Religious Education in the Digital Era: Facing Modern Challenges with Islamic Principles

Fatmawati¹* & Andrian Firdaus¹

¹Program Studi Pendidikan Agama Islam, STAI Al-Amin Gersik, Kediri Lombok Barat, Indonesia ²Program Studi PGMI, STAI Al-Amin Gersik Kediri Lombok Barat, Indonesia

*Corresponding Author: fatmadikla@gmail.com, andrianfirdaus664@gmail.com

Article History

Received: March 27th, 2023 Revised: April 18th, 2023 Accepted: May 20th, 2023 Abstract: This research aims to explore religious education in the digital era and how Islamic principles can be applied to face modern challenges. The research method used is a literature review involving in-depth analysis of relevant sources in the study of religious education and digital technology. Literature review techniques involve searching for articles, books, and online documents related to the topic. Data were analyzed qualitatively by exploring the main findings from the collected literature. The results show that the integration of digital technology in religious education can provide significant benefits in achieving Islamic educational goals. However, there are also challenges such as protecting religious and cultural values in the digital era that need to be addressed. The implications of this research are the need for the development of educational strategies that balance technology with Islamic values.

Keywords: Digital Era, Islam, Literature Review, Modern Challenges, Religious Education, Technology.

INTRODUCTION

In the rapidly evolving digital era, technology has become an inseparable part of everyday life. This transformation also influences various aspects of life, including education, including religious education (Nasri, 2023b). Religious education, especially in the context of Islam, plays a crucial role in shaping character, morality, and values in Muslim society (Nasri et al., 2016). However, with the emergence of digital technology, traditional approaches to delivering religious education face new challenges (Nasri, Atsani, et al., 2023). The aim of this research is to explore how religious education can evolve in the face of the everchanging digital era, and how Islamic principles can be applied to address these modern challenges (Rulyandi & Nasri, 2023). This study is expected to provide deep insights into the integration of digital technology and Islamic values in the context of education (Atsani & Nasri, 2021).

Religious education has become an integral part of the education system in many countries, especially in the Muslim world (Husnawadi & Nasri, 2023). The primary goal of Islamic religious education is to shape individuals with a strong understanding of Islamic teachings and the ability to apply these

values in everyday life (Muliadi & Nasri, 2023a). Traditionally, religious education is delivered through various conventional methods, including direct teaching, group discussions, and printed materials (Atsani, Nasri, & Walad, 2023). However, with the emergence of digital technology such as the internet, mobile devices, and social media, new ways of delivering religious education are emerging. Digital technology offers great potential to enhance accessibility, create more engaging learning experiences, and enable broader interaction among students (Irjanawadi et al., 2023). However, along with these benefits, technology also brings new challenges, including issues related to security, privacy, and inappropriate content (Hady & Nasri, 2023).

Currently, we are witnessing how the use of digital technology has permeated almost every aspect of life, including education (Nasri, 2020a). In various parts of the world, educational institutions are beginning to adopt digital technology in teaching and learning (Nasri, Walad, et al., 2023). However, in the context of Islamic religious education, the integration of digital technology is still uneven and often faces challenges in implementation (Saepuddin et al., 2021).

Some of the challenges in integrating digital technology into Islamic religious education include the lack of available resources, resistance to change from traditional quarters, and issues related to the accuracy and authority of religious information sources in the digital environment (Nasri, 2020b). Facing rapid changes in the digital environment, it is important to understand how Islamic religious education can evolve to remain relevant and effective in teaching Islamic values to digitally connected younger generations (Nurdiah et al., 2023). Therefore, this research aims to investigate the potential and challenges of integrating digital technology into Islamic religious education, and to explore how Islamic principles can be applied to address these challenges (Nasri, 2015a). Thus, this research is expected to make a significant contribution to our understanding of the role of technology in the context of Islamic religious education (Nasri, 2017a).

This research will focus on analyzing literature relevant to the topic of Islamic religious education in the digital era (Nasri, 2016a). Although this research will cover various aspects of Islamic religious education, such as teaching methods, the use of digital media in learning, and the challenges faced, it will not involve field research or primary data collection (Nasri, 2019b). Instead, this research will rely on an indepth review of relevant literature to achieve its objectives (Nasri, 2019a). Thus, this research is expected to make a meaningful contribution to our understanding of how Islamic religious education can evolve to address challenges and opportunities in the ever-changing digital era.

METHODS

This study adopts a comprehensive literature review approach to investigate religious education in the digital era, particularly focusing on the application of Islamic principles to address contemporary challenges (Goldman, 2023). The literature review involves thorough exploration of academic databases, scholarly journals, books, and online resources related to the integration of digital technology in religious education and the utilization of Islamic principles in addressing modern challenges (Feng et al., 2023). Key search terms encompass "religious education," "Islam," "digital technology," "modern challenges," methods," "teaching and "educational technology."

Data collection primarily entails gathering information from scholarly articles, books, reports, and online sources discussing the integration of digital technology in religious education and the role of Islamic principles in addressing contemporary challenges (LaMarre & Chamberlain, 2022). Collected data include theoretical frameworks, case studies, empirical findings, and expert opinions contributing to a comprehensive understanding of the topic (Ngao et al., 2023). The collected data will be systematically organized to facilitate subsequent data analysis (Ritter et al., 2023).

Oualitative data analysis will be conducted to identify themes, patterns, and insights related to the integration of digital technology in religious education and the application of Islamic principles (Conrad et al., 2023). The analysis entails coding the data, categorizing them based on recurring themes, and interpreting the findings vis-à-vis the research objectives (Mihas, 2023). Throughout the analysis, particular emphasis will be placed on integrating Islamic principles such as Tawheed (monotheism), Akhlaq (morality), and Ihsan (excellence) to address modern challenges related to digital technology in religious education (Jacobs & Perez, 2023). This integration ensures alignment with the ethical and moral frameworks inherent in Islamic teachings (Schwandt, 2021).

Ethical considerations will be prioritized throughout the research process (Hart, 2018), with all sources cited appropriately and adherence to ethical guidelines regarding academic integrity and plagiarism (Eftenaru, 2023). Moreover, privacy and confidentiality will be maintained when referencing personal or sensitive information obtained from sources (Nasri, 2023a).

It's crucial to acknowledge the limitations of this study (Koren et al., 2023), primarily due to its reliance on literature review, which may restrict findings to existing knowledge and may not capture real-time data or experiences (Kim et al., 2022). Additionally, biases inherent in the selected literature and the researcher's interpretation may influence the analysis and conclusions drawn (Zhang & Zhang, 2023). Nonetheless, through these methods, this study aims to provide valuable insights into the integration of digital technology in religious education within the framework of Islamic principles (Nasri, 2017b), thereby effectively addressing modern challenges.

FINDINGS AND DISCUSSION

The integration of digital technology into religious education presents both opportunities and challenges within the framework of Islamic principles. This section discusses the key findings derived from the literature review and provides a comprehensive discussion on how digital technology can enhance religious education while upholding Islamic values.

Opportunities of Digital Technology in Religious Education

Digital technology offers numerous opportunities to revolutionize religious education and make it more accessible, engaging, and effective (Atsani, Nasri, Walad, & Nurdiah, 2023). One of the significant advantages is the democratization of knowledge, whereby individuals can access religious texts, teachings, and resources from anywhere in the world with an internet (Sandiana et al., 2023). This accessibility fosters lifelong learning and empowers individuals to deepen their understanding of Islamic teachings (Nasri, 2023c).

Furthermore, digital platforms provide innovative ways to deliver religious education, such as online courses, multimedia presentations, and interactive learning modules (Atsani & Nasri, 2022). These platforms cater to diverse learning styles and preferences, making religious education more engaging and interactive (Muliadi & Nasri, 2023b). For instance, educational apps and gamified learning platforms can make learning about Islamic principles and practices enjoyable for children and youth (Nasri, 2020d).

Moreover, social media platforms serve as valuable tools for community building and knowledge sharing among Muslims worldwide (Azzam & Nasri, 2019). Islamic scholars and educators can disseminate teachings, answer questions, and engage in discussions with a global audience (Diahmad & Nasri, 2023), fostering a sense of unity and belonging within the ummah (Haryadi et al., 2021).

Challenges and Considerations

Despite the opportunities presented by digital technology, several challenges must be addressed to ensure that the integration of technology aligns with Islamic principles and values (Masyhuri & Nasri, 2017). One of the primary concerns is the quality and authenticity of online religious content (Nasri, 2018a). With the proliferation of digital platforms, individuals may encounter misleading or inaccurate information that contradicts Islamic teachings (Nasri, 2020c). Therefore, there is a need for robust mechanisms to verify the accuracy and credibility of online sources of religious knowledge (Atsani, Nasri, Walad, Yakin, et al., 2023).

Privacy and ethical considerations also pose significant challenges in the digital era. Online platforms collect vast amounts of user data, raising concerns about privacy breaches and unauthorized access to personal information (Rasyidi & Nasri, 2023). Islamic principles emphasize the importance of respecting individuals' privacy and safeguarding their dignity (Abdul Ghani et al., 2023), necessitating ethical guidelines for the responsible use of digital technology in religious education (Nasri & Tabibuddin, 2023).

Moreover, the digital divide remains a persistent challenge, particularly in underserved communities with limited access to technology and internet connectivity (Nasri, 2016b). Addressing this disparity requires concerted efforts to bridge the gap and ensure equitable access to digital resources for all Muslims (Atsani, Nasri, Walad, Haryadi, et al., 2023), regardless of their socioeconomic status or geographical location (Nasri, Khairi, et al., 2023).

Integrating Islamic Principles into Digital Education

In navigating these challenges, it is essential to prioritize the integration of Islamic principles into digital education initiatives (Zainuddin Atsani & Nasry, 2021). Islamic teachings provide a moral and ethical framework that guides the responsible use of technology and ensures that digital platforms uphold values such as integrity, justice, and compassion (Nasri, 2015c).

For instance, Islamic ethics emphasize the importance of truthfulness and honesty in all interactions, including online communications (Nasri, 2015b). Educators and content creators should adhere to these principles by providing accurate information and avoiding sensationalism or misinformation in digital content (Suparman et al., 2023). Furthermore, Islamic teachings advocate for the protection of privacy and the preservation of modesty, particularly in online interactions. Digital platforms should incorporate privacy settings and encryption protocols to safeguard users' personal information and ensure a safe and respectful online environment.

Implications for Practice

The findings of this study have significant implications for religious educators, policymakers, and technology developers seeking to enhance religious education in the digital era (Nasri, 2014). First and foremost, there is a need for collaborative efforts to develop highquality digital resources and educational platforms that align with Islamic values and cater to diverse learning needs (Nasri, 2018b).

Additionally, capacity-building initiatives should be implemented to empower religious educators with the knowledge and skills to leverage digital technology effectively in their teaching practices (Habiburrahman et al., 2023). Training programs and workshops can equip educators with strategies for integrating technology into religious education while upholding Islamic principles and addressing contemporary challenges (Nasri & Mulyohadi, 2023).

Furthermore, policymakers and stakeholders should work together to promote digital inclusion and bridge the digital divide in Muslim communities worldwide. This includes investing in infrastructure development, providing affordable internet access, and promoting digital literacy programs to ensure equitable access to digital resources for all.

CONCLUSION

In conclusion, the integration of digital technology into religious education within the framework of Islamic principles presents both opportunities and challenges. The findings of this study underscore the potential of digital technology to enhance the accessibility. engagement, and effectiveness of religious education initiatives. From online courses and multimedia presentations to social media platforms and educational apps, digital tools offer innovative ways to deliver religious teachings and foster a deeper understanding of Islamic principles among Muslims worldwide. However, the adoption of digital technology in religious

education also raises significant concerns, including the quality and authenticity of online content, privacy and ethical considerations, and the digital divide. Addressing these challenges requires collaborative efforts from religious educators, policymakers, technology developers, and the broader Muslim community.

Recommendations:

Based on the findings of this study, the following recommendations are proposed to enhance religious education in the digital era while upholding Islamic principles:

1. Quality Assurance Mechanisms: Establish robust mechanisms to verify the accuracy and authenticity of online religious content. This includes developing accreditation systems, peer review processes, and quality standards for digital educational resources.

2. Ethical Guidelines: Develop ethical guidelines for the responsible use of digital technology in religious education. These guidelines should encompass principles such as truthfulness, privacy protection, and respect for diversity, in accordance with Islamic teachings.

3. Digital Literacy Programs: Implement digital literacy programs to empower individuals with the knowledge and skills to critically evaluate online information, navigate digital platforms safely, and protect their privacy online.

4. Equitable Access: Bridge the digital divide by infrastructure development. investing in affordable internet access. providing and promoting digital literacy programs in underserved communities. Ensure equitable access to digital resources for all Muslims, regardless of their socioeconomic status or geographical location.

5. Capacity Building for Educators: Provide training and professional development opportunities for religious educators to enhance their digital literacy skills and integrate technology effectively into their teaching practices. Equip educators with strategies for delivering engaging and interactive digital lessons while upholding Islamic values.

6. Collaborative Initiatives: Foster collaboration among religious educators, policymakers, technology developers, and community leaders to develop high-quality digital resources and educational platforms that align with Islamic principles and address contemporary challenges.

By implementing these recommendations, stakeholders can harness the potential of digital

Fatmawati & Firdaus (2023). **Jurnal Ilmiah Profesi Pendidikan**, 8 (2): 1270 – 1277 DOI: <u>https://doi.org/10.29303/jipp.v8i2.2209</u>

technology to enrich religious education and empower Muslims to deepen their understanding of Islamic teachings in the digital era. Together, we can build a more inclusive, ethical, and compassionate digital ecosystem that upholds the values of Islam and promotes lifelong learning for all.

ACKNOWLEDGMENT

We would like to express our sincere gratitude to all those who contributed to the completion of this research. Special thanks to the scholars, researchers, and educators whose work served as the foundation for our literature review. We also extend our appreciation to the participants and experts who shared their insights and expertise during the course of this study. Additionally, we acknowledge the support and guidance of our colleagues, friends, and family members who provided encouragement and assistance throughout the research process. Their valuable contributions have been instrumental in shaping the findings and recommendations of this study.

REFERENSI

- Abdul Ghani, Ribahan, & Nasri, U. (2023). Paradigma Diferensiasi dalam Implementasi Kurikulum Merdeka: Konteks Pembelajaran Pendidikan Agama Islam di Sekolah dan Madrasah. *eL*-*HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam*, *17*(2), 169–179. https://doi.org/10.20414/elhikmah.v17i2.8 867
- Atsani, L. G. M. Z., & Nasri, U. (2021). Declaration Of Understanding Radicalism to Islam (Critical Analysis of Islamic Religious Educational Materials in Response to Allegations of Understanding Radicalism to Muslims). *Kamaya: Jurnal Ilmu Agama*, 4(3), 401–415. https://doi.org/10.37329/kamaya.v4i3.141
- Atsani, L. G. M. Z., & Nasri, U. (2022). Varian Islam Nusantara di Kalimantan, Sulawesi dan Papua. *Al-Munawwarah: Jurnal Pendidikan Islam*, 14(2), 11–28.
- Atsani, L. G. M. Z., Nasri, U., & Walad, M. (2023). Getting to Know Ahl al-Sunnah wa al-Jema'ah in Context Nahdlatul Wathan. *PROCEEDING INTERNATIONAL*

CONFERENCE ON ISLAM, LAW, AND SOCIETY.

- Atsani, L. G. M. Z., Nasri, U., Walad, M., Haryadi, L. F., & Yakin, H. (2023). Sufi Educational Narratives in Wasiat Renungan Masa by TGKH. Muhammad Zainuddin Abdul Madjid. Jurnal Ilmiah Profesi Pendidikan, 8(3), 1699–1704. https://doi.org/10.29303/jipp.v8i3.1571
- Atsani, L. G. M. Z., Nasri, U., Walad, M., & Nurdiah, N. (2023). Management of the Nahdlatul Wathan Lombok Qur'an Home Education Strategy in Creating Qur'anic Generations. Al Hikmah: Journal of Education, 4(1), 77–92. https://doi.org/10.54168/ahje.v4i1.150
- Atsani, L. G. M. Z., Nasri, U., Walad, M., Yakin, H., & Zulkifli, Muh. (2023). Moral Education in Wasiat Renungan Masa by TGKH. Muhammad Zainuddin Abdul Madjid: An Examination of Ibn Miskawaih's Philosophy. Jurnal Ilmiah Profesi Pendidikan, 8(4), 1936–1944. https://doi.org/10.29303/jipp.v8i4.1600
- Azzam, M., & Nasri, U. (2019). Warisan Sang Nabi: Terjemah Kitab Syarah Qutuful Falihin Karya Bintu Syeikh Sa'id bin Mahfudz Muhaifudz. CV. Haramain Lombok.
- Conrad, M., Steffensmeier, K. S., Van Tiem, J., Obrecht, A., Mares, J., Mosher, H. J., Weg, M. W. V., Sibenaller, Z., Stout, L., Patel, P., ... & Hadlandsmyth, K. (2023). Military Veterans' Perspectives on Postoperative Opioid Use: A Secondary Analysis of Qualitative Data. *Journal of PeriAnesthesia Nursing*, 38(3), 483–487. https://doi.org/10.1016/j.jopan.2022.09.00 6
- Diahmad, M., & Nasri, U. (2023). *Pancaran Nahdlatul Wathan*. CV. Haramain Lombok.
- Eftenaru, C. L. (2023). Studying leadership: An eclectic approach to qualitative data collection and analysis. *Qualitative Research Journal*, 23(2), 204–217. https://doi.org/10.1108/QRJ-08-2022-0119
- Feng, W., Zhou, L., Wang, D., & Shi, Q. (2023). Bridging the research-practice gap in librarianship: Exploring the mediating role of library societies. *Library & Information Science Research*, 45(4), 101267. https://doi.org/10.1016/j.lisr.2023.101267

Fatmawati & Firdaus (2023). Jurnal Ilmiah Profesi Pendidikan, 8 (2): 1270 – 1277 DOI: <u>https://doi.org/10.29303/jipp.v8i2.2209</u>

- Goldman, C. (2023). Understanding the underlying motives: Motivation beliefs in the Association of Research Libraries (ARL). *The Journal of Academic Librarianship*, 49(3), 102671. https://doi.org/10.1016/j.acalib.2023.1026 71
- Habiburrahman, Muhammad, Citriadin, Y., & Nasri. U. (2023).MANAJEMEN PERGURUAN TINGGI **UNTUK** MENINGKATKAN MUTU PENDIDIKAN DI INSTITUT AGAMA ISLAM HAMZANWADI NW LOMBOK TIMUR. *Al-Fikru*: Jurnal Pendidikan Dan 4(2), 378-389. Sains, https://doi.org/10.55210/alfikru.v4i2.1165
- Hady, R., & Nasri, U. (2023). Innovative Learning: Utilizing Card Sort Media to Amplify Arabic Vocabulary Understanding in NW Lenek Junior High School. Jurnal Ilmiah Profesi Pendidikan, 8(3), 1982–1987. https://doi.org/10.29303/jipp.v8i3.2101
- Hart, C. (2018). Doing a Literature Review: Releasing the Social Science Research Imagination. SAGE Publications Ltd.
- Haryadi, L. F., Nasri, U., & Walad, M. (2021). Manajemen Pondok Pesantren: Teori Manajemen Lembaga Pendidikan Islam di perguruan Tinggi. CV. Haramain Lombok.
- Husnawadi, H., & Nasri, U. (2023). Fanatic and Fanaticism from the Perspective of Islamic Law and Islamic Education Perspective. *Jurnal Ilmiah Profesi Pendidikan*, 8(3), 2018–2023.

https://doi.org/10.29303/jipp.v8i3.2112

Irjanawadi, L., Zaki, M., Al Idrus, S. A. J., & Nasri, U. (2023). Manajemen Pembinaan Ekstrakurikuler di Pondok Pesantren Irsyadul Mujahidin NW Teliah Desa Sakra Selatan Kecamatan Sakra Lombok Timur. *Jurnal Ilmiah Profesi Pendidikan*, 8(1), 125–132.

https://doi.org/10.29303/jipp.v8i1.1166

- Jacobs, J., & Perez, J. I. (2023). A qualitative metasynthesis of teacher educator selfstudies on social justice: Articulating a social justice pedagogy. *Teaching and Teacher Education*, 123, 103994. https://doi.org/10.1016/j.tate.2022.103994
- Kim, S. H., Jung, Y. J., & Choi, G. W. (2022). A systematic review of library makerspaces

research. *Library & Information Science Research*, 44(4), 101202. https://doi.org/10.1016/j.lisr.2022.101202

- Koren, N., Weintrop, D., & Subramaniam, M. (2023). Using design-based implementation research approach to create computational thinking assessment tools for youth programs in public libraries. *Library & Information Science Research*, 45(2), 101240. https://doi.org/10.1016/j.lisr.2023.101240
- LaMarre, A., & Chamberlain, K. (2022). Innovating qualitative research methods: Proposals and possibilities. *Methods in Psychology*, 6, 100083. https://doi.org/10.1016/j.metip.2021.1000 83
- Masyhuri, & Nasri, U. (2017). *Politik Hukum Pemerintahan Daerah di Indonesia*. Semesta Ilmu.
- Mihas, P. (2023). Qualitative research methods: Approaches to qualitative data analysis. In *International Encyclopedia of Education* (*Fourth Edition*) (pp. 302–313). Elsevier. https://doi.org/10.1016/B978-0-12-818630-5.11029-2
- Muliadi, E., & Nasri, U. (2023a). Future-Oriented Education: The Contribution of Educational Philosophy in Facing Global Challenges. Jurnal Ilmiah Profesi Pendidikan, 8(4), 2420–2427. https://doi.org/10.29303/jipp.v8i4.1807
- Muliadi, E., & Nasri, U. (2023b). UU No. 16 Tahun 2001 tentang Yayasan; Telaah Kebijakan Pendidikan Dasar dan Menengah Terkait Eksistensi Madrasah Swasta dan Yayasan. *Fikroh*, 7(2), 156– 166.
- Nasri, U. (2014). Pemikiran Tuan Guru Kiai Haji Abdul Majid tentang Pendidikan Islam Perempuan dan Implementasinya di Madrasah Nahdlatul Banat Diniyah Islamiyah Lombok. Universitas Islam Negeri Sunan Kalijaga.
- Nasri, U. (2015a). Akar Historis Pendidikan Perempuan Refleksi Pemikiran TGKH. M. Zainuddin Abdul Madjid. Deepublish.
- Nasri, U. (2015b). Menyapa Umat Islam di Zaman Modern Melalui Mimbar Khotbah Jumat. Deepublish.
- Nasri, U. (2015c). Pendidikan Sebagai Konsumsi dan Investasi. *Fitrah*.
- Nasri, U. (2016a). Menjemput Ilmu: Sebuah Pengantar Filsafat Ilmu. Semesta Ilmu.

- Nasri, U. (2016b). Menziarahi Filsafat: Sebuah Pengantar Filsafat Umum. Semesta Ilmu.
- Nasri, U. (2017a). Bersahabat Dengan Ilmu: Sebuah Pengantar Filsafat Ilmu. CV. Haramain Lombok.
- Nasri, U. (2017b). Mengenal Ahl al-Sunnah wa al-Jama'ah dalam Konteks Nahdlatul Wathan. CV. Haramain Lombok.
- Nasri, U. (2018a). Memotret Bias Gender dalam Konteks Sosio-Kultural Lombok Menuju Sebuah Humanisme Sosio-Spritual. *Al-Munawwarah: Jurnal Pendidikan Islam*, *3*(2), 90.
- Nasri, U. (2018b). Shalat Ditinjau dari Sudut Pandang Pendidikan, Sosial dan Politik. *Al-Munawwarah: Jurnal Pendidikan Islam*, 10(1), 44–61.
- Nasri, U. (2019a). *Ngaji Bareng Filosof: Sebuah Pengantar Filsafat Umum*. CV. Haramain Lombok.
- Nasri, U. (2019b). *Philosophy is Mother of Science: Pengantar Filsafat.* CV. Haramain Lombok.
- Nasri, U. (2020a). INTERNALISASI PENDIDIKAN ANTI KORUPSI DALAM PENDIDIKAN AGAMA ISLAM. Al-Hikmah: Jurnal Studi Islam, 1(2), 1–17.
- Nasri, U. (2020b). Lembaga Pendidikan Islam Multikultural. *Al-Hikmah: Jurnal Studi Islam*.
- Nasri, U. (2020c). Menakar Kembali Materi Pendidikan Agama Islam Untuk Menangkal Tuduhan Faham Radikalisme Kepada Umat Islam. *Jurnal Tarbawi*, 5(1), 5.
- Nasri, U. (2020d). VIRUS CORONA PERSPEKTIF PENDIDIKAN DAN AGAMA. Al-Hikmah: Jurnal Studi Islam, 1(2), 31–40.
- Nasri, U. (2023a). EXPLORING QUALITATIVE RESEARCH: A COMPREHENSIVE GUIDE TO CASE STUDY METHODOLOGY. Al-Hikmah: Jurnal Studi Islam, 4(3), 72–85.
- Nasri, U. (2023b). *Philosophy of Education*. CV. Haramain Lombok.
- Nasri, U. (2023c). Sitti Raihanun Zainuddin Abdul Madjid: Inspiration from the East in Pioneering the Largest Islamic Educational Institution in West Nusa Tenggara. Journal of Advances in Education and Philosophy, 7(12), 584– 589.

https://doi.org/10.36348/jaep.2023.v07i12 .005

- Nasri, U., Atsani, L. G. M. Z., Fahrurrozi, & Thohri, M. (2023). 21st century gender transformation: Contributions of siti raihanun zainuddin abdul madjid as a female figure in islamic education in lombok. *Sypriot Journal of Education Sciences*, 18(4), 754–766. https://doi.org/10.18844/cjes.v18i4
- Nasri, U., Khairi, P., Syukri, A., & Masiyan, M. (2023). Understanding of Santri Regarding Quranic Verses as Prayers within Hizib Nahdlatul Wathan and Its Implications for Children's Education in Daily Life: (A Study of Living Quran at the Islamic Center NW Tanjung Riau Batam Boarding School). Jurnal Ilmiah Profesi Pendidikan, 8(3), 1600–1604. https://doi.org/10.29303/jipp.v8i3.1568
- Nasri, U., & Mulyohadi, A. (2023). Salafi Islamic Education: Teaching Methods, Traditions and Ideologies in Lombok Boarding Schools (Case study at Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyyah Institute in Nahdlatul Wathan Lombok). Syaikhuna: Jurnal Pendidikan Dan Pranata Islam STAI Syaichona Moh. Cholil Bangkalan, 14(2), 216–233.
- Nasri, U., & Tabibuddin, M. (2023). Paradigma Moderasi Beragama: Revitalisasi Fungsi Pendidikan Islam dalam Konteks Multikultural Perspektif Pemikiran Imam al-Ghazali. Jurnal Ilmiah Profesi Pendidikan, 8(4), 1959–1966. https://doi.org/10.29303/jipp.v8i4.1633
- Nasri, U., Umar, Bekti, A. B., Fauzina, M., Zarkasi, Kahar, Sudirman, Musni, L., B, E.
 W., Hairiyah, S., Pransiska, E., Nurjanah, S., Mahmudah, H. I., Astanti, E. Y., & Nuryana, Z. (2016). Pengembangan Kurikulum Pendidikan Agama Islam Transformatif. Deepublish.
- Nasri, U., Walad, M., & Ansori, M. Z. (2023). Islamic Educational Values in the Verses of the Song "Mars Nahdlatul Wathan" by TGKH. Muhammad Zainuddin Abdul Madjid from Lombok. *The International Journal of Sociology of Religion (IJSR)*, *I*(1), 128–141. https://doi.org/10.11842/iigr
 - https://doi.org/10.11842/ijsr
- Ngao, A., Sang, G., Tondeur, J., Kihwele, J. E., & Chunga, J. O. (2023). Transforming Initial Teacher Education Program with

Mobile Technologies. A synthesis of qualitative evidences. *Digital Education Review*, 43, 18–36. https://doi.org/10.1344/der.2023.43.18-34

- Nurdiah, N., Suprapto, S., Maujud, F., & Nasri, U. (2023). Manajemen Rumah Qur'an dalam Mencetak Generasi Qur'ani: (Studi Kasus di Rumah Qur'an Nahdlatul Wathan Lombok Yayasan Pondok Tahfidz Baqiyatussalaf Nahdlatul Wathan). Jurnal Ilmiah Profesi Pendidikan, 8(1), 161–170. https://doi.org/10.29303/jipp.v8i1.1167
- Rasyidi, A. H., & Nasri, U. (2023). Muslim Sasak Female Scholars: Empowerment and Strengthening of Islamic Education in the Lombok Community, Indonesia. *Path of Science: International Electronic Scientific Journal*, 9(12), 3028–3032. http://dx.doi.org/10.22178/pos.99-8
- Ritter, C., Koralesky, K. E., Saraceni, J., Roche, S., Vaarst, M., & Kelton, D. (2023).
 Invited review: Qualitative research in dairy science—A narrative review. *Journal of Dairy Science*, *106*(9), 5880– 5895. https://doi.org/10.3168/jds.2022-23125
- Rulyandi, R., & Nasri, U. (2023). Building Motivation for Learning Indonesian Language: Psychological and Social Strategies. Jurnal Ilmiah Profesi Pendidikan, 8(3), 1998–2003. https://doi.org/10.29303/jipp.v8i3.2107
- Saepuddin, Nasri, U., & Nurdiah (2021). Konvergensi Pemikiran Yusuf al-Qardhawi dan Fazlur Rahman dalam Hukum Ekonomi Syariah dan Pendidikan Islam: Sebuah Kajian Komparatif. *Al-Munawwarah: Jurnal Pendidikan Islam*, *13*(1), 74–88.
- Sandiana, Hakim, L., Bahtiar, & Nasri, U. (2023). STRATEGI KEPEMIMPINAN

KEPALA SEKOLAH DALAM PENINGKATAN KOMPETENSI GURU DAN MUTU PENDIDIKAN DI SMA ISLAM AL-MA'ARIF PANDAN INDAH KECAMATAN PRAYA BARAT DAYA. *Al-Fikru: Jurnal Pendidikan Dan Sains*, 4(2), 407–416. https://doi.org/10.55210/alfikru.v4i2.1167

- Schwandt, T. A. (2021). Qualitative data analysis: A sourcebook of new methods. *Evaluation and Program Planning*, 9(2), 184–187. https://doi.org/10.1016/0149-7189(86)90041-8
- Suparman, S., Nasri, U., & Zulkifli, Muh. (2023). Recontextualization of Islamic Educational Thought within Fazlur Rahman's Intellectual Framework. *Jurnal Ilmiah Profesi Pendidikan*, 8(4), 1945– 1950.

https://doi.org/10.29303/jipp.v8i4.1639

Zainuddin Atsani, L. G. M., & Nasry, U. (2021). PEMIKIRAN TGKH. MUHAMMAD ZAINUDDIN ABDUL MADJID TENTANG PENDIDIKAN PEREMPUAN DAN RELEVANSINYA DENGAN KONSEP PENDIDIKAN BERWAWASAN GENDER. Al-Afkar: Manajemen Pendidikan Islam, 9(1), 65– 76.

https://doi.org/10.32520/afkar.v9i2.318

Zhang, X., & Zhang, J. (2023). Analysis and research on library user behavior based on apriori algorithm. *Measurement: Sensors*, 27, 100802. https://doi.org/10.1016/j.measen.2023.100 802