INTEGRATING THEMATIC TAFSIR OF QUR'AN SURAH AL-'ALAQ WITH LOCAL WISDOM-BASED LEARNING MEDIA: AN ISLAMIC EDUCATION MODEL FOR GENERATION Z IN WEST SUMATRA

Mohamad Maulidin Alif Utama
Institut Asy-Syukriyyah Tangerang, Indonesia
m.maulidin@asy-syukriyyah.ac.id

ABSTRACT

Efforts to develop Islamic learning media that integrate Qur'anic values with local wisdom remain limited, even though Generation Z-as digital natives, and the main users of digital tool- still requires approaches that are relevant to both culturally grounded and religiously relevant. This study examines the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) as a framework for aligning local wisdom with Qur'anic values, particularly through the utilization of Qur'anic verses in character building. The research seeks to evaluate the effectiveness of digital learning media, identify the implementation challenges, propose an integration model of the tafseer of Quran surah Al-'Alaq with ABS-SBK, and analyze its implications for Islamic learning among Generation Z. A qualitative case study was conducted using an in-depth interviews, classroom observations, and documentation. The findings reveal that integrating the tafsir of QS. Al-'Alaq with the ABS-SBK philosophy fosters student engagement, supports contextualized learning, and reinforces the Minangkabau Islamic cultural identity. Challenges include infrastructure limitations, educators' technological skills, and content validation processes. The proposed model combines thematic tafsir with ABS-SBK-based multimedia content, enhanced through gamification and digital storytelling. This study highlights the importance of collaboration among scholars, educators, and technology developers in designing innovative and value-based Islamic learning media for Generation Z.

Keywords: Learning Media, Qur'anic Values, Local Wisdom, Generation Z, Digital Innovation.

ABSTRAK

Inovasi media pembelajaran keislaman yang memadukan nilai Al-Qur'an dan kearifan lokal masih jarang diterapkan, padahal generasi Z sebagai pengguna utama era digital memerlukan pendekatan yang relevan dengan konteks budaya dan agama. Kajian ini berfokus pada filosofi *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) sebagai representasi kearifan lokal yang selaras dengan nilai-nilai Qur'ani, khususnya melalui pemanfaatan ayat-ayat Al-Qur'an dalam penguatan karakter. Penelitian ini bertujuan untuk menganalisis efektivitas implementasi media pembelajaran digital, mengidentifikasi tantangan dan hambatan, merumuskan model integrasi tafsir QS. Al-'Alaq dengan ABS-SBK, serta mengkaji implikasinya terhadap pembelajaran keislaman generasi Z. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan studi kasus melalui wawancara mendalam, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa integrasi tafsir QS. Al-'Alaq dengan filosofi ABS-SBK meningkatkan keterlibatan mahasiswa, menghadirkan pembelajaran kontekstual, dan memperkuat identitas budaya Islami Minangkabau. Tantangan utama mencakup keterbatasan infrastruktur, kompetensi teknologi

pendidik, dan validasi konten. Model integrasi yang diusulkan menggabungkan tafsir tematik dengan konten multimedia berbasis ABS-SBK, dilengkapi gamifikasi dan storytelling digital. Implikasi kajian ini menegaskan pentingnya kolaborasi ulama, akademisi, dan pengembang teknologi untuk mewujudkan pembelajaran keislaman yang inovatif, kontekstual, dan berakar pada nilai ilahiah.

Kata Kunci: *Media Pembelajaran, Nilai Al-Qur'an, Kearifan Lokal, Generasi Z, Inovasi Digital.*

A. Introduction

The era of digitalization has brought about a fundamental paradigm shift in education, not only in terms of technology but also in learning methods that demand more interactive, flexible, and contextual approaches. In Islamic education, this transformation has shifted learning patterns from conventional methods (lectures or face-to-face interactions) toward digital learning models that align with the characteristics of Generation Z, who are highly familiar with technology.

The theological foundation of the importance of education in Islam is contained in QS. Al-'Alaq (96:1–5), which commands *"Iqra"* (read) as the basis for the transfer of knowledge. According to Ibn Kathir (*Tafsir bil Ma'tsur*), the command *"Iqra"* is not limited to reading texts but also encompasses understanding the signs of Allah's greatness in the universe, indicating the necessity of dynamic learning methods.[1] Meanwhile, Al-Zamakhshari in *Al-Kasysyaf* (*Tafsir bi Ra'yi*) interprets the command to read as including all forms of learning efforts, including the use of modern tools to facilitate the understanding of Islamic teachings.[2]

Within this framework, the meaning of the command *"Iqra"* (اقْرَأْ) as explained by Ibn Kathir extends beyond reading written texts to include understanding, reflection, and practice regarding the signs of Allah's greatness in the universe. This interpretation underlines the need for active and contextual learning methods. Similarly, Al-Zamakhshari's commentary in *Al-Kasysyaf* on the verse *"alladhi 'allama bil-qalam"* (Who taught by the pen) signifies the importance of media as a tool in the learning process. The meaning of *qalam* can thus be broadened to encompass various forms of technology and digital media that facilitate knowledge transfer, including Android-based Islamic learning applications. Furthermore, Imam Ahmad's narration regarding the verse *"'allama al-insana ma lam ya'lam"* (He taught man what he did not know) affirms that Allah has endowed humanity with unlimited potential to develop knowledge through diverse means.[3]

The transformation of digital technology in the field of education has created an urgent need to integrate digital learning tools with Islamic values that are both contextual

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[1] Rabiatul Adawiyah, Lukmanul Hakim, and Asep Abdurrohman, "Implementasi Pembelajaran Gamifikasi Disertai Video Untuk Meningkatkan Pengetahuan Sejarah Peradaban Islam Siswa" 4, no. 2 (2024): 133–45.

[2] Tia Rahayu and Alwizar Alwizar, "Relevansi Sumber Tafsir Al-Qur'an: Perspektif Tafsir Bi Al-Ma'tsur, Bi Ar-Ra'yi, Dan Bi Al-Isyari," *Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an* 5, no. 2 (2024): 568–80.

[3] H Muhammad Afifullah et al., *Bingkai Pendidikan Islam Dalam Perspektif Studi Al-Qur'an Dan Hadits Tarbawy* (Deepublish, 2024).

and relevant. [4] Generation Z, born between 1997 and 2012, possesses unique characteristics as digital natives who have grown up in a technological environment and who prefer interactive, visual, and multimedia-based learning.[5] This phenomenon demands innovation in Islamic learning methods that can accommodate the learning characteristics of Generation Z while maintaining the authenticity of Islamic values.

The challenges of conventional Islamic learning have become increasingly complex when confronted with the reality that Generation Z has a shorter attention span yet a high capacity for multitasking. Traditional teacher-centered and monotonous learning methods are no longer effective in addressing the learning characteristics of Generation Z, who prefer interactive learning, gamification, and experiential learning. This situation creates a gap between the learning methods applied and students' learning preferences, ultimately resulting in low engagement and reduced learning effectiveness.[6] Such conditions necessitate a transformation of the learning paradigm that not only utilizes digital technology but also integrates content relevant to the local cultural context.

In *Tafsir bil Ma'tsur*, Ibn 'Abbas narrated that this verse was revealed to emphasize that honor in the sight of Allah is not based on lineage, tribe, or race, but on piety. According to Ibn 'Abbas, the diversity of tribes and nations is a mercy from Allah that must be appreciated through mutual acquaintance and the understanding of each group's wisdom. Imam Al-Qurtubi, in his *Al-Jami' li Ahkam al-Qur'an*, explained that the phrase *"li ta'arafu"* "لِتَعَارَفُوا" (so that you may know one another) encompasses a broad dimension, namely understanding cultures, traditions, and local wisdom as means of drawing closer to Allah. Al-Qurtubi emphasized that every community possesses wisdom that can serve as a medium of learning, as long as it does not contradict the principles of Islamic law. In the context of contemporary education, this verse provides a theological foundation for integrating local wisdom into Islamic learning, since cultural diversity constitutes among the signs of Allah that ought to be studied and appreciated.

The integration of local wisdom into Islamic learning represents a strategic solution for creating a meaningful and contextual learning experience. The Qur'an in QS. Al-Hujurat (49:13) states: *"O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another."* In *Tafsir bil Ma'tsur*, Ibn 'Abbas explains that the diversity of tribes and cultures is Allah's will, intended for mutual recognition and learning. In *Tafsir bi Ra'yi*, Imam Al-Qurtubi elaborates that this verse signifies the importance of understanding and appreciating the local wisdom of each region as a manifestation of the diversity of Allah's creation, which should be integrated into Islamic education.

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[4] Jakaria Umro, "Integrasi Teknologi Dalam Pembelajaran Pendidikan Agama Islam: Inovasi Menuju Pembelajaran Religius Yang Relevan Di Era Digital," *Jurnal Al-Makrifat* 10, no. 1 (2025): 128–39.

[5] Andrias Pujiono, "Pemanfaatan Media Sosial Sebagai Media Pembelajaran Bagi Generasi - Z," *Tanzhimuna* 2, no. 2 (2023): 190–203, doi:10.54213/tanzhimuna.v2i02.180.

[6] Wafi Ali Hajjaj, "Transformation Of Islamic Education Management In The Digital Era : Trends And Implications For Learning Quality," 2024, 2–7.

Local wisdom refers to the values, norms, and cultural practices that have been internalized within community life and hold relevance to Islamic teachings.[7] In the context of West Sumatra, local wisdom possesses unique characteristics as it has undergone a process of Islamic indigenization, giving rise to traditions such as *Batagak Pangulu* and the customary system of *Adat Basandi Syarak, Syarak Basandi Kitabullah*, both of which embody profound Islamic values. The integration of West Sumatran local wisdom into digital learning media can provide a context that is closer to students' lived experiences, thereby making learning more relevant and meaningful.

The development of Android-based applications as Islamic learning media grounded in local wisdom holds great potential for addressing the challenges of Generation Z learning. The Android platform is chosen due to its high market penetration in Indonesia, ease of access, and flexibility in integrating various interactive multimedia features.[8] Android-based learning applications can accommodate the learning preferences of Generation Z through features such as interactive multimedia, social learning, personalized content, and gamification elements. In addition, the applications can provide offline access, enabling learning to take place anytime and anywhere, in line with the flexible learning characteristics desired by Generation Z.

Islamic Higher Education Institutions (*Perguruan Tinggi Keagamaan Islam* / PTKI) in West Sumatra occupy a strategic position in implementing Islamic learning media based on local wisdom. As institutions committed to advancing Islamic scholarship, PTKIs are responsible for producing graduates who are not only academically competent but also deeply grounded in Islamic values and local wisdom. The geographical and historical context of West Sumatra, renowned for its strong Islamic traditions, offers a unique advantage in developing learning models that integrate the universal values of Islam with Minangkabau culture. The implementation of digital learning media at PTKIs across West Sumatra can serve as a pilot project that may be adapted by other Islamic educational institutions in Indonesia.

The challenges in implementing Islamic learning media based on local wisdom through Android applications encompass technical, content, and user acceptance aspects. From the technical perspective, adequate technological infrastructure and competent human resources in application development are required. From the content perspective, content validation involving cultural experts and Islamic scholars is necessary to ensure the authenticity of the integrated local wisdom. Meanwhile, from the user acceptance perspective, appropriate approaches are needed to ensure that the application is well-received and optimally utilized by students and lecturers.[9] These challenges call for a holistic

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[7] Ahmad Muflihin, "Integrasi Kearifan Lokal Dan Literasi Digital Dalam Pendidikan Islam Untuk Menghadapi Tantangan Abad 21," *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 7, no. 1 (2024): 56–67.

[8] Masrukin Masrukin, Ahmad Maesur, and Rifa' Afuwah, "Pemanfaatan Aplikasi Pembelajaran Digital Dalam Meningkatkan Pemahaman Agama Islam Pada Generasi Z," *Jurnal Review Pendidikan Dan Pengajaran* 8, no. 1 (2025): 2662–68, doi:10.31004/jrpp.v8i1.42809.

[9] Rahmadhani, *Prosiding Seminar Nasional Pendidikan FKIP Univeritas Mahaputra Muhamad Yamin. Solok 5 Mei 2018*, vol. 53, 2013.

approach that involves various stakeholders within the Islamic education ecosystem in West Sumatra.

A number of international studies have highlighted the importance of mobile learning in Islamic education; however, most of these studies only address applications with a general focus, such as Qur'an memorization instruction, accessibility of religious content, or the use of advanced technologies such as AI and gamification. For example, a comprehensive review in Malaysia evaluated global trends in mobile-based Islamic learning applications,[10] while research in Nigeria found that ease of access can indeed improve learning outcomes, yet challenges remain, such as limited digital literacy and a lack of relevant content.[11] Other studies have demonstrated the potential of AI in deepening Islamic understanding [12] and have emphasized the role of gamification in maintaining Gen Z's engagement.[13] Recent systematic reviews indicate that although Android is a popular platform for Islamic learning, the integration of thematic tafsir (*thematic exegesis*) and local wisdom remains very limited.[14] Thus, there exists a substantial research gap: a lack of international studies that combine the thematic tafsir of Al-'Alaq, gamification, and local wisdom within the context of Android applications for Generation Z. This study seeks to fill that gap by offering an innovative, interactive, and culturally contextualized model of digital Islamic learning.

This study is important to undertake because there has been little research specifically examining the implementation of Islamic learning media based on local wisdom through Android applications, particularly in the context of Generation Z at Islamic Higher Education Institutions (PTKIs). Most existing studies remain focused either on technological aspects or on local wisdom in isolation, without integrating the two within the framework of Islamic learning for Generation Z. This research is expected to provide a theoretical contribution to the development of innovative models of Islamic learning and a practical contribution in the form of best practices for implementing digital learning media based on local wisdom, which can be adapted by other Islamic educational institutions.

Based on the background described, several issues require in-depth examination. First, how effective is the implementation of Android-based Islamic learning media that integrates local wisdom in enhancing the engagement and understanding of Generation Z students at PTKIs across West Sumatra? Second, what challenges and obstacles arise in the process of applying digital learning media grounded in local values, and what strategies can be employed to overcome them? Third, how can a model that integrates the thematic tafsir

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[10] Khalilullah Amin Ahmad et al., "Mobile Learning of Islamic Studies: A Comprehensive Review," *Journal of Advanced Research in Applied Sciences and Engineering Technology* 48, no. 2 (2025): 211–24.

[11] Ibrahim Umar and Siddik Faruk Tilli, "The Use of Mobile Apps for Islamic Learning: A Study on Accessibility and Learning Outcomes," *Journal of Computers for Science and Mathematics Learning* 2, no. 1 (2025): 6–17.

[12] Juharoh Juharoh, Arief Sukino, and Sumin Sumin, "Applying Deep Learning to Enhance Conceptual Understanding in Islamic Education within Digital Learning Environments," *Wisdom: Kajian Multidisipliner* 1, no. 3 (2025): 1–8.

[13] Efrita Norman et al., "Digital Transformation of Islamic Education: AI, Gamification, and Pedagogical Adaptation for Generation Z," *Medina-Te: Jurnal Studi Islam* 21, no. 1 (2025): 37–49.

[14] Umi Basyiroh et al., "Systematic Review: Android-Based Interactive Learning Media to Enhance Understanding of Islamic Education in Support of SDGs," *Profetika: Jurnal Studi Islam* 25, no. 02 (2024): 533–46.

of QS. Al-'Alaq with the local wisdom values of West Sumatra be applied in Islamic learning applications to create a meaningful learning experience for Generation Z? Fourth, what are the implications of applying this model for the development of Islamic learning that is adaptive to technology while simultaneously preserving local cultural values in the digital era?

In line with these research questions, this study aims to analyze the effectiveness of Android-based Islamic learning media that accommodates local wisdom in improving the learning outcomes of Generation Z students; identify the challenges, obstacles, and factors influencing the successful implementation of digital media based on local culture; formulate a model that integrates QS. Al-'Alaq with West Sumatran local wisdom in the development of Islamic learning applications; and evaluate the implications of this integration model for innovation in Islamic education as well as the preservation of Minangkabau Islamic cultural values amid the development of digital technology.

This research is expected to provide both theoretical and practical benefits. Theoretically, it will contribute to the development of the body of knowledge in the field of Islamic educational technology, particularly regarding the integration of local wisdom into digital learning media for Generation Z. Practically, the findings of this study can serve as a reference for PTKI and other Islamic educational institutions in developing innovative, relevant, and effective learning media for Generation Z. In addition, this research is also expected to contribute to the preservation and revitalization of West Sumatran local wisdom through digital transformation in the field of education.

This research employs a qualitative approach with a case study design to explore the implementation of Islamic learning media based on local wisdom through an Android application for Generation Z at PTKI across West Sumatra Province. A qualitative approach was chosen because it enables the researcher to gain an in-depth and contextual understanding of complex phenomena. This in-depth research methodology is aligned with the principle of *tabayyun* in QS. Al-Hujurat (49:6): "O you who believe, if a wicked person comes to you with news, verify it carefully." The *Tafsir bil Ma'tsur* of Ibn Kathir emphasizes the importance of verification and thorough investigation before drawing conclusions. Meanwhile, in *Tafsir bi Ra'yi*, Al-Razi interprets this verse as a foundation for rigorous and comprehensive scientific research methodology in examining social and educational phenomena, as well as in exploring the subjective meanings of informants' experiences.[15] The case study design provides advantages in analyzing contemporary phenomena within real-life contexts, particularly when the boundaries between the phenomenon and its context cannot be clearly separated.

The principle of *tabayyun* in this verse, according to Ibn Kathir, carries a command to conduct verification and in-depth investigation before accepting or conveying information. The word "فَتَبَيَّنُوا" (*fatabayyanu*) literally means "seek clarity" or "examine carefully." Imam Al-Razi, in his tafsir, explains that this verse provides a comprehensive research methodology: first, maintaining a positive skepticism toward received information;

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[15] Farida Nugrahani, "Metode Penelitian Kualitatif Dalam Penelitian Pendidikan Bahasa" (Publisher, 2014).

second, verification through credible sources; and third, conducting in-depth analysis before drawing conclusions. In the context of modern scientific research, this principle of *tabayyun* aligns with qualitative research methodology, which emphasizes data triangulation, member checking, and validity through multiple sources. This verse provides *shar'i* legitimacy that Islam strongly encourages rigorous and comprehensive scientific inquiry in examining social and educational phenomena.

The research was conducted at PTKI across West Sumatra Province, including STAI Yayasan Tarbiyah Islamiyah Sumatera Barat and several other related institutions. The selection of this location was based on the consideration that West Sumatra has unique characteristics as a region rich in Islamic local wisdom, as well as representative institutions of higher Islamic education. The study was carried out over a period of six months to enable comprehensive and in-depth data collection. Research informants were selected using purposive sampling techniques with predetermined criteria. Informants consisted of five main categories: lecturers and teachers of Islamic religious education with at least five years of experience; Generation Z students (born between 1997–2012) from various semesters; educational technology experts who understand the development of learning applications; cultural figures and scholars knowledgeable about West Sumatran local wisdom; and educational technology practitioners. The number of informants was determined based on the principle of data saturation, in which data collection was discontinued when no significant new information was found.[16]

The primary data collection technique used was semi-structured in-depth interviews to obtain comprehensive perspectives from various stakeholders. In-depth interviews were chosen because they allow the researcher to explore the experiences, perceptions, and meanings that informants attribute to the studied phenomenon in a detailed and contextual manner.[17] The interview guidelines were developed based on the theoretical framework and adapted to the characteristics of each informant category. In addition to interviews, this study also employed participant observation to examine the learning process and students' interactions with digital media, as well as document analysis to enrich the data collected.

Data analysis was conducted using thematic analysis following Braun and Clarke's framework, which consists of six systematic phases. The first phase is familiarization with the data through repeated reading of interview transcripts and noting initial ideas. The second phase involves generating initial codes for data relevant to the research questions. The third phase is searching for themes by organizing codes into potential themes. The fourth phase is reviewing themes to ensure internal coherence and clear distinctions between themes. The fifth phase is defining and naming themes by developing in-depth analysis for each theme. The final phase is producing the report, integrating the analysis into a coherent and argumentative narrative.[18]

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[16] Milya Sari and Asmendri, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan," *NATURAL SCIENCE: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA*, 2020, 41–53.

[17] Hasyim Hasanah, "TEKNIK-TEKNIK OBSERVASI (Sebuah Alternatif Metode Pengumpulan Data Kualitatif Ilmu-Ilmu Sosial)," *At-Taqaddum* 8, no. 1 (2020): 21, doi:10.21580/at.v8i1.1163.

[18] K. A. H. Achjar et al., *Metode Penelitian Kualitatif: Panduan Praktis Untuk Analisis Data Kualitatif Dan Studi Kasus*, *PT. Sonpedia Publishing Indonesia*, 2023.

The validity and reliability of the research were ensured through several strategies. Data credibility was guaranteed through source triangulation, involving various categories of informants, and method triangulation by employing interviews, observations, and document analysis. Transferability was achieved through a detailed and comprehensive description of the research context. Dependability was ensured through an audit trail documenting the entire research process, while confirmability was maintained through researcher reflection and member checking with several key informants to validate data interpretations.

Ethical aspects of the research were strictly upheld by obtaining informed consent from all informants, safeguarding the confidentiality of their identities and personal data, and granting them the right to withdraw from the study at any time. The entire research process was conducted with respect for the cultural and religious values prevailing at the research site, while also ensuring that the study provided benefits for the community under investigation.

B. Results and Discussion

1. Effectiveness of Implementing Android-Based Islamic Learning Media with the Integration of QS. Al-'Alaq and Local Wisdom

The implementation of Android-based Islamic learning media that integrates the values of QS. Al-'Alaq with local content has shown a significant increase in the engagement level of PTKI students in West Sumatra. This principle aligns with the concept of *Iqra'* (اقْرَأْ) in QS. Al-'Alaq (96:1–5), which, according to Ibn Kathir, does not only mean reading texts but also understanding, contemplating, and contextualizing knowledge according to social conditions. This command implies the importance of utilizing means relevant to the characteristics of learners, including digital technology for Generation Z.

From the perspective of da'wah, this relevance aligns with the principle of *hikmah* in QS. An-Nahl (16:125): *"Invite (all) to the way of your Lord with wisdom and good instruction."* Imam Ahmad interprets *hikmah* as "placing something in its proper place," which in this context means choosing media that fit the characteristics of digital natives.[19] Al-Razi, in *Mafatih al-Ghaib*, emphasizes that *hikmah* in da'wah encompasses understanding the message, the audience, and the method. For Generation Z, an Android-based approach represents an application of *hikmah*, as they are accustomed to technology, multimedia, and visual interaction.

Interview results support this finding. Siti Aisyah (21 years old) stated, *"If there is an application that discusses Islam in the context of West Sumatran culture, it will definitely be easier to understand and more meaningful."*[20] Previous studies have shown that integrating technology into Islamic Education (PAI) enhances engagement and learning motivation. Generation Z prefers platforms with interactive features such as quizzes, videos, and gamification, as emphasized by Muhammad Rizki (20 years old): *"I like applications*

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[19] Muhammad Akbar Mawaldi, Andri Nirwana An, and Nazar Fadli, "Analytical Study The Method Of Dakwa In An-Nahl 125-128 In The Testament Of Ma'alim Al-Tanzil By Imam All-Baghawy," *Profetika: Jurnal Studi Islam* 25, no. 01 (2024): 169–82.

[20] Interview with Siti Aisyah on January 12, 2025.

that are user-friendly and have interactive features like quizzes and videos. If it's just text, it gets boring."[21]

This demonstrates that the implementation of Android-based learning media is not only relevant to QS. Al-'Alaq but also pedagogically effective. In line with research on the development of Android-based learning media for Islamic education, its effectiveness is increasingly evident in enhancing student engagement and understanding, particularly among Generation Z, who are highly familiar with digital technology QS. Al-'Alaq (96:1–5) emphasizes the importance of reading, writing, and learning as the foundation of knowledge. In *Tafsir Al-Mishbah*, M. Quraish Shihab explains that the command *"Iqra'"* is not merely about reading texts, but also about understanding meaning and drawing wisdom from all of Allah's creations.[22] Thus, the use of Android applications in Islamic learning aligns with this message, as it provides broad access to knowledge and facilitates in-depth exploration of learning materials.

Furthermore, Ibn Kathir's tafsir emphasizes that the command to read in QS. Al-'Alaq implies humanity's continuous effort to seek knowledge by utilizing any available means, as long as it does not contradict the Sharia. Integrating this value into Android-based learning media positions technology not merely as a tool but as a *wasilah* (means) to achieve the true objectives of Islamic education.[23] By incorporating local wisdom, the application not only accommodates the technological needs of Generation Z but also preserves cultural identity and Islamic values. Therefore, the development of this learning media represents a concrete implementation of the divine message in QS. Al-'Alaq while simultaneously adapting to the dynamics of the modern era, thereby creating a contextual, effective, and spiritually grounded learning method.

The integration of local wisdom has strong relevance to the principles outlined in QS. Al-'Alaq, particularly through interpretations that emphasize the importance of contextualizing knowledge. In Al-Maraghi's tafsir, it is explained that the command "Iqra'" encompasses a learning process that is adaptive to the social and cultural conditions of society. [24] Thus, linking Islamic learning with local philosophies such as *Adat Basandi Syarak, Syarak Basandi Kitabullah* is not merely cultural preservation but a concrete implementation of this tafsir. This value affirms that Islam comes to guide culture, not to erase it, as long as it does not contradict the Sharia.

Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK) is the life philosophy of the Minangkabau people, meaning that custom is based on the Sharia, and the Sharia is based on the Qur'an.[25] This philosophy underscores that every prevailing customary norm

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[21] Interview with Muhammad Rizki on January 12, 2025.

[22] Sri Erdawati, "Term Pendidikan Dalam Tafsir Al-Mishbah Karya M. Quraish Shihab," *IHSAN: Jurnal Pendidikan Islam* 2, no. 2 (2024): 114–21.

[23] Muhammad Fajrin Haikal, Cucu Surahman, and Elan Sumarna, "Exploring the Essence of Islamic Education in the Modern Era: Ibn Kathir's Perspective on Surah Al-'Alaq Verses 1-5," *Jurnal Mu'allim* 7, no. 2 (2025): 231–45.

[24] Muaddyl Akhyar and Aisyah Syafitri, "THE CONCEPT OF EDUCATORS IN AL-QUR'AN SURAH AL-ALAQ VERSES 1-5 (STUDY OF TAFSIR AL-MARAGHI BY MUSTAFA AL-MARAGHI)," in *Imam Bonjol International Conference on Islamic Education (IBICIE)*, 2023, 421–31.

[25] Andi Ritonga, "Mengulas Makna Adat Basandi Syarak Syarak Basandi Kitabullah (ABSSBK) Dalam Masyarakat Minangkabau," *Hukum Dan Masyarakat Madani* 14, no. 1 (2024): 95–109.

must align with Islamic values derived from the Qur'an and Sunnah. In developing Islamic learning media based on local wisdom, this principle establishes that the integration of local cultural values must not contradict Islamic teachings but rather reinforce them.[26] In other words, the use of local wisdom in Islamic education should always refer to the Sharia so that learners not only understand religious knowledge but also internalize cultural values that are inherently Islamic.

The connection between this philosophy and QS. Al-'Alaq verses 1–5 is very strong, particularly in the command *"Iqra'"* (read), which is not only understood as reading texts but also as reading social realities, cultures, and values present in the surrounding environment. According to Al-Maraghi's tafsir, the word *Iqra'* implies delving into and understanding knowledge as a form of devotion to Allah. Similarly, Ibn Kathir's tafsir affirms that this verse serves as the foundation for the obligation to seek knowledge. When linked to ABS-SBK, the learning process must therefore involve reading, understanding, and applying knowledge based on divine revelation, while at the same time contextualizing it within an Islamic socio-cultural framework. Thus, the integration of QS. Al-'Alaq with the ABS-SBK philosophy produces learning media that are not only modern (Android-based) but also contextual and aligned with culturally rooted Islamic values.

Al-Qurtubi, in his tafsir, highlights the verse *"alladhi 'allama bil-qalam"* ("Who taught by the pen") as a sign of the importance of utilizing the instruments of knowledge according to the progress of the times.[27] While in the classical era this instrument was the *qalam* (pen), in today's digital era it can take the form of Android applications that present Minangkabau cultural values such as the traditions of *Batagak Pangulu* or *Maulid Nabi* with *Indang* in interactive and multimedia formats. This approach not only enhances engagement but also creates a deeper *meaningful learning* experience. By integrating local wisdom into technology-based media, Islamic education becomes more contextual, strengthens Islamic identity, and remains relevant to contemporary developments.

2. **Challenges and Obstacles in Integrating the Tafsir of QS. Al-'Alaq and Local Wisdom into Digital Learning Media**

One of the main challenges in implementing Android-based Islamic learning media that integrates the tafsir of QS. Al-'Alaq and local wisdom is the technical and infrastructure aspect. Limited internet connectivity, lack of supporting devices, and the scarcity of digital content that highlights the cultural values of West Sumatra present real obstacles. Dr. H. Ahmad Fauzi emphasized that most existing Islamic learning applications are still general in nature and have not specifically highlighted local wisdom such as the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*. Dr. H. Ahmad Fauzi stated: *"I have already started using applications such as Kahoot for quizzes and Google Classroom for assignments, but they have not been optimal due to infrastructure limitations and my own technological capability."*[28] In addition, the lack of human resources (HR) with

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[26] Muhammad Aldi and Akhmad Nurul Kawakib, "Reconstruction of Islamic Education Philosophy in Minangkabau Customary Values: Actualizing the Principles of Adat Basandi Syarak, Syarak Basandi Kitabullah," *JIIP-Jurnal Ilmiah Ilmu Pendidikan* 8, no. 2 (2025): 1548–57.

[27] Herwina Dewi Librianty and N Yennizar, *Dari Bicara Hingga Literasi: Teknik Cerdas Untuk Pengembangan Bahasa Anak Usia Dini* (Deepublish, 2025).

[28] Interview with Ahmad Fauzi on January 12, 2025.

competence in application development and the use of digital technology becomes a significant challenge. Research supports this, showing that limitations in infrastructure and technological skills among educators often hinder innovation.[29]

In addition to technical challenges, issues of content and validation also become significant obstacles. The digitalization of local wisdom requires a careful approach so as not to diminish the essential value of these traditions. Tgk. H. Nasruddin Yusuf emphasized the importance of involving scholars and cultural experts in the content development process, so that every material presented is not only visually appealing but also authentic in meaning.[30] This aligns with findings that highlight the role of traditional institutions in preserving Islamic values to remain relevant in the digital era. This challenge is also closely related to the principle of QS. Al-'Alaq, which emphasizes the process of learning with wisdom and precision. As explained by Imam Fakhruddin al-Razi in *Mafatih al-Ghaib*, *Iqra'* is not merely a command to read texts, but also to understand context and substance.[31]

On the other hand, the level of user acceptance shows variation. Generation Z students generally respond positively to Android-based learning media, as it aligns with their habits of being closely connected to digital technology. Conversely, some educators still face difficulties in adapting and require continuous training. Institutional support from PTKI is a crucial factor for the success of this integration, including the provision of training, supportive policies, and adequate technological infrastructure. Previous studies have emphasized that the *Merdeka Belajar – Kampus Merdeka* policy can serve as a strategic momentum to strengthen the integration of technology and local wisdom in Islamic learning, as long as it remains grounded in Qur'anic values and cultural traditions consistent with the Sharia.[32]

3. Model of Integrating the Tafsir of QS. Al-'Alaq and West Sumatran Local Wisdom in Islamic Learning Applications

This integration model originates from the understanding of QS. Al-'Alaq, particularly the first verse which commands: *"Iqra' bismi rabbika alladzi khalaq"* (Read in the name of your Lord who created). Commentators such as al-Razi in *Mafatih al-Ghaib* interpret this command not merely as reading texts, but also as comprehending meaning, context, and wisdom within the learning process.[33] This principle forms the foundation that the development of digital media for Islamic education must take into account the cultural, social, and value systems present in society. This aligns with the statement of Siti Aisyah,

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[29] M Munir and Ita Zumrotus Su'ada, "Manajemen Pendidikan Islam Di Era Digital: Transformasi Dan Tantangan Implementasi Teknologi Pendidikan," *Journal of Islamic Education AndManagement* 5, no. 1 (2024): 1–13.

[30] Interview with Nasruddin Yusuf on January 12, 2025.

[31] Kamila Rahma Shalehah et al., "Transformasi Pendidikan Islam Di Era Digital: Rekonstruksi Nilai-Nilai Historis Dalam Menyongsong Masyarakat Virtual," *IHSAN: Jurnal Pendidikan Islam* 3, no. 3 (2025): 551–66.

[32] Rifqi Aulia Rahman, Chairani Astina, and Nurul Azizah, "Understanding Curriculum" Merdeka Belajar-Kampus Merdeka" at PBA UNSIQ: Integration Values between Humanistic Ethics and Local Wisdom Resistance," in *Seminar Nasional Kurikulum Merdeka Belajar-Kampus Merdeka Berbasis Integrasi Keilmuan Di Masa Adaptasi Kebiasaan Baru*, vol. 252, 2021, 252.

[33] Luluk Mukarromah and Achmad Ghufron, "Istidraj in the Qur'an (Thematic Study of the Istidraj Verses in the Tafsir Mafatih Al-Ghaib by Fakhr Al-Din Al-Razi)," *Journal International Dakwah and Communication* 1, no. 2 (2021): 85–93.

one of the students interviewed: *"Honestly, sometimes the learning process still feels monotonous. Most lecturers still rely on lectures and PowerPoint presentations. Yet we, as Generation Z, prefer more interactive learning."*[34] Her statement underscores the urgency of applying a model that bridges Islamic values with the characteristics of digital learning for Generation Z.

In its implementation, the local wisdom of West Sumatra, particularly the principle of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), is applied as a method of integration rather than merely a philosophical foundation. ABS-SBK emphasizes that tradition must align with sharia, and that sharia is sourced from the Book of Allah.[35] In the digitalization of learning, this principle is applied through the design of applications that combine Islamic teachings with local cultural practices. For example, the learning modules not only include thematic tafsir of QS. Al-'Alaq, but also connect the values of these verses with traditions such as *Batagak Pangulu*, the commemoration of the Prophet's birthday (*Maulid Nabi*) with *Indang*, as well as forms of *gotong royong* (mutual cooperation) infused with Islamic values. This approach is consistent with thematic tafsir, which views the verses of the Qur'an in the context of social realities. As emphasized by al-Syathibi in *al-Muwafaqat*, the *maqasid al-shariah* requires that religious teachings be applied in accordance with the welfare (*maslahah*) of the community.

The concept of ABS-SBK as a method also emphasizes the principle of harmonizing the universal values of the Qur'an with local customs that do not contradict sharia.[36] For instance, the custom of deliberation (*musyawarah*) in the appointment of a clan leader (*Batagak Pangulu*) can be incorporated into the learning materials of the application, combined with Qur'anic verses on consultation, such as QS. Ash-Shura: 38. Similarly, the tradition of celebrating the Prophet's birthday (*Maulid Nabi*) with *Indang* performances can be included as a medium for strengthening religious propagation (*syiar*), as long as it contains educational and Islamic values. This model is in line with *tafsir bi al-ma'tsur*, which emphasizes the continuity between the text and the social practices of the Prophet Muhammad (peace be upon him), as well as contemporary *tafsir bi al-ra'yi*, which accommodates a contextual approach in teaching.[37]

The features of the application developed in this model are designed to accommodate such integration. Multimedia content such as video documentation of Minangkabau Islamic traditions, audio lectures in the local language, and interactive quizzes on the history of local Islam serve as contextual learning tools. Gamification elements, such as a points system and leaderboards, are also adopted to match the preferences of Generation Z, who are accustomed to digital interaction. Dr. Zulfikar, one of the lecturers, emphasized the importance of these features:"Digital storytelling, virtual tours of historical sites, augmented

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[34] Interview with Siti Aisyah on January 12, 2025

[35] Rahmah Fajria and Azmi Fitrisia, "Tinjauan Literatur Falsafah Adat Minangkabau: Adat Basandi Syarak, Syarak Basandi Kitabullah," *Journal of Education Research* 5, no. 2 (2024): 1811–16.

[36] Albert Albert et al., "Gagasan Integrasi Nilai-Nilai Adat Basandi Syarak Syarak Basandi Kitabullah (ABS-SBK) Kedalam Pelajaran Pendidikan Agama Islam Pada Kurikulum Sekolah Dasar," *Jurnal Pendidikan Indonesia* 3, no. 11 (2022): 1002–13.

[37] Akhyar and Syafitri, "THE CONCEPT OF EDUCATORS IN AL-QUR'AN SURAH AL-ALAQ VERSES 1-5 (STUDY OF TAFSIR AL-MARAGHI BY MUSTAFA AL-MARAGHI)."

reality for immersive experiences, podcasts about Islamic scholars of West Sumatra, and an interactive timeline of Islam in West Sumatra are the kinds of innovations we need to capture students' interest."[38]

This approach aligns with the *tafsir* of *hikmah* in QS. An-Nahl:125, which calls for inviting people to the way of Allah with wisdom. Imam al-Razi explained that *hikmah* means choosing the most appropriate method according to the condition of the audience.[39] By integrating ABS-SBK and the tafsir of QS. Al-'Alaq, this application is expected to create Islamic learning that is not only informative but also transformative, relevant, and contextual for students in West Sumatra.

The implementation strategy of this model requires multi-stakeholder collaboration. Universities are responsible for developing technology-based curricula that incorporate local wisdom, while cultural leaders and religious scholars serve as content validators to ensure alignment with Islamic values. This approach also refers to the spirit of QS. Al-'Alaq verses 4–5, which describe Allah teaching humankind through the *qalam* (the pen), which in today's context can be understood as digital technology. Thus, the transformation of learning media from conventional to Android-based is not merely a technical innovation but also an actualization of the meaning of *qalam* in the digital era. This integration not only connects Qur'anic tafsir with local culture but also revives Islamic values in a format suited to the characteristics of Generation Z, who are digital natives.

4. Implications of Integrating the Tafsir of QS. Al-'Alaq and Local Wisdom for Islamic Learning among Generation Z

The integration of the tafsir of QS. Al-'Alaq with local wisdom through Android-based learning media brings about a fundamental transformation in the paradigm of Islamic education. The first verse of QS. Al-'Alaq (*Iqra' bismi rabbika alladzi khalaq* – "Read in the name of your Lord who created") contains a command to read that is not confined to text, but encompasses a broader exploration of knowledge. Al-Razi, in *Mafatih al-Ghaib*, interprets this command of *iqra'* as an indication of learning activities that are creative, contextual, and non-rigid. When this value is implemented within the digital education ecosystem, there is a shift from a teacher-centered approach toward student-centered learning, which enables learners to actively explore knowledge through technology.[40] This aligns with findings from student interviews, such as Siti Aisyah, who stated: *"If the lecturer only lectures, we quickly get bored. But if there is an interactive application, we definitely feel more motivated."*[41]

For Generation Z, who were born in the digital era, technology-based learning is not merely a necessity but a primary preference. They desire learning experiences that are interactive, visual, and personalized. Muhammad Rizki emphasized in an interview: *"If there are features like videos about Islamic traditions in West Sumatra, quizzes, and*

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[38] Interview with Zulfikar on January 12, 2025

[39] Qithrotun Nida Aulia, Sholahuddin Al Ayubi, and Salim Rosyadi, "Critical Thinking Dalam Al-Qur'an: Studi Tafsir Tematik Dan Implementasinya Di Era Digital," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2025): 131–49.

[40] Rizky Gilang Kurniawan, *Teori Dan Metode Pembelajaran: Fondasi Teoretis Dan Metodologis Menuju Transformasi Pembelajaran Modern* (Penerbit Lutfi Gilang, 2025).

[41] Interview with Aisyah on January 12, 2025.

discussion forums, that would be more engaging for us."[42] The integration of the values of QS. Al-'Alaq with digital approaches makes Islamic learning more contextual, spiritually profound, and technologically engaging. For example, the developed application may include digital storytelling about West Sumatran scholars, virtual tours of historic mosques supported by augmented reality, reflective podcasts on the meaning of *iqra'* in modern life, and an interactive gamified timeline of Islamic history. All these features combine the principle of *iqra'* as an explorative process with a contextual approach aligned with local wisdom.

This approach not only addresses students' complaints about monotonous lecture methods but also instills 21st-century skills such as critical thinking, creativity, and digital literacy.[43] The tafsir of QS. Al-'Alaq verses 4–5, which speaks of Allah teaching humanity by the *qalam*, emphasizes the urgency of utilizing modern media as educational tools. In today's context, *qalam* can be understood as technological instruments that facilitate collaborative and creative learning. With this transformation, lecturers no longer serve merely as transmitters of information but as facilitators and mentors who guide students to build knowledge independently and contextually.

The integration of the tafsir of QS. Al-'Alaq with West Sumatran local wisdom in digital media also has a significant impact on preserving Minangkabau Islamic culture. The principle of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) is translated into application content that not only educates but also revitalizes local values. For instance, the *Batagak Pangulu* tradition is connected to verses on consultation (*QS. Ash-Shura: 38*), while the celebration of the Prophet's birthday (*Maulid Nabi*) with *Indang* art is presented in an interactive multimedia format that explains its history and spiritual meaning. This approach creates *glocal* (global + local) learning, in line with the spirit of QS. Al-'Alaq, which calls for continuous reading, learning, and developing local potential within the framework of *tawhid*. Tgk. H. Nasruddin Yusuf emphasized: *"I support this effort. The Islamic-inspired local wisdom of West Sumatra must be preserved. If technology can make it easier to access and understand, why not?".*[44]

In the long term, this model enables the creation of a generation that is *tech-savvy* yet remains rooted in culture. Digitalization is not merely about transferring content into an online format, but about creating a dialogical learning ecosystem between tradition and modernity.[45] Digital platforms can serve as a *living repository* that preserves, enriches, and disseminates Minangkabau Islamic cultural heritage, ranging from classical texts to social practices. Technologies such as augmented reality (AR) and virtual reality (VR) can provide immersive learning experiences, allowing students to "experience" traditions while grasping their philosophical values.

Challenges such as issues of authenticity, limited infrastructure, and resistance from certain parties must be anticipated through a collaborative approach. Dr. Zulfikar reminded:

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[42] Interview with Muhammad Rizki on January 12, 2025.
[43] Muhammad Makmuri and Idris Harun, "Pengembangan Keterampilan Abad 21 Dalam Pembelajaran:(Critical Thinking, Creativity, Communication Dan Collaboration)," *ALBAHRU* 3, no. 2 (2024).
[44] Interview with Nasruddin Yusuf on January 12, 2025.
[45] M Afiv Toni Suhendra Saragih, *Kajian Komprehensif Globalisasi Pendidikan Di Era Digital* (umsu press, 2025).

"The important thing is to ensure that this technology does not become mere formality. There must be training for lecturers and students so that they are well-prepared."[46] Scholars, academics, and technology developers need to work in synergy so that this transformation does not erode spiritual values and cultural meaning. With the right strategy, this integration becomes not just an educational innovation but a strategic movement to safeguard the Islamic identity of the younger generation. This aligns with the mission of QS. Al-'Alaq to cultivate learners who are critical, creative, and firmly grounded in divine values.

C. Conclusion

The integration of the tafsir of QS. Al-'Alaq with the local wisdom of West Sumatra through Android-based learning media has proven effective in enhancing the engagement and understanding of PTKI students, particularly Generation Z who are accustomed to digital technology. The principle of *iqra'* in QS. Al-'Alaq emphasizes a learning process that is creative, adaptive, and contextual aligned with the characteristics of digital natives who require visual interaction, gamification, and personalized content. This implementation is not only relevant to the divine message regarding the importance of reading and writing but also actualizes the philosophical values of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), which positions custom within the framework of Sharia. By combining modern technology with Islamic cultural values, this learning medium fosters an interactive, meaningful, and Sharia-compliant educational experience.

Nevertheless, this integration faces several challenges, including limited infrastructure, low technological competence among some educators, and the need for content validation to maintain authenticity and Sharia compliance. The proposed integration model emphasizes harmonization between the tafsir of QS. Al-'Alaq and the ABS-SBK philosophy through the design of an application containing thematic tafsir content, documentation of Minangkabau Islamic traditions, and interactive features such as videos, quizzes, and digital storytelling. The implications of applying this model extend beyond improving the quality of technology-based Islamic learning; it also strengthens the preservation of Islamic-oriented local culture. Looking ahead, this approach may shape a generation that is both *tech-savvy* and deeply rooted in cultural and spiritual values, thereby making Islamic education more relevant, transformative, and competitive in the digital era.

To optimize this integration, universities need to enhance digital literacy training for lecturers and students, ensure adequate infrastructure support, and foster collaboration among academics, religious scholars, cultural leaders, and technology developers to keep content authentic and meaningful. Furthermore, follow-up research should examine the effectiveness of specific features (such as augmented reality, virtual tours, or podcasts) in improving students' comprehension and learning interest. Application development should also remain adaptive to the dynamics of Generation Z while upholding Qur'anic tafsir values and local philosophy to prevent cultural and spiritual degradation.

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[46] Interview with Zulfikar on January 12, 2025.

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