

# Transformation of Islamic Religious Education Learning in the Digital Era: Learning Modalities and Educational Challenges in the 21st Century

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**Abstract:** *This research analyzes the transformation of Islamic Religious Education learning in the digital era by specifically examining its alignment with students' learning modalities and the demands of 21st-century education. The originality of this research lies in its integrative analytical framework, which synthesizes digital learning transformation, Visual-Auditory-Kinesthetic (VAK) learning modalities, and 21st-century competencies within the context of Islamic education an intersection that remains underexplored in existing literature. Employing a qualitative literature review approach, this research systematically analyzes books and peer-reviewed journal articles published within the last five years. Data were examined through thematic categorization and theoretical triangulation to ensure analytical rigor and credibility. The findings reveal that digitalization significantly enhances Islamic Religious Education learning using visual and audiovisual media, flexible digital platforms, and learner-centered instructional strategies that support learning autonomy and engagement. However, the research also identifies persistent challenges, particularly teachers' limited capacity to design pedagogically sound, creative, and contextually relevant digital teaching materials. These findings indicate that technological integration alone is insufficient without concurrent development of teachers' pedagogical and digital competencies grounded in Qur'anic and Prophetic values. This research concludes that the digital transformation of Islamic Religious Education is effective when technology is integrated with adaptive pedagogy and learning modalities responsive to students' characteristics. Practically, the findings highlight the need for systematic teacher training in digital instructional design, while theoretically, this research contributes to the discourse on Islamic education by positioning digital pedagogy as a value-oriented, not merely technical, innovation.*

**Keywords:** *Digitalization of Learning; Learning Modalities; Islamic Religious Education; Educational Technology; Educational Transformation.*

**Abstrak:** *Penelitian ini bertujuan untuk menganalisis transformasi pembelajaran Pendidikan Agama Islam di era digital serta relevansinya terhadap modalitas belajar peserta didik dan tuntutan pendidikan abad ke-21. Dengan menggunakan pendekatan kualitatif berbasis studi pustaka, penelitian ini mengkaji berbagai sumber literatur seperti buku, artikel ilmiah, dan jurnal terbitan lima tahun terakhir untuk mengidentifikasi pola perubahan pembelajaran Pendidikan Agama Islam, tantangan pendidik, dan peluang pemanfaatan teknologi digital dalam proses pembelajaran. Analisis dilakukan melalui teknik seleksi sumber, kategorisasi tematik, dan triangulasi teoritis guna memastikan kredibilitas data. Hasil penelitian menunjukkan bahwa digitalisasi pembelajaran memberikan kontribusi signifikan terhadap peningkatan kualitas proses*

*belajar mengajar, khususnya melalui penggunaan media visual, audio visual, dan platform pembelajaran daring yang lebih fleksibel. Meskipun demikian, sebagian guru Pendidikan Agama Islam masih mengalami kesulitan dalam merancang bahan ajar digital yang kreatif, relevan, dan sesuai dengan karakteristik peserta didik. Temuan ini menegaskan bahwa integrasi teknologi harus disertai peningkatan kompetensi pedagogis dan digital guru agar proses pembelajaran tetap sejalan dengan nilai-nilai Al-Qur'an dan Hadits. Penelitian ini menyimpulkan bahwa digitalisasi bahan ajar Pendidikan Agama Islam merupakan strategi pembelajaran yang efektif untuk mendorong kemandirian belajar, meningkatkan minat, serta menyesuaikan pembelajaran dengan kebutuhan generasi digital. Implikasi penelitian ini dapat menjadi dasar pengembangan inovasi pembelajaran Pendidikan Agama Islam dan peningkatan kapasitas guru dalam menghadapi dinamika pendidikan modern.*

**Kata Kunci:** Digitalisasi Pembelajaran; Modalitas Belajar; Pendidikan Agama Islam; Teknologi Pendidikan; Transformasi Pendidikan.

## Introduction

The development of digital technology in the modern era has brought significant changes to nearly all aspects of life, including education. Digitalization not only affects how information is accessed but also transforms learning paradigms from conventional models into technology-based learning that is more open, flexible, and interactive (Riyanto & Hastuti, 2017). Within this context, Islamic Religious Education (IRE) holds a strategic position, as it plays a central role in shaping character, ethics, and the moral foundation of Muslim society. Interestingly, alongside rapid technological advancement, awareness of the importance of religious, moral, and ethical values has also increased, both through formal and informal educational channels (Yahya, 2023).

Despite this potential, Islamic Religious Education continues to face significant challenges in adapting to digital transformation. In many educational settings, learning practices remain predominantly teacher-centered and have not yet maximized the use of digital technology to foster active student engagement. If Islamic Religious Education fails to adapt to technological developments, it risks being perceived as outdated and less relevant to the needs of contemporary learners. In fact, the Qur'an and Hadith, as the primary sources of Islamic teachings, provide a strong normative and pedagogical foundation that can support innovative learning strategies when contextualized through evolving digital technologies (Hardiyanto, 2020).

The digital era has also reshaped the role of teachers in the learning process. Teachers are no longer positioned as the sole source of knowledge but are expected to function as facilitators who guide students through active, creative, and collaborative learning experiences (Daradjat, 2001). Consequently, Islamic Religious Education teachers are required to develop competencies in needs analysis, instructional design, and the integration of information and communication technology throughout the learning process (Agustini & Ruslan, 2021). This shift demands not only technical proficiency but also pedagogical adaptability to ensure that religious values are effectively conveyed within digital learning environments.

One strategic response to these challenges is the digitization of teaching materials. The use of digital media such as instructional videos, animations, infographics, and visual simulations enables students to access learning materials anytime and anywhere, thereby increasing flexibility and inclusivity (Akviansah et al., 2022). Empirical studies indicate that digital media can enhance students' critical thinking, creativity, and independent learning skills

(Bilyalova et al., 2019), while also fostering a more engaging and motivating learning atmosphere in Islamic Religious Education classrooms (Noor, 2022).

However, the implementation of digital-based learning in Islamic Religious Education remains uneven. Many teachers still encounter difficulties in designing digital teaching materials that align with students' learning needs and curricular demands. In this regard, teachers' creativity and innovation become crucial in developing instructional strategies that are not only technologically relevant but also pedagogically meaningful and accessible (Tang, 2018). Moreover, 21st-century learning emphasizes the integration of digital technology to create active, innovative, effective, and creative learning environments that accommodate students' cognitive and experiential development.

This condition reveals a clear research gap that underpins the present study. While previous studies have extensively discussed digital transformation in education, limited research has comprehensively integrated digitalization, instructional strategies in Islamic Religious Education, shifts in teachers' roles, and learning modalities within a single analytical framework. In particular, there is a lack of focused studies examining how the digitalization of teaching materials can be systematically aligned with Visual, Auditory and Kinesthetic (VAK) learning modalities to support learner-centered Islamic Religious Education in the digital era. The novelty of this research lies in its integrative perspective, which connects digital transformation, VAK learning modalities, and 21st-century educational challenges specifically within the context of Islamic Religious Education, an area that remains underexplored in existing literature.

Based on these considerations, this research seeks to examine the transformation of Islamic Religious Education learning in the digital era, the application of Visual, Auditory, and Kinesthetic (VAK) learning modalities to enhance students' learning experiences and outcomes, the challenges faced by Islamic Religious Education in the 21st century, and the role of digital technology in addressing these challenges to improve learning effectiveness.

Accordingly, the objectives of this research are to analyze the forms of transformation in Islamic Religious Education learning in the digital era; to identify and describe the application of VAK learning modalities in Islamic Religious Education; to explore the challenges encountered in 21st-century Islamic Religious Education learning; and to explain how digital technology can function as a strategic solution to enhance the quality of learning processes and outcomes in Islamic Religious Education.

This research is expected to contribute theoretically by strengthening scholarly discourse on the digitalization of Islamic Religious Education learning and practically by providing guidance for Islamic Religious Education teachers in designing creative and pedagogically sound digital teaching materials that align with students' learning needs.

## **Method**

This research employs a qualitative approach to gain an in-depth understanding of the changes and dynamics in Islamic Religious Education learning in the digital era. A qualitative approach is considered appropriate because it enables a comprehensive exploration of educational phenomena, particularly those related to shifts in learning strategies, changes in learning modalities, and the challenges of 21st-century education. As noted by Adlini et al. (2022), qualitative research is effective for examining social processes and transformations in educational practices, as it allows researchers to capture meanings, contexts, and conceptual relationships that cannot be adequately explained through quantitative data alone.

The type of adopted in this research is literature review, in which literature serves as the primary source of data. This approach was chosen due to the conceptual and exploratory nature

of the research, which aims to synthesize existing theoretical and empirical studies on digital transformation, Islamic Religious Education, and learning modalities. Literature review was conducted by collecting, reviewing, and analyzing academic books, peer-reviewed journal articles, research reports, and relevant policy or official documents that address the transformation of learning in the digital era.

The literature selection process was carried out systematically. Data collection began with a structured search using specific keywords, including *digital learning*, *Islamic religious education*, *learning modalities*, *VAK learning*, and *21st-century education*. Sources were retrieved from reputable academic databases and digital libraries, including national and international journals, open-access repositories, and academic publishers. To ensure relevance and academic rigor, the research applied explicit inclusion and exclusion criteria. The inclusion criteria were: (1) publications focusing on digital transformation in education, particularly in religious or Islamic education contexts; (2) studies discussing learning modalities, especially Visual, Auditory, and Kinesthetic (VAK) approaches; (3) peer-reviewed journal articles and academic books; and (4) publications issued primarily within the last five years to ensure conceptual and empirical relevance. The exclusion criteria included non-academic web sources, opinion-based articles lacking methodological clarity, duplicate publications, and studies that were not directly related to Islamic Religious Education or digital learning contexts.

Based on these criteria, a total of approximately 15-20 scholarly sources were selected and analyzed in depth. The literature review process involved several stages, namely literature identification, relevance screening, critical reading, and systematic documentation of key arguments, findings, and conceptual frameworks that support the formulation of the research focus.

This method was employed to identify recurring patterns, dominant themes, and key concepts emerging from the reviewed literature. The analysis process consisted of three main stages: (1) data reduction, in which irrelevant or overlapping information was filtered out; (2) categorization, where findings were organized into thematic clusters such as digital transformation of learning, VAK (Visual, Auditory, and Kinesthetic) learning modalities, and challenges of 21st-century education; and (3) interpretation, aimed at constructing meaningful relationships among themes and generating an integrated analytical narrative. Content analysis is widely used in qualitative literature-based research because it allows for in-depth examination of theoretical perspectives across multiple sources.

To ensure the credibility and trustworthiness of the findings, this research applied source triangulation. Triangulation was conducted by comparing insights, concepts, and conclusions across various authoritative and up-to-date sources, including international journals, national publications, and academic books. This process helped minimize single-source bias and ensured that the conclusions were derived from a synthesis of multiple scholarly perspectives rather than reliance on isolated references. Through triangulation, the consistency and reliability of the analytical results were strengthened, enhancing the objectivity and academic accountability of the research.

This research specifically focuses on the transformation of Islamic Religious Education learning in the digital era, encompassing changes in teaching methods, the integration of digital technology in learning processes, the application of VAK-based learning modalities (Visual, Auditory, and Kinesthetic), and the challenges of 21st-century education that emphasize mastery of 4C skills—Critical Thinking, Creativity, Communication, and Collaboration. This focus was adopted to provide a comprehensive conceptual understanding of how Islamic Religious Education adapts to technological developments and evolving student competency demands.

## Results and Discussion

### *Transformation of Islamic Religious Education Learning in the Digital Era*

The findings of this research indicate that the transformation of Islamic Religious Education learning in the digital era is not merely a technological shift, but a fundamental pedagogical transformation that reshapes learning methods, instructional media, assessment practices, and teacher–student interactions. Digitalization compels Islamic education to move beyond conventional transmission-oriented instruction toward more interactive, student-centered, and contextually relevant learning environments.

Traditionally, Islamic Religious Education learning relied heavily on lecture-based and memorization-centered approaches, which limited students' participation, creativity, and critical engagement. However, the synthesis of the reviewed literature suggests that such approaches are increasingly incompatible with the characteristics of digital-native learners who are accustomed to rapid information access and interactive digital environments (Azka et al., 2024). This mismatch necessitates a strategic reorientation of teaching practices, where technology is not treated as an auxiliary tool but as an integral component of pedagogical design.

Herdiana et al. (2021) emphasize that teachers must adopt adaptive and flexible instructional methods to respond effectively to the learning habits of the digital generation. In practice, this transformation is reflected in the increased use of discussion-based learning, interactive lectures, demonstrations, question-and-answer sessions, and digital video integration. When implemented through digital platforms, these methods foster greater student engagement, reduce learning monotony, and promote active participation. Analytically, these approaches signify a shift from teacher-centered authority to facilitative and dialogical pedagogy, which aligns with the broader objectives of Islamic education in nurturing reflective, ethical, and socially responsible learners.

The transformation is further reinforced through the development of digital learning media. Teachers are increasingly required to design structured digital content that aligns learning objectives, materials, and assessment strategies (Tang, 2018). Video-based instructional media, particularly those developed using accessible applications such as Canva, play a strategic role in enhancing learning flexibility and accessibility (Faiza & Wardhani, 2024; Nurkubais, 2025). The ability of students to revisit learning materials independently supports self-regulated learning and accommodates diverse learning needs. From an analytical perspective, digital media function not only as content delivery mechanisms but also as cognitive scaffolding tools that facilitate visualization, contextualization, and deeper comprehension of Islamic teachings.

Assessment practices also reflect a significant transformation. The findings highlight a shift toward authentic assessment, which evaluates both learning processes and outcomes in a holistic manner (Rosnaeni, 2021). Authentic assessment aligns with the epistemological foundations of Islamic education by integrating knowledge, values, and practice. As noted by Pratiwi and Aminah (2019), this form of assessment encourages inquiry, contextual learning, teamwork, and reflective thinking. In digital contexts, authentic assessment enables continuous feedback through performance-based tasks, digital portfolios, and rubric-based evaluations, thereby enhancing learning accountability and pedagogical coherence.

The integration of Visual, Auditory, and Kinesthetic (VAK) learning modalities further strengthens the digital transformation of Islamic Religious Education. Digital teaching materials such as Qur'an memorization applications, multimedia presentations, and online video resources enable teachers to accommodate diverse learning preferences more effectively. Visual learners benefit from infographics and animated presentations, auditory learners from audio-visual Islamic content, and kinesthetic learners from interactive discussions, simulations, and project-

based activities supported by digital tools (Nursafitri et al., 2022). However, the analysis also reveals that the application of VAK modalities must be pedagogically balanced. Overreliance on visual or auditory media risks fostering passive learning if not accompanied by reflective and experiential activities, while kinesthetic learning requires careful instructional design to maintain meaningful engagement.

Importantly, the transformation of Islamic Religious Education learning in the digital era raises critical ethical and pedagogical concerns. While digital technology enhances accessibility and engagement, it also introduces risks related to excessive gadget use, exposure to unverified religious content, and potential erosion of character-building processes. Therefore, digital transformation in Islamic education must be guided by ethical literacy, ensuring that technology use aligns with Islamic moral values and educational objectives. Teachers play a pivotal role in cultivating responsible digital behavior, critical evaluation of online religious information, and the internalization of ethical principles within digital learning environments.

### ***Learning Modalities in Islamic Religious Education***

A learning modality refers to the dominant sensory or experiential approach through which individuals receive, process, and retain information. In educational discourse, learning modality is closely related to learning style, as both emphasize the uniqueness of learners in achieving educational objectives. Learning modalities play a strategic role in instructional design, particularly in value-based subjects such as Islamic Religious Education, where cognitive understanding must be integrated with affective and behavioral dimensions. In this regard, learning modalities are not merely technical instruments, but pedagogical means to internalize religious values and moral conduct.

H. Muzayyin Arifin conceptualizes a model as a means, style, or method employed to achieve educational goals, while the Indonesian Dictionary defines learning as a deliberate effort to acquire knowledge and skills. Accordingly, a learning model can be understood as a structured pedagogical approach aimed at facilitating the acquisition of both religious knowledge (*ilm*) and practical competencies (*amal*). This definition aligns with the objectives of Islamic education, which emphasize holistic human development encompassing intellect, spirituality, and behavior.

Learning modalities are commonly classified into three main types: visual, auditory, and kinesthetic (VAK). These modalities prioritize direct, engaging, and meaningful learning experiences, although each emphasizes different dimensions of cognition and engagement. Visual learning focuses on memory and representation, auditory learning emphasizes listening and verbal processing, while kinesthetic learning integrates movement, emotion, and physical involvement in the learning process (Hartanti, 2017). Rather than functioning as isolated categories, recent educational studies suggest that these modalities are most effective when integrated flexibly according to learning objectives and student characteristics.

Lohri-Posey argues that an understanding of learning styles can support the development of more effective lesson planning (Nursafitri et al., 2022). Synthesizing findings across multiple studies, it can be observed that students who experience instruction aligned with their dominant modality tend to demonstrate higher engagement and longer retention of learning content. However, empirical research also cautions against rigid categorization of learners, as over-reliance on a single modality may limit students' adaptive learning capacities. Therefore, in the context of Islamic Religious Education, the VAK framework should be applied as a pedagogical guideline rather than a fixed instructional formula.

The advancement of digital technology in the 21st century has significantly reshaped educational practices, including religious education. The rapid development of communication

and information technology has expanded access to knowledge and diversified modes of content delivery. In response to these transformations, educational systems are required to adapt to contemporary demands while maintaining their normative and ethical foundations. Regulation of the Minister of Education and Culture Number 103 of 2014 emphasizes that learning is an interactive process involving students, educators, and learning resources in an active learning environment. This regulation underscores key characteristics such as interactive, inspiring, enjoyable, contextual, collaborative, and student-centered learning.

Within this regulatory and pedagogical framework, digital technology serves as an important mediator between learning modalities and instructional practices. Visual learning in Islamic Religious Education, for example, can be enhanced through digital visual aids such as infographics, animated timelines, and PowerPoint presentations accessed via computers or tablets. These tools enable students to visualize historical narratives and Islamic figures more concretely, such as the leadership of Caliph Abu Bakr As-Shiddiq, thereby strengthening conceptual understanding and historical empathy.

Auditory learning can be supported through digital audio-visual media, including recorded lectures, podcasts, Qur'anic recitations, and Islamic educational videos. Such media reduce the monotony often associated with traditional lecture-based instruction and allow students to engage with religious narratives through multiple auditory stimuli. From a pedagogical perspective, auditory digital tools are particularly effective for reinforcing pronunciation, memorization, and reflective listening practices in Islamic education.

Kinesthetic learning, which is often underutilized in religious instruction, can also be facilitated through digital-supported activities. Role-playing, simulations, and discussion-based models following multimedia presentations allow students to engage emotionally and physically with the learning material. Hartanti (2017) notes that discussion models following presentations enable students to critically respond to peers' interpretations, fostering reflective thinking and moral reasoning. By integrating movement, dialogue, and emotional engagement, kinesthetic approaches contribute to deeper internalization of Islamic values.

Despite these advantages, a critical evaluation reveals certain limitations of the VAK approach in Islamic Religious Education. Not all religious content is equally suited to kinesthetic or highly interactive formats, and excessive reliance on digital media may risk superficial engagement or distraction. Moreover, ethical and pedagogical concerns must be addressed, particularly regarding the credibility of digital religious content, the potential commercialization of religious education, and the need to maintain reverence and adab in virtual learning environments. Teachers must therefore exercise pedagogical judgment in selecting digital tools that are both educationally effective and ethically appropriate.

From a practical perspective, these findings imply that teachers of Islamic Religious Education need targeted training to design integrative digital learning activities aligned with VAK modalities. This includes developing digital kinesthetic activities, curating trusted online Islamic resources, and fostering critical digital literacy among students. Strengthening empirical research on these practices, particularly studies published in reputable journals, will further support evidence-based innovation in Islamic education.

In summary, learning modalities in Islamic Religious Education should be understood as flexible pedagogical strategies that, when integrated with digital technology and ethical considerations, can enhance both learning effectiveness and value internalization. A balanced and critical application of the VAK framework offers significant potential to respond to contemporary educational challenges while preserving the core objectives of Islamic education..

### ***Challenges in Islamic Religious Education Learning in the 21st Century***

Islamic Religious Education in the 21st century faces multidimensional challenges arising from rapid digital transformation, shifting learner characteristics, and evolving educational demands. These challenges are not merely technical, but pedagogical and ethical in nature, encompassing low levels of digital literacy among educators and students, unequal access to technological infrastructure, and difficulties in designing contextual and meaningful religious learning experiences. Without systematic innovation in teacher competencies and learning media, Islamic Religious Education risks becoming less relevant to contemporary learners (Farissa & Haryanto, 2025).

Synthesizing findings across recent studies, it becomes evident that the dominant challenge is not the absence of technology itself, but the limited pedagogical capacity to integrate digital tools meaningfully into value-based instruction. While students are generally familiar with digital devices, their use tends to be oriented toward non-academic and entertainment purposes. This gap highlights the urgent need for guided digital literacy that aligns technological use with educational and ethical objectives in Islamic education.

Within this context, 21st-century competencies commonly framed as the 4C skills (Critical Thinking, Communication, Collaboration, and Creativity) remain relevant, yet their theoretical exposition should be subordinated to their practical application in Islamic Religious Education. Critical thinking, for instance, is essential for enabling students to evaluate information critically, particularly in an era marked by misinformation and religious content of varying credibility on digital platforms. Studies indicate that critical thinking skills support students in distinguishing between authentic religious teachings and misleading online narratives, including religious hoaxes on social media (Taqwim et al., 2025). However, empirical evidence also suggests that critical thinking in Islamic Religious Education is most effectively developed through contextual problem-based tasks rather than abstract cognitive drills.

Communication skills, while frequently emphasized, require a more focused pedagogical framing. Excessive exposure to digital media has paradoxically contributed to students' declining interpersonal communication abilities, as learners often become passive consumers rather than active participants in dialogue. This phenomenon underscores the limitation of digital media when used without pedagogical control. Digital platforms can support communication skills only when combined with structured learning activities, such as guided discussions, reflective writing, and moderated online forums, which encourage respectful expression and listening in accordance with Islamic ethical values.

Collaboration skills present both an opportunity and a challenge in digital religious education. Collaborative learning enables students to internalize values such as cooperation (*ta'awun*) and social responsibility. Nevertheless, without careful instructional design, collaboration risks becoming superficial task-sharing rather than meaningful collective learning. Teachers therefore play a critical role in facilitating collaborative activities that integrate digital tools such as shared documents or virtual discussion spaces while maintaining clear learning objectives and ethical guidelines.

Creativity, as a higher-order thinking skill, is increasingly recognized as vital for addressing complex social and moral issues. Research shows that creativity in religious education can be fostered through project-based learning, digital storytelling, and problem-oriented tasks that allow students to reinterpret Islamic values in contemporary contexts (Makmuri & Harun, 2025). Yet creativity must be guided to prevent relativism or misinterpretation of core religious principles. This highlights the pedagogical tension between innovation and doctrinal integrity in Islamic education.

From an analytical standpoint, these challenges also reveal the limitations of applying learning modalities such as VAK (Visual, Auditory, and Kinesthetic) without critical adaptation.

While digital media can effectively support visual and auditory learning, kinesthetic engagement in Islamic Religious Education remains underdeveloped and requires intentional instructional strategies. Moreover, overreliance on certain modalities particularly visual-digital content may reduce reflective depth and spiritual engagement if not balanced with discussion, practice, and moral reflection.

Ethical and pedagogical concerns constitute an additional layer of challenge. The digitalization of Islamic education raises questions regarding content authenticity, commercialization of religious knowledge, student exposure to inappropriate materials, and the erosion of *adab* (ethical conduct) in virtual learning environments. These concerns necessitate the establishment of trusted digital repositories for Islamic educational content and clear ethical guidelines for digital interaction in religious learning.

Practically, these findings imply that teachers of Islamic Religious Education must be equipped not only with digital skills, but also with pedagogical frameworks that integrate technology, learning modalities, and Islamic ethics coherently. Professional development programs should focus on designing integrative learning activities, balancing digital and face-to-face interaction, and fostering critical digital literacy among students.

In summary, the challenges of Islamic Religious Education in the 21st century are rooted in the need to harmonize technological innovation with pedagogical effectiveness and ethical responsibility. A more selective, contextual, and critically informed application of digital tools and learning competencies is essential to ensure that Islamic Religious Education remains both relevant and transformative in contemporary society.

## **Conclusion**

This research demonstrates that Islamic Religious Education has undergone substantial transformation in response to the rapid expansion of digital technology. The findings indicate that digitalization has reshaped learning methods, instructional strategies, and teaching materials, creating opportunities for more interactive, student-centered, and flexible learning environments. The integration of digital tools, when aligned with appropriate pedagogical design, enables teachers to move beyond conventional lecture-based approaches toward more participatory and contextualized Islamic learning experiences.

The analysis further highlights that learning modalities Visual, Auditory, and Kinesthetic (VAK) remain relevant in Islamic Religious Education, particularly when supported by digital media. However, their effectiveness depends on balanced and critical application. While visual and auditory modalities are relatively well supported through digital platforms, kinesthetic learning requires more intentional instructional design to ensure that students remain actively engaged in reflective, experiential, and value-based learning. This finding underscores the importance of teacher competence in selecting and combining modalities rather than applying them mechanically.

In the context of 21st-century education, the development of 4C skills (Critical Thinking, Communication, Collaboration, and Creativity) emerges as both a challenge and a strategic priority for Islamic Religious Education. The research shows that these competencies can be meaningfully cultivated through digitally supported learning activities, such as problem-based learning, collaborative projects, and guided digital inquiry, provided that they are framed within Islamic ethical and pedagogical principles. Without such guidance, the use of technology risks reinforcing superficial learning and weakening students' moral and reflective capacities.

This research also acknowledges its limitations. The analysis is based entirely on secondary sources and does not include primary empirical data. As a result, the conclusions

drawn reflect synthesized theoretical and empirical insights from existing literature rather than direct observations or measurements of classroom practice. This limitation may constrain the depth of contextual analysis and the generalizability of the findings.

Based on these findings, several practical recommendations can be proposed. First, continuous professional development for Islamic Religious Education teachers is essential, particularly in designing digital learning activities that integrate kinesthetic engagement and reflective practice. Second, the development of curated and trustworthy digital libraries for Islamic educational content is necessary to address ethical concerns related to content authenticity and misinformation. Third, schools should establish clear pedagogical and ethical guidelines for digital learning to ensure that technology use supports both cognitive development and moral formation.

For future research, empirical studies especially classroom-based investigations and mixed-method approaches are strongly recommended to examine how digital learning modalities and 4C-oriented strategies are implemented in diverse Islamic educational settings. Such research would provide more robust evidence on learning outcomes, student engagement, and the ethical implications of digital transformation in Islamic Religious Education. In conclusion, the effective transformation of Islamic Religious Education in the digital era requires not merely the adoption of technology, but a coherent integration of pedagogy, learning modalities, ethical values, and teacher competence. Only through such an integrative approach can Islamic Religious Education remain relevant, meaningful, and transformative in the 21st century.

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