Blended-PJBL Trends within Indonesia's Independent Curriculum (2021-2026)

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Abstract: *The current era of digital disruption has triggered a significant transformation in the Islamic Religious Education (PAI) system, particularly driven by the Independent Curriculum (Kurikulum Merdeka) which requires adaptive pedagogical innovation. This study aims to synthesize the evolutionary trends of digital learning in PAI, evaluate the effectiveness of various digital tools, and analyze the integration of blended learning models during the 2021–2026 period. Using a Systematic Literature Review (SLR) approach based on the PRISMA protocol, this study examined 18 selected scientific articles from an initial pool of 840 publications identified through Google Scholar and Crossref databases. The findings reveal a growing shift toward the concept of Islamic Digital Pedagogy, where the Blended Project-Based Learning (Blended-PjBL) model emerges as one of the most effective pedagogical instruments. This model enables the integration of asynchronous digital learning with collaborative real-world projects, allowing students not only to understand theoretical concepts but also to internalize Islamic values through practical social engagement that supports the Pancasila Student Profile (P5). Furthermore, the use of digital platforms such as Wordwall, Quizizz, Canva, and CapCut enhances student engagement and encourages learners to become active producers of digital learning content. Despite these opportunities, the transformation of digital learning in PAI also faces several challenges, including disparities in teachers' digital literacy and ethical concerns related to the use of Artificial Intelligence in learning environments. In this context, the concept of *fiqh al-muamalah al-raqmiyyah* is proposed as an ethical framework to guide responsible digital interaction and ensure that technological innovation remains aligned with Islamic moral values. The findings of this study highlight the practical importance of integrating pedagogical innovation, digital literacy, and ethical guidance in shaping the future of Islamic education in the Society 5.0 era.*

Keywords: *Blended-PjBL, Islamic Religious Education, Independent Curriculum, Digital Transformation, Society 5.0.*

Abstrak: *Era disrupsi digital saat ini telah memicu transformasi signifikan dalam sistem Pendidikan Agama Islam (PAI), yang didorong khususnya oleh implementasi Kurikulum Merdeka yang menuntut inovasi pedagogis adaptif.*

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Penelitian ini bertujuan untuk menyintesis tren evolusi pembelajaran digital dalam PAI, mengevaluasi efektivitas berbagai perangkat digital, dan menganalisis integrasi model blended learning selama periode 2021–2026. Dengan menggunakan pendekatan Systematic Literature Review (SLR) berdasarkan protokol PRISMA, studi ini mengkaji 18 artikel ilmiah terpilih dari total 840 publikasi yang diidentifikasi melalui basis data Google Scholar dan Crossref. Temuan penelitian menunjukkan adanya pergeseran yang berkembang menuju konsep Pedagogi Digital Islam, di mana model Blended Project-Based Learning (Blended-PjBL) muncul sebagai salah satu instrumen pedagogis yang paling efektif. Model ini memungkinkan integrasi pembelajaran digital asinkron dengan proyek dunia nyata yang kolaboratif, sehingga memungkinkan siswa tidak hanya memahami konsep teoretis tetapi juga menginternalisasi nilai-nilai Islam melalui keterlibatan sosial praktis yang mendukung Profil Pelajar Pancasila (P5). Selain itu, penggunaan platform digital seperti Wordwall, Quizizz, Canva, dan CapCut meningkatkan keterlibatan siswa dan mendorong pembelajar untuk menjadi produsen konten pembelajaran digital yang aktif. Terlepas dari peluang tersebut, transformasi pembelajaran digital dalam PAI juga menghadapi beberapa tantangan, termasuk disparitas literasi digital guru dan kekhawatiran etis terkait penggunaan Kecerdasan Buatan (Artificial Intelligence) dalam lingkungan belajar. Dalam konteks ini, konsep fiqh al-muamalah al-raqmiyyah diusulkan sebagai kerangka etika untuk memandu interaksi digital yang bertanggung jawab dan memastikan bahwa inovasi teknologi tetap selaras dengan nilai-nilai moral Islam. Temuan studi ini menyoroti pentingnya integrasi inovasi pedagogis, literasi digital, dan panduan etis dalam membentuk masa depan pendidikan Islam di era Society 5.0.

Kata Kunci: Kurikulum Merdeka, Pendidikan Agama Islam, Pedagogi Digital, Blended-PjBL, Literasi Digital.

Introduction

The era of massive digital disruption has triggered a radical transformation within the Islamic Religious Education (PAI) system. In the Indonesian context, this shift is further catalyzed by the Independent Curriculum (*Kurikulum Merdeka*) policy, which demands extensive pedagogical adaptation to foster student autonomy and character development. As education enters the Society 5.0 paradigm, PAI is no longer merely about instructional digitalization; it is evolving into a comprehensive digital ecosystem that balances technological resilience with the internalization of religious values.

Current trends between 2021 and 2026 indicate a systematic paradigm shift in PAI implementation. What began as an emergency response during the post-pandemic

phase—utilizing simple platforms like WhatsApp to maintain cognitive sustainability—has matured into a sophisticated concept known as "Islamic Digital Pedagogy". Central to this evolution is the Blended Project-Based Learning (Blended-PjBL) model. This model has emerged as a crucial instrument for bridging theoretical religious mastery with real-world social action, directly supporting the achievement of the Pancasila Student Profile Strengthening Project (P5).

The integration of technology, ranging from gamification platforms like Wordwall and Quizizz to creative tools such as Canva, has proven effective in increasing intrinsic engagement and self-regulated learning among digital native students. Furthermore, the emergence of Artificial Intelligence (AI) offers new frontiers for personalized learning and diagnostic assessments.

However, this transformation is not without its challenges. Significant obstacles remain, including a digital literacy gap among educators and the risk of eroding traditional moral values in virtual spaces. This research, conducted via a Systematic Literature Review (SLR) following the PRISMA protocol, aims to synthesize these evolutionary trends and analyze the effectiveness of digital integration in PAI. By evaluating 18 high-quality scientific articles published between 2021 and 2026, this study explores how PAI can maintain the essence of teacher exemplary (*uswah*) while leveraging AI for educational efficiency. Ultimately, this study seeks to provide strategic recommendations, such as the integration of internet ethics (*fiqh al-muamalah al-raqmiyyah*), to ensure that the future of Islamic education remains digitally intelligent yet spiritually robust.

Research Method

This research employs a Systematic Literature Review (SLR) as its core methodology, which is strictly structured according to the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol to ensure maximum transparency, accountability, and the elimination of subjectivity or bias in the literature selection process. The rationale for selecting this qualitative-synthetic method is to effectively map the evolutionary trends, test the efficacy of various digital instruments, and analyze the integration of blended learning models specifically within the 2021–2026 timeframe.

The data collection was executed systematically across reputable databases, including Google Scholar and Crossref, utilizing Publish or Perish software to capture relevant scholarly works using specific keywords such as "Blended Learning," "Islamic Religious Education (PAI)," and "Independent Curriculum". In the initial identification phase, a total of 840 scientific articles were gathered. These then underwent a rigorous multi-stage screening: first, reducing the pool to 200 articles based on initial criteria, then conducting a feasibility evaluation on 25 articles after excluding those that were inaccessible or outside the research focus. Ultimately, 18 high-quality scientific articles published between 2021 and 2026 were selected for inclusion.

The analysis method involves a comprehensive synthesis of the selected literature to evaluate the shift toward "Islamic Digital Pedagogy" and the effectiveness of the Blended Project-Based Learning (Blended-PjBL) model. This analysis focuses on how these digital integrations support the achievement of the Pancasila Student Profile and address the practical challenges of the Independent Curriculum in the Society 5.0 era.

Through the PRISMA-based selection process, 840 articles were initially identified from the databases. After screening titles and abstracts for relevance, 200 articles remained. Further eligibility assessment of full-text articles resulted in 25 studies. Finally, 18 articles that met all inclusion criteria and demonstrated methodological relevance were selected for the final qualitative synthesis

Picture 1. Step of Identification

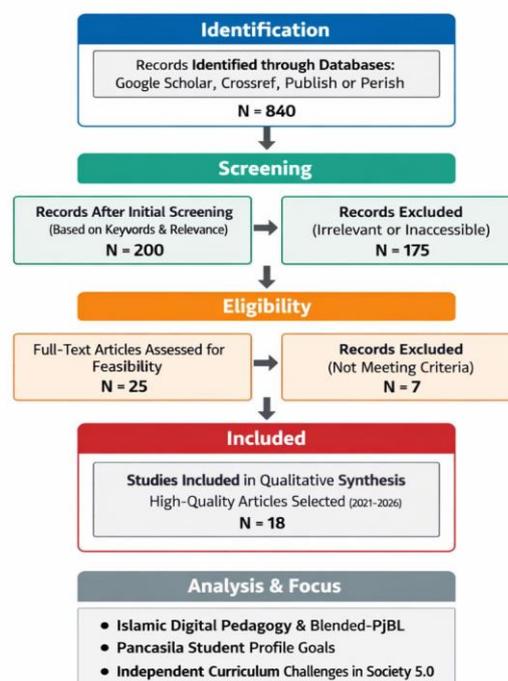


Table 1. Inclusion and Exclusion Criteria

Criteria	Inclusion	Exclusion
Database	Google Scholar, Crossref	Non-academic sources
Publication year	2021–2026	Published before 2021
Language	Indonesian or English	Other languages
Article type	Peer-reviewed journal articles (full text)	Abstract only, books, proceedings, opinion articles
Subject focus	Islamic Religious Education (PAI) and digital learning	Articles not related to PAI
Indexing quality	Journals indexed in Sinta or other reputable academic journals	Non-indexed or non-scientific publications

The inclusion and exclusion criteria were applied to ensure the relevance and scientific quality of the selected studies. Articles were included if they were published between 2021–2026, written in Indonesian or English, focused on Islamic Religious Education (PAI) and digital learning integration, and available in full-text peer-reviewed journal format. Priority was given to articles published in reputable academic journals indexed in Sinta or other recognized academic databases.

Articles were excluded if they were not directly related to PAI learning, lacked full-text access, were duplicate records across databases, or were published in non-scientific sources such as opinion articles or non-peer-reviewed publications.

RQ1: What are the trends and evolution of the Blended Learning model in Islamic Religious Education (PAI) learning during the 2021-2026 period?

RQ2: What are some Digital Tools and Platforms that are Effective in Increasing PAI Students' Learning Engagement and Independence?

RQ3: How does the integration of the Blended Project-Based Learning (Blended-PjBL) model support the implementation of the Independent Curriculum in schools and madrasas?

RQ4: What are the critical obstacles and creative strategies that arise in designing a PAI curriculum that balances traditional values with modern pedagogical methods?

RQ5: What are the implications of the use of Artificial Intelligence (AI) and Society 5.0 technology on the ethics and quality of PAI learning in the future?

Result and Discussion

RQ1: Trends and Evolution of Blended Learning Models in PAI (2021-2026)

An analysis of the literature published between 2021 and 2026 shows a systematic paradigm shift in the implementation of blended learning in PAI subjects. This evolution began in the post-pandemic adaptation phase (2021-2022), where blended learning was still seen as an emergency instrument to maintain students' cognitive sustainability through simple platforms such as WhatsApp and basic Learning Management Systems (LMS) to facilitate asynchronous learning independence as explained (Albina et al., 2022). Entering the integration phase of the Independent Curriculum (2023-2024), this model transformed to be more interactive through the use of gamification platforms such as Wordwall to increase students' intrinsic involvement in understanding complex PAI material (Harni et al., 2024). In this period, the role of PAI teachers developed into curriculum managers who are required to be creative in overcoming digital literacy obstacles in order to create innovative learning strategies as emphasized (Sampurna et al., 2024)

This transformation trend reached its maturity in the 2025-2026 period with the emergence of the concept of "Islamic Digital Pedagogy". At this stage, blended learning no longer stands alone but synergizes with Artificial Intelligence (AI) for diagnostic assessment and adaptive learning personalization according to the findings (Nurhayati et al., 2025; Zulkarnaen & Sugeng, 2025). At its peak, the development of the Hybrid model within the framework of the Independent Curriculum is not only focused on the transfer of technical knowledge, but as a means of internalizing *nubuwwah* character values and ethics in order to answer moral challenges in the era of Society 5.0 as

projected in the thinking of (Amin & Maisaroh, 2026; Astuti et al., 2026; Wulan et al., 2025). Overall, this evolution shows that PAI has moved from instructional digitalization to a digital ecosystem based on character and technological resilience.

RQ2: Effective Digital Tools and Platforms in Increasing PAI Students' Learning Engagement and Independence

The identification of various literature shows that the selection of the right digital devices and platforms is a key intervention in creating an interactive PAI ecosystem in schools and madrasas. The PAI teacher population now relies heavily on gamification platforms such as **Wordwall and Quizizz** to turn theoretical material into engaging visual challenges, which have been shown to significantly increase students' intrinsic engagement (DESTIA, 2025; Harni et al., 2024). In addition, the use of **Learning Management Systems (LMS)** such as Google Classroom, Moodle, or Madrasah E-Learning features is the main infrastructure that allows students to access materials flexibly, thus fostering learning independence because students have full control over their learning speed (Samsu et al., 2026; Zahfa et al., 2025).

Compared to the use of conventional textbooks that tend to be static, creative content-based digital platforms such as Canva and CapCut provide space for students to produce digitally themed works, which strengthen conceptual understanding as well as digital literacy (Hawa et al., 2025; Rosidi, 2025). In the context of the Independent Curriculum, devices such as Chromebooks and Artificial Intelligence (AI) based applications are beginning to be integrated to provide instant feedback in Qur'an learning or worship simulations, which help teachers in conducting diagnostic assessments more accurately (Sokheh & Hendrawati, 2025; Zulkarnaen & Sugeng, 2025). This mix of hardware and software ensures that the learning process remains relevant to the highly visual and collaborative characteristics of Generation Z (Maddu et al., 2025).

As an outcome of using these platforms, literature data recorded a consistent increase in learning motivation and students' ability to carry out **Self-Regulated Learning** or self-regulation in learning (Albina et al., 2022; Alviasari et al., 2025). The effectiveness of these platforms is not only seen in cognitive values but also in the emotional involvement of students in discussing character values and religious moderation through online discussion forums provided by the blended learning

platform (Wulan et al., 2025; Zahfa et al., 2025). Overall, the synergy between gamification technology, content production tools, and digital learning management systems is the main pillar that supports the success of PAI's transformation in the Society 5.0 era (Astuti et al., 2026; Pulungan, 2025).

Beyond improving student engagement, digital platforms such as Wordwall, Quizizz, Canva, and CapCut also transform the role of learners in the learning process. Students are no longer positioned merely as passive consumers of information but increasingly act as **active** producers of digital content. Through these platforms, students can design infographics about Islamic ethics, create short educational videos, or develop interactive quizzes related to Qur'anic teachings and Islamic values. This transformation reflects the concept of participatory digital culture, in which learners actively create, share, and disseminate knowledge through digital media (Jenkins, 2009). Within the context of Islamic Religious Education, such activities can further evolve into forms of digital da'wah, enabling students to communicate religious values creatively while simultaneously strengthening their digital literacy and critical thinking skills.

RQ3: How does the integration of the Blended Project-Based Learning (Blended-PjBL) model support the implementation of the Independent Curriculum in PAI subjects.

The integration of the Blended Project-Based Learning (Blended-PjBL) model has emerged as a crucial pedagogical intervention in supporting the structure of the Independent Curriculum in PAI subjects. Literature indicates that PAI teachers leverage the flexibility of this mixed model to bridge religious theories learned online with real-life action projects conducted offline, which directly supports the achievement of the Pancasila Student Profile Strengthening Project (P5) (Albina et al., 2022) This model provides a structured space for students to explore independently through a Learning Management System (LMS) before collaborating in groups to solve real problems, creating a more holistic and meaningful approach compared to fragmented conventional models (Harni et al., 2024)

The context of the Independent Curriculum, which demands differentiated learning, is well accommodated through this model, allowing students to choose project formats—such as videos, infographics, or research reports—based on their

respective interests and learning styles (Samsu et al., 2026; Zahfa et al., 2025). Furthermore, the use of digital platforms in the planning and monitoring stages enables teachers to provide personalized and ongoing mentoring, effectively overcoming the limitations of face-to-face classroom time (Wulan et al., 2025). This synergy between project-based learning and digital technology serves as a strong foundation for a modern, inclusive, and adaptive Islamic education ecosystem (Sodiq et al., 2026).

As a primary outcome, the integration of Blended-PjBL has proven effective in strengthening the internalization of character values and improving 21st-century competencies, including critical, creative, and collaborative thinking (Wulan et al., 2025). Students do not merely memorize material but are able to reflect on Islamic teachings through solutions to social problems in their environment, which increases the relevance of PAI for the younger generation (Sitepu et al., 2025). Ultimately, this model transforms the project space into a "faith laboratory" where students practice religious moderation and digital da'wah, synchronizing digital skills with spiritual skills as envisioned in the latest trends of Islamic pedagogy (Amin & Maisaroh, 2026; Astuti et al., 2026).

The implementation of the Blended Project-Based Learning (Blended-PjBL) model can also be interpreted through the lens of **Vygotsky's Social Constructivism theory**, which emphasizes that knowledge is constructed through social interaction and collaborative learning processes. According to Vygotsky, learning occurs most effectively when students engage in meaningful interaction with peers and teachers within the **Zone of Proximal Development (ZPD)**, where guidance and collaboration support the development of higher cognitive abilities (Vygotsky, 1978). In the context of blended learning, digital platforms and collaborative projects function as interactive learning environments where students actively negotiate meaning, discuss religious concepts, and collectively construct understanding. Therefore, the Blended-PjBL approach not only integrates technology into learning activities but also reinforces the social and collaborative nature of knowledge construction in Islamic Religious Education.

RQ4: Critical Barriers and Creative Strategies in Designing a PAI Curriculum that Balances Traditional Values and Modern Pedagogy

Despite the significant potential of digital transformation, the literature identifies several critical barriers that hinder the optimization of blended learning in PAI. A major obstacle is the **digital literacy gap** and **digital anxiety** among educators, who often feel overwhelmed by the rapid pace of technological change (Sampurna et al., 2024). Furthermore, infrastructural disparities, particularly in rural areas, remain a classic challenge that limits equitable access to high-quality digital PAI resources (Sokheh & Hendrawati, 2025). From a moral perspective, there is a profound concern regarding the potential erosion of traditional religious values and the "authority of the teacher" (*uswah*) as students interact more frequently with unverified digital sources and AI algorithms (Amin & Maisaroh, 2026; Astuti et al., 2026).

To overcome these barriers, the reviewed literature proposes several creative and systemic strategies. The primary solution is the implementation of continuous professional development for teachers, focusing not only on technical skills but also on the pedagogical integration of technology (Sodiq et al., 2026). In response to ethical concerns, the concept of "Fiqh al-muamalah al-raqmiyyah" (digital interaction jurisprudence) is introduced as a framework to guide students' ethics in the virtual world (Amin & Maisaroh, 2026). Additionally, the use of low-bandwidth platforms and offline-sync features in Learning Management Systems (LMS) is recommended to mitigate infrastructure limitations (Albina et al., 2022; Zahfa et al., 2025).

Ultimately, the most effective strategy identified is the "Human-Centric AI" approach, where technology is positioned as an administrative and diagnostic assistant, while the teacher remains the central figure for moral and spiritual guidance (Zulkarnaen & Sugeng, 2025). By synchronizing technological resilience with the preservation of *nubuwwah* (prophetic) character values, PAI can transform these barriers into opportunities for creating a more adaptive and ethically grounded Islamic education ecosystem (Pulungan, 2025; Wulan et al., 2025).

RQ5: Implications of the Use of Artificial Intelligence (AI) and Society 5.0 Technology on PAI Ethics and Learning Quality,

The findings from the literature period of 2021-2026 collectively point toward the formation of a new paradigm defined as "Islamic Digital Pedagogy". This paradigm transcends the mere use of digital tools; it integrates technology as an extension of Islamic spiritual and ethical values. Theoretically, the integration of Blended-PjBL

within the Independent Curriculum is not just a matter of instructional efficiency, but a pedagogical engineering effort to maintain the relevance of PAI in the algorithmic era (Amin & Maisaroh, 2026; Wulan et al., 2025)

The primary implications of this study suggest that the future of PAI will heavily depend on the synergy between Artificial Intelligence (AI) and teacher exemplary (*uswah*). While AI can optimize diagnostic assessments and learning personalization (Zulkarnaen & Sugeng, 2025) the role of the teacher remains irreplaceable as a moral and spiritual guide within the framework of Fiqh al-muamalah al-raqmiyyah (Amin & Maisaroh, 2026). Furthermore, students' ability to engage in Self-Regulated Learning via digital platforms has become a new indicator of success in 21st-century character education (Albina et al., 2022; Azizah et al., 2025).

In conclusion, throughout the observed trends, PAI in Indonesia has transformed from a passive knowledge transmission model into a collaborative, inclusive, and project-based digital ecosystem (Sitepu et al., 2025; Sodik et al., 2026) This transformation ensures that while Islamic education adopts cutting-edge technology, it remains firmly rooted in the formation of the Pancasila Student Profile with noble character (Astuti et al., 2026; Pulungan, 2025).

However, the increasing integration of Artificial Intelligence in educational environments also raises critical epistemological and ethical concerns. Algorithm-driven information systems may expose students to fragmented interpretations of religious knowledge or even misleading information circulating in digital spaces. In this situation, the role of Islamic Religious Education teachers becomes increasingly strategic as “curators of truth.” Teachers are not only facilitators of technology-based learning but also responsible for guiding students in critically evaluating the credibility of digital information and distinguishing between authentic Islamic teachings and algorithmically amplified misinformation. As highlighted in contemporary discussions on AI and education, human educators remain essential in maintaining ethical guidance, contextual understanding, and moral authority that cannot be replaced by automated systems (Selwyn, 2019)

Conclusions

The transformation of Islamic Religious Education (PAI) during the 2021-2026 period has fundamentally evolved in alignment with the Independent Curriculum,

transitioning from an "emergency digitalization" phase to a "meaningful digitalization" ecosystem. This systematic review concludes that the integration of **Blended Project-Based Learning (Blended-PjBL)** and Flipped Classroom models is highly effective in bridging asynchronous theoretical mastery with character strengthening through real-world projects that support the **Pancasila Student Profile (P5)**. The use of gamification platforms such as Wordwall and Quizizz, alongside creative content tools like Canva and CapCut, has been empirically shown to significantly increase students' intrinsic engagement and self-regulated learning.

Despite the efficiency offered by Artificial Intelligence (AI) in diagnostic assessment and learning personalization, this study identifies critical persistent obstacles, specifically the digital literacy gap among educators and emerging ethical challenges regarding religious authority in cyberspace. Consequently, the success of PAI in the Society 5.0 era depends not only on hardware availability but on the capacity of teachers to serve as "value curators" and "truth moderators" who maintain the essence of prophetic exemplary (uswah) amidst algorithmic disruption.

In response to the rapid digital transformation in education, this study recommends that national education authorities—particularly the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) and the Ministry of Religious Affairs (Kemenag)—develop a structured Islamic Digital Literacy framework within the Islamic Religious Education curriculum. This framework should integrate the ethical principles of *fiqh al-muamalah al-raqmiyyah* to guide students in navigating digital interactions responsibly while maintaining Islamic moral values. Such a policy initiative would not only strengthen students' digital competence but also ensure that technological innovation in education remains aligned with the ethical foundations of Islamic teachings in the Society 5.0 era.

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