

Toward an Islamic Values Framework for Mathematics Education: Evidence from Classroom Practices

Ari Limay Trisno Putra¹, Ibnu Imam Al Ayyubi^{2*}, Reziq Ridho³, Muhammad Farhan Habibi⁴

¹ Universitas Nahdlatul Ulama Sumatera Barat, Indonesia

² Institut Darul Falah Bandung Barat, Indonesia

³ Universitas Islam Negeri Mataram, Indonesia

⁴ Al-Azhar University, Cairo, Egypt

*ibnuimam996@indaf.ac.id

Abstrak

Di tengah pesatnya perkembangan teknologi informasi, dakwah Islam menghadapi tantangan untuk menjangkau generasi muda yang semakin terpapar berbagai informasi digital. Salah satu pendekatan yang dapat digunakan adalah dengan memanfaatkan pendidikan matematika sebagai media dakwah, yang menghubungkan konsep-konsep ilmiah dengan ajaran agama. Penelitian ini bersifat kualitatif dengan menggunakan metode studi kasus untuk mengeksplorasi strategi dan tantangan dakwah Islam dalam mengintegrasikan nilai-nilai pendidikan matematika di era digital. Data dikumpulkan melalui wawancara mendalam dengan para pimpinan dakwah, pendidik, praktisi pendidikan matematika, serta audiens yang terlibat dalam dakwah berbasis matematika. Selain itu, analisis dokumen dilakukan terhadap konten dakwah yang disebarluaskan melalui platform digital seperti media sosial, situs web, dan aplikasi. Teknik pengumpulan data meliputi wawancara mendalam dan observasi. Analisis data dilakukan menggunakan analisis tematik. Artikel ini mengkaji pendekatan strategis dalam mengintegrasikan nilai-nilai keagamaan Islam ke dalam pembelajaran matematika serta mengidentifikasi tantangan pedagogis dan teknologi yang menyertainya. Secara akademik, penelitian ini berkontribusi melalui perumusan kerangka konseptual dakwah berbasis matematika di era digital yang didasarkan pada temuan empiris dari para pemimpin dakwah dan pendidik matematika. Dengan menjembatani wacana pendidikan Islam dan pendidikan sains, studi ini menawarkan model pembelajaran matematika terintegrasi nilai yang bersifat teoritis sekaligus aplikatif dalam konteks pendidikan digital kontemporer.

Kata kunci : Integrasi Nilai-Nilai Islam; Pendidikan Matematika; Pembelajaran Berbasis Islam; Praktik Di Kelas; Pedagogi Integratif.

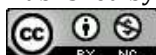
Abstract

Amid the rapid development of information technology, Islamic da'wah faces significant challenges in reaching younger generations who are increasingly exposed to diverse streams of digital information. One potential approach to addressing this challenge is to utilize mathematics education as a medium for da'wah, connecting scientific concepts with religious teachings. This study employs a qualitative approach using a case study method to explore the strategies and challenges of Islamic da'wah in integrating the values of mathematics education in the digital era. Data were collected through in-depth interviews with da'wah leaders, educators, mathematics education practitioners, and audiences involved in

How to Cite

Trisno Putra, Limay, Ari, *et.al.* (2026). Toward an Islamic Values Framework for Mathematics Education: Evidence from Classroom Practices. *Al-Bustan: Jurnal Pendidikan Islam* 3 (1).

Published by



Sekolah Tinggi Ilmu Tarbiyah Bustanul 'Ulum Lampung Tengah

<https://creativecommons.org/licenses/by-sa/4.0/>

mathematics-based da'wah activities. In addition, document analysis was conducted on da'wah content disseminated through digital platforms such as social media, websites, and mobile applications. Data collection techniques included in-depth interviews and observations. The data were analyzed using thematic analysis. This article examines strategic approaches to integrating Islamic religious values into mathematics learning while identifying the pedagogical and technological challenges that accompany this process. Academically, this study contributes to the formulation of a conceptual framework for mathematics-based da'wah in the digital era, grounded in empirical findings from da'wah leaders and mathematics educators. By bridging the discourse between Islamic education and science education, this study proposes an integrated value-based mathematics learning model that is both theoretical and practical within the context of contemporary digital education.

Keywords: *Islamic Values Integration; Mathematics Education; Islamic-Based Learning; Classroom Practices; Integrative Pedagogy.*

Submitted: December 21, 2025, Approved: January 18, 2026, Online Date: March 5, 2026, Published: March 10, 2026

Introduction

The development of global media, which has become increasingly widespread, has had a significant impact on various aspects of life, including education. In the context of mathematics education, the dominance of global media presents both challenges and opportunities for the integration of mathematics education into the curriculum¹. Global media often captures students' attention more effectively than traditional teaching methods, creating a gap between students' learning needs and the approaches used by educators². This phenomenon raises a crucial issue regarding how effective strategies can be designed to integrate mathematics education within an ecosystem dominated by global media.

Mathematics, as one of the fundamental subjects, plays a strategic role in developing logical, analytical thinking, and problem-solving skills³. However, amid the onslaught of global media, students tend to focus more on entertainment content rather than academic learning. This situation is exacerbated by the lack of

¹ Ibnu Imam Al Ayyubi et al., "Pendidikan Humanis Paulo Freire Dalam Pembelajaran Matematika MI," *Wulang: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 1, no. 1 (2024): 1–15;

² Isyfi Agni Nukhatillah et al., "Evaluasi Mutu Pendidikan Menggunakan Pendekatan Teori Stufflebeam," *Jurnal Global Futuristik* 2, no. 1 (2024): 34–43, <https://doi.org/10.59996/globalistik.v2i1.352>.

³ Linda Nur Chabibah, Emy Siswanah, and Dyan Falasifa Tsani, "Analisis Kemampuan Pemecahan Masalah Siswa Dalam Menyelesaikan Soal Cerita Barisan Ditinjau Dari Adversity Quotient," *Pythagoras: Jurnal Pendidikan Matematika* 14, no. 2 (2019): 199–210, <https://doi.org/10.21831/pg.v14i2.29024>.

innovative teaching strategies that can productively utilize global media to support mathematics learning. Other challenges include unequal access to technology, lack of teacher training, and the gap between local values and the global culture conveyed through media.

In recent years, the integration of religious values into mathematics education has gained increasing attention in global educational discourse, particularly in efforts to develop learning that is not only oriented toward cognitive achievement but also toward the formation of students' character and moral values. This perspective aligns with the paradigm of holistic education, which emphasizes that educational processes should simultaneously develop intellectual, moral, social, and spiritual dimensions. In the context of Islamic education, the integration of scientific knowledge and religious values is viewed as an effort to overcome the dichotomy between religious sciences and general sciences, which has long remained a challenge within educational systems. A study conducted by Rusydiyah, Rahman, Wulandari, and Abidin⁴ demonstrates that integrating Islamic religious education into mathematics learning can strengthen students' character education while also making the learning process more meaningful. Such integration enables students to understand mathematics not merely as an abstract and procedural discipline but also as a medium for reflecting on moral and spiritual values in everyday life.

Several other studies also emphasize that the integration of Islamic values in mathematics learning can be implemented through various innovative pedagogical approaches. Putri, Johar, and Munzir⁵ found that the use of learning media, such as comics based on Islamic values, can help teachers connect mathematical concepts with moral and religious values, thereby increasing students' engagement and learning motivation. This approach illustrates that the integration of Islamic values does not necessarily have to be carried out in a normative or doctrinal manner but

⁴ A. Z Rusydiyah, E. F., Rahman, M. R., Wulandari, L., & Abidin, "Integration of Islamic Religious Education Learning in Mathematics," *TADRIS: Jurnal Pendidikan Islam* 18, no. 1 (2023): 1–20, <https://doi.org/https://doi.org/10.19105/tjpi.v18i1.7073>.

⁵ S Putri, R., Johar, R., & Munzir, "Teachers' Perception about Islamic Values Integration into Mathematics Learning through Comics," *Jurnal Ilmiah Peuradeun* 10, no. 1 (2021): 91–106, <https://doi.org/https://doi.org/10.26811/peuradeun.v10i1.606>.

can instead be developed through creative and contextual learning strategies. In addition, Surur, Pujilestari, and Ridwanulloh⁶ demonstrate that mathematical concepts such as patterns, order, and symmetry can be linked to Islamic worship practices, including the movements performed during prayer (salat). This approach helps students understand that mathematics is connected to spiritual values and the order of nature as manifestations of God's greatness. These findings indicate that integrating Islamic values into mathematics learning can enrich the meaning of learning while encouraging students to develop religious awareness throughout the learning process.

Nevertheless, several studies indicate that the implementation of Islamic value integration in mathematics learning still faces various challenges. Hadi, Hartono, and Rachmadtullah⁷ found that teachers' understanding of how to integrate Islamic values into mathematics instruction varies considerably and is often limited to general moral aspects. This finding suggests that teachers still require a more systematic conceptual framework so that the integration of Islamic values can be implemented in a more structured and consistent manner within the learning process. Furthermore, a study by Sulastri, Baharullah, and Mukhlis,⁸ through a systematic review, shows that most previous research has focused primarily on integrating Islamic values into specific topics, such as social arithmetic, as well as on developing teaching materials or learning media based on Islamic values. Meanwhile, studies examining the comprehensive implementation of Islamic value integration in actual classroom mathematics practices remain relatively limited.

Other research also highlights the importance of balancing mathematical logic and spiritual values in education. Nurhikmah, Al-Ayyubi, Maulana, Jamaliah, and Mumtazah demonstrate that integrating Islamic moral values into mathematics

⁶ M. U. Surur, A. M., Pujilestari, S., & Ridwanulloh, "Integrating Prayer and Mathematics in Value-Based Mathematics Education," *ICIED Proceedings* 10, no. 1 (2025): 1465–1473, <https://doi.org/https://doi.org/10.18860/icied.v10i1.3813>.

⁷ R Hadi, S., Hartono, H., & Rachmadtullah, "Teachers' Understanding of Islamic Values Integration in Mathematics Learning," *Eduprof* 6, no. 2 (2024): 180–192, <https://doi.org/https://doi.org/10.47453/eduprof.v6i2.343>.

⁸ M Sulastri, S., Baharullah, B., & Mukhlis, "Integration of Islamic Values in Social Arithmetic Learning," *EduMatSains* 10, no. 1 (2025): 195–208, <https://doi.org/https://doi.org/10.33541/edumatsains.v10i1.6914>.

learning can create a balance between rationality and spirituality, ensuring that mathematics education not only develops academic competence but also fosters students' moral character.⁹ Overall, these studies indicate that the integration of Islamic values in mathematics education holds significant potential for creating more meaningful and holistic learning experiences. However, most existing research still focuses on the development of teaching materials, learning media, or analyses of teachers' perceptions regarding the integration of Islamic values in mathematics instruction. Studies that specifically attempt to formulate a framework of Islamic values in mathematics education based on real classroom practices remain relatively limited. Therefore, this study seeks to fill this gap by examining classroom mathematics learning practices as a basis for formulating a more systematic and applicable framework of Islamic values in mathematics education.

This study aims to explore strategies that can be used to integrate mathematics education with global media, while also identifying the challenges faced by educators in this process. Using a qualitative approach, the research relies on in-depth interviews and case studies to gain comprehensive insights from the experiences of teachers, students, and other stakeholders. The analysis is conducted using thematic analysis, which allows the researcher to identify patterns, themes, and relevant relationships in the collected data¹⁰.

The results of this study are expected to make a significant contribution to designing relevant and adaptive mathematics learning strategies in the face of the influence of global media. Furthermore, the study is also expected to provide practical recommendations for educators and policymakers to address emerging challenges, ensuring that the integration of mathematics education can be carried out effectively and sustainably¹¹. By focusing on these strategies and challenges, the

⁹ N Nurhikmah, N., Al-Ayyubi, I., Maulana, E., Jamaliah, D., & Mumtazah, "Equilibrium of Faith and Logic: Integrating Islamic Moral Values and Mathematics Education.," *International Journal of Education Management and Religion* 1, no. 2 (2024): 127-144, <https://doi.org/https://doi.org/10.71305/ijemr.v1i2.167>.

¹⁰ Indah Iswati, "Analisis Penggunaan Metode Pembelajaran Proyek Dalam Pembelajaran Tematik Di Madrasah Ibtidaiyah," 2023, 1-23.

¹¹ Muhammad Fathurrahman et al., "Integrasi Teknologi Dalam Pendidikan Matematika: Wawasan Dari Tinjauan Literatur Sistematis," *KAMBIK: Journal of Mathematics Education Volume 2, No. 1, 2024, 66-79 ISSN 2, no. 1 (2024): 66-79*.

study not only highlights the urgency of the issue but also offers practical, data-driven solutions oriented towards the learning needs of the global era.

Method

This study uses a qualitative approach with a case study method to explore strategies and challenges of Islamic da'wah in integrating mathematical education values in the digital era. The qualitative approach was chosen because it allows the researcher to deeply understand the phenomenon in question, providing insights into the perspectives of individuals or groups involved in da'wah and mathematics education¹². Furthermore, the qualitative approach helps the researcher understand the social and cultural context that underlies the da'wah process, such as public perceptions of da'wah in digital media and mathematics teaching. This approach allows the researcher to explore factors that cannot be measured by numbers or statistics, such as attitudes, views, and values held by individuals in facing changes in the times, including how they utilize technology to spread the message of mathematics da'wah.¹³ Overall, the qualitative approach provides depth and richness of information that is crucial for understanding the dynamics involved in integrating Islamic da'wah and mathematics education in the digital era, as well as the challenges encountered in this process¹⁴.

Data is collected through in-depth interviews with da'wah leaders, educators, and mathematics education practitioners, as well as audiences involved in mathematics-based da'wah. Additionally, document analysis will be conducted on da'wah content disseminated through digital platforms such as social media, websites, and applications. Data collection techniques include in-depth interviews with mathematics teachers, students, and educational media managers, as well as direct observation of teaching practices in the classroom or via digital media. Data analysis will be carried out using thematic analysis, which aims to identify patterns,

¹² Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2021).

¹³ John W Creswell, *Research Design Pendekatan Kualitatif, Kuantitatif, Dan Mixed* (Yogyakarta: Pustaka Pelajar, 2010).

¹⁴ Udin Supriadi and Achmad Faqihuddin² Mohammad Rindu Fajar Islamy, "Integrasi Nilai Islam Dalam Pendidikan: Studi Kasus Pelatihan Guru Mata Pelajaran Umum Pada Madrasah Tsanawiyah," *ABDIMASY: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 3, no. 2 (2024): 104–14.

themes, and significant relationships in the phenomenon being studied¹⁵. This methodology is expected to provide a clear picture of how Islamic da'wah integrates mathematics education in the digital era, as well as the challenges faced in spreading relevant and applicable da'wah messages to the younger generation.

Results and Discussion

Result

The strategies and challenges of Islamic da'wah in integrating mathematical education values in the digital era can be understood from two main aspects: the use of technology in education and the instilling of Islamic values in mathematics learning. Below are some strategies and challenges that can be identified: Amid the rapid development of digital technology, the world of education faces new challenges and opportunities to improve the quality of learning. One of the main challenges is how to integrate the moral and spiritual values contained in Islamic teachings with educational content based on science and technology. The digital era¹⁶ is closely related to the internet, which has made everything easier and more efficient. Castells, a sociologist, in his book *The Rise of the Network Society*, defines the digital era as a time when communication and information move through global networks based on digital technology. In his view, the digital era marks the transition from an industrial society to an information society, driven by the ability to process and transmit information digitally¹⁷. On the other hand, Neil Postman, in his book *Technopoly*, describes the digital era as the "information age," which brings about cultural and social transformation¹⁸. Ostman emphasizes how digital technologies, such as computers and the internet, have changed the way people access information and interact with the world around them. He also warns of the

¹⁵ Ria Nurhayati, "Fenomena Pendidikan Inklusif, Antara Kebijakan Dan Kenyataan," *Jurnal Ilmu Pendidikan Dan Psikologi* 1 (2024): 66–80.

¹⁶ Ami Latifah, *Transformasi Manajemen Pendidikan Islam Di Era Digital, An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)*, vol. 3, 2024.

¹⁷ Maysyasi Nur Arifah, "Penerapan Kurikulum Merdeka Dalam Pembelajaran Matematika Untuk Meningkatkan Kreativitas Dan Kolaborasi Siswa Dalam Menghadapi Tantangan Abad 21," *Research Gate*, no. October (2024).

¹⁸ Ais Isti'ana, "Integrasi Teknologi Dalam Pembelajaran Pendidikan Islam," *Indonesian Research Journal on Education* 4, no. 1 (2024): 302–10, <https://doi.org/https://doi.org/10.31004/irje.v4i1.493>.

potential problems that arise, such as the loss of traditional values and dependence on technology. In general, scholars define the digital era as a significant shift in how we access information, communicate, work, and interact with the world, driven by advancements in information and communication technology. The digital era has profound effects on social, cultural, economic, and educational life, increasingly connecting and depending on digital technology. Its positive impacts are particularly evident in the information technology world, enabling limitless interaction across space and time¹⁹.

The development of technology has also extended into religious activities, especially in broader and more comprehensive learning. Technology allows for easier access to religious learning resources through online platforms. Moreover, technology influences the development of education and religious activities, particularly in cultivating moral and religious values in children. Mathematics, as a core subject in the curriculum, is often viewed as a discipline that is purely logical and technical, without a strong connection to religious values. However, upon closer examination, many principles in mathematics align with Islamic teachings, such as the order of nature, justice, and deep logic.

With the utilization of technology, information, and communication, da'wah has expanded into a wider and more dynamic platform, allowing the dissemination of Islamic values to occur more rapidly and effectively. This directly relates to the strategies of Islamic da'wah in integrating mathematical education values in the digital era. Just as digital da'wah increases the accessibility of religious information, the digital era also offers great opportunities to introduce mathematics education that not only focuses on mastering academic concepts but also integrates Islamic values²⁰, as stated in the Qur'an, Surah An-Nahl, verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

¹⁹ Nove Kurniati Sari and Dian Arif Noor Pratama, "Strategi Dakwah Bil-Hikmah Oleh Kyai Di Pesantren Hurrasul Aqidah Tarakan," *Borneo Journal of Islamic Education* 3, no. 1 (2023): 1–17.

²⁰ Auline Oktaria et al., "Peran Pesantren Dalam Era Digital," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 3 (2023): 432–44, <https://doi.org/10.37680/scaffolding.v4i3.2108>.

Translation:

"Invite (people) to the way of your Lord with wisdom and good teaching, and argue with them in a way that is better. Indeed, your Lord is most knowing of who has strayed from His way and He is most knowing of who is guided."
(Qur'an, Surah An-Nahl (16): 125)

In this context, digital technology enables mathematics teaching that carries moral and spiritual messages of Islam, enriching students' learning experiences with a deeper understanding of values such as justice, order, and wisdom in facing mathematical challenges. Additionally, digital da'wah also has the potential to spread moderate and inclusive Islamic values, which are relevant to the teaching of mathematics. In digital-based mathematics education, an approach that emphasizes tolerance, peace, and cooperation among communities can be applied²¹. For instance, in group activities or online discussion forums about mathematics, students are not only invited to understand formulas but also to collaborate and appreciate others' opinions, creating a harmonious learning environment.

Discussion

The use of digital media in da'wah also strengthens online Muslim communities, which, in the context of mathematics education, can be translated into the formation of digital learning communities. With the existence of digital platforms, students from various parts of the world can share knowledge and experiences in learning mathematics, as well as support each other in applying Islamic values in their learning. This helps create a more inclusive, informed learning community that is ready to face the challenges of education in the digital era. Overall, the integration of Islamic da'wah in mathematics education in the digital era holds great potential to create a generation that is not only academically intelligent but also has a strong character based on Islamic values. Digital technology, with all its advantages, can become a very effective tool in spreading these values within the context of mathematics education²².

²¹ M Agung Pribowo, Eti Hadiati, and Muhammad Sufian, "Pengembangan E-Modul Pendidikan Agama Islam Interaktif Berbasis Flipbook Untuk Meningkatkan Pembelajaran Di Sekolah Menengah Pertama," *Jurnal PAI Raden Fatah* 6, no. 82 (2024): 1163–77, <https://doi.org/https://doi.org/10.19109/tadrib.v60i4> Pengembangan.

²² Arifuddin M Arif et al., *Strategi Pembelajaran*, 2022.

In this context, Islamic da'wah plays an important role in integrating Islamic values into mathematics education. The strategies of Islamic da'wah are not limited to spreading religious teachings through sermons or traditional da'wah media, but also involve a broader approach, including the application of Islamic values in various fields of education, one of which is mathematics. By utilizing digital technology, Islamic da'wah can reach more students and provide a deeper understanding of how mathematics is not only a scientific tool but also a means to understand the greatness of Allah SWT's creation²³. Through strategies that combine technology-based mathematics learning with Islamic values²⁴, it is hoped that students will learn not only about numbers and formulas but also understand the deeper meaning of each concept they study. Values such as justice, patience, and perseverance, which are taught in Islam, can be integrated into every step of mathematics learning. Thus, mathematics education in the digital era can produce a generation that is not only academically intelligent but also socially and spiritually responsible.

The use of digital technology for da'wah and education is one of the most relevant innovations in this digital era. Digital technology, which includes the internet, applications, social media, and other digital platforms, has opened up new opportunities for spreading information, knowledge, and religious values. Over the last decade, the digital revolution has transformed various aspects of life, including the way da'wah is delivered. With the development of technology, digital da'wah has become an increasingly popular method, allowing preachers and religious organizations to reach a wider and more effective audience²⁵. Adapting to this digital era is not only about keeping up with the times but also maximizing the effectiveness of da'wah in spreading good values. As discussed in the context of digital da'wah, this strategy opens up great opportunities for spreading religious teachings quickly and broadly, without the limitations of time and space. This is directly related to how

²³ Nurhikmah Nurhikmah, "Character Education Islam From the Views of Imam Al-Ghazali," *Jurnal Al Burhan* 4, no. 1 (2024): 53–66, <https://doi.org/10.58988/jab.v4i1.300>.

²⁴ Ibnu Imam Al Ayyubi et al., "Improving Students' Creative Thinking Skills Assisted by GeoGebra Software," *Noumerico: Journal of Technology in Mathematics Education* 2, no. 1 (2024): 23–34, <https://doi.org/https://doi.org/10.33367/jtme.v2i1.4244>.

²⁵ Muhamad Syahir Ginting, Rahmadani Fitri, Nurul Hamida, "Pengenalan Metode Penelitian Pendidikan Melalui Konsep Dasar Tindakan Kelas," *Sindoro Cendikia Pendidikan* 3, no. 8 (2024).

digital technology can be used to integrate Islamic values into mathematics education. Digital platforms enable mathematics education to not only focus on academic aspects but also link it with Islamic values, such as justice, order, and wisdom, which are reflected in many mathematical concepts. Thus, Islamic da'wah in the context of mathematics education can be carried out more effectively by utilizing digital media that connects religious messages with scientific learning.

Moreover, the interactivity offered by digital media, such as social media and learning apps, provides a broader space for the audience to participate in discussions, ask questions, and share experiences²⁶. In the context of digital-based mathematics education, this offers an opportunity for students to discuss mathematical concepts while understanding the application of Islamic values²⁷. For example, through forums or online study groups, students can learn about the application of mathematical concepts that teach about the order of Allah's creation and justice in division. The use of the latest technology, such as big data and user behavior analysis, can also be applied in Islamic da'wah in the field of mathematics education. By understanding the preferences of the audience, da'wah material that integrates Islamic values in mathematics education can be tailored to the needs and interests of students. For example, content emphasizing the relationship between mathematics and Qur'anic verses on the order of nature or justice can be made more relevant and appealing to students at different levels.

Here are some ways to utilize digital technology for da'wah and education, especially in the context of religious education and mathematics integrating Islamic values: Online learning platforms for da'wah and education., E-Learning and Webinars. The use of platforms such as Zoom, Google Meet, and YouTube enables da'wah and religious education to be delivered online. With these platforms, religious leaders and educators can deliver sermons or mathematics educational material directly to audiences worldwide. For instance, mathematics learning videos linked to Islamic values, such as the principles of order and justice, can be

²⁶ Noni Monika, "PEPeran Strategis Media Pembelajaran PAI Digital," *PEDAGOGIK: Jurnal Pendidikan Dan Riset* 1, no. 2 (2023): 261–69.

²⁷ Murharyana Murharyana et al., "The Effects of Islamic Religious Education Learning on Students' Motivation," *At-Tadzkir: Islamic Education Journal* 3, no. 1 (2024): 1–14, <https://doi.org/https://doi.org/10.59373/attadzkir.v3i1.44>

accessed anytime by anyone. Additionally, learning apps such as Qur'an Companion, Learn Islam, or other mathematics learning apps can be used to teach mathematical concepts while embedding Islamic values in every topic discussed²⁸. These apps allow users to study independently, thus improving accessibility for those in remote areas.

Social media for spreading da'wah, YouTube, Instagram, and TikTok. These social media platforms have become primary means for spreading da'wah quickly and broadly. Da'wah content that teaches Islamic values can be created in the form of short videos, sermons, or infographics that are easily accessible to audiences from various backgrounds. On the other hand, for mathematics education, social media can be used to share tutorials, tips, and discussions on solving mathematical problems while embedding moral values from an Islamic perspective. Additionally, da'wah can also be delivered through podcasts or blogs, which allow for deeper discussions on Islamic teachings and their application in daily life, including in education. For example, a podcast could discuss the relationship between logic in mathematics and Islamic principles that teach order and harmony in Allah's creation.

Third, discussion forums and online learning communities. These include: 1) Social Media Groups and Online Forums, da'wah can be strengthened by creating online learning communities where Muslims can discuss religious teachings, moral values, and practical ways to apply them in daily life, including in education. These forums can be used to share understandings on how to apply Islamic principles in math education and offer support and motivation for students to keep learning. 2) Collaborative Learning, platforms like Google Classroom and Edmodo facilitate collaborative learning, where students can work together on math projects integrated with Islamic values, such as cooperation and honesty in completing tasks.

The use of digital technology for da'wah and education is an advancement in addressing the challenges of education in the digital era. By leveraging online platforms, apps, social media, and educational games, Islamic-based math education

²⁸ Sainee Tamphu et al., "Building Bridges to the Future of Learning: Exploring Artificial Intelligence Research Using R- Studio Assisted Bibliometrics," *Cogent Education* 11, no. 1 (2024), <https://doi.org/10.1080/2331186X.2024.2417623>.

and da'wah can be delivered in engaging and accessible ways. This opens up new opportunities to expand Muslims' knowledge of religion and science simultaneously, creating a generation that is both knowledgeable in science and strong in religious values.

An integrative approach in the curriculum is an educational approach that connects different disciplines or learning materials into a cohesive whole that supports each other, rather than teaching each subject separately. This approach aims to provide a more holistic and relevant learning experience for students, allowing them to see the relationships between different concepts and real-world applications. In the context of Islamic education, this integrative approach can also be used to combine religious values with general subjects like math, language, or science²⁹. In the Islamic education curriculum, the integrative approach allows for the incorporation of Islamic values in all aspects of learning, not just limited to religious subjects. For example, in math education, teachers can relate mathematical concepts to Islamic teachings that emphasize justice, order, and the beauty of Allah's creation. This provides students with a deeper understanding that knowledge, such as math, is not only a tool for fulfilling worldly needs but also a means to understand the greatness of Allah. This approach involves combining subjects that are typically taught separately. For example, in an interdisciplinary project, students could learn about Islamic history, mathematics, and science simultaneously. In geometry lessons, for instance, students could study geometric shapes found in Islamic art or historical Islamic architecture, linking mathematical concepts with cultural and religious values.

One of the main goals of the integrative approach is to make learning more relevant to students' everyday lives. In the context of Islamic da'wah, this approach allows for linking religious teachings with the social and cultural situations students face. In math education, students could be taught about the importance of honesty and justice in the division of results or calculations, values taught in Islam.

²⁹ Arman Husni, Wedra Aprison, and M Iswantir, "Pengaruh Kemampuan Siswa Dalam Memuraja ' Ah Hafalan Al - Qur ' an Di SDIT Baiturrahim Parik Putuih , Kabupaten Agam" 1, no. June (2024): 64–70.

Integrating various disciplines in the Islamic education curriculum gives students the opportunity to understand the relationship between knowledge and religion³⁰.

In a curriculum that integrates math and Islamic values, students can learn mathematical concepts while also understanding how math relates to religious rules, such as in the division of inheritance in Islamic law, which requires the application of fair division concepts. The integrative approach often involves collaborative learning, where students work in groups to solve projects or problems that combine different aspects of knowledge. In Islamic math education, students can collaborate to explore math problems while discussing religious values that can be applied to their lives, such as cooperation, honesty, and responsibility. The integrative approach gives students the opportunity to see the relationship between knowledge and religious values more clearly. In the context of Islamic math education, this means that math learning is not just about improving cognitive skills, but also about integrating Islamic moral and spiritual values into the way students view and apply math. Thus, this approach can create a generation that is not only intellectually capable but also has a strong character based on Islamic values that can be applied in their lives.

Integrating Islamic values into math education is an important effort to connect knowledge with religious teachings. However, in practice, there are several challenges that educators and educational institutions may face in integrating these two areas. One of the biggest challenges is the fundamental difference between the approaches used in religious studies and in math education³¹. Islamic knowledge places more emphasis on moral, ethical, and spiritual values, while math focuses more on logic, formulas, and practical solutions. This can make it difficult for teachers to find relevant intersections between the two. For example, connecting abstract mathematical concepts with more concrete Islamic values, such as justice or order, requires a careful and creative approach. Since math is a discipline deeply

³⁰ M Choirul Muzaini, Andi Prastowo, and Umi Salamah, "Peran Teknologi Pendidikan Dalam Kemajuan Pendidikan Islam Di Abad 21," *Jurnal IHSAN Jurnal Pendidikan Islam* 2, no. 2 (2024): 70–81, <https://doi.org/10.61104/ihsan.v2i2.214>.

³¹ Artika Mardianti and Pendidikan Agama Islam, "Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Nilai-Nilai Kearifan Lokal Di Era Digital," *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 1 (2024).

rooted in logic and calculations, it may not always offer a clear context for integrating religious values³². Although some concepts can be related to Islamic values, such as the principle of justice in distribution or order in Allah's creation, it can be difficult for teachers to prepare materials that address both aspects without compromising the mathematical understanding itself. This requires high creativity from teachers to design materials that are not only academically enriching but also provide a deep understanding of religious values.

Integrating Islamic values with math requires teachers who not only have a good understanding of math but also have sufficient knowledge of relevant Islamic values to be shared in this context. Not all math teachers have a strong religious background or the knowledge to effectively link these two areas. On the other hand, religious teachers may not have the expertise to teach math, making it difficult to create a holistic integration. Moreover, there is a lack of resources or references that can help teachers design curricula that integrate math with Islamic values. Textbooks or teaching materials that connect math with religious values are not widely available, and when they are, they may be incomplete or not in line with the educational curriculum applied in schools. This limitation in resources can be an obstacle for teachers to find the right examples or effective ways to teach these concepts.

Integrating Islamic values into math education is a noble and important step to educate a generation that is not only academically intelligent but also has a strong moral and spiritual foundation. However, the challenges in integrating these two areas cannot be ignored. To address these challenges, collaborative efforts between educators, curriculum developers, and other stakeholders are needed to create more effective approaches, provide adequate resources, and train teachers to combine knowledge and religion in a more holistic learning experience.

In the digital era, accessibility and the digital divide have become increasingly important issues, especially in the context of education and Islamic da'wah. Accessibility refers to how widely information and communication technology can be accessed by various segments of society, while the digital divide

³² Isti'ana, "Integrasi Teknologi Dalam Pembelajaran Pendidikan Islam."

refers to the differences in individuals' or groups' abilities to access and utilize digital technology. Both have a significant impact on the effectiveness of information dissemination, including Islamic da'wah and technology-based education.

Digital accessibility refers to the ability of individuals or groups to use devices and digital platforms to access information, including Islamic da'wah content. In the context of da'wah, this means providing broad opportunities for the public to receive religious messages through digital media such as social media, apps, videos, websites, or podcasts. The use of digital technology allows da'wah messages to be spread more widely and quickly, reaching diverse segments of society, including those in remote areas or those with limited access to religious institutions. Digital da'wah enables more direct interaction, allowing people to ask questions, discuss, and understand religious teachings without being limited by time and place. However, to ensure maximum accessibility, it is important to consider the diversity of the audience, including differences in technological capabilities, digital skills, and the availability of devices needed to access such information³³.

The digital divide in education refers to disparities in access to technology used in the learning process. In Islamic education³⁴, this divide can appear in several forms: 1) Infrastructure Divide, not all regions or educational institutions have adequate infrastructure to support digital learning. Some areas may lack stable or fast internet access, while schools or other educational institutions may not be equipped with necessary devices like computers or mobile devices. 2) Economic Divide, students from low-income families may not be able to afford the digital devices needed to participate in online learning. This inequality can worsen disparities in the quality of education received by students, especially in an era of growing technology-based learning. 3) Digital Skills Divide, while technology continues to advance, not all individuals have sufficient skills to utilize it effectively. This includes difficulties in operating devices or applications, understanding how to

³³ A Priyanto, "Manajemen Pembelajaran Matematika Berbasis Religius Dan Lingkungan Di MTs Negeri 1 Banyumas," *IAIN PURWEKORTO* (2021).

³⁴ Abdul Hafiz, Abdul Mu'ti, and Alpha Amirrachman, "Dakwah Dalam Perspektif Pendidikan: Integrasi Nilai-Nilai Islam Dalam Proses Pembelajaran Dan Peran Kecerdasan Buatan Dalam Meningkatkan Efektivitas Pembelajaran," *Rayah Al-Islam* 8, no. 3 (2024): 1140–56, <https://doi.org/10.37274/rais.v8i3.1063>.

search for and utilize digital information, or even using digital platforms for da'wah and education purposes. 4) Divide between Formal and Informal Education, formal education, such as schools and universities, tends to have more access to and resources for utilizing digital technology compared to informal education, such as religious education, which often relies on traditional methods and is limited to face-to-face learning.

Digital accessibility and the digital divide are highly relevant issues in Islamic education and da'wah in the digital era³⁵. While technology provides great opportunities to expand the reach of education and da'wah, disparities in access and digital skills can exacerbate inequality in both fields. Therefore, it is essential to take strategic steps to address these divides so that every individual, regardless of social, economic, or geographic background, can benefit from technology to acquire beneficial knowledge and Islamic values.

In the process of integrating Islamic values into education, especially in math learning in the digital era, resistance to change is often a significant challenge. This resistance can come from various parties, including teachers, students, parents, and even the education system. The factors that cause resistance to change are as follows³⁶. Resistance to change is a common challenge in innovation, including efforts to integrate Islamic values into mathematics education in the digital era. However, with proper understanding, well-planned strategies, and an inclusive approach, this resistance can be minimized. By doing so, education can not only become more relevant to the needs of the times but also continue to instill strong Islamic values in students³⁷.

One of the primary challenges in integrating Islamic values into mathematics education in the digital era is the limited understanding of teachers regarding both technology and the integration of Islamic values. As the main implementers of the

³⁵ Nurul Annisa, Nurdin Nurdin, and Ahmad Syahid, "Integrasi Teknologi Dan Kecerdasan Buatan Manusia Dalam Meningkatkan Pendidikan Islam," *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIHES) 5.0* 3, no. 1 (2024): 316–22.

³⁶ Andy Riski Pratama, Wedra Aprison, and Nurrahmi Latifa Syafruddin, "DAKWAH DIGITAL DALAM PENYEBARAN NILAI-NILAI ISLAM," *TABAYYUN: Jurnal Komunikasi Penyiaran Islam* 5, no. 1 (2024): 45–53.

³⁷ Ulya Amelia, "Tantangan Pembelajaran Era Society 5.0 Dalam Perspektif Manajemen Pendidikan," *Al-Marsus: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2023): 68–82, <https://doi.org/https://doi.org/10.30983/al-marsus.v1i1.6415>.

curriculum, teachers often struggle to master these two domains, which may feel unfamiliar or challenging to them. Many teachers, especially those from generations not raised in the digital era, may lack confidence in using technology. They tend to rely on traditional teaching methods and are often unfamiliar with technological tools such as Learning Management Systems (LMS), interactive applications, or social media as learning platforms. Although training programs for using technology in education are increasingly available, not all teachers have access to them due to budget constraints, geographical barriers, or lack of institutional support. Some teachers may perceive technology as a threat to conventional teaching methods or fear that it might replace their role as educators. This fear is often exacerbated by a lack of understanding of how technology can enhance the effectiveness of teaching and learning processes³⁸.

Limited teacher understanding of both technology and Islamic values can make lessons less engaging and relevant for students. This can reduce the effectiveness of education in shaping students' character in accordance with Islamic values³⁹. Students are more likely to lose interest if learning feels monotonous or lacks real-world context. The inability to utilize relevant technology and properly integrate Islamic values may cause students to view mathematics as unrelated to their daily lives. Teachers' limited competencies in these areas also hinder innovation in teaching methods, resulting in static and less adaptive learning processes. Addressing the limited understanding of teachers in technology and Islamic values is a critical challenge in integrating Islamic-based education in the digital era. By providing adequate support, such as training, resources, and supportive policies, teachers can gain the confidence needed to fulfill their roles effectively⁴⁰. Enhancing teachers' competencies in these two areas will not only improve the quality of education but also help build a generation that is intellectually and spiritually advanced.

³⁸ Nuryanti Siregar et al., "Dampak Pelaksanaan Kurikulum Merdeka Belajar Terhadap Pembelajaran Pendidikan Agama Islam," *Dharmas Education Journal (DE_Journal)* 5, no. 2 (2024): 680–90, <https://doi.org/https://doi.org/10.56667/dejournal.v5i2.1345>.

³⁹ Siregar et al.

⁴⁰ Siti Hajar, "Penggunaan Media Pembelajaran Berbasis Teknologi Dalam Menumbuhkan Minat Siswa Terhadap Matematika Di Madrasah Aliyah," *Jurnal El-Hamra: Kependidikan Dan Kemasyarakatan* 9, no. 3 (2024): 292–98.

In the digital era, one of the significant challenges in integrating da'wah and education is ensuring that the content produced and disseminated aligns with Islamic values⁴¹. Technology offers freedom for anyone to create and share content, but not all of it is grounded in Islamic teachings. This is a major obstacle, particularly when trying to integrate Islamic values into mathematics education or general education. Challenges in Content Quality: 1) Lack of standardized Islamic content, the absence of standardized guidelines for creating Islamic content often results in materials that do not accurately reflect Islamic values. In education, irrelevant or misaligned content may confuse learners or lead to misunderstandings. 2) Unverified content, the ease of accessing information on the internet is often accompanied by the spread of unverified content. Many materials are created by individuals or groups lacking a deep understanding of Islamic principles or academic knowledge, leading to biases, inaccuracies, or deviations from Islamic teachings. 3) Mismatch between mathematics and Islamic values, bridging abstract mathematical concepts with Islamic values requires a creative and thoughtful approach. However, few educational materials successfully harmonize these two areas. There is a risk of forcing irrelevant connections, which can render the conveyed Islamic values shallow or artificial⁴².

Impact of Inadequate Content Quality: 1) Erosion of trust in digital media, if low-quality or misaligned content becomes prevalent, people may lose trust in digital platforms as a medium for learning and da'wah. This could reduce the effectiveness of using technology in education and da'wah efforts. 2) Confusion and misinterpretation, poorly aligned content may lead students or audiences to misunderstand Islamic values, potentially affecting their behavior and understanding of Islam in the long term. 3) Loss of holistic learning objectives, when content fails to align with Islamic values, the integration of academic education and the formation of Islamic character cannot be fully achieved. This hampers efforts to nurture a generation that is both intellectually capable and rich in Islamic character.

⁴¹ Abd Kholiq, "Peran Etika Digital Dalam Meningkatkan Kualitas Pendidikan Agama Islam Di Era Teknologi," *Sasana: Jurnal Pendidikan Agama Islam* 2, no. 1 (2023): 86–91.

⁴² Haris Budiman, "Peran Teknologi Informasi Dan Komunikasi Dalam Pendidikan," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (2017): 31, <https://doi.org/10.24042/atjpi.v8i1.2095>.

Inadequate content quality that does not align with Islamic values is a serious challenge for da'wah and education in the digital era. To address this issue, strategic measures are needed, including content verification, educator training, and effective use of technology. By ensuring the production of relevant, high-quality, and Islamic-compliant content, the integration of Islamic values in education, including mathematics, can be more effective and positively impact the character development of younger generations.

Conclusion

Islamic da'wah strategies that integrate mathematics education values in the digital era demonstrate not only practical relevance but also conceptual significance in bridging the long-standing dichotomy between religious and scientific knowledge. The findings indicate that digital technology functions not merely as a dissemination tool, but as a transformative medium that reshapes the way religious messages are constructed, contextualized, and received particularly by digitally native generations. The integration of accessible mathematical concepts into da'wah content strengthens the perception that mathematics and Islamic teachings are epistemologically interconnected rather than mutually exclusive domains. This value-based and technology-mediated approach enhances engagement, accessibility, and interpretive depth in contemporary da'wah practices. Future research should move beyond exploratory qualitative inquiry by empirically measuring the impact of mathematics-based da'wah on learners' religious understanding, mathematical attitudes, and critical thinking skills. Comparative studies across educational levels or cultural contexts are also recommended to examine the model's transferability. Additionally, experimental or mixed-method designs could be employed to test the effectiveness of specific digital platforms or instructional interventions in integrating Islamic values within mathematics education more systematically.

References

- Ahmad Mukhtar, Ruslani, Sukma Erita, Rahmawati Shoufiah, Wakib Kurniawan, and Naufal Qadri Syarif. *Metode Penelitian Pendidikan*. Jln. Sungai Lareh No.26, Kel. Lubuk Minturun, Kec. Koto Tangah, Kota Padang, Sumatera Barat: AIKOMEDIA PRESS, 2024.
- Amelia, Ulya. "Tantangan Pembelajaran Era Society 5.0 Dalam Perspektif Manajemen Pendidikan." *Al-Marsus: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2023): 68–82. <https://doi.org/https://doi.org/10.30983/al-marsus.v1i1.6415>.
- Annisa, Nurul, Nurdin Nurdin, and Ahmad Syahid. "Integrasi Teknologi Dan Kecerdasan Buatan Manusia Dalam Meningkatkan Pendidikan Islam." *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIIIES) 5.0* 3, no. 1 (2024): 316–22.
- Arifah, Maysyasi Nur. "Penerapan Kurikulum Merdeka Dalam Pembelajaran Matematika Untuk Meningkatkan Kreativitas Dan Kolaborasi Siswa Dalam Menghadapi Tantangan Abad 21." *Research Gate*, no. October (2024).
- Ayyubi, Ibnu Imam Al, Hadi Ahmad Bukhori, Candra Komara, Erni Yulianti, and Erma Mahriah. "Pengaruh Model Cooperative Learning Terhadap Hasil Belajar Matematika Dalam Keberagaman Peserta Didik." *Journal of Nusantara Education* 3, no. 2 (2024): 30–38. <https://doi.org/https://doi.org/10.57176/jn.v3i2.94>.
- Ayyubi, Ibnu Imam Al, Ai Faridatul Hayati, Elsa Nurul Azizah, Risman Herdiansyah, and Ucu Mirayanti. "Pendidikan Humanis Paulo Freire Dalam Pembelajaran Matematika MI." *Wulang: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 1, no. 1 (2024): 1–15.
- Ayyubi, Ibnu Imam Al, Nendi Rohaendi, Risman Herdiansyah, and Tesha Puspita. "Implementasi Model Problem Based Learning Pada Pembelajaran Matematika." *Tadruusun: Jurnal Pendidikan Dasar* 3, no. 1 (2024): 206–16. <https://doi.org/https://doi.org/10.62274/tadruusun.v3i1.121>.
- Ayyubi, Ibnu Imam Al, and Rifqi Rohmatulloh. "Penerapan Pendekatan Model-Eliciting Activities Untuk Meningkatkan Kemampuan Berpikir Kritis Dan

- Kreatif Siswa.” *Jurnal El-Audi* 4, no. 1 (2023): 1–12. <https://doi.org/https://doi.org/10.56223/elaudi.v4i1.70>.
- Ayyubi, Ibnu Imam Al, Rifqi Rohmatulloh, Irfan Suryana, and Tommy Tanu Wijaya. “Improving Students’ Creative Thinking Skills Assisted by GeoGebra Software.” *Noumerico: Journal of Technology in Mathematics Education* 2, no. 1 (2024): 23–34. <https://doi.org/https://doi.org/10.33367/jtme.v2i1.4244>.
- Chabibah, Linda Nur, Emy Siswanah, and Dyan Falasifa Tsani. “Analisis Kemampuan Pemecahan Masalah Siswa Dalam Menyelesaikan Soal Cerita Barisan Ditinjau Dari Adversity Quotient.” *Pythagoras: Jurnal Pendidikan Matematika* 14, no. 2 (2019): 199–210. <https://doi.org/10.21831/pg.v14i2.29024>.
- Creswell, John W. *Research Design Pendekatan Kualitatif, Kuantitatif, Dan Mixed*. Yogyakarta: Pustaka Pelajar, 2010.
- Fathurrahman, Muhammad, Putri Dini Retno Pratiwi, Marice Awairaro, Nazmi Al-lahmadi, Salima Silayar, and Ismail Djakaria. “Integrasi Teknologi Dalam Pendidikan Matematika: Wawasan Dari Tinjauan Literatur Sistematis.” *KAMBIK: Journal of Mathematics Education Volume 2, No. 1, 2024, 66-79 ISSN 2, no. 1 (2024): 66–79*.
- Ginting, Rahmadani Fitri, Nurul Hamida, Muhamad Syahir. “Pengenalan Metode Penelitian Pendidikan Melalui Konsep Dasar Tindakan Kelas.” *Sindoro Cendikia Pendidikan* 3, no. 8 (2024).
- Hafiz, Abdul, Abdul Mu’ti, and Alpha Amirrachman. “Dakwah Dalam Perspektif Pendidikan: Integrasi Nilai-Nilai Islam Dalam Proses Pembelajaran Dan Peran Kecerdasan Buatan Dalam Meningkatkan Efektivitas Pembelajaran.” *Rayah Al-Islam* 8, no. 3 (2024): 1140–56. <https://doi.org/10.37274/rais.v8i3.1063>.
- Hajar, Siti. “Penggunaan Media Pembelajaran Berbasis Teknologi Dalam Menumbuhkan Minat Siswa Terhadap Matematika Di Madrasah Aliyah.” *Jurnal El-Hamra: Kependidikan Dan Kemasyarakatan* 9, no. 3 (2024): 292–98.
- Husni, Arman, Wedra Aprison, and M Iswantir. “Pengaruh Kemampuan Siswa Dalam Memuraja ’ Ah Hafalan Al - Qur ’ an Di SDIT Baiturrahim Parik Putuih , Kabupaten Agam” 1, no. June (2024): 64–70.
- Isti’ana, Ais. “Integrasi Teknologi Dalam Pembelajaran Pendidikan Islam.” *Indonesian Research Journal on Education* 4, no. 1 (2024): 302–10.

- <https://doi.org/https://doi.org/10.31004/irje.v4i1.493>.
- Iswati, Indah. "Analisis Penggunaan Metode Pembelajaran Proyek Dalam Pembelajaran Tematik Di Madrasah Ibtidaiyah," 2023, 1–23.
- Kholiq, Abd. "Peran Etika Digital Dalam Meningkatkan Kualitas Pendidikan Agama Islam Di Era Teknologi." *Sasana: Jurnal Pendidikan Agama Islam* 2, no. 1 (2023): 86–91.
- Latifah, Ami. *Transformasi Manajemen Pendidikan Islam Di Era Digital. An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)*. Vol. 3, 2024.
- M Arif, Arifuddin, Hiljati, Siskha Putri Sayekti, Ni Made Muliani, Indah Kharismawati, Dasep Bayu Ahyar, Aditya Wardhana, Lusiani, Febri Rismaningsih, and Erry Ersani. *Strategi Pembelajaran*, 2022.
- M Choirul Muzaini, Andi Prastowo, and Umi Salamah. "Peran Teknologi Pendidikan Dalam Kemajuan Pendidikan Islam Di Abad 21." *Jurnal IHSAN Jurnal Pendidikan Islam* 2, no. 2 (2024): 70–81. <https://doi.org/10.61104/ihsan.v2i2.214>.
- Mardianti, Artika, and Pendidikan Agama Islam. "Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Nilai-Nilai Kearifan Lokal Di Era Digital." *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 1 (2024).
- Monika, Noni. "PEPeran Strategis Media Pembelajaran PAI Digital." *PEDAGOGIK: Jurnal Pendidikan Dan Riset* 1, no. 2 (2023): 261–69.
- Murharyana, Murharyana, Ibnu Imam Al Ayyubi, Rifqi Rohmatulloh, and Shoutika Nawadya Ikromi. "The Effects of Islamic Religious Education Learning on Students' Motivation." *At-Tadzkir: Islamic Education Journal* 3, no. 1 (2024): 1–14. <https://doi.org/https://doi.org/10.59373/attadzkir.v3i1.44>.
- Murharyana, Murharyana, Ibnu Imam Al Ayyubi, Rifqi Rohmatulloh, and Irfan Suryana. "Behavior Change of Darul Falah Senior High School Students After Attending Tabligh Akbar." *Dirasah International Journal of Islamic Studies* 1, no. 2 (2023): 68–77. <https://doi.org/https://doi.org/10.59373/drs.v1i2.17>.
- Mutaqin, Mumu Zainal, Dirga Ayu Lestari, Solihin Solihin, Ibnu Imam Al-Ayyubi, and Siti Rahmawati. "Factors in Religious Culture to Increase Tolerant Attitude of Gen-Z Among Urban Muslims." *Akademika: Jurnal Pemikiran Islam* 29, no. 1 (2024): 73–86. <https://doi.org/https://doi.org/10.32332/akademika.v29i1.9145>.

- Nukhbatillah, Isyfi Agni, Santi Setiawati, Uswatun Hasanah, and Neneng Nurmallasari. "Evaluasi Mutu Pendidikan Menggunakan Pendekatan Teori Stufflebeam." *Jurnal Global Futuristik* 2, no. 1 (2024): 34–43. <https://doi.org/10.59996/globalistik.v2i1.352>.
- Nurhayati, Ria. "Fenomena Pendidikan Inklusif, Antara Kebijakan Dan Kenyataan." *Jurnal Ilmu Pendidikan Dan Psikologi* 1 (2024): 66–80.
- Nurhikmah, Nurhikmah. "Character Education Islam From the Views of Imam Al-Ghazali." *Jurnal Al Burhan* 4, no. 1 (2024): 53–66. <https://doi.org/10.58988/jab.v4i1.300>.
- Oktaria, Auline, Khoirul Khoirul, Srigustia Fitriyenni, Paiman Paiman, and Maulidul Irfan. "Peran Pesantren Dalam Era Digital." *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 3 (2023): 432–44. <https://doi.org/10.37680/scaffolding.v4i3.2108>.
- Pratama, Andy Riski, Wedra Aprison, and Nurrahmi Latifa Syafruddin. "DAKWAH DIGITAL DALAM PENYEBARAN NILAI-NILAI ISLAM." *TABAYYUN: Jurnal Komunikasi Penyiaran Islam* 5, no. 1 (2024): 45–53.
- Pribowo, M Agung, Eti Hadiati, and Muhammad Sufian. "Pengembangan E-Modul Pendidikan Agama Islam Interaktif Berbasis Flipbook Untuk Meningkatkan Pembelajaran Di Sekolah Menengah Pertama." *Jurnal PAI Raden Fatah* 6, no. 82 (2024): 1163–77. <https://doi.org/https://doi.org/10.19109/tadrib.v60i4> Pengembangan.
- Priyanto, A. "Manajemen Pembelajaran Matematika Berbasis Religius Dan Lingkungan Di MTs Negeri 1 Banyumas." *IAIN PURWEKORTO*, 2021.
- Sabarudin, Mohammad, Ibnu Imam Al Ayyubi, and Rifqi Rohmatulloh. "Strategi Pembelajaran PAI Berbasis Inkuiri Dan Kemampuan Berpikir Kritis Mahasiswa." *Kaffah: Jurnal Pendidikan Dan Sosio Keagamaan* 2, no. 2 (2023): 84–92.
- Sabarudin, Mohammad, Ibnu Imam Al Ayyubi, Rifqi Rohmatulloh, and Siti Indriyani. "The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects." *At-Tadzkir: Islamic Education Journal* 2, no. 2 (2023): 129–42. <https://doi.org/https://doi.org/10.59373/attadzkir.v2i2.43>.

- Sabarudin, Mohammad, Ibnu Imam Al Ayyubi, Irfan Suryana, Rifqi Rohmatulloh, and Saepulloh Saepulloh. "The Effect of the SAVI Learning Model on Arabic Writing Skills: A Case Study at MTS Arrukhsatul 'Ulum, West Bandung." *Khulasah: Islamic Studies Journal* 5, no. 2 (2023): 102–11. <https://doi.org/https://doi.org/10.55656/kisj.v5i2.114>.
- Sari, Nove Kurniati, and Dian Arif Noor Pratama. "Strategi Dakwah Bil-Hikmah Oleh Kyai Di Pesantren Hurrasul Aqidah Tarakan." *Borneo Journal of Islamic Education* 3, no. 1 (2023): 1–17.
- Siregar, Nuryanti, Silfia Hanani, Zulfani Sesmiarni, Pitriani Ritonga, and Elisah Pahutar. "Dampak Pelaksanaan Kurikulum Merdeka Belajar Terhadap Pembelajaran Pendidikan Agama Islam." *Dharmas Education Journal (DE_Journal)* 5, no. 2 (2024): 680–90. <https://doi.org/https://doi.org/10.56667/dejournal.v5i2.1345>.
- Sugiyono. *Metode Penelitian Kuantitatif Kualitatif Dan R&D*. Bandung: Alfabeta, 2021.
- Supriadi, Udin, and Achmad Faqihuddin² Mohammad Rindu Fajar Islamy. "Integrasi Nilai Islam Dalam Pendidikan: Studi Kasus Pelatihan Guru Mata Pelajaran Umum Pada Madrasah Tsanawiyah." *ABDIMASY: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 3, no. 2 (2024): 104–14.
- Tamphu, Sainee, Imam Suyitno, Gatut Susanto, Nia Budiana, and M Rais Salim. "Building Bridges to the Future of Learning : Exploring Artificial Intelligence Research Using R- Studio Assisted Bibliometrics." *Cogent Education* 11, no. 1 (2024). <https://doi.org/10.1080/2331186X.2024.2417623>.
- Wanda, Amelia Ayu. "KONSEP PERENCANAAN DALAM MANAJEMEN PENDIDIKAN ISLAM." *Jurnal DA'WAH: Risalah Merintis, Da'wah Melanjutkan* 6, no. 2 (2023): 1–11. <https://doi.org/https://doi.org/10.38214/jurnaldawahstidnatsir.v6i2.205>.