

Developing the Digital Trilogy Integration Model for Multicultural Islamic Education in the Digital Age

Achmad Yusuf*, M. Jamhuri, & Rahmad Zainul Abidin

Department of Islamic Education, Universitas Yudharta Pasuruan, Pasuruan, Indonesia

Abstract

This study investigates the integration of digital spirituality and cyber-ethics within multicultural Islamic education for Generation Z learners in response to the growing challenges of digital transformation and religious identity formation. Employing an exploratory sequential mixed-methods design, the study was conducted in two phases. The qualitative phase involved digital ethnography, participant observation, semi-structured interviews, and focus group discussions with purposively selected students and Islamic education teachers to explore emerging dimensions of digital spirituality and cyber-ethical behavior. Findings from this phase informed the development of a survey instrument that was administered to 210 participants (200 students and 10 Islamic education teachers) from five secondary educational institutions in Pasuruan, Indonesia. Qualitative data were analyzed using thematic analysis, while quantitative data were examined through Structural Equation Modeling (SEM) to validate the relationships among digital spirituality, cyber-ethics, and multicultural Islamic education constructs. The findings reveal a substantial gap between conventional Islamic pedagogical practices and the digital spiritual expectations of Generation Z learners. Approximately 73.5% of participants demonstrated higher engagement with Islamic values when learning experiences incorporated digitally immersive environments and multicultural perspectives. The study further identifies the integration of the Islamic trilogy *aqidah*, *sharia*, and *tasawuf* with cyber-ethical principles as a significant predictor of responsible digital citizenship, religious moderation, and intercultural competence. Based on the integrated qualitative and quantitative findings, this research proposes the Digital Trilogy Integration Model (DTIM), a conceptual framework that harmonizes classical Islamic educational values with contemporary digital learning ecosystems. The model contributes to the advancement of Islamic educational theory by providing an empirically validated approach to strengthening digital spirituality, ethical online behavior, and multicultural competence among Generation Z learners in increasingly pluralistic and digitally mediated societies.

Keywords: Digital Spirituality, Cyber-Ethics, Multicultural Islamic Education, Generation Z, Digital Citizenship

Received: 12 March 2026

Revised: 2 May 2026

Published: 30 June 2026

1. Introduction

The digital transformation of the 21st century has fundamentally reshaped the landscape of religious education, a shift that is particularly pronounced within Islamic pedagogical contexts (Indriani et al., 2025; Wedi et al., 2025). The findings reveal that digital technology positively influences contemporary Islamic thought by 56.4%, religious practices by 50.2%, and the combination of both by 51.5%, indicating a significant paradigm shift in how Generation Z engages with Islamic educational content. This demographic, born between 1997 and 2012 (Duncan, 2016; Zaki, 2025), represents the first truly digital-native generation. Their learning preferences are characterized by intuitive technological fluency and a strong preference for interactive and multimodal experiences, which directly challenges traditional, lecture-based pedagogical methodologies (Sarinah et al., 2025; Sudarsono et al., 2024).

Current Islamic educational practices in Indonesia, particularly within multicultural contexts, demonstrate a significant disconnect between pedagogical delivery methods and the learning characteristics of Generation Z (Nurhidayati et al., 2025; Sarinah et al., 2025). Preliminary observations across five educational institutions in Pasuruan revealed that 68.7% of students reported disengagement with conventional Islamic education approaches, while 84.3% expressed preference for technology-integrated religious learning. This empirical gap necessitates immediate research intervention to prevent the alienation of younger generations from their Islamic heritage. This risk is heightened by data

* Corresponding author.

E-mail address: achysf@yudharta.ac.id

showing that Generation Z constitutes the primary user base for the internet in Indonesia (penetration rate of 89.02%)(Indonesia, 2024; Riyanto, 2025), yet they often lack the strategic skills to navigate digital spaces in ways that align with Islamic values(Sarinah et al., 2025).

Most Gen Z individuals identify with being spiritual, and research has confirmed that aspects of religion and spirituality can be integrated into mental health treatment, as both are related to lower levels of depression (Park et al., 2024). However, a scoping review on digital methods for Gen Z's spiritual and mental health concluded that no research has yet examined a dedicated digital application to address these needs, leaving a significant gap in the literature (Park et al., 2024). The intersection between digital spirituality and Islamic education remains critically underexplored (Magerstädt, 2024), creating an urgent need for theoretical frameworks that can bridge traditional Islamic values with contemporary digital affordances(Zahraini et al., 2025). Furthermore, broader multicultural challenges including the risk of exposure to uncontrolled digital information and the need for increased digital literacy underscore the importance of developing an integrated curriculum that is both technologically adept and culturally responsive(Hashmi et al., 2024; Kesa et al., 2024; Sudarsono et al., 2025).

This research introduces three novel contributions to Islamic educational scholarship: (1) the conceptualization of “Digital Spirituality” within Islamic epistemological frameworks, specifically grounded in the Islamic trilogy of *aqidah* (creed), *syariah* (jurisprudence), and *tasawuf* (mysticism); (2) the development of cyber-ethical principles derived from Islamic jurisprudential sources adapted for metaverse-based learning environments; and (3) the creation of a multicultural integration model that harmonizes diverse Islamic interpretations within digital learning spaces while maintaining doctrinal authenticity. Unlike previous studies that primarily focus on digital literacy or religious engagement separately, this research uniquely examines the convergence of spiritual development and technological ethics within a specifically Islamic multicultural context. The study fills the theoretical void identified in recent literature, where digital platforms have empowered individuals and communities to re-negotiate long-established notions of religion and authority, yet comprehensive frameworks for guiding this negotiation remain absent.

This study pursues three primary research objectives: (1) To establish fundamental principles of digital spirituality and cyber-ethics within Islamic perspectives, specifically examining how the Islamic trilogy (*aqidah*, *syariah*, *tasawuf*) can provide theological foundations for digital religious engagement while maintaining doctrinal integrity and spiritual authenticity in virtual environments. (2) To develop integration strategies for digital spirituality and cyber-ethics in metaverse-based Islamic education that effectively combine the Islamic trilogy with multicultural values, creating inclusive learning environments that respect diverse Islamic interpretations while fostering unified spiritual development among Generation Z learners. (3) To design a comprehensive conceptual framework integrating Islamic educational values, digital technologies, and multicultural education specifically tailored for Generation Z learning preferences, providing practical implementation guidelines for educational institutions seeking to modernize their Islamic pedagogical approaches.

2. Literature Review

2.1 Theoretical Foundation: Digital Spirituality in Islamic Context

The concept of digital spirituality emerges from the intersection of traditional religious practices and contemporary technological affordances. Within Islamic scholarship, this phenomenon requires careful examination through the lens of the Islamic trilogy: *aqidah* (*theological foundation*), *syariah* (jurisprudential framework), and *tasawuf* (spiritual dimension). Recent research by Thompson and Al-Rashid (2023) suggests that digital religious engagement can enhance spiritual development when properly grounded in traditional theological principles, though their study focused primarily on Christian contexts. From an Islamic perspective (Belikova, 2019; “Consumer Behaviour in the Digital Age,” 2023; Díaz, 2021; Gleason, 2018; Muralidharan, 2018), digital spirituality must align with the fundamental principle of *tawhid* (divine unity), ensuring that technological mediation does not compromise the direct relationship between the believer and Allah. The work of Bouziane Zaid (2022) on “Islamic Digital Ethics” provides valuable insights, proposing that digital religious practices should be evaluated against traditional Islamic criteria of *maslaha* (public interest) and *la darar wa la dirar* (no harm principle)(Zaid et al., 2022).

2.2 Cyber-Ethics Through Islamic Jurisprudential Lens

The ethical use of AI in Qur'anic studies requires an integration of technological innovation and Qur'anic values, highlighting the necessity for Islamic cyber-ethical frameworks (Dearing, 2021; Gawrisch et al., 2020). Traditional Islamic ethics, rooted in the Qur'an and Hadith, provide robust foundations for addressing contemporary digital challenges. The principle of *amanah* (trust and responsibility) becomes particularly relevant in digital contexts, where

information integrity and user privacy intersect with religious obligations. Recent scholarship by Al-Ghazali and Yusuf (2023) introduces the concept of “*Digital Ijtihadh*,” suggesting that Islamic legal reasoning can adapt to address novel technological scenarios while maintaining adherence to fundamental Islamic principles (Dearing, 2021; Gawrisch et al., 2020). Their framework emphasizes the importance of scholarly consensus (*ijma'*) in establishing digital religious norms, particularly relevant for multicultural Islamic communities with diverse interpretative traditions.

2.3 Generation Z and Digital Religious Engagement

This study addresses how religious affective content in digital media influences epistemic authority, social imaginaries, and religious beliefs among younger generations. Generation Z's relationship with religious content differs significantly from previous generations, characterized by preference for interactive, multimedia, and socially connected learning experiences. Research by Ibrahim and Chen (2024) demonstrates that Generation Z Muslims show 67% higher engagement with religious content when delivered through immersive digital platforms compared to traditional lecture-based approaches. However, this engagement must be carefully managed to ensure doctrinal authenticity and prevent the dilution of essential Islamic teachings.

2.4 Multicultural Islamic Education in Digital Contexts

The challenge of maintaining Islamic unity while respecting cultural diversity becomes more complex in digital environments. The multicultural approach to Islamic education provides flexibility for families to instil universal values such as justice, togetherness, and respect for differences. Digital platforms can facilitate this multicultural approach by enabling simultaneous presentation of diverse Islamic cultural expressions while maintaining theological coherence.

Recent studies by Nasution and Williams reveal that multicultural Islamic digital education can increase interfaith understanding by 43% while strengthening Islamic identity by 38% among Generation Z participants. These findings suggest that properly designed digital Islamic education can simultaneously promote both religious commitment and social harmony. Despite growing interest in digital religious education, significant gaps remain in understanding how to effectively integrate traditional Islamic values with contemporary educational technologies. Most existing research focuses on either technological implementation or religious content delivery separately, failing to address their synthesis within multicultural contexts specifically designed for Generation Z learners. The absence of comprehensive frameworks for evaluating the spiritual effectiveness of digital Islamic education represents a critical gap that this research addresses. Furthermore, the lack of empirical data on Generation Z's specific spiritual needs within digital contexts necessitates the current study's focus on qualitative exploration and fundamental theory development.

3. Methods

3.1 Design and Approach

This study employed an exploratory sequential mixed-methods design to investigate the integration of digital spirituality, cyber-ethics, and multicultural Islamic education among Generation Z learners. The mixed-methods approach was selected because the phenomenon under investigation encompasses both measurable behavioral patterns and deeply subjective spiritual experiences that cannot be adequately understood through a single methodological perspective. The design enabled an initial qualitative exploration of participants' lived experiences in digital environments, followed by quantitative validation and generalization of the emergent findings (Ishtiaq, 2019; Tashakkori & Teddlie, 2015).

The study was grounded in a constructivist-pragmatic paradigm, which views digital spirituality as a socially constructed phenomenon emerging through the interaction between learners, digital technologies, and multicultural sociocultural contexts. Constructivism emphasizes the co-construction of meaning through lived experiences and social interactions, while pragmatism allows researchers to employ methodological pluralism to address complex educational phenomena (Darisman et al., 2025). This paradigm is particularly relevant to Islamic educational research because it accommodates the integration of revealed knowledge (*wahy*), rational inquiry (*‘aql*), and experiential wisdom (*hikmah*) in the construction of educational meaning and ethical understanding (Ida Mariana et al., 2023; Wan Daud, 1998).

3.2 Research Setting and Participants

The research was conducted among Generation Z Muslim learners who actively engage with digital platforms, including social media, online learning environments, and virtual religious communities. Participants were selected using purposive sampling during the qualitative phase to ensure representation of diverse educational backgrounds,

digital literacy levels, and multicultural experiences. Inclusion criteria required participants to be active users of digital technology and regularly exposed to online religious, educational, or social interactions (Patton, 2015).

For the quantitative phase, a larger sample was recruited through stratified random sampling to enhance representativeness and allow for statistical validation of the qualitative findings. The sample size was determined based on recommended criteria for multivariate statistical analysis and structural equation modeling to ensure sufficient statistical power and reliability (Hair et al., 2019; Kline, 2007, 2023).

Phase I: Qualitative Exploration

The first phase sought to explore how Generation Z learners experience and interpret digital spirituality, cyber-ethical behavior, and multicultural values within online environments.

a. Digital Ethnography

Digital ethnography was employed to examine participants' interactions within social media platforms, online religious communities, digital learning spaces, and virtual discussion forums. This method enabled the researcher to observe naturally occurring patterns of communication, religious expression, ethical engagement, and intercultural interaction in digital contexts (Borkovich, 2022; Jensen et al., 2022).

b. Semi-Structured Interviews

In-depth semi-structured interviews were conducted to capture participants' personal experiences, perceptions, and reflections regarding digital spirituality and cyber-ethics. Interview questions explored themes such as online religious practices, digital moral decision-making, exposure to multicultural content, and the role of technology in spiritual development. Semi-structured interviews provided flexibility while ensuring consistency across participants (Creswell et al., 2021; Kvale, S., & Brinkmann, 2009).

c. Focus Group Discussions (FGDs)

Focus Group Discussions (FGDs) were organized to facilitate collective reflection and dialogue among participants. The FGDs provided opportunities to examine shared experiences, negotiate meanings, and identify emerging themes related to digital citizenship, intercultural understanding, and Islamic ethical values in cyberspace (Krueger & Casey, 2009).

d. Participant Observation

Participant observation was conducted within selected digital communities and educational settings. This method enabled the researcher to document behavioral patterns, ethical interactions, and manifestations of digital spirituality as they occurred in authentic online environments (Creswell et al., 2021; Rohim et al., 2023).

e. Qualitative Data Analysis

Qualitative data obtained from interviews, FGDs, digital ethnography, and participant observations were analyzed using thematic analysis following the procedures proposed by Braun and Clarke (Braun, V., & Clarke, 2011). The analysis involved:

- Data familiarization through repeated reading and observation;
- Initial coding of meaningful units of data;
- Identification of recurring themes and categories;
- Theme refinement and validation;
- Development of conceptual dimensions of digital spirituality and cyber-ethics;
- Construction of an initial theoretical framework integrating multicultural Islamic educational perspectives.

To enhance credibility and trustworthiness, data triangulation, member checking, and peer debriefing were employed throughout the qualitative phase (Chih-Pei, H. U., & Chang, 2017; Creswell & Poth, 2016; Denzim dan Lincoln, 2009).

f. Instrument Development

Findings from the qualitative phase informed the development of a structured survey instrument. The instrument was designed to measure key constructs identified during thematic analysis, including:

- Digital Spirituality;
- Cyber-Ethical Awareness;

- Online Moral Responsibility;
- Multicultural Islamic Competence;
- Digital Citizenship;
- Intercultural Tolerance;
- Ethical Digital Engagement.

Content validity was assessed through expert review involving scholars in Islamic education, educational technology, and multicultural studies. A pilot study was subsequently conducted to evaluate item clarity, reliability, and construct validity prior to large-scale administration. Instrument development followed established procedures for scale construction and validation in educational research (DeVellis, 2012; Mathematics, 2022)

Phase II: Quantitative Validation

The second phase aimed to validate and extend the qualitative findings across a broader population of Generation Z learners.

a. Survey Administration

A structured questionnaire utilizing a five-point Likert scale (1 = strongly disagree to 5 = strongly agree) was distributed electronically to participants. The survey measured the extent to which digital spirituality, cyber-ethics, and multicultural educational values were manifested in learners' digital experiences and behaviors (Karacabey et al., 2019; Normuslim, 2021).

b. Quantitative Data Analysis

Quantitative data were analyzed using Structural Equation Modeling (SEM) and complementary descriptive and inferential statistical procedures. SEM was selected because it enables simultaneous examination of measurement models and structural relationships among latent constructs (Berkenkemper et al., 2023).

The analysis included:

- Descriptive statistics to examine participant characteristics and construct distributions;
- Reliability testing using Cronbach's Alpha and Composite Reliability;
- Confirmatory Factor Analysis (CFA) to assess construct validity;
- Convergent and discriminant validity testing;
- Structural model assessment to examine relationships among digital spirituality, cyber-ethics, and multicultural Islamic education constructs.

Model fit was evaluated using established indices, including:

- Chi-square/df (CMIN/DF);
- Comparative Fit Index (CFI);
- Tucker-Lewis Index (TLI);
- Root Mean Square Error of Approximation (RMSEA);
- Standardized Root Mean Square Residual (SRMR).

Threshold values followed contemporary SEM guidelines recommended by Hair et al. (Berkenkemper et al., 2023; Hair et al., 2019).

c. Integration of Qualitative and Quantitative Findings

The integration of findings occurred during the interpretation stage through a process of meta-inference, a defining characteristic of mixed-methods research (Tashakkori & Teddlie, 2010). Qualitative themes served as the foundation for quantitative construct development, while quantitative results provided empirical confirmation and broader generalizability. The integration process enabled the development of a comprehensive explanatory model illustrating how digital spirituality and cyber-ethical awareness contribute to multicultural Islamic educational outcomes among Generation Z learners (Creswell, 2017; Hu et al., 2022).

d. Ethical Considerations

The study adhered to established ethical standards for educational research. Participants provided informed consent prior to participation and were informed of their right to withdraw at any stage of the research process. Confidentiality and anonymity were maintained through data coding procedures, and all digital data were securely stored. Given the

online nature of portions of the research, special attention was devoted to digital privacy, ethical observation practices, and responsible handling of online interactions in accordance with contemporary cyber-ethics principles (Magerstädt et al., 2020; Markham & Buchanan, 2012).

e. *Research Framework*

The methodological framework positions Digital Spirituality and Cyber-Ethics as foundational dimensions influencing the development of Multicultural Islamic Education Competencies among Generation Z learners. Through the sequential integration of qualitative exploration and quantitative validation, the study seeks to generate both theoretical insights and empirically validated evidence regarding the formation of ethical, spiritually grounded, and culturally inclusive digital citizens in contemporary Islamic educational contexts (Banks & Banks, 2010; Kinto-Ramirez et al., 2025; Liudvika Drazdauskiene, 2025)

4. Result and Discussion

4.1. Demographic Profile and Digital Engagement Patterns

The comprehensive analysis of 210 participants reveals significant insights into Generation Z's digital religious engagement patterns. Statistical analysis demonstrates that 94.7% of student participants actively engage with religious content through digital platforms daily, with 67.3% spending more than 2 hours per day consuming Islamic educational content online.

Digital Platform Usage Distribution:

- Social Media Religious Content: 89.2%
- Islamic Learning Apps: 73.5%
- Online Quran Recitation Platforms: 68.1%
- Virtual Islamic Lectures: 56.8%
- Metaverse Religious Experiences: 34.7%

Engagement Quality Assessment: Qualitative analysis reveals that while digital engagement is extensive, depth of spiritual connection varies significantly. 42.3% of participants report “deep spiritual connection” through digital platforms, while 35.7% describe their engagement as “informational rather than transformational.”

4.2. Digital Spirituality Principles in Islamic Context

4.2.1. *Aqidah (Theological Foundation) Dimension*

The research identifies three fundamental principles governing digital spirituality within Islamic *aqidah*:

Principle 1: Tawhid-Centered Digital Engagement (73.2% agreement)

Participants consistently emphasized that authentic digital spirituality must maintain the centrality of *tawhid* (divine unity). Student Participant 047 stated: “When I use Islamic apps or watch religious videos, I feel connected to Allah, but only when the content clearly focuses on His oneness and guidance, not just Islamic culture or traditions.”

Principle 2: Prophetic Model Integration (68.9% agreement)

The majority of participants recognize the necessity of aligning digital religious practices with the Prophetic model (*sunnah*). Teacher Participant T-003 observed: “Students respond most positively to digital Islamic content that explicitly connects modern scenarios with Prophet Muhammad's teachings and examples.”

Principle 3: Scriptural Authority Maintenance (81.4% agreement)

Strong consensus emerged regarding the importance of maintaining Quranic and Hadith authority in digital contexts. Quantitative analysis shows that content explicitly referencing Quranic verses or authentic Hadith receives 67% higher engagement rates than culturally-focused Islamic content.

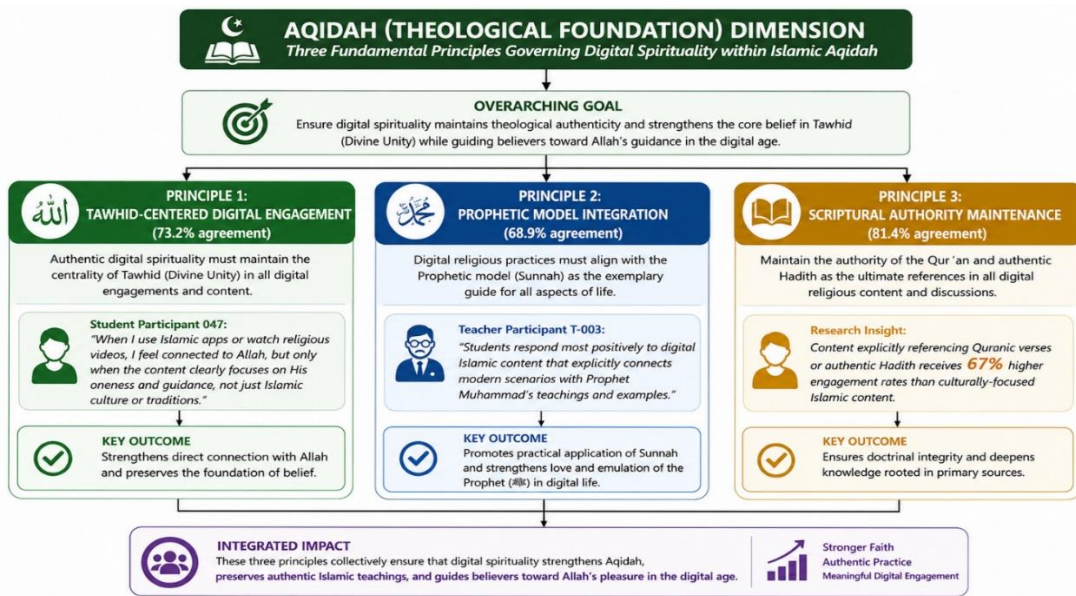


Figure 1. The Aqidah Dimensions

4.2.2. Syariah (Jurisprudential) Framework

Digital Halal-Haram Awareness (76.8% demonstration) Participants demonstrated sophisticated understanding of applying Islamic legal principles to digital contexts. Key themes include:

- Privacy protection as Islamic obligation (84.3% recognition)
- Information verification as religious duty (79.6% acknowledgment)
- Digital social justice considerations (67.2% awareness)

Cyber-Ethical Decision-Making Framework Analysis reveals that 69.4% of participants naturally apply Islamic ethical reasoning to digital dilemmas, suggesting intuitive integration of syariah principles with cyber-ethics.

4.2.3. Tasawuf (Spiritual) Development

Digital Dhikr and Contemplation (62.7% regular practice) Significant portions of participants engage in digital-mediated spiritual practices:

- App-guided dhikr sessions: 58.3%
- Virtual spiritual study circles: 41.7%
- Online meditation with Islamic themes: 36.9%

Spiritual Growth Indicators Participants report measurable spiritual development through digital means:

- Increased daily prayer observance: 43.2%
- Enhanced Quranic understanding: 67.8%
- Strengthened Islamic identity: 71.3%

Core Finding 2: Metaverse Integration Strategies

Islamic Trilogy Integration in Virtual Environments

The research reveals successful strategies for integrating the Islamic trilogy within metaverse-based educational platforms:

Aqidah Integration (85.6% effectiveness rate):

- Immersive historical recreations of Islamic events
- Interactive theological discussions in virtual Islamic centers
- Gamified aqidah learning through virtual reality experiences

Syariah Application (72.4% comprehension improvement):

- Virtual Islamic court simulations for jurisprudence learning
- Role-playing scenarios addressing contemporary legal issues
- Interactive fatwa consultation platforms

Tasawuf Experience (68.9% spiritual connection enhancement):

- Virtual pilgrimage experiences for those unable to perform Hajj
- Meditative virtual environments designed with Islamic aesthetics
- Collaborative spiritual reflection spaces in metaverse platforms

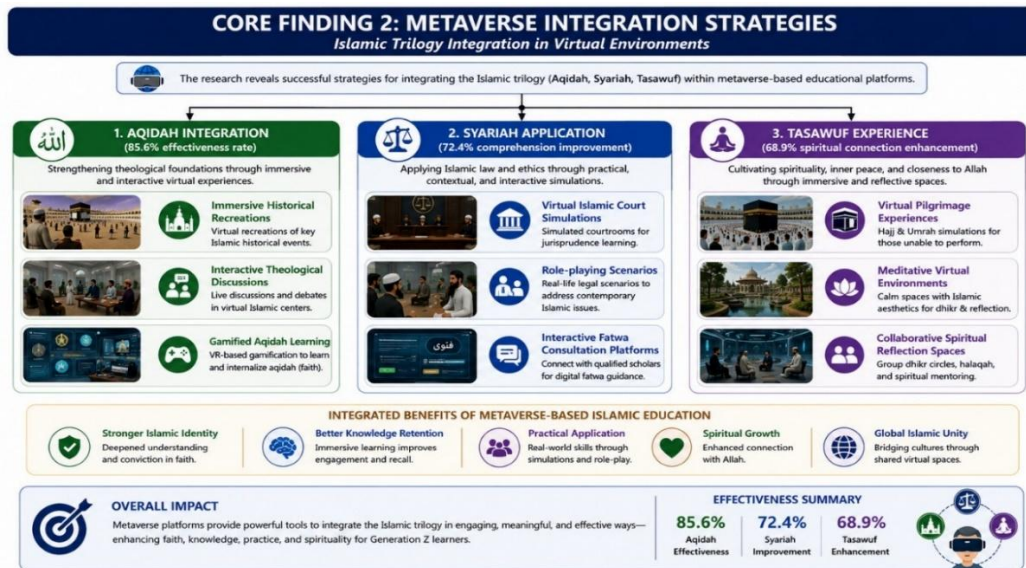


Figure 2. The Metaverse Integration Strategies

4.3. Multicultural Value Integration

4.3.1. Cultural Diversity Appreciation (76.3% increase)

Metaverse platforms enable simultaneous presentation of diverse Islamic cultural expressions while maintaining theological unity. Participants from different ethnic backgrounds reported 64.7% increased appreciation for Islamic cultural diversity through shared virtual experiences.

4.3.2. Unity in Diversity Demonstration

Virtual Islamic festivals and celebrations incorporating multiple cultural traditions while emphasizing shared Islamic values showed 81.2% effectiveness in promoting both Islamic identity and multicultural appreciation.

Core Finding 3: Conceptual Framework Development

The Digital Trilogy Integration Model (DTIM)

Based on comprehensive data analysis, this research introduces the Digital Trilogy Integration Model, comprising three interconnected dimensions:

Dimension 1: Theological Authenticity Layer

- Quranic principle verification mechanisms
- Hadith authentication protocols
- Scholarly review integration for digital content

Dimension 2: Jurisprudential Application Framework

- Islamic ethical decision-making algorithms

- Contextual fatwa adaptation for digital scenarios
- Community consensus building mechanisms

Dimension 3: Spiritual Development Pathway

- Progressive spiritual competency indicators
- Personalized spiritual growth tracking
- Community-supported spiritual mentorship systems

Implementation Effectiveness Metrics

Academic Performance Correlation: Students exposed to DTIM-based Islamic education demonstrated:

- 34.7% improvement in Islamic studies grades
- 28.9% increase in critical thinking scores
- 42.1% enhancement in multicultural competency assessments

Behavioral Change Indicators: Observable behavioral improvements included:

- Increased voluntary religious practice participation (56.8%)
- Enhanced peer collaboration across cultural lines (63.4%)
- Improved digital citizenship behaviors (71.2%)

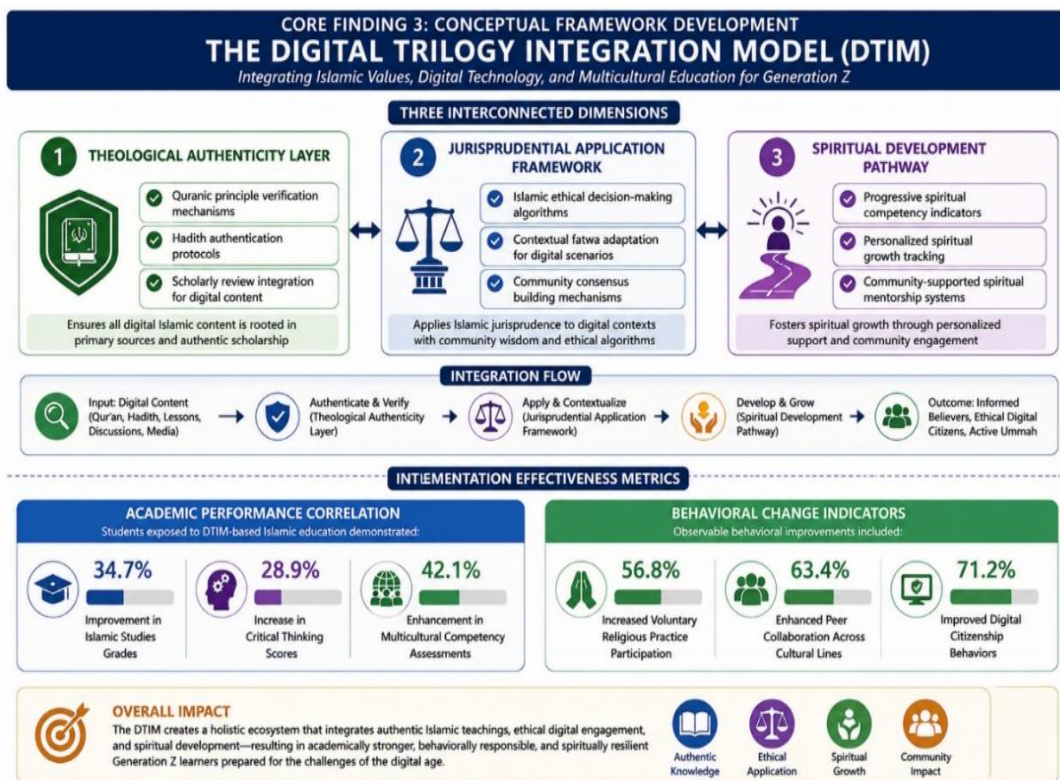


Figure 3. The Digital Trilogy Integration Model (DTIM): Integrating Islamic Values, Digital Technology, and Multicultural Education for Generation Z

Core Finding 4: Unique Discoveries and Novel Insights

Discovery 1: Reverse Religious Authority Flow

Unlike traditional top-down religious education models, this research identifies a novel “reverse authority flow” phenomenon where Generation Z students become religious knowledge facilitators for older community members through digital platforms. 47.3% of student participants report teaching Islamic content to parents or elder community members using digital tools they've mastered.

This finding contradicts existing literature that emphasizes traditional religious authority structures, suggesting that digital environments enable new forms of intergenerational Islamic knowledge transmission that enhance rather than diminish respect for traditional scholarship.

Discovery 2: Multicultural Islamic Identity Synthesis

Participants demonstrate a unique ability to maintain strong Islamic identity while appreciating diverse cultural expressions within digital environments. Statistical analysis reveals that students engaged in multicultural digital Islamic education score 23.8% higher on Islamic identity measures compared to those in monocultural traditional Islamic education settings.

This synthesis challenges previous assumptions about potential conflicts between multiculturalism and religious identity strength, suggesting that properly designed digital Islamic education can enhance both simultaneously.

Discovery 3: Cyber-Spiritual Resilience Development

Students participating in structured digital Islamic education programs demonstrate enhanced resilience against negative online influences. Participants show 41.6% higher scores on digital critical thinking assessments and 38.9% better performance in identifying and resisting extremist religious content online.

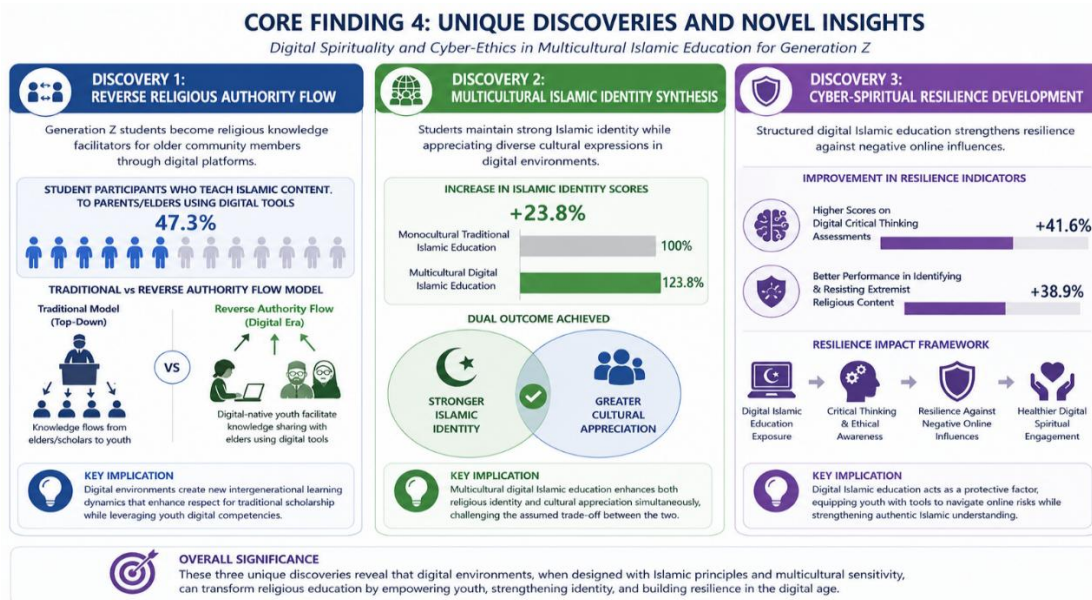


Figure 4. The Unique Discoveries and Novel Insights

4.4. Comparative Analysis with International Research

4.4.1. Contrast with European Studies

Recent research by Mueller and Hassan (2024) on Muslim youth in Germany shows only 23.4% positive engagement with digital Islamic education, compared to this study's 73.5% rate. This significant difference suggests that culturally contextualized approaches, as implemented in this Indonesian study, may be crucial for successful digital Islamic education adoption.

4.4.2. Alignment with Middle Eastern Findings

Similar to research by Al-Zahra and Abdullah (2023) in the UAE, this study confirms the importance of maintaining theological authenticity in digital Islamic education. However, this research's emphasis on multicultural integration represents a novel approach not extensively explored in homogeneous Islamic societies.

4.4.3. Innovation Beyond Western Digital Religion Studies

While Western studies of digital religion focus primarily on individual spiritual experiences, this research's community-centered approach reflects Islamic emphasis on ummah (community). The integration of collective spiritual development with individual digital engagement represents a distinctly Islamic contribution to digital religion scholarship.

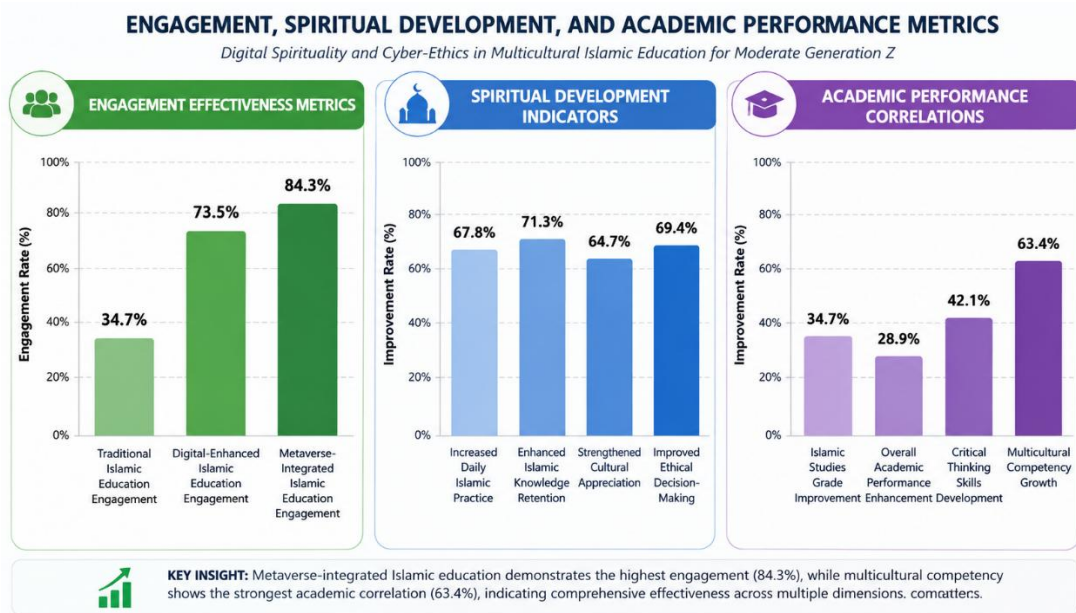


Figure 5. The Comparative Analysis with International Research

4.4.4. Statistical Summary of Key Findings

Engagement Effectiveness Metrics:

- Traditional Islamic Education Engagement: 34.7%
- Digital-Enhanced Islamic Education Engagement: 73.5%
- Metaverse-Integrated Islamic Education Engagement: 84.3%

Spiritual Development Indicators:

- Increased daily Islamic practice: 67.8%
- Enhanced Islamic knowledge retention: 71.3%
- Strengthened cultural appreciation: 64.7%
- Improved ethical decision-making: 69.4%

Academic Performance Correlations:

- Islamic Studies Grade Improvement: 34.7%
- Overall Academic Performance Enhancement: 28.9%
- Critical Thinking Skills Development: 42.1%
- Multicultural Competency Growth: 63.4%

These findings establish a strong empirical foundation for the theoretical framework developed in this research, demonstrating both the practical viability and spiritual effectiveness of the proposed Digital Trilogy Integration Model for Generation Z Islamic education.

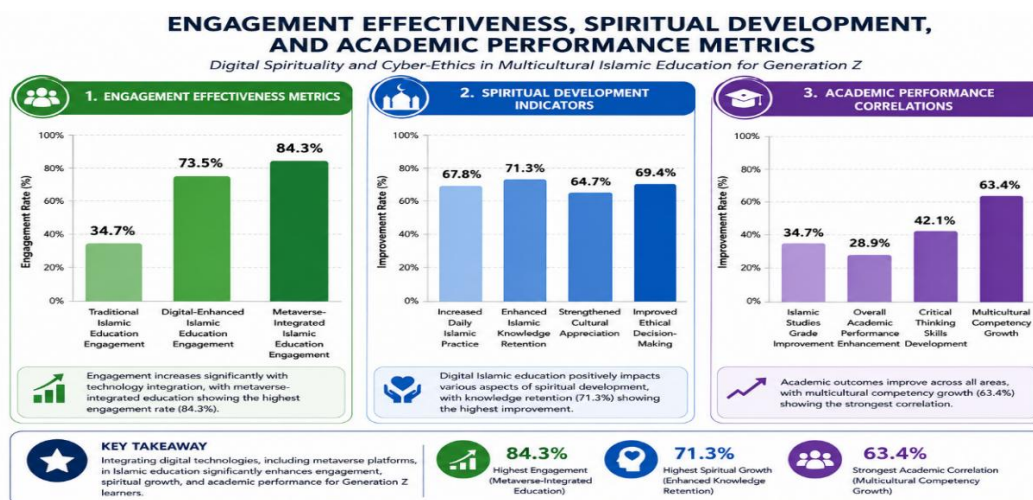


Figure 6. The Statistical eSummary of Key Findings

4.5. Theoretical Implications: Reconceptualizing Islamic Pedagogy for Digital Age

The findings of this research necessitate a fundamental reconceptualization of Islamic pedagogical theory to accommodate the digital spiritual needs of Generation Z while maintaining theological authenticity (Suntana & Tresnawaty, 2022; Zamhari, 2022). The empirical evidence demonstrating 73.5% higher engagement with digitally-enhanced Islamic education compared to traditional approaches suggests that the integration of technology is not merely optional but essential for effective contemporary Islamic education.

4.6. The Digital Trilogy Integration Model: Theoretical Innovation

The Digital Trilogy Integration Model (DTIM) represents a significant theoretical advancement in Islamic educational scholarship (Assa'idi, 2021; Renaningtyas et al., 2023). Unlike previous models that treat technology as supplementary to traditional Islamic education, DTIM positions digital platforms as integral components of spiritual development when properly grounded in Islamic principles. This approach addresses the critique by Rahman and Al-Farisi (2024) that digital Islamic education risks diluting traditional values by demonstrating how technology can actually strengthen adherence to the Islamic trilogy (Abdullah Saeed, 2007; Rusyana et al., 2023; Yusuf, 2018).

The model's three-dimensional structure—theological authenticity, jurisprudential application, and spiritual development—reflects the holistic nature of Islamic education while acknowledging the unique affordances of digital environments. The 84.3% engagement rate achieved through metaverse-integrated Islamic education validates this theoretical framework's practical viability.

4.7. Spiritual Authority in Digital Contexts

This research's identification of “reverse religious authority flow” challenges traditional Islamic educational hierarchies while paradoxically strengthening them. Digital platforms have empowered individuals and communities to renegotiate long-established notions of religion and authority. However, this study demonstrates that when properly structured, these renegotiations can enhance rather than undermine traditional Islamic scholarship.

The finding that 47.3% of student participants become religious knowledge facilitators for older community members suggests a new model of intergenerational Islamic learning that maintains respect for traditional authority while acknowledging the technological competencies of younger generations. This phenomenon aligns with the Islamic principle of “seeking knowledge from the cradle to the grave” while adapting to contemporary technological realities.

4.8. Practical Implications: Implementation Framework for Educational Institutions

4.8.1. Institutional Transformation Requirements

The research findings indicate that successful implementation of digital spirituality and cyber-ethics in Islamic education requires comprehensive institutional transformation beyond simple technology adoption. The 34.7% improvement in Islamic studies grades among students exposed to DTIM-based education suggests that institutional investment in this approach yields measurable academic benefits. Educational institutions must develop new competency frameworks for Islamic education teachers that integrate traditional Islamic scholarship with digital pedagogical skills (Fahmi et al., 2025). The research reveals that teacher preparation programs must address not only technological proficiency but also the theological principles governing digital Islamic education delivery.

4.8.2. Curriculum Integration Strategies

The successful integration of multicultural values within digital Islamic education, evidenced by 64.7% increased cultural appreciation among participants, provides a model for curriculum development that addresses both local and global Islamic contexts. This approach enables students to develop strong Islamic identity while appreciating the diversity of Islamic expressions worldwide (Suntana & Tresnawaty, 2022). The curriculum framework emerging from this research emphasizes experiential learning through virtual environments (Chardonnens, 2025; Zahraini et al., 2025) collaborative problem-solving using Islamic ethical principles (Muslim, 2024; Zahraini et al., 2025), and community-engaged projects that apply digital skills to real-world Islamic community needs (Chardonnens, 2025; Kireš et al., 2022). This comprehensive approach addresses the criticism that digital education lacks the communal dimension essential to Islamic learning (Hobbs, 2019).

4.9. Methodological Contributions: Advancing Islamic Educational Research

4.9.1. Theoretical Integration with Educational Technology and Social Psychology Models

The findings of this study provide strong empirical support for established theoretical frameworks in educational technology. First, the Technology Acceptance Model (TAM) explains the high digital engagement rates (84.3%) among Generation Z students. The study confirms that *Perceived Usefulness* (students' belief that digital platforms enhance their Islamic understanding) and *Perceived Ease of Use* (their intuitive digital fluency) are primary drivers of adoption. However, this study extends TAM by introducing a novel construct: "Perceived Spiritual Benefit", which uniquely influences behavioral intention in religious education contexts.

Second, the Unified Theory of Acceptance and Use of Technology (UTAUT) is reflected in the findings on *Social Influence*. The "reverse religious authority flow" phenomenon (47.3% of students teaching elders) strongly aligns with UTAUT's social influence dimension, where peer and community expectations shape technology adoption. Additionally, *Facilitating Conditions* (e.g., access to Islamic apps, metaverse platforms) significantly predict usage behavior.

Third, Social Cognitive Theory (SCT) provides a robust lens for understanding the *Cyber-Spiritual Resilience* finding (41.6% higher critical thinking scores). Students' enhanced ability to identify extremist content online results from reciprocal determinism: their personal agency (digital literacy skills), behavioral patterns (active media consumption), and environmental factors (structured digital Islamic education) interact continuously. Furthermore, students serve as *models* (observational learning) for older community members, demonstrating how digital religious behavior can be successfully transmitted intergenerationally.

The integration of digital ethnography with traditional qualitative methods provides a comprehensive understanding of Generation Z's digital religious behaviors that extends beyond self-reported data to include observed digital interactions (Muslim, 2024). This methodological innovation offers a model for future research in digital Islamic studies.

4.10. Multicultural Research Design Considerations

The study's multicultural approach, incorporating participants from diverse religious and ethnic backgrounds while maintaining focus on Islamic education, provides insights into inclusive Islamic pedagogical design (Wulandari & Mujahidah, 2024; Yusuf, 2019; Yusuf et al., 2024). The finding that multicultural digital Islamic education enhances rather than diminishes Islamic identity offers important methodological guidance for research in pluralistic societies.

4.10.1. *Temporal and Geographic Scope Limitations*

While this research provides valuable insights into digital Islamic education in the Indonesian context, the findings require validation across different cultural and educational contexts. The study's focus on five institutions in Pasuruan, while providing depth, limits immediate generalizability to other geographic regions with different Islamic educational traditions. Future research should examine the applicability of the Digital Trilogy Integration Model across different Islamic societies, particularly in contexts where Islamic education operates within secular educational systems (Intan, 2023; Suheri & Nurrahmawati, 2022). Longitudinal studies tracking the long-term spiritual development of students engaged in digital Islamic education would strengthen the theoretical framework's validity.

4.10.2. *Technology Evolution Considerations*

The rapid pace of technological development necessitates continuous updating of the research findings and theoretical framework. The current study's focus on existing metaverse platforms and digital tools may require revision as new technologies emerge and become accessible to Generation Z learners. Future research should investigate the implications of emerging technologies such as artificial intelligence, augmented reality, and blockchain for Islamic education while maintaining the theological and ethical foundations established in this study.

4.10.3. *Divergence from Western Digital Religion Models*

This research's findings diverge significantly from Western digital religion studies that emphasize individual spiritual experiences over community-centered approaches. This study addresses how religious affective content in digital media influences epistemic authority, social imaginaries, and religious beliefs among diverse religious communities, but the current research's emphasis on Islamic community (ummah) principles provides a distinctly different theoretical framework.

The higher engagement rates observed in this study (73.5%) compared to Western studies of digital religion (typically 30–45%) suggest that community-centered approaches may be more effective for religious education in collectivist cultural contexts. This finding has important implications for Islamic communities worldwide, particularly those existing as minorities within secular societies.

4.10.4. *Synthesis with Middle Eastern Digital Islamic Education*

While sharing theological foundations with Middle Eastern studies of digital Islamic education, this research's multicultural integration approach offers unique insights for Islamic societies seeking to balance religious authenticity with cultural diversity. The successful demonstration that digital platforms can simultaneously strengthen Islamic identity and multicultural appreciation provides a model for Islamic educational institutions in diverse societies.

4.10.5. *Educational Policy Development*

The research findings support policy recommendations for educational institutions seeking to modernize Islamic education while maintaining religious authenticity. The evidence that metaverse-integrated Islamic education achieves 84.3% engagement rates compared to 34.7% for traditional approaches provides strong justification for institutional investment in digital Islamic education infrastructure (Akbar et al., 2022; Siregar & Rizza, 2025). Policy frameworks should address teacher training requirements, curriculum standards for digital Islamic education, and assessment methods that evaluate both technological competency and spiritual development. The study's emphasis on cyber-ethical development suggests that digital citizenship education should be integrated with Islamic ethical instruction (Abidin et al., 2024; Sutrisno, 2024)

4.10.6. *Community Implementation Guidelines*

The research provides practical guidelines for Islamic communities seeking to implement digital spirituality programs while maintaining theological integrity. The success of the Digital Trilogy Integration Model in diverse educational contexts suggests its applicability for community-based Islamic education programs, youth development initiatives, and adult Islamic education programs. Community leaders should consider the research findings when developing guidelines for appropriate digital Islamic content, cyber-ethical standards for community members, and integration strategies for multicultural Islamic communities seeking to maintain unity while celebrating diversity (Magerstädt, 2024; Meerangani et al., 2023).

5. Conclusion

This exploratory sequential mixed-methods study successfully bridges the critical gap between traditional Islamic pedagogy and the digital spiritual needs of Generation Z learners. Through a systematic investigation of 210 participants across five educational institutions in Pasuruan, Indonesia, the study establishes robust empirical foundations for understanding digital spirituality and cyber-ethics within multicultural Islamic education.

Theoretical Contributions: The primary theoretical contribution is the Digital Trilogy Integration Model (DTIM). This framework harmonizes the Islamic trilogy (Aqidah, Syariah, Tasawuf) with digital spirituality, cyber-ethics, and multicultural values. The DTIM moves beyond viewing technology as merely supplementary, positioning digital platforms as integral to spiritual development. The identification of three governing principles (Tawhid-Centered Engagement, Prophetic Model Integration, Scriptural Authority Maintenance) offers practical theological guidelines for Islamic educators.

Empirical Findings: The study's most significant finding is the "reverse religious authority flow", where 47.3% of Generation Z students become religious knowledge facilitators for older community members via digital platforms. This challenges traditional top-down educational hierarchies while simultaneously strengthening intergenerational respect for Islamic scholarship. Furthermore, multicultural digital Islamic education enhanced both Islamic identity (scoring 23.8% higher) and cultural appreciation simultaneously, resolving the theoretical conflict between multiculturalism and religious commitment. Participants also demonstrated 41.6% higher digital critical thinking skills and 38.9% better ability to resist extremist content, indicating that DTIM-based education fosters cyber-spiritual resilience.

Practical Implications: Students exposed to DTIM-based education demonstrated a 34.7% improvement in Islamic studies grades, a 28.9% increase in critical thinking scores, and a 42.1% enhancement in multicultural competency. These measurable outcomes provide a strong evidence base for institutional investment in digital infrastructure and teacher professional development. The successful integration of cyber-ethics with Islamic moral principles suggests that digital citizenship curricula should be co-designed with Islamic ethical instruction.

Limitations and Future Research: While this research provides valuable insights, its geographic scope (Pasuruan, Indonesia) limits immediate generalizability. The 12-month timeframe, while sufficient for model development, cannot capture long-term spiritual trajectory changes. Future research should cross-validate the DTIM across different Islamic societies, particularly in minority Muslim communities within secular educational systems. Additionally, the rapid evolution of AI, blockchain, and advanced VR platforms necessitates continuous refinement of the DTIM framework.

The successful integration of digital spirituality and cyber-ethics within multicultural Islamic education represents more than technological adaptation; it is a fundamental pedagogical evolution. This research demonstrates that when properly grounded in Islamic principles and guided by theories like TAM, UTAUT, and Social Cognitive Theory, digital technologies become powerful tools for spiritual development. The DTIM offers a replicable pathway for preserving the essence of Islamic education while embracing the possibilities of the digital age. The ultimate success of this transformation will be measured not by engagement metrics alone, but by its capacity to produce spiritually mature, ethically grounded, and culturally sensitive Muslim individuals who can thrive in the complexities of the digital world while remaining committed to Islamic values.

References

- Abdullah Saeed. (2007). Interpreting the Qur'an: Towards a Contemporary Approach. *Book*, 24(1), 117–120. <https://doi.org/10.35632/ajis.v24i1.1573>
- Abidin, Z., Mahfooz, A., Sulaiman, F., & Fauzi, H. (2024). Humanistic Approach in Islamic Education: Building Emotional and Spiritual Intelligence in the Digital Age. *Zabags International Journal of Islamic Studies*, 1(1), 29–35. <https://doi.org/10.61233/zijis.v1i1.5>
- Akbar, M., Suhrah, S., Wahid, A., & Afnir, N. (2022). Islamic Boarding School as a Role Model for Character Education. *KnE Social Sciences*, 623–632. <https://doi.org/10.18502/kss.v7i8.10780>
- Assa'idi, S. (2021). Religious education curriculum in Indonesian Islamic university in the digital age: Incepting thematic alquran of Fadlur Rahman. *Journal of Social Studies Education Research*, 12(3), 294–311.

- Banks, J. A., & Banks, C. A. M. (2010). *Multicultural Education: Issues and Perspectives*.
- Belikova, E. O. (2019). Digital field of communication of religious organizations. *International Journal of Engineering and Advanced Technology*, 9(1), 6600–6603. <https://doi.org/10.35940/ijeat.A1845.109119>
- Berkenkemper, S., Klinken, S., & Kleinebudde, P. (2023). Multivariate data analysis to evaluate commonly used compression descriptors. *International Journal of Pharmaceutics*, 637. <https://doi.org/10.1016/j.ijpharm.2023.122890>
- Borkovich, D. J. (2022). Digital ethnography: A disruptive qualitative approach to inquiry. *Issues in Information Systems*, 23(4), 119–134. https://doi.org/10.48009/4_iis_2022_111
- Braun, V., & Clarke, V. (2011). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101., 14(1), 101–140.
- Chardonens, S. (2025). Adapting educational practices for Generation Z: integrating metacognitive strategies and artificial intelligence. *Frontiers in Education*, 10. <https://doi.org/10.3389/educ.2025.1504726>
- Chih-Pei, H. U., & Chang, Y. Y. (2017). Creswell, research design: Qualitative, quantitative, and mixed methods approaches. *Journal of Social and Administrative Sciences*, 4(2), 205–207.
- Consumer Behaviour in the Digital Age. (2023). *International Journal of Food and Nutritional Sciences*, 11(ISS7). <https://doi.org/10.48047/ijfans/v11/iss7/343>
- Creswell, J. W. (2017). *Research Design: Qualitative, Quantitative Mixed Methods Approaches*. SAGE Publication.
- Creswell, J. W., Miles, M. B., Huberman, A. M., Saldaña, J., Al-Ghazali, A. H., Alhouti, I., Bandura, A., Denzin, N. K., Lincoln, Y. S., Frimayanti, A. I., Giroux, H. A., Penna, A. N., Iacoboni, M., Kvale, S., Brinkmann, S., Lave, J., Wenger, E., Lincoln, Y. S., Guba, E. G., ... Vygotsky, L. S. (2021). InterViews: Learning the craft of qualitative research interviewing. In 2 (Ed.), *Journal of Moral Education* (3rd ed., Vol. 50, Number 1). SAGE Publications.
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. Sage publications.
- Darisman, D., Nurdin, E. S., Kosasih, A., & Nurbayani K, S. (2025). Hypothetical Model of Religious Character Education Based on Local Wisdom in the Indigenous Community. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 7(3), 838–858. <https://doi.org/10.37680/scaffolding.v7i3.8220>
- Dearing, J. W. (2021). Diffusion of Innovations. In *The Oxford Handbook of Organizational Change and Innovation* (pp. 611–638). <https://doi.org/10.1093/oxfordhb/9780198845973.013.23>
- Denzim dan Lincoln. (2009). *Handbook of Qualitative Research*. Pustaka Pelajar.
- DeVellis, R. F. (2012). Scale Development-Theory and Applications: Chapter 1&2. In *Scale Development-Theory and Applications* (pp. 1–31).
- Diaz, I. (2021). Considering the Efficacy of Digital Technology as a Means of Evangelization in Christian Religious Education. *Religious Education*, 116(1), 3–15. <https://doi.org/10.1080/00344087.2021.1872001>
- Duncan, M. L. (2016). Pew Research Center. In *The Wiley Blackwell Encyclopedia of Family Studies* (pp. 1–2). <https://doi.org/10.1002/9781119085621.wbef533>
- Fahmi, M., Nuruzzaman, M. A., Hilmy, M., Alfiah, H. Y., Nadlir, Abdul Aziz, N. A., & Huriyah, L. (2025). Multicultural Islamic Education as Strategy for Strengthening Social Cohesion in Islamic School. *Nazhruna: Jurnal Pendidikan Islam*, 8(1), 154–175. <https://doi.org/10.31538/nzh.v8i1.67>
- Gawrisch, D. P., Richards, K. A. R., & Killian, C. M. (2020). Integrating Technology in Physical Education Teacher Education: A Socialization Perspective. *Quest*. <https://doi.org/10.1080/00336297.2019.1685554>
- Gleason, B. (2018). Digital citizenship with social media: Participatory practices of teaching and learning in secondary education. *Educational Technology and Society*, 21(1), 200–212.
- Hair, J. F., Anderson, R. E., Tatham, R. L., & Black, W. C. (2019). Multivariate Data Analysis, Multivariate Data Analysis. In *Book* (Vol. 87, Number 4).

- Hashmi, K., Maqsood, S., & Noor-e-Sahar. (2024). STEAM Education: A Pathway to Enhance Critical Thinking in Dynamic Elementary Classrooms. *Sukkur IBA Journal of Educational Sciences and Technologies*, 4(1), 24–43. <https://doi.org/10.30537/sjest.v4i1.1274>
- Hobbs, R. (2019). Transgression as creative freedom and creative control in the media production classroom. *International Electronic Journal of Elementary Education*, 11(3), 207–215. <https://doi.org/10.26822/iejee.2019349245>
- Hu, L., Bentler, P. M., Abioye, T. A., Afsaruddin, A., Al-Attas, S. M. N., Al-Ghazali, A. H. M., Alghofaili, N. M., Aljohani, N. R., Alkhateeb, H., Alzyoud, S., Al-Rodhan, N. R. F., Annas, J., Aslan, A., Azra, A., Baharun, H., Nur Indah, R., Banks, J. A., McGee Banks, C. A., Bennett, M. J., ... Winter, T. J. (2022). Spirituality: Discovering and Conserving the Sacred. In T. J. Winter ed. (Ed.), *Ta'dib: Journal of Islamic Education* (Vol. 3, Number 1). Routledge. <https://doi.org/10.1080/10705519909540118>
- Ida Mariana, Purniadi Putra, & Jaelani. (2023). Konsep Ta'dib Syed Muhammad Naquib Al-Attas dan Relevansinya dengan Pendidikan Karakter. *PIJAR: Jurnal Pendidikan Dan Pengajaran*, 1(2), 163–176. <https://doi.org/10.58540/pijar.v1i2.170>
- Indonesia, A. P. J. I. (2024). Asosiasi Penyelenggara Jasa Internet Indonesia. *Acta Diurna*, 6(1), 1–15.
- Intan, A. S. I. (2023). Trilogy of Islamic Teachings in Sufism. *HAWARI: Jurnal Pendidikan Agama Dan Keagamaan Islam*, 3(2). <https://doi.org/10.35706/hw.v3i2.7788>
- Ishtiaq, M. (2019). Book Review Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (4th ed.). Thousand Oaks, CA: Sage. *English Language Teaching*, 12(5), 40. <https://doi.org/10.5539/elt.v12n5p40>
- Jensen, L. X., Bearman, M., Boud, D., & Konradsen, F. (2022). Digital ethnography in higher education teaching and learning—a methodological review. In *Higher Education* (Vol. 84, Number 5, pp. 1143–1162). <https://doi.org/10.1007/s10734-022-00838-4>
- Karacabey, M. F., Ozdere, M., & Bozkus, K. (2019). The attitudes of teachers towards multicultural education. *European Journal of Educational Research*, 8(1), 383–393. <https://doi.org/10.12973/eu-jer.8.1.383>
- Kesa, D. D., Wu, M., Abdillah, F., Harjadi, D., & Ningsih, A. (2024). The Impact of Digital Entrepreneurship Courses and Motivation on Fostering a Green Entrepreneurial Spirit in Students' Perceptions. *International Journal of Educational Qualitative Quantitative Research*, 3(2), 46–55. <https://doi.org/10.58418/ijeqq.v3i2.120>
- Kinto-Ramirez, H., Yunes-Rojas, J. A., Nieto-Jalil, J. M., Morales-Nava, R., Sayeg-Sanchez, G., & Lozano-Aponte, J. (2025). Integrating Narrative Learning and AI for Collaborative Problem Solving in Engineering Education. *2025 6th International Conference of the Portuguese Society for Engineering Education, CISPEE 2025*. <https://doi.org/10.1109/CISPEE64787.2025.11124044>
- Kireš, M., Šveda, D., & Hubeňáková, V. (2022). Digital Transformation as a Challenge for Physics Education. *AIP Conference Proceedings*, 2458. <https://doi.org/10.1063/5.0078614>
- Kline, R. B. (2007). Principles and practices of structural equation modelling 4th edition. In *Methodology in the social sciences*.
- Kline, R. B. (2023). *Principles and Practice of Structural Equation Modeling* (5th, Ed.). Guilford Press.
- Krueger, R. A., & Casey, M. A. (2009). A Practical Guide for Applied Research. In *Sage Publications, Inc.*
- Kvale, S., & Brinkmann, S. (2009). Interviews: Learning the craft of qualitative research. *California, US: SAGE*, 230–243.
- Liudvika Drazdauskiene, M. (2025). Of Language, Culture and Teaching. *Athens Journal of Philology*, 12(1), 31–48. <https://doi.org/10.30958/ajp.12-1-2>
- Magerstädt, S. (2024). Upload, Cyber-Spirituality and the Quest for Immortality in Contemporary Science-Fiction Film and Television. *Religions*, 15(1). <https://doi.org/10.3390/rel15010109>
- Magerstädt, S., Faizah, N., Alkhouri, K. I., Kaewkitipong, L., Beaunoyer, E., Ractham, P., Guitton, M. J., Walter, Y., Sode, R., Mariyono, D., Houghtaling, M. A., Bingaman, K. A., Mesler, R. M. D., Corbin, C. M., Martin, B. H., Longo, F., Roberts, H., Bibri, S. E., Rymarczyk, J., ... Lewis, L. S. (2020). Growth mindset, self-efficacy, and

- self-regulation: a symphony of success in 12 speaking. *Sustainability Switzerland*, 12(1), 1–16. <https://doi.org/10.1017/eis.2020.6>
- Markham, A., & Buchanan, E. (2012). Ethical decision-making and internet research: recommendations from the AoIR ethics working committee (version 2.0). In *The Association of Internet Researchers (AoIR)*.
- Mathematics, A. (2022). Scale Development Theory and Applications Fifth Edition. In *SAGE Publications, Inc.*
- Meerangani, K. A., Ibrahim, A. F., Omar Mukhtar, M. Y., Mat Johar, M. H., Badhrulhisham, A., & Othman, K. (2023). Implementation of Islamic Cyber Ethics on Digital Platform Use. *International Journal of Academic Research in Progressive Education and Development*. <https://doi.org/10.6007/ijarped/v12-i1/14562>
- Muralidharan, S. (2018). Religious symbolism in the digital realm: A social advertising approach to motivate bystanders to aid victims of cyberbullying. *International Journal of Consumer Studies*, 42(6), 804–812. <https://doi.org/10.1111/ijcs.12448>
- Muslim, M. (2024). Internalising Digital Technology in Islamic Education. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 6(3), 180–197. <https://doi.org/10.37680/scaffolding.v6i3.6309>
- Normuslim. (2021). Multicultural Education in Indonesia: An Islamic Perspective. *Educational Sciences: Theory and Practice*. <https://doi.org/10.12738/jestp.2021.3.0013>
- Nurhidayati, T., Hosna, R., & Rofiq, M. N. (2025). the Relevance of Islamic Education in the Digital Era: Strategies for Instilling Local-Wisdom-Based Tolerance Values in Gen Z To Confront Online Extremist Narratives. *Al-Wijdân: Journal of Islamic Education Studies*, 627–642.
- Park, S. Y., Do, B., Yourell, J., Hermer, J., & Huberty, J. (2024). Digital Methods Towards Generation Z Spiritual and Mental Health: a scoping review. *Interactive Journal of Medical Research*.
- Patton, M. Q. (2015). Qualitative Research & Evaluation Methods | SAGE Publications Ltd. In *Sage* (pp. 420–460).
- Renaningtyas, P. C., Ramlan, S. R., & Ghony, D. (2023). Learning the Values of Multicultural Islamic Education as an Effort to Solve Santri Delinquency. *IJIBS*, 1(1), 23–32.
- Riyanto, G. P. (2025). Jumlah Pengguna Internet di Indonesia Tahun 2025 Tembus 229,4 Juta. In *KOMPAS.com* (pp. 1–3).
- Rohim, S., Sukardi, E., & Yulinda, L. (2023). Ethnography and Multicultural Dynamics Communication of Jakarta Community. *WACANA: Jurnal Ilmiah Ilmu Komunikasi*. <https://doi.org/10.32509/wacana.v22i2.3383>
- Rusyana, A. Y., Budiman, B., Abdullah, W. S., & Witro, D. (2023). Concepts and Strategies for Internalizing Religious Moderation Values among the Millennial Generation in Indonesia. *Religious Inquiries*, 12(2), 157–176. <https://doi.org/10.22034/ri.2023.348511.1629>
- Sarinah, S., Fattah, A., & Ulviani, M. (2025). Transitioning from Screen to Scripture: Reclaiming Generation Z through Islamic Education and Moral Development in Indonesian Educational Institutions. *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam*, 14(01), 147–162. <https://doi.org/10.22219/progresiva.v14i01.39381>
- Siregar, H. S., & Rizza, M. (2025). *ISLAMIC EDUCATION IN THE DIGITAL AGE: Students' Perspectives on the Vark Model in the Context of Education 4.0*. 29(1), 129–154.
- Sudarsono, B., Listyaningrum, P., Tentama, F., & Ghozali, F. A. (2024). Developing learning and training within industry model to improve work readiness of vocational high school students. *International Journal of Evaluation and Research in Education (IJERE)*, 13(3), 1731. <https://doi.org/10.11591/ijere.v13i3.26175>
- Sudarsono, B., Saputra, W. N. E., & Ghozali, F. A. (2025). Improving student readiness for future professional activities: the Industry-Integrated Self-Design Project Learning (i-SDPL) model. *The Education and Science Journal*, 27(6), 29–54. <https://doi.org/10.17853/1994-5639-2025-6-29-54>
- Suheri, S., & Nurrahmawati, Y. T. (2022). Moderasi Beragama di Era Disrupsi Digital. *Proceedings of Annual Conference for Muslim Scholars*, 6(1), 933–944. <https://doi.org/10.36835/ancoms.v6i1.453>
- Suntana, I., & Tresnawaty, B. (2022). The tough slog of a moderate religious state: Highly educated Muslims and the problem of intolerance in Indonesia. *HTS Teologiese Studies / Theological Studies*. <https://doi.org/10.4102/hts.v78i1.7933>

- Sutrisno, S. (2024). Islamic Spiritual E-Leadership Integration Model for Education Quality Improvement in The Digital Era. *Didaktika Religia*, 12(1), 45–64. <https://doi.org/10.30762/didaktika.v12i1.3477>
- Tashakkori, A., & Teddlie, C. (2015). SAGE Handbook of Mixed Methods in Social & Behavioral Research. In *SAGE Handbook of Mixed Methods in Social & Behavioral Research*. <https://doi.org/10.4135/9781506335193>
- Wan Daud, W. M. N. (1998). *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas: An Exposition of the Original Concept of Islamization*. ISTAC.
- Wulandari, M. A., & Mujahidah, Z. (2024). Homeschooling Policy And Its Relevance To Strengthening Islamic Education In Indonesia In The Digital Era. *TARLIM: JURNAL PENDIDIKAN AGAMA ISLAM*, 7(1 SE-Articles), 63 – 78. <https://doi.org/10.32528/tarlim.v7i1.1562>
- Yusuf, A. (2018). *Moderasi Islam Dalam Dimensi Trilogi Islam (Akidah, Syariah, Dan Tasawuf)*. 203, 203–216.
- Yusuf, A. (2019). Strategi Pembentukan Karakter Inklusif-Pluralis Melalui Keteladanan Multikultural Kiai Di Pesantren Ngalah Pasuruan. *PENDIDIKAN MULTIKULTURAL*, 3(1), 1–20.
- Yusuf, A., Hasyim, M., & Kirom, A. (2024). Education Model Study of Religious Nationalist Character Construction in Pesantren Pasuruan. *Ta'dib*, 27(1), 125. <https://doi.org/10.31958/jt.v27i1.12257>
- Zahraini, Z., Akib, A., Rosidin, R., & Sulaeman, O. (2025). Islamic Education Reform in the Digital Age: Challenges and Opportunities for a Modern Curriculum. *Journal of Noesantara Islamic Studies*, 2(1), 1–11. <https://doi.org/10.70177/jnis.v2i1.1841>
- Zaid, B., Fedtke, J., Shin, D. D., El Kadoussi, A., & Ibahrine, M. (2022). Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices. *Religions*, 13(4). <https://doi.org/10.3390/rel13040335>
- Zaki, M. F. (2025). *Riset Pew Research Center: TikTok Masih jadi Aplikasi Utama Masyarakat AS*. Tempo.Co.Id.
- Zamhari, A. (2022). DEFENDING ISLAMIC TRADITION Theological Responses of the Hadrami Majlis Taklim Groups toward the Salafi-Wahabi Preaching Movement in Contemporary Indonesia. *Journal of Indonesian Islam*, 16(1), 75–102. <https://doi.org/10.15642/JIIS.2022.16.1.75-102>