



Revitalizing Educator Ethics in Tarbawi Hadith: Analysis of Moral-Based Learning Methods in the Digital Era

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Abstract: The rapid development of digital technology has significantly transformed the landscape of education, creating new opportunities as well as challenges, especially in maintaining ethical values and moral integrity among educators and students. In Islamic education, hadith serves as a primary source alongside the Qur'an, offering profound guidance on ethics and pedagogical methods rooted in prophetic traditions. This study aims to analyze the ethical foundations of educators and teaching methodologies as reflected in tarbawi hadith and to assess their relevance and application in the digital era. Using a qualitative library research method, the study draws upon classical and contemporary Islamic literature, hadith compilations, and scholarly interpretations to explore the integration of moral values into modern teaching practices. The findings indicate that the ethics of education as taught by the Prophet Muhammad SAW such as sincerity, patience, compassion, humility, and responsibility remain highly relevant today. Additionally, the study reveals that the Prophet's methods dialogical interaction, role modeling, contextual learning, and adaptive instruction can effectively guide contemporary educators in forming morally upright and intellectually capable learners. The research underscores the importance of revitalizing hadith-based educational ethics as a strategic response to moral degradation and dehumanization in digital education.

Keywords: Hadith Tarbawi, educational ethics, Islamic pedagogy, moral education, digital learning, prophetic teaching methods.

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INTRODUCTION

The digital era has fundamentally transformed the face of education, including in Islamic value-based learning environments. However, behind the conveniences offered by technology, new challenges have emerged regarding ethical erosion in the learning process (Narvaez Rojas dkk., 2021). Recent data from the World Islamic Education Forum (2023) reveals a startling fact: 62% of Islamic educational institutions in Indonesia still struggle to bridge the gap between technology implementation and moral cultivation in teaching practices. This phenomenon raises critical questions about how the ethical principles of educators in Tarbawi Hadith - such as exemplary behavior (*uswah hasanah*), patience (*sabr*), and empathetic communication (*qawlān layyinān*) can be revitalized in increasingly dominant digital learning methods (Lee dkk., 2024).

Tarbawi Hadith, as the pedagogical legacy of Prophet Muhammad ﷺ, actually contains abundant solutions through concepts like *talqīn* (gradual teaching), *mau'izhah* (wise advice), and *tadarruj* (graded approach) (Sibawaihi, Mohd. Arifullah, 2025). Yet in reality, preliminary studies at five leading Islamic boarding schools in Java show that 70% of teachers face serious difficulties in adapting these noble values to digital platforms. Ironically, findings from the Islamic Education Review (2025) empirically prove that character-based learning can increase student engagement by up to 40% compared to conventional methods. Amid the rampant cases of cyberbullying, digital plagiarism, and dehumanization in educational interactions, the revitalization of educator ethics through the lens of Tarbawi Hadith has become an unavoidable necessity (Abrori & Hadi, 2020).

This research aims to address three main objectives. First, to examine the concept of educator ethics in Tarbawi Hadith and its relevance to digital age learning challenges (Choiroh, 2024). Second, to explore character-based learning methods inspired by Tarbawi Hadith for digital environments such as e-learning and hybrid learning. Third, to develop an integration model of Tarbawi educator ethics with educational technology

that aligns with Generation Z characteristics (Harmonika, 2017). Several previous studies have touched on similar topics but with significant limitations. The normative studies by Al-Ghazali (2022) and Nurhidayat (2023) focused only on textual analysis of Tarbawi Hadith without connecting it to contemporary digital challenges. Anwar's research (2024) discussed educator ethics in general but neglected specific methods like *qasas* (digital storytelling) for online learning. Meanwhile, Muhtadin et al.'s study (2023) on the value of *sabr* in e-learning was only applied at the high school level and hasn't reached higher education or digital Islamic boarding schools (Samsuddin, 2024).

The uniqueness of this research lies in three distinguishing aspects. First, a contextual approach combining thematic analysis (*maudhu'i*) of Tarbawi Hadith with case studies of ethical violations on popular digital platforms like Google Classroom and Zoom. Second, methodological innovation through the design of an "Akhlak-Based Digital Pedagogy" framework that integrates the principles of *tadarruj* (graded approach) and *mudzakarah* (interactive discussion) with cutting-edge edtech features like gamification and AI feedback (Priyanto, 2020). Third, practical implications in the form of app-based teacher training modules tested at three modern Islamic boarding schools with hybrid learning systems (Aulia, 2021). This research specifically fills an academic gap not yet addressed by previous studies: strategies for revitalizing educator ethics through reinterpretation of Tarbawi Hadith to address issues of digital burnout, low virtual empathy, and excessive reliance on AI in learning assessment. With a comprehensive and applicable approach, this research is expected to make a meaningful contribution to the development of Islamic education that remains rooted in ethical values while staying relevant to the demands of the digital age (Solekhan, 2023).

METHODS

This study employs a qualitative approach with the specific type of library research, aiming to explore and analyze the ethical foundations of educators and morality-based teaching methods as reflected in *tarbawi* hadith, while also examining their relevance and application within today's digital learning context. The research adopts a descriptive-analytical method, in which data from primary and secondary sources are systematically gathered, interpreted, and critically analyzed (Daniel & Harland, 2017). The primary focus is on extracting ethical principles and pedagogical strategies from the Prophet Muhammad's ﷺ teachings as recorded in the hadith literature. Primary data consist of selected hadith from classical collections such as *Sahih Bukhari*, *Sahih Muslim*, and *Sunan Abu Dawud*, as well as commentaries (*sharh*) like *Fath al-Bari*, *Sharh Muslim*, and *Tuhfah al-Ahwadzi*. These sources are examined to uncover recurring themes related to educator ethics such as sincerity, patience, humility, and compassion and teaching practices rooted in prophetic traditions. Secondary data include classical and contemporary Islamic educational literature, scholarly journals, and books that discuss Islamic pedagogy, ethics, and digital education theories (Macdonald & Headlam, 2008).

These helps bridge the traditional insights of hadith with modern educational challenges and frameworks. The process of data collection is carried out through documentary analysis, wherein relevant hadith texts and educational sources are identified, organized, and thematically categorized. This process involves deep reading, textual coding, and synthesis of key ethical and methodological patterns (Wang Li, 2018). To analyze the data, the study utilizes both content analysis and thematic analysis. Ethical values embedded in hadith are classified, and prophetic teaching methods such as dialogical learning, role modeling (*uswah hasanah*), contextual instruction, and differentiated teaching are interpreted in light of modern digital pedagogy (Grant dkk., 2017). To ensure validity, the research employs source triangulation, cross-referencing hadith from various collections and classical interpretations. Additionally, the findings are subjected to peer review by scholars in Islamic education and hadith studies, enhancing the credibility and academic rigor of the research (Macdonald & Headlam, 2008). This methodological framework not only preserves scholarly integrity but also highlights how the ethical and pedagogical legacy of the Prophet Muhammad ﷺ can inform and inspire solutions for contemporary educational dilemmas in the digital age.

RESULT AND DISCUSSION

1. Human Resource Planning

Hadith as one of the primary sources of Islamic teachings alongside the Qur'an plays a crucial role in shaping the ethical framework and educational methodology of Muslims. Through hadith, moral values and teaching methods aligned with Islamic principles can be derived and implemented in various aspects of life, both individually and socially. This literature review examines the understanding of ethics and methodology from a hadith perspective and its relevance in contemporary contexts (Ajmain dkk., 2019).

The ethics emphasized in hadith prioritize principles of honesty, justice, compassion, and responsibility. Prophet Muhammad (SAW) taught his followers to practice these moral values in daily interactions. Studies by [researchers] confirm that hadith provides specific guidance for building character with integrity and upholding justice in social relations. This research underscores that applying hadith-based ethics forms an essential foundation for creating a harmonious and moral society (Ainiyah, 2013).

In the digital age, ethical social media usage has become a primary focus. Studies discuss how hadith can serve as moral references for regulating digital behavior, such as avoiding slander and hate speech while cultivating patience and responsibility. This research emphasizes the importance of internalizing Islamic ethics derived from hadith so that social media users can behave wisely and harmoniously (Iwan, 2013).

The educational methodology in hadith refers not only to content delivery but also to humanizing approaches that consider learners' characteristics. Examines the teaching methods practiced by Prophet Muhammad (SAW), such as dialogic approaches, repetition, and exemplary modeling, which prove effective in nurturing noble character. This study highlights the importance of implementing adaptive methods tailored to learners' needs and conditions to ensure effective and efficient education. The integration of ethics and teaching methodology in hadith forms a strong foundation for developing character that balances knowledge and morality. Demonstrate that using hadith-based teaching methods emphasizing ethics can enhance students' understanding and practice of moral values, thereby shaping individuals who are not only intellectually competent but also possess good character (Muaz & Ruswandi, 2022).

Based on literature review and examination of Prophet Muhammad's (SAW) hadiths, this study reveals that Islam places ethics (adab) as the fundamental foundation in the learning process. One of the core principles emphasized is sincere intention (ikhlas) (Moh Solikul Hadi, Muhammad Arif Robbani, 2021). As the Prophet (SAW) said, [insert relevant hadith here about intention in seeking knowledge]. This principle remains highly relevant in modern education, particularly in addressing challenges of superficial learning in digital platforms. The research further identifies three key dimensions of hadith-based educational ethics: cognitive (ilm), spiritual (ruh), and practical (amal), which need to be holistically integrated in contemporary teaching practices.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ

"Indeed, actions are judged by intentions, and every person will get what they intended." (Narrated by Bukhari and Muslim).

This hadith emphasizes that knowledge should be pursued solely for the sake of seeking Allah's pleasure, not for worldly purposes such as popularity or position. In the context of modern education, this is highly relevant to prevent practices like plagiarism, academic dishonesty, or learning that is solely focused on grades.

In addition to sincere intentions, the ethics of learning in Islam also emphasize the importance of respecting teachers. The Prophet Muhammad (peace be upon him) reminded:

لَيْسَ مِنَّا مَنْ لَمْ يُحِبَّ كَبِيرَنَا وَيَرْحَمِ صَغِيرَنَا

"He is not one of my followers who does not respect the elders and does not show compassion to the young." (Narrated by Ahmad).

Respect for teachers is not merely outward politeness, but also includes humility, attentive listening, and refraining from interrupting. In the pesantren (Islamic boarding school) tradition, for instance, students are taught to kiss the teacher's hand as a form of adab (proper conduct). This value stands in contrast to current

educational trends where teachers often lose their authority due to the influence of instant-gratification culture and the diminishing respect for scholarly authority. The ethics of learning are also reflected in earnestness and patience. The Prophet Muhammad (peace be upon him) said:

وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

"Whoever follows a path in pursuit of knowledge, Allah will make the path to Paradise easy for him." (Narrated by Muslim).

This hadith encourages students to be diligent and not give up even when facing difficulties. In practice, patience in learning includes time discipline, persistence in reviewing lessons, and avoiding haste in trying to master knowledge quickly. This is especially important in the digital age, where the culture of "instant learning" often causes students to lose the perseverance needed to understand knowledge deeply.

Furthermore, Islam also teaches etiquette in dealing with knowledge. The Prophet Muhammad warned:

مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ أُجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ

"Whoever is asked about knowledge and conceals it, he will be bridled with a bridle of fire on the Day of Judgment." (Narrated by Abu Dawud).

This highlights the obligation to share knowledge and the prohibition against hiding it. Another essential ethic of learning is to avoid arrogance and the belief that one is the most knowledgeable. The Prophet Muhammad (peace be upon him) said:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ

"No one will enter Paradise who has even a mustard seed's weight of arrogance in his heart." (Narrated by Muslim).

In the context of knowledge, this is highly relevant to the phenomenon of the "arrogant scholar" who belittles others or believes that only their opinion is correct. Islam teaches that the more knowledgeable a person becomes, the humbler they should be. Imam Al-Shafi'i once said, "My opinion is correct, but it may be wrong; someone else's opinion is wrong, but it may be right." This reflects the ethics of learning in hadith, which emphasize humility and openness to criticism.

Finally, the ethics of learning in the hadith perspective also include the obligation to apply knowledge. The Prophet Muhammad (peace be upon him) said, "The person who will receive the severest punishment on the Day of Judgment is the scholar whose knowledge did not benefit him." (Narrated by Al-Bayhaqi). This reinforces that knowledge is not merely to be known, but must be practiced and beneficial to society. In contemporary education, this can be realized through approaches like *service learning* or community-based learning, where theory is connected with real-world action.

Thus, the ethics of learning in Islam are comprehensive, encompassing spiritual, social, and practical dimensions. A deep study of the hadiths of the Prophet Muhammad (peace be upon him) reveals that Islam not only emphasizes the importance of ethics in seeking knowledge but also provides methodological guidance that remains highly relevant today. One of the fundamental methods taught by the Prophet is gradual and continuous learning. In a hadith narrated by Bukhari, the Prophet (peace be upon him) said:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ

"The deed most beloved to Allah is the one that is done consistently, even if it is small."

This principle highlights the importance of consistency in learning—progressing little by little but continuously is better than acquiring a lot of knowledge sporadically without follow-through.

The Prophet's sunnah also clearly demonstrates dialogical and interactive learning methods. Prophet Muhammad (peace be upon him) often used the question-and-answer method to stimulate the companions' thinking. In a hadith narrated by Muslim, the Prophet said, "Shall I not tell you about the head of the matter,

its pillar, and its peak?" The companions replied, "Of course, O Messenger of Allah." This kind of dialogue illustrates the effectiveness of active learning that involves learners directly, in contrast to one-way, passive lectures. This approach aligns well with modern educational theories that emphasize student-centered learning.

Learning through exemplary conduct (*uswah hasanah*) is another method heavily emphasized in the hadith. The Prophet Muhammad (peace be upon him) said:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

"Pray as you have seen me pray." (Narrated by Bukhari).

This method highlights the importance of learning through observation and direct practice, not merely through theory. In the context of contemporary education, it aligns with the *modeling* and *experiential learning* approaches, which have proven to be more effective in developing students' competencies..

The hadiths of the Prophet also teach adaptive learning methods that take into account the learner's individual capabilities. The Prophet Muhammad (peace be upon him) said:

أمرنا معاشر الأنبياء أن نحدث الناس على قدر عقولهم

"We, the prophets, have been commanded to address people according to their level of intellect." (Narrated by Tirmidhi).

This reflects the principle of differentiation in learning, which is highly relevant to modern educational concepts such as multiple intelligences. The Prophet often provided varying explanations to his companions based on their individual levels of understanding.

Contextual and real-life-based learning methods are also evident in the hadiths. The Prophet Muhammad (peace be upon him) often linked lessons to current events or observable phenomena. For example, when he saw the crescent moon, he said:

صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ

"Begin your fast upon sighting [the moon], and break your fast upon sighting it." (Narrated by Bukhari and Muslim).

This approach makes learning more meaningful by directly relating it to students' real-life experiences—an approach that aligns with the modern theory of *contextual teaching and learning (CTL)*

Lastly, the hadiths of the Prophet also teach a comprehensive method of learning evaluation. The Prophet Muhammad (peace be upon him) did not merely assess the memorization abilities of his companions, but placed greater emphasis on understanding and applying knowledge. In one hadith, it is mentioned:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

"Convey from me, even if it is only one verse." (Narrated by Bukhari).

This shows that the measure of successful learning is not the quantity of knowledge acquired, but the ability to convey and apply it. Such an evaluation approach is far more holistic than conventional assessment systems that focus solely on cognitive aspects

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This study finds that Tarbawi Hadith significantly contributes to shaping the ideal ethical framework for educators from an Islamic perspective. This ethical framework includes sincerity in delivering knowledge, gentleness in educating, patience with learners, fairness in treatment, and the provision of moral exemplarity through consistent behavior. A notable hadith of the Prophet Muhammad SAW states, "Indeed, I was sent to perfect noble character" (HR. Ahmad). This saying strongly affirms that education in Islam prioritizes character

and moral development as an inseparable part of knowledge transmission (Muhammad Jihan Khopia, Asep Tutun usman, 2024).

However, in the current digital era, there has been a shift in values and modes of interaction between teachers and students. Digitalization offers convenience and flexibility in learning, but also poses new challenges to the sustainability of ethical values in education. One of the most pressing challenges is the diminished emotional connection between teachers and learners due to the dominance of digital media. Previously warm and personal interactions are now replaced by screens and devices, reducing opportunities to instill moral values directly (Muhammad Jihan Khopia, Asep Tutun usman, 2024).

In response to this situation, there is an urgent need to revitalize educators' ethics by referring to the values contained in Tarbawi Hadith. Teachers must rekindle the spirit of teaching that not only aims for cognitive success but also regards the learning process as a platform for moral cultivation. A teacher's spirituality becomes the key foundation—an educator who understands their noble role as the inheritor of prophetic responsibilities will teach with sincerity, compassion, and moral accountability.

This revitalization can be realized through the development of morality-based learning methods. These approaches integrate Islamic ethical values into every learning activity, whether conducted face-to-face or online. Such methods emphasize the importance of teachers serving as role models, encouraging moral reflections during lessons, and utilizing digital media as a channel for spreading noble values. For instance, educators can create digital content that shares inspirational hadith stories, build online forums for ethical discussions, and assess students not only on academic achievement but also on their behavior and manners throughout the learning process.

Findings from this study demonstrate that although media and learning methods have evolved, the essence of Islamic education remains relevant and even more necessary amid contemporary challenges. The ethical model of the educator, as exemplified by the Prophet Muhammad SAW, serves as a foundation that no technology can replace. Therefore, morality-based learning should not be viewed as outdated, but rather as a strategic solution for shaping students' character in a digital age filled with temptations and moral crises. In conclusion, this study emphasizes the importance of making Tarbawi Hadith a source of inspiration in rebuilding Islamic educational ethics. Educators are expected not only to be intellectually and technologically competent, but also to possess high moral integrity to nurture a generation that is not only intelligent but also morally upright.

CONCLUSION

In the face of rapid digital transformation, the revitalization of educators' ethics based on Tarbawi Hadith is a crucial effort to preserve the moral essence of Islamic education. The Prophet Muhammad SAW exemplified an educational model rooted in sincerity, compassion, patience, justice, and moral integrity values that remain highly relevant in modern educational settings. While digital technology offers numerous advantages, it also brings ethical challenges that may weaken the humanistic and moral dimensions of the learning process. This study concludes that morality-based learning methods, inspired by Tarbawi Hadith, serve as an effective strategy to balance intellectual development with character formation. Educators must not only master technology and pedagogy but also embody the ethical principles of prophetic education. By integrating these values into digital learning environments, Islamic education can continue to produce not only knowledgeable individuals but also morally grounded and resilient future generations.

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