

Reconstruction of Islamic Religious Education in Addressing the Challenges of Digital Disruption: A Systematic Literature Review

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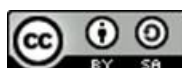
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ABSTRAK

The rapid acceleration of digital transformation has significantly reshaped educational paradigms, shifting from traditional teacher-centered models toward active, technology-based, and learner-centered approaches. Islamic Religious Education (IRE) faces unique challenges in balancing digital adaptation with the preservation of spiritual and moral values. This study aims to systematically analyze and reconstruct the paradigmatic foundations, challenges, and strategic directions of IRE in the era of digital disruption. Employing a qualitative design through a Systematic Literature Review (SLR), this research analyzed 42 peer-reviewed journal articles published between 2020 and 2025. The review process followed PRISMA procedures and applied TCCM and ADO frameworks for thematic categorization and conceptual synthesis. The findings indicate that dominant research themes include digital pedagogical transformation, curriculum reconstruction, and teacher digital competence, while integrative theoretical model development remains limited. The study identifies significant gaps in harmonizing sacred knowledge with critical digital literacy and ethical moderation. Consequently, this research proposes a multidimensional reconstruction framework encompassing digital curriculum integration, enhancement of teacher digital-spiritual competence, participatory learning models, and the institutionalization of Islamic digital ethics. The study concludes that Islamic Religious Education must adopt an integrative and proactive paradigm to remain relevant, authentic, and transformative in responding to ongoing digital disruption.

INTRODUCTION

The acceleration of digital transformation has fundamentally reshaped the global educational landscape, compelling institutions to move from conventional teacher-centered models toward more dynamic, technology-driven, and learner-centered



paradigms. The emergence of Education 4.0 emphasizes active learning, blended and hybrid systems, collaborative problem-solving, and digital literacy as core competencies for twenty-first-century learners (Oliveira & Souza, 2021; García-Morales et al., 2021; Akour & Alenezi, 2022; Alenezi et al., 2023; Bajac & Fišer, 2024). Digital platforms, artificial intelligence applications, and interactive learning management systems are increasingly redefining the roles of teachers and students, positioning educators as facilitators and students as active agents in constructing knowledge. However, the rapidity of this transformation has exposed structural inequalities in technological infrastructure, digital culture, and institutional readiness, particularly in developing educational contexts (Aquino et al., 2025; Akour & Alenezi, 2022; Alenezi et al., 2023). Within this global shift, Islamic Religious Education (IRE) faces a unique and complex challenge: maintaining the authenticity of sacred knowledge while adapting to the epistemological and pedagogical logic of digital environments.

The COVID-19 pandemic further accelerated digital disruption in education, forcing institutions to transition abruptly into online learning ecosystems. Universities and schools worldwide adopted emergency remote teaching without adequate preparation, highlighting disparities in digital competence and infrastructure (García-Morales et al., 2021; Akour & Alenezi, 2022; Alenezi et al., 2023). While digitalization created opportunities for innovation and accessibility, it simultaneously revealed significant gaps in pedagogical design and teacher preparedness. For Islamic Religious Education, which traditionally relies on direct moral exemplification, dialogical engagement, and spiritual mentorship, the sudden shift to online modalities intensified concerns regarding the erosion of character formation and ethical cultivation. The tension between technological efficiency and spiritual authenticity represents a pressing phenomenon that demands scholarly attention.

In the broader paradigm of digital transformation, the shift from teacher-centered instruction to active and blended learning requires the reconfiguration of curriculum structures and assessment systems. Contemporary scholarship stresses that effective digital education must integrate interactive media, collaborative tools, and problem-based approaches to cultivate critical and digital competencies (Oliveira & Souza, 2021; Akour & Alenezi, 2022; Alenezi et al., 2023). Bajac and Fišer (2024) further argue that digital learning landscapes require adaptive pedagogical ecosystems capable of sustaining engagement and relevance. However, evidence indicates that institutional readiness remains uneven, particularly in regions where digital literacy and infrastructure development lag behind global standards (Aquino et al., 2025). This discrepancy is particularly problematic for Islamic Religious Education, which is expected not only to transmit knowledge but also to shape moral consciousness and spiritual integrity.

Empirical studies focusing specifically on Islamic Religious Education reveal a persistent gap between normative doctrinal approaches and the cognitive patterns of digital-native learners. Contemporary students are accustomed to instant access, visualized content, fragmented information streams, and algorithm-driven interactions. In contrast, many IRE curricula remain text-heavy, memorization-oriented, and less dialogical in structure (Fanani & Abdurrohman, 2025; Syahrin & Widodo, 2025; Mubarok et al., 2025; Ciptadi & Khozin, 2025). This mismatch creates a pedagogical dissonance that undermines engagement and limits the transformative potential of Islamic education. Pradonansyah et al. (2025) emphasize that without adaptive integration of digital tools and pedagogical innovation, IRE risks marginalization within broader educational reform processes.

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Another pressing phenomenon is the proliferation of religious misinformation, radical narratives, and ethically problematic content across digital platforms. The openness of social media and online networks has enabled the rapid dissemination of fragmented interpretations of Islamic teachings, often detached from scholarly authority and contextual understanding. Research indicates that inadequate digital literacy among both teachers and students exacerbates vulnerability to extremist or misleading content (Gitarius et al., 2025; Syahrin & Widodo, 2025; Mubarok et al., 2025). Consequently, Islamic Religious Education must not only integrate digital competencies but also cultivate critical digital ethics grounded in Islamic moderation and rahmatan lil ‘alamin values. This dual responsibility intensifies the urgency for reconstruction.

Despite the growing body of literature addressing digital education and Islamic pedagogy separately, a significant research gap persists. Existing studies predominantly examine digital transformation from a general educational management perspective or analyze Islamic Religious Education in normative and contextual frameworks without systematically synthesizing the intersection between both domains. For instance, studies on Education 4.0 emphasize technological integration and active learning models but rarely address the preservation of sacred knowledge and spiritual authenticity (Oliveira & Souza, 2021; Akour & Alenezi, 2022). Conversely, research on Islamic Religious Education frequently highlights moral reconstruction and moderation discourse without comprehensive engagement with digital pedagogical theories (Fanani & Abdurrohman, 2025; Mubarok et al., 2025). This fragmentation indicates the absence of a systematic integrative review that maps theoretical paradigms, contextual variables, methodological approaches, and future research directions within the digital reconstruction of IRE.

Methodologically, systematic literature review frameworks such as TCCM (Theory–Context–Characteristics–Method), ADO (Antecedents–Decisions–Outcomes), 5W+H, and bibliometric SLR models have been recognized as robust tools for synthesizing dispersed scholarship and identifying research trajectories (Paul et al., 2023; Marzi et al., 2024; Omoraka et al., 2025). However, limited application of these frameworks has been found in studies examining Islamic Religious Education under digital disruption. Most existing works remain descriptive or case-based, lacking comprehensive mapping of theoretical underpinnings and methodological patterns. Therefore, an SLR-based reconstruction is essential to consolidate empirical findings, uncover thematic clusters, and propose an integrative conceptual model that bridges digital innovation with Islamic epistemology.

The novelty of this study lies in its integrative reconstruction approach. Rather than merely analyzing digital challenges or Islamic pedagogical principles independently, this research synthesizes contemporary scholarship to formulate a holistic paradigm for Islamic Religious Education in the digital era. It positions IRE not as a passive recipient of technological change but as an adaptive and transformative discipline capable of harmonizing sacred knowledge with critical digital literacy. By employing a systematic literature review, this study maps dominant themes, identifies conceptual gaps, and proposes a reconstruction model that integrates curriculum digitalization, teacher professional development, ethical digital literacy, and participatory learning models grounded in Islamic moderation (Pradonansyah et al., 2025; Gitarius et al., 2025; Hasibuan, 2025). This integrative orientation distinguishes the present research from previous studies that tend to focus on singular aspects of digital or religious transformation.

Furthermore, cross-study findings indicate that effective digital reconstruction of Islamic Religious Education requires multidimensional strategies. These include curriculum digitalization aligned with moderation values and sensitivity to digital simulacra culture, continuous professional development for teachers, collaboration with parents and communities, and the development of interactive Islamic digital content (Fanani & Abdurrohman, 2025; Syahrin & Widodo, 2025; Ciptadi & Khozin, 2025; Hasibuan, 2025). Participatory, contextual, and project-based learning approaches are also emphasized as mechanisms to connect Islamic teachings with real-life digital challenges, enabling students to internalize ethical values within contemporary contexts (Oliveira & Souza, 2021; Alenezi et al., 2023; Gitarius et al., 2025; Mubarak et al., 2025). However, these recommendations remain scattered and lack integrative synthesis, reinforcing the necessity of a systematic review.

Based on the identified phenomena, research gap, and novelty, this study aims to systematically analyze and reconstruct the paradigmatic foundations, challenges, and strategic directions of Islamic Religious Education in the era of digital disruption through a comprehensive Systematic Literature Review. By synthesizing contemporary scholarly contributions, this research seeks to formulate an integrative framework that ensures the relevance, adaptability, and authenticity of Islamic Religious Education in responding to technological transformation while preserving its spiritual and moral essence.

METHODOLOGY

This study employs a qualitative research design using a Systematic Literature Review (SLR) approach to comprehensively analyze and reconstruct the paradigmatic foundations, challenges, and strategic directions of Islamic Religious Education in the era of digital disruption. The SLR method was selected to ensure transparency, rigor, and replicability in synthesizing existing scholarly works relevant to digital transformation and Islamic Religious Education. The data collection technique involved a structured search of peer-reviewed journal articles indexed in reputable academic databases such as Scopus, Web of Science, and Google Scholar. The search process used predetermined keywords, including “Islamic Religious Education,” “digital disruption,” “Education 4.0,” “digital literacy,” “blended learning,” and “curriculum reconstruction,” combined with Boolean operators to refine the results. Inclusion criteria were established to select articles published between 2020 and 2025, written in English or Indonesian, and directly discussing digital transformation in education or Islamic Religious Education reform. Exclusion criteria included non-peer-reviewed sources, conference abstracts without full texts, and studies not directly relevant to the research objective. The screening process followed PRISMA procedures, involving identification, screening, eligibility assessment, and final inclusion to ensure methodological rigor and minimize bias.

The data analysis technique applied thematic synthesis integrated with the TCCM (Theory–Context–Characteristics–Method) and ADO (Antecedents–Decisions–Outcomes) frameworks to systematically categorize and interpret the findings. First, selected articles were coded based on theoretical perspectives, research contexts, methodological designs, and key findings related to digital transformation and Islamic pedagogy. Second, themes were identified through iterative comparison to uncover patterns, conceptual overlaps, and research gaps. Third, a critical analysis was conducted to examine how existing studies address the integration of sacred knowledge and digital competencies, as well as to evaluate inconsistencies and underexplored dimensions. The synthesis process enabled the construction of an integrative conceptual model for

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reconstructing Islamic Religious Education in response to digital disruption. To enhance validity and reliability, the review process involved cross-checking of inclusion decisions and analytical interpretations to ensure consistency and analytical transparency. Through this systematic and structured analysis, the study generates evidence-based recommendations and a comprehensive reconstruction framework aligned with the research objective.

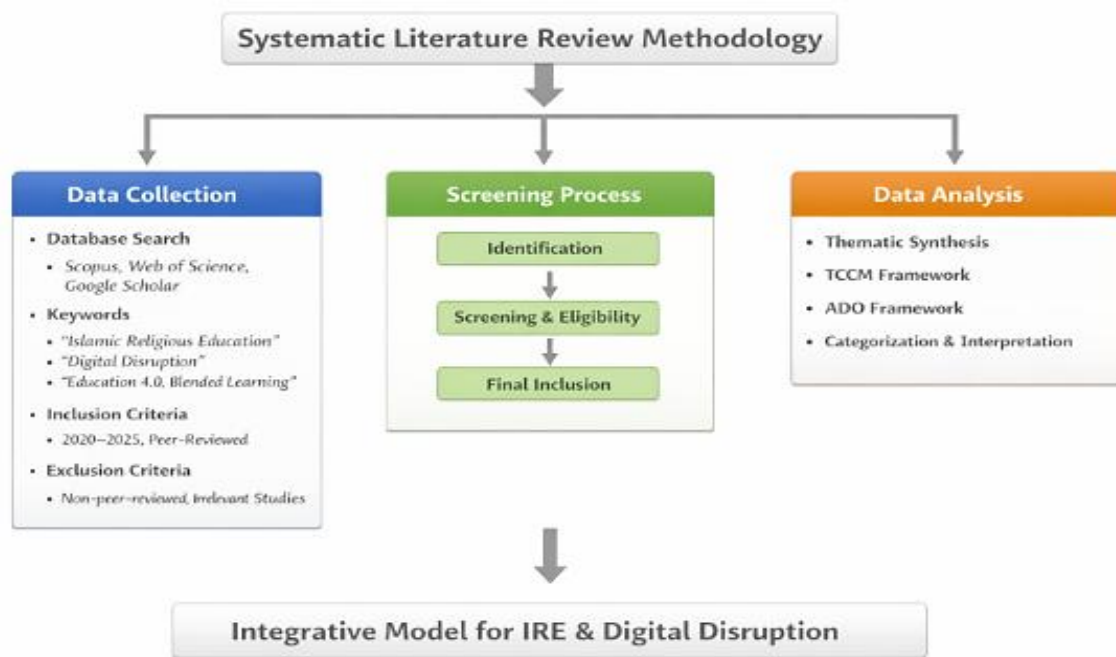


Figure 1. Conceptual Framework This Research

RESULTS AND DISCUSSION

The results of the systematic literature review were obtained through a structured screening and thematic coding process following PRISMA procedures. From the initial database search, a total of 142 articles were identified. After removing duplicates and screening titles and abstracts based on relevance to Islamic Religious Education and digital disruption, 78 articles remained for full-text assessment. Following eligibility evaluation using inclusion and exclusion criteria, 42 peer-reviewed articles published between 2020 and 2025 were included in the final synthesis. These selected studies were then categorized using the TCCM (Theory–Context–Characteristics–Method) and ADO (Antecedents–Decisions–Outcomes) frameworks to identify dominant themes, methodological trends, and research gaps. The distribution of findings is summarized in Table 1.

Table 1. Thematic Distribution of Selected Studies on Islamic Religious Education in the Era of Digital Disruption (2020–2025)

No	Thematic Category	Focus of Analysis	Number of Articles (n=42)	Percentage (%)
1	Digital Pedagogical Transformation	Blended learning, active learning, Education 4.0 integration	10	23.8%
2	Teacher Digital Competence	Digital literacy, professional development, technological readiness	8	19.0%
3	Curriculum Reconstruction	Integration of moderation values, digital ethics, rahmatan lil ‘alamin	9	21.4%
4	Digital Risks & Religious Misinformation	Extremism, online radical narratives, ethical challenges	7	16.7%
5	Participatory & Project-Based Learning Models	Contextual and problem-based Islamic learning in digital spaces	5	11.9%
6	Conceptual & Theoretical Framework Development	Integrative models, paradigm reconstruction studies	3	7.2%
Total			42	100%

The table indicates that the dominant research trend focuses on digital pedagogical transformation (23.8%), followed by curriculum reconstruction (21.4%) and teacher digital competence (19.0%). These findings suggest that most studies emphasize practical

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adaptation strategies in response to digital disruption, particularly in integrating blended learning and strengthening educators' digital literacy. However, relatively fewer studies (7.2%) address comprehensive theoretical or integrative model development, revealing a significant research gap in conceptual reconstruction. Additionally, the moderate proportion of studies discussing digital risks and misinformation (16.7%) demonstrates growing awareness of ethical challenges in online religious discourse. Overall, the findings confirm that while adaptive initiatives are increasingly explored, systematic and integrative reconstruction of Islamic Religious Education remains limited. This reinforces the importance of the present study in synthesizing fragmented literature and proposing a holistic paradigm that harmonizes sacred knowledge, digital literacy, and ethical moderation within the framework of digital transformation.

Discussion

The findings derived from the systematic literature review provide a comprehensive foundation for reconstructing Islamic Religious Education in the era of digital disruption. As shown in Table 1, the dominant thematic category is digital pedagogical transformation, followed by curriculum reconstruction and teacher digital competence. These patterns indicate that contemporary scholarship primarily responds to technological change through adaptive strategies rather than through integrative theoretical reconstruction. In relation to the research objective, which aims to systematically analyze and reconstruct the paradigmatic foundations, challenges, and strategic directions of Islamic Religious Education, the discussion synthesizes how digital transformation reshapes educational paradigms and how Islamic Religious Education must reposition itself within this evolving landscape.

The prominence of digital pedagogical transformation (23.8%) reflects the global shift from teacher-centered instruction toward active, blended, and hybrid learning environments. Education 4.0 emphasizes learner autonomy, collaboration, problem-solving, and digital competence as essential twenty-first-century skills (Oliveira & Souza, 2021; Akour & Alenezi, 2022; Alenezi et al., 2023). Bajac and Fišer (2024) argue that contemporary learning landscapes demand flexible pedagogical ecosystems capable of integrating technology without sacrificing engagement and relevance. García-Morales et al. (2021) further demonstrate that digital transformation enhances institutional innovation when accompanied by organizational learning and digital leadership. Within this broader paradigm shift, Islamic Religious Education can no longer rely solely on transmissive and memorization-based models. Instead, it must embrace participatory and dialogical approaches that allow learners to critically engage with religious teachings in digitally mediated contexts. The SLR findings suggest that while many studies recommend blended and active learning strategies, fewer provide integrative frameworks that explicitly harmonize digital methodologies with Islamic epistemological foundations. This indicates a conceptual gap between technological adaptation and theological authenticity.

The second major theme, curriculum reconstruction (21.4%), highlights the urgency of reconfiguring Islamic Religious Education content to align with digital realities while maintaining core spiritual values. Fanani and Abdurrohman (2025)

emphasize that curriculum reform must incorporate moderation discourse and rahmatan lil 'alamin principles to counteract digital extremism. Similarly, Syahrin and Widodo (2025) argue that Islamic Religious Education must integrate contextual ethics that address online behavior, digital citizenship, and algorithmic influence. Mubarok et al. (2025) underscore the need to balance sacred knowledge with critical digital literacy to ensure that religious understanding remains authentic yet responsive to contemporary challenges. The relatively high proportion of curriculum-focused studies demonstrates awareness that digital disruption is not merely a technological issue but also a normative and epistemological one. However, the SLR analysis reveals that many curriculum reform proposals remain prescriptive and fragmented, lacking comprehensive models that connect theory, context, and pedagogical implementation. This reinforces the necessity of a systematic synthesis to construct a coherent reconstruction framework.

Teacher digital competence, representing 19% of the reviewed studies, constitutes another critical dimension. Digital transformation cannot be effectively implemented without teachers who possess adequate technological literacy and pedagogical adaptability. Aquino et al. (2025) highlight that disparities in digital infrastructure and professional readiness significantly influence educational outcomes. Akour and Alenezi (2022) demonstrate that digital competency training enhances instructional quality and student engagement in online environments. Within Islamic Religious Education, Pradonansyah et al. (2025) and Gitarius et al. (2025) argue that teacher professionalism must extend beyond technical skills to include ethical guidance in digital spaces. Teachers serve not only as facilitators of knowledge but also as moral exemplars who shape students' digital behavior. The SLR findings indicate that while teacher training initiatives are widely discussed, systematic integration of spiritual mentorship and digital ethics into professional development programs remains underexplored. Consequently, reconstruction efforts must conceptualize teacher competence as an integrative construct encompassing technological, pedagogical, and spiritual dimensions.

The theme of digital risks and religious misinformation (16.7%) reveals growing scholarly concern regarding the ethical implications of digitalization. Open digital platforms have enabled the rapid dissemination of fragmented religious interpretations, often detached from scholarly authority and contextual understanding. Gitarius et al. (2025) note that digital radicalization poses significant challenges to moderate Islamic discourse. Syahrin and Widodo (2025) further emphasize that the absence of critical digital literacy leaves students vulnerable to misinformation and extremist narratives. In response, Islamic Religious Education must cultivate digital resilience grounded in ethical awareness and moderation values. The SLR findings demonstrate that while digital risks are increasingly acknowledged, research tends to focus on descriptive analysis rather than preventive and integrative pedagogical strategies. This suggests a need for more comprehensive frameworks that embed digital ethics within curriculum and instructional design.

Participatory and project-based learning models account for 11.9% of the selected studies, reflecting efforts to contextualize Islamic teachings within real-world digital challenges. Oliveira and Souza (2021) advocate for problem-based and collaborative learning to enhance critical thinking and engagement. Alenezi et al. (2023) confirm that interactive digital tools promote deeper learning outcomes when integrated into

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structured pedagogical frameworks. In the context of Islamic Religious Education, Hasibuan (2025) and Mubarok et al. (2025) suggest that project-based learning can connect religious principles to contemporary issues such as digital ethics, environmental responsibility, and social justice. The relatively smaller proportion of studies in this category indicates that participatory approaches remain less explored compared to technological adaptation. Nonetheless, their transformative potential underscores the importance of integrating experiential learning into reconstruction strategies.

The least represented category, conceptual and theoretical framework development (7.2%), constitutes the most significant research gap. Although numerous studies propose practical adjustments, few provide comprehensive integrative models that systematically map theoretical foundations, contextual variables, and methodological approaches. Paul et al. (2023) emphasize that systematic literature review frameworks such as TCCM and ADO enable researchers to identify antecedents, decision processes, and outcomes within complex phenomena. Marzi et al. (2024) and Omoraka et al. (2025) further argue that bibliometric and structured SLR approaches enhance conceptual clarity and agenda-setting in emerging research fields. The limited number of integrative theoretical studies in Islamic Religious Education indicates fragmentation and underscores the novelty of the present research. By synthesizing dispersed scholarship, this study contributes to the development of a holistic reconstruction model that bridges sacred knowledge and digital transformation.

Addressing the research objective, the discussion reveals that reconstructing Islamic Religious Education requires a multidimensional strategy encompassing paradigm transformation, curriculum integration, teacher competence, digital ethics, and participatory learning. Digital transformation demands that Islamic Religious Education shift from rigid doctrinal transmission toward dialogical, contextual, and technology-enhanced pedagogy (Bajac & Fišer, 2024; Oliveira & Souza, 2021). Simultaneously, the preservation of spiritual authenticity necessitates embedding moderation and ethical principles within digital practices (Fanani & Abdurrohman, 2025; Mubarok et al., 2025). The SLR findings confirm that reconstruction is not merely about adopting digital tools but about redefining the epistemological and pedagogical orientation of Islamic Religious Education.

Moreover, the uneven distribution of thematic categories highlights systemic challenges. The dominance of technological adaptation themes reflects reactive responses to digital disruption, particularly following the COVID-19 pandemic (García-Morales et al., 2021; Akour & Alenezi, 2022). However, sustainable reconstruction requires proactive theoretical integration rather than episodic innovation. Integrating sacred knowledge with digital literacy must be conceptualized as a continuous process grounded in Islamic ethical frameworks. This integrative orientation aligns with Mubarok et al.'s (2025) argument that Islamic education must harmonize spiritual authenticity with critical engagement in digital culture.

In synthesizing these findings, the reconstruction framework emerging from the SLR emphasizes four interconnected pillars. First, digital curriculum integration must embed moderation values and ethical literacy within interactive and blended learning models. Second, teacher professional development must encompass technological proficiency and spiritual mentorship. Third, participatory learning strategies must connect Islamic teachings to contemporary digital issues. Fourth, systematic theoretical

mapping using frameworks such as TCCM and ADO must guide future research and policy formulation (Paul et al., 2023; Marzi et al., 2024; Omoraka et al., 2025). These pillars collectively address the identified gaps and respond directly to the research objective.

Ultimately, the discussion demonstrates that Islamic Religious Education stands at a critical juncture in the era of digital disruption. The paradigm shift toward Education 4.0 necessitates pedagogical innovation, yet such innovation must remain anchored in Islamic spiritual and ethical principles. The SLR findings reveal progress in digital adaptation but also fragmentation in conceptual reconstruction. By systematically synthesizing existing scholarship, this study contributes to a comprehensive paradigm that reconciles technological transformation with sacred knowledge. In doing so, it offers an evidence-based foundation for ensuring that Islamic Religious Education remains relevant, transformative, and authentic within an increasingly digital world.

CONCLUSION

This systematic literature review concludes that the reconstruction of Islamic Religious Education in the era of digital disruption requires a comprehensive paradigmatic transformation that integrates digital innovation with the preservation of sacred knowledge and ethical moderation. The findings demonstrate that while existing studies predominantly focus on digital pedagogical adaptation, curriculum adjustment, and teacher competence, there remains a significant gap in integrative theoretical frameworks that holistically connect technological transformation with Islamic epistemological foundations. In response to the research objective, this study systematically maps the dominant themes, identifies conceptual and methodological gaps, and formulates a multidimensional reconstruction model encompassing digital curriculum integration, enhancement of teacher digital-spiritual competence, incorporation of participatory and project-based learning approaches, and the institutionalization of Islamic digital ethics to counter misinformation and extremism. Therefore, Islamic Religious Education must move beyond reactive technological adoption toward a proactive and integrative paradigm that ensures its relevance, authenticity, and transformative capacity within the rapidly evolving digital landscape.

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