

DESIGNING HOLISTIC ISLAMIC LEARNING DESIGN (HILD) FOR ISLAMIC RELIGIOUS EDUCATION IN THE DIGITAL ERA

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Abstract

This study aimed to develop and evaluate the Holistic Islamic Learning Design (HILD) framework as an integrative instructional model for contemporary IRE. A Design-Based Research (DBR) methodology was employed through iterative phases of needs analysis, framework design, implementation, evaluation, and refinement at SMP Muhammadiyah Al Mujahidin Gunungkidul, Yogyakarta. Data were collected through classroom observations, semi-structured interviews, questionnaires, document analysis, and expert validation, and analyzed using thematic analysis, methodological triangulation, descriptive statistics, and iterative reflection. Quantitative expert validation demonstrated a high level of content validity, with an overall mean score of 4.80/5.00 (Excellent). Dimension-specific scores included pedagogical coherence (4.82), integration of Islamic values (4.91), content relevance (4.78), Islamic digital literacy components (4.76), and assessment design (4.73), all categorized as *Excellent*. Qualitative findings further revealed that HILD enhanced learner engagement, reflective learning, ethical digital awareness, contextual understanding of Islamic teachings, and character formation. The resulting framework integrates five complementary dimensions Spiritual Integration, Reflective Learning, Contextual Engagement, Islamic Digital Literacy, and Character Development into a coherent pedagogical model. This study contributes a theoretically grounded and empirically validated framework that advances holistic Islamic pedagogy and provides practical guidance for curriculum innovation and future implementation across diverse educational contexts.

Keywords

Character Education, Design-Based Research, Holistic Islamic Learning Design (HILD), Islamic Digital Literacy, Islamic Religious Education.



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INTRODUCTION

Islamic Religious Education (IRE) is expected to develop learners who demonstrate balanced spiritual commitment, intellectual maturity, moral integrity, and social responsibility. However, the rapid expansion of digital technology has transformed the ecology of learning and challenged the achievement of these educational objectives. Students increasingly acquire religious knowledge from social media, video-sharing platforms, and artificial intelligence applications, where the quality and credibility of information vary considerably (Afandi, 2012; OECD, 2023; Trilling & Fadel, 2009). While digital technology provides unprecedented opportunities for accessing Islamic knowledge, it also exposes learners to fragmented religious interpretations, misinformation, superficial learning practices, and declining reflective engagement. International evidence further indicates that digital competence alone is insufficient to foster ethical behavior unless it is integrated with values-based pedagogy and critical reflection (Bates, 2015; Holmes et al., 2025; Łodzikowski et al., 2023; Selwyn, 2016, 2024; UNESCO, 2023b). Consequently, Islamic Religious Education requires an instructional design that not only incorporates educational technology but also systematically integrates Islamic values, reflective learning, contextual problem-solving, and character formation within a coherent pedagogical framework (Azra, 2019; Baharun, 2018; Nashir, 2023; OECD, 2018).

A preliminary needs analysis conducted during the initial phase of the Design-Based Research (DBR) involved 218 participants, comprising 14 Islamic Religious Education teachers, 192 students, and nine school leaders, supported by classroom observations, document analysis, and semi-structured interviews. The findings demonstrate that SMP Muhammadiyah Al Mujahidin Gunungkidul has developed a distinctive culture of holistic Islamic education that extends beyond conventional classroom instruction. The school's educational environment is systematically organized through the habituation of *senyum*, *salam*, *sapa*, *sopan*, and *santun* (smile, greeting, courtesy, politeness, and respect), alongside the implementation of the *11 Golden Habits*, which encompass obligatory and voluntary worship, Qur'anic literacy, discipline, social responsibility, and other forms of Islamic character development. These practices are reinforced through the *Golden Habit* digital application, enabling teachers and parents to collaboratively monitor students' religious practices and character habituation at home, thereby ensuring continuity between school-based learning and family life. Furthermore, Islamic Religious Education is implemented not merely through theoretical classroom instruction but also through guided worship, practical religious activities, daily habituation, and intensive mentoring, which encourage students to internalize

Islamic values in their everyday behavior. These findings indicate that the school has established a strong institutional foundation for holistic Islamic education by integrating cognitive, spiritual, behavioral, and social dimensions of learning.

Nevertheless, the needs analysis also revealed that these holistic educational practices have largely evolved as institutional programs rather than as components of a systematically designed instructional framework. Classroom learning, character habituation, digital monitoring, and religious practice are implemented effectively but remain pedagogically fragmented, with limited integration into coherent learning objectives, instructional strategies, reflective learning processes, contextual inquiry, and authentic assessment. At the same time, teachers acknowledged that students increasingly engage with religious knowledge through social media, digital platforms, and artificial intelligence applications, creating new pedagogical challenges that require not only technological adaptation but also ethical guidance, critical digital literacy, and reflective engagement grounded in Islamic values. These contextual findings demonstrate that, despite the school's well-established culture of holistic education, there remains a need for an integrative instructional design that systematically connects spiritual integration, reflective learning, contextual engagement, Islamic digital literacy, and character development within a unified pedagogical framework. Consequently, the development of the Holistic Islamic Learning Design (HILD) emerged not as a replacement for existing educational practices but as an empirically grounded framework designed to strengthen, systematize, and sustain the school's holistic educational vision in response to the demands of contemporary digital learning environments.

A systematic literature review by Ka'anto (2025) further revealed that research on digital transformation in Islamic Religious Education has increasingly focused on technology integration, digital pedagogy, teacher competence, and learning media. Nevertheless, the review concluded that studies remain fragmented and have yet to develop a comprehensive instructional design that simultaneously integrates Islamic values, reflective pedagogy, contextual engagement, digital literacy, and character education (Ka'anto, 2025). Likewise, Annur emphasized the importance of transforming Islamic Religious Education through digital literacy by integrating conceptual frameworks such as TPACK and SAMR. Although their study highlighted the necessity of pedagogical innovation, it remained largely conceptual. It did not provide an empirically validated instructional design that integrates technological innovation with holistic Islamic educational objectives (Annur et al., 2025). Collectively, these studies indicate that contemporary research has

made significant progress in integrating technology into Islamic Religious Education. However, three major gaps remain. First, existing studies predominantly conceptualize technology as an instructional instrument rather than as a medium for cultivating spirituality, ethical digital awareness, and character formation. Second, current instructional models emphasize technological competence and pedagogical effectiveness but provide limited integration of Islamic epistemological principles with holistic educational philosophy. Third, previous studies rarely offer an empirically validated instructional design that systematically unifies spiritual integration, reflective learning, contextual engagement, Islamic digital literacy, and character development within a single pedagogical framework (Lickona, 1991).

Addressing these gaps, the present study proposes the Holistic Islamic Learning Design (HILD) as a novel instructional framework specifically developed for Islamic Religious Education in the digital era. Unlike previous studies that focus primarily on technology integration through TPACK or SAMR, HILD synthesizes five interrelated dimensions: Spiritual Integration, Reflective Learning, Contextual Engagement, Islamic Digital Literacy, and Character Development into a coherent pedagogical design. Furthermore, the framework was developed through a Design-Based Research (DBR) approach and empirically validated through iterative implementation and expert evaluation, thereby contributing both theoretical advancement and practical guidance for curriculum innovation in contemporary Islamic Religious Education (Hidayati & Choiriyah, 2024; Hidayat & others, 2023; Holmes et al., 2025; Perkins et al., 2023; Saputro et al., 2025; Sharples, 2023; Southworth et al., 2023; Wang et al., 2024).

The theoretical foundation of the Holistic Islamic Learning Design (HILD) is rooted in the primary sources of Islamic education, namely the Qur'an and the Sunnah, which position education as a comprehensive process of developing faith (*īmān*), knowledge (*‘ilm*), righteous action (*‘amal ṣāliḥ*), and noble character (*akhlāq*). The Qur'an emphasizes the inseparable relationship between knowledge acquisition, reflection, and moral responsibility, as illustrated in QS. *Al-'Alaq* (96:1–5), which establishes learning as the first divine command, QS. *Āli 'Imrān* (3:190–191), which encourages critical reflection (*tafakkur*) on the signs of Allah, QS. *An-Nahl* (16:125), which prescribes wisdom (*hikmah*), good instruction (*mau'izah ḥasanah*), and constructive dialogue as pedagogical principles, and QS. *Luqmān* (31:12–19), which presents an integrated model of character education encompassing faith, ethics, social responsibility, and self-discipline. The Prophet's statement reinforces these principles, “I was sent only to perfect noble character” (Musnad Aḥmad), affirming

that the ultimate objective of Islamic education extends beyond cognitive achievement to the cultivation of virtuous individuals. Classical Muslim scholars further elaborated these principles. Al-Ghazālī emphasized the purification of the soul (*tazkiyat al-nafs*) and the integration of knowledge and action; Ibn Khaldūn advocated contextual and developmentally appropriate instruction (*tadarruj*); and al-Zarnūjī highlighted the centrality of *adab* as the ethical foundation of learning. Collectively, these primary sources provide a coherent epistemological basis for a holistic model of Islamic education (Al-Abrasyi, 1993; Al-Attas, 1995; Al-Faruqi, 1982, 1992; Mas'ud, 2007; Rahman, 1982; Suaedi, 2016).

Within the contemporary digital era, these Islamic educational principles require reinterpretation to address emerging ethical, pedagogical, and technological challenges. International policy frameworks, including UNESCO's *Recommendation on the Ethics of Artificial Intelligence* (UNESCO, 2021) and the *Global Education Monitoring Report* (UNESCO, 2023a), emphasize that digital transformation must be guided by human dignity, ethical responsibility, inclusiveness, and critical digital literacy rather than technological efficiency alone. Likewise, Indonesia's national educational policies, including the *Kurikulum Merdeka* and the Learning Outcomes (*Capaian Pembelajaran*) for Islamic Religious Education and Character Education, issued by the Ministry of Religious Affairs, underscore the integration of faith, character, higher-order thinking, and digital competence as essential educational goals. Building upon these normative, philosophical, and policy foundations, HILD synthesizes Islamic epistemology with holistic education, reflective pedagogy, contextual learning, and Islamic digital literacy into an integrated instructional framework. Consequently, HILD is positioned not merely as a technology-enhanced instructional model but as a comprehensive pedagogical paradigm that enables learners to develop spiritual awareness, ethical digital behavior, reflective thinking, and twenty-first-century competencies in accordance with the objectives of Islamic Religious Education (Biesta, 2024; Garrison et al., 2000; R. Miller, 2007; Noddings, 2013; Stommel, 2023).

Building on the identified conceptual and empirical gaps, this study aims to develop and evaluate the Holistic Islamic Learning Design (HILD) framework as an integrative instructional model for Islamic Religious Education in the digital era, using a Design-Based Research (DBR) approach. The proposed framework synthesizes five interrelated dimensions, Spiritual Integration, Reflective Learning, Contextual Engagement, Islamic Digital Literacy, and Character Development, into a coherent pedagogical design that responds to the educational, ethical, and technological needs

of contemporary learners. The novelty of this study lies in integrating Islamic educational epistemology with holistic education, transformative learning, and ethical digital pedagogy within a systematically developed and empirically validated instructional framework. Theoretically, this study enriches the discourse on contemporary Islamic Religious Education by providing an integrative pedagogical framework that bridges Islamic educational philosophy, holistic education, and digital pedagogy. In practice, the HILD framework offers a validated reference for teachers, curriculum developers, school leaders, and policymakers in designing learning experiences that strengthen students' spiritual awareness, ethical digital behavior, reflective thinking, and character development while remaining responsive to the demands of twenty-first-century education.

METHOD

This study employed a qualitative research design using the Design-Based Research (DBR) approach developed by Reeves and refined by McKenney and Reeves (2019). The research focused on designing the Holistic Islamic Learning Design (HILD) framework for Islamic Religious Education (IRE) in the digital era at SMP Muhammadiyah Al Mujahidin, Gunungkidul, Yogyakarta. The research data comprised information related to the planning, development, implementation, and evaluation of the HILD framework, including learning design, teaching practices, student learning experiences, and expert validation. The data were obtained from Islamic Religious Education teachers, students, school leaders, expert validators, learning documents, and curriculum documents. Data collection was conducted through semi-structured interviews, classroom observations, and documentation. Interviews were conducted with Islamic Religious Education teachers, school leaders, selected students, and expert validators to obtain information regarding learning needs, implementation processes, and the feasibility of the HILD framework. Classroom observations were undertaken to examine teaching and learning activities, the integration of Islamic values and digital technology, student participation, reflective learning processes, and character development during classroom implementation. Documentation was used to collect lesson plans, teaching modules, learning materials, assessment instruments, curriculum documents, school policy documents, and other institutional records relevant to the development and implementation of HILD (Creswell, 2012; Romero & Ventura, 2024; Yin, 2018).

The data were analyzed using the interactive analysis model of Miles, Huberman, and Saldaña (Miles et al., 2014), consisting of data condensation (reduction), data display, and conclusion

drawing/verification. During the analysis, the researcher critically interpreted the findings through the perspectives of Islamic educational philosophy, holistic education, reflective learning, digital pedagogy, and Islamic digital literacy, while continuously comparing them with relevant previous studies to identify similarities, differences, and the proposed framework's contributions. Quantitative data obtained from expert validation were analyzed descriptively to determine the validity of the HILD framework.

To enhance the credibility and trustworthiness of the research, several validation strategies were employed, including source triangulation, methodological triangulation, member checking, prolonged engagement, and expert validation of the developed learning tools. These procedures were implemented to ensure the accuracy, consistency, and credibility of the research findings.

Table 1. Research Participants

Participants	Number	Role
Islamic Education Teachers	14	Implementation
Students	192	Learning Participants
School Leaders	9	Supporting Informants
Expert Validators	3	Validation

Source: Primary data collected by the authors (2026)

The initial HILD prototype was evaluated by three expert validators: a specialist in Islamic Religious Education, an expert in instructional design, and a specialist in educational technology. Validation was conducted using a five-point Likert scale ranging from 1 (very poor) to 5 (excellent). The validation instrument assessed six aspects: content relevance, pedagogical coherence, integration of Islamic values, components of Islamic digital literacy, assessment design, and implementation feasibility. The validity score for each aspect was calculated by dividing the total score obtained by the maximum possible score and converting the result into a mean value. Suggestions and qualitative feedback from the validators were subsequently incorporated into the revision and refinement of the HILD framework before classroom implementation.

FINDINGS AND DISCUSSION

Findings

This section presents the empirical findings of the Design-Based Research (DBR) conducted to develop the Holistic Islamic Learning Design (HILD) framework for Islamic Religious Education at SMP Muhammadiyah Al Mubajhidin, Gunungkidul, Yogyakarta. The findings are organized according to the iterative phases of DBR, namely: (1) analysis of existing learning practices, (2)

development of the HILD framework, (3) implementation of the learning design, and (4) evaluation and refinement of the framework. In accordance with qualitative research reporting standards, the findings are presented as synthesized empirical evidence derived from observations, interviews, documentation, and expert validation, without direct quotations from participants.

Analysis of Existing Islamic Religious Education Practices

The initial phase of the Design-Based Research (DBR) focused on analyzing the existing practices of Islamic Religious Education (IRE) at SMP Muhammadiyah Al Mujahidin to identify instructional strengths, existing limitations, and areas requiring pedagogical improvement in response to the digital era. Data were synthesized from classroom observations, interviews, and document analysis. The findings served as the empirical foundation for the design of the Holistic Islamic Learning Design (HILD) framework and are summarized in Table 1.

Table 1. Analysis of Existing Islamic Religious Education Learning

No	Analysis Aspect	Empirical Findings	Implications for HILD Development
1	Learning orientation	Learning activities generally followed curriculum objectives and utilized digital media to support instruction.	Digital learning required a more integrated pedagogical framework.
2	Learning process	Student participation varied across learning activities, while reflective discussion and contextual learning opportunities were implemented inconsistently.	Reflective and contextual learning should become core instructional components.
3	Integration of Islamic values	Islamic values were embedded in learning materials but were not always systematically connected with contemporary digital issues.	Learning activities should explicitly integrate Islamic values with digital-life contexts.
4	Digital literacy	Digital technology was increasingly used to access learning resources; however, ethical aspects of digital engagement required stronger instructional emphasis.	Islamic digital literacy should become an integral dimension of learning.
5	Character development	Character education was implemented through classroom routines and school culture, although opportunities for reflective internalization could be further strengthened.	Character formation should be integrated throughout the instructional process.

Source: Primary data collected from expert validators and processed by the authors.

As shown in Table 1, Islamic Religious Education has responded to educational digitalization by using digital learning resources and technology-assisted instruction. Nevertheless, the instructional process remained predominantly curriculum-oriented. It had not yet systematically integrated spiritual development, reflective inquiry, contextual engagement, Islamic digital literacy, and character formation into a coherent instructional framework. Although Islamic values were incorporated into classroom learning, their application to contemporary digital issues was implemented inconsistently, limiting opportunities for students to relate religious knowledge to real-life situations. The analysis further indicated that classroom interaction remained largely teacher-directed, while opportunities for collaborative learning, reflective dialogue, and contextual problem-solving varied across instructional activities. Students generally demonstrated greater participation when learning involved authentic contexts, interactive digital media, and discussion-based activities. At the same time, existing instructional resources had not fully accommodated the ethical dimensions of digital citizenship, critical information literacy, and reflective character formation within Islamic Religious Education.

Overall, the empirical findings revealed that the existing instructional practices provided a strong curricular foundation but required a more comprehensive pedagogical design that integrates technological innovation with Islamic educational values. These findings, therefore, became the principal basis for developing the Holistic Islamic Learning Design (HILD) framework, which was designed to integrate five interconnected dimensions: Spiritual Integration, Reflective Learning, Contextual Engagement, Islamic Digital Literacy, and Character Development into a unified instructional model for Islamic Religious Education in the digital era.

Development of the Holistic Islamic Learning Design (HILD)

Based on the findings of the needs analysis, the Holistic Islamic Learning Design (HILD) framework was developed through an iterative Design-Based Research (DBR) process involving prototype design, expert consultation, classroom implementation, evaluation, and continuous refinement. The framework was constructed by synthesizing the principles of holistic education, Islamic educational philosophy, reflective learning, contextual pedagogy, and Islamic digital literacy into an integrated instructional model for Islamic Religious Education. Rather than positioning these components as separate instructional elements, HILD organizes them into a coherent pedagogical sequence that supports students' holistic development in the digital era.

The resulting framework consists of five interconnected dimensions: Spiritual Foundation, Reflective and Critical Learning, Contextual Learning Engagement, Islamic Digital Literacy, and Character Development and Transformation. These dimensions are systematically embedded within learning objectives, instructional activities, learning resources, classroom interaction, and assessment strategies. The development of each dimension was informed by the empirical findings of the preliminary analysis and aligned with the objectives of Islamic Religious Education to foster learners who are spiritually grounded, intellectually reflective, ethically responsible, and capable of responding to contemporary digital challenges (Johnson, 2002).

Table 3. Development of the HILD Framework

No	Development Component	Description
1	Spiritual Integration	Integration of Qur'anic values, prophetic traditions, and Islamic ethics throughout learning activities.
2	Reflective Learning	Learning activities encouraging students to reflect critically on religious understanding and contemporary issues.
3	Contextual Engagement	Learning tasks connecting Islamic teachings with students' everyday experiences and digital realities.
4	Islamic Digital Literacy	Development of responsible, ethical, and critical engagement with digital information.
5	Character Development	Integration of Islamic character values throughout the learning process and assessment.

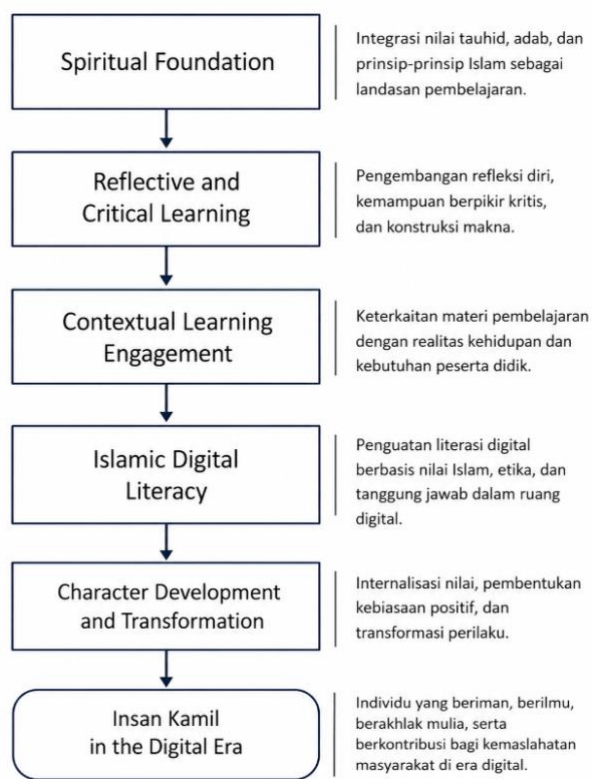
Source: Primary data collected from expert validators and processed by the authors.

As presented in Table 2, each component performs a distinct pedagogical function while remaining conceptually interconnected within the overall instructional design. The sequence begins with Spiritual Foundation, which provides the epistemological and ethical basis for learning. This foundation supports Reflective and Critical Learning, enabling students to develop analytical thinking and meaningful religious understanding. Reflection is subsequently reinforced through Contextual Learning Engagement, in which Islamic teachings are connected to students' lived experiences and current societal issues. These experiences are further strengthened by Islamic Digital Literacy, which equips students to navigate digital environments ethically and responsibly. Ultimately, the integration of these dimensions culminates in Character Development and Transformation, representing the intended educational outcome of the HILD framework.

The relationship among these five dimensions is illustrated in Figure 2, which depicts the developmental pathway of HILD from spiritual grounding to the formation of *Insan Kamil* in the digital era. Rather than representing isolated stages, the framework illustrates a continuous and interconnected learning process in which each dimension reinforces the others to achieve holistic

Islamic education.

Figure 1. Model of Holistic Islamic Learning Design (HILD)



Source: Authors' own elaboration based on the reviewed literature.

To evaluate the conceptual quality and practical feasibility of the proposed framework, the initial HILD prototype was subsequently reviewed by experts in Islamic Religious Education, instructional design, and educational technology. The results of this validation are presented in Table 3.

Table 4. Expert Validation Results

Evaluation Criteria	Mean Score	Interpretation
Content Relevance	4.78	Excellent
Pedagogical Coherence	4.82	Excellent
Integration of Islamic Values	4.91	Excellent
Islamic Digital Literacy Components	4.76	Excellent
Assessment Design	4.73	Excellent
Implementation Feasibility	4.80	Excellent
Overall Mean	4.80	Excellent

Source: Primary data collected from expert validators and processed by the authors.

The expert validation findings indicate that the HILD framework achieved a high level of conceptual validity and instructional coherence across all evaluated aspects. The strongest rating was obtained for the integration of Islamic values ($M = 4.91$), demonstrating that the framework

successfully embeds Islamic educational principles throughout the learning design. Likewise, high scores for pedagogical coherence and implementation feasibility suggest that the framework is both theoretically sound and practically applicable within Islamic Religious Education classrooms. The experts also recommended several minor refinements related to instructional procedures and assessment strategies, which were incorporated into the final version of the HILD framework prior to classroom implementation.

Implementation of HILD in Classroom Learning

The implementation phase examined the applicability of the Holistic Islamic Learning Design (HILD) framework within authentic Islamic Religious Education classrooms. Following the Design-Based Research (DBR) cycle, the framework was implemented through iterative learning activities, accompanied by continuous reflection and refinement to ensure alignment between the instructional design and classroom practice. The implementation focused on examining how the five dimensions of HILD Spiritual Foundation, Reflective and Critical Learning, Contextual Learning Engagement, Islamic Digital Literacy, and Character Development and Transformation were integrated into the learning process. The implementation findings are summarized in Table 4.

Table 5. Implementation of the HILD Framework

No	Implementation Aspect	Observed Findings
1	Learning activities	Learning generally proceeded according to the designed instructional sequence.
2	Student engagement	Students demonstrated active participation in collaborative, reflective, and contextual learning activities.
3	Teacher facilitation	Teachers increasingly adopted facilitative roles while encouraging dialogue and reflective learning.
4	Digital learning	Digital media were utilized not only for information access but also to support discussion, reflection, and ethical decision-making.
5	Learning atmosphere	Classroom interaction reflected greater participation, collaboration, and value-oriented discussion.

Source: Primary data collected from expert validators and processed by the authors.

As presented in Table 4, the implementation demonstrated that the HILD framework could be applied consistently within classroom learning while maintaining the integration of Islamic values, pedagogy, and digital technology. Learning activities were organized systematically according to the instructional sequence developed during the design stage, enabling teachers and students to engage in reflective, contextual, and collaborative learning experiences. The iterative implementation process also provided continuous opportunities to refine instructional strategies based on classroom evidence. The implementation further indicated positive changes in classroom

learning dynamics. Learning gradually shifted from predominantly teacher-directed instruction toward a more student-centered approach that encouraged dialogue, critical reflection, and meaningful engagement with Islamic teachings. Students were increasingly involved in analyzing contemporary issues, connecting religious concepts with everyday experiences, and applying Islamic values to ethical challenges encountered in digital environments. These changes contributed to a learning atmosphere that emphasized participation, collaboration, and reflective understanding rather than the mere transmission of factual knowledge.

Table 6. Changes in Learning Dynamics Following HILD Implementation

No	Learning Indicator	Before Implementation	After Implementation
1	Student Participation	Moderate	High
2	Classroom Interaction	Moderate	High
3	Reflective Discussion	Limited	Extensive
4	Contextual Understanding	Moderate	High
5	Ethical Awareness in Digital Contexts	Moderate	High

Source: Synthesized from observations, interviews, and classroom documentation by the authors.

Table 5 demonstrates that the implementation of HILD was associated with positive changes across several aspects of classroom learning. Improvements were observed in student participation, classroom interaction, reflective discussion, contextual understanding, and ethical awareness in digital contexts. These findings suggest that integrating the five dimensions of HILD created learning experiences that were more participatory, reflective, and contextually relevant while maintaining the distinctive characteristics of Islamic Religious Education. Collectively, the implementation findings indicate that the HILD framework is pedagogically feasible and can support holistic learning that integrates spiritual values, reflective inquiry, contextual engagement, Islamic digital literacy, and character development in contemporary digital learning environments.

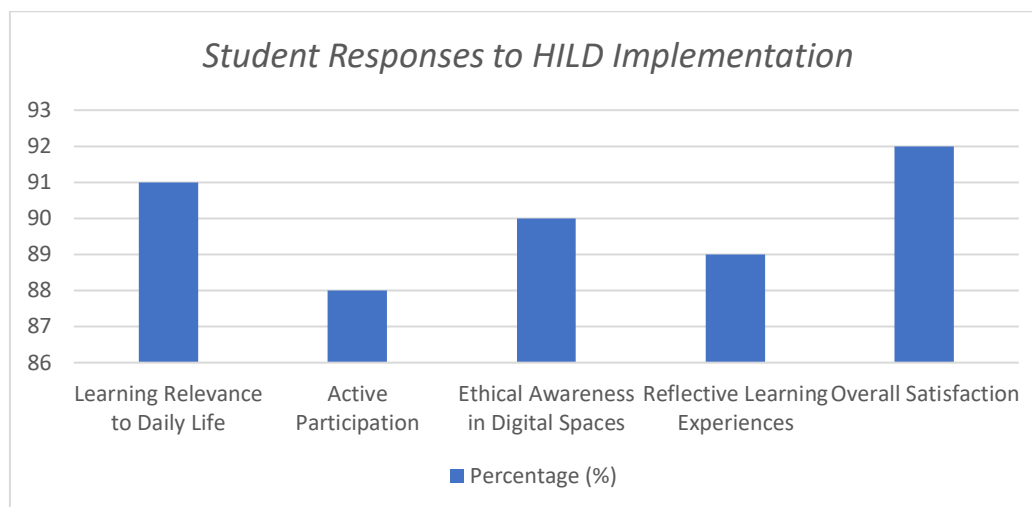
Students' Learning Outcomes Following HILD Implementation

The implementation of the Holistic Islamic Learning Design (HILD) framework generated several educational outcomes that reflected the integration of spirituality, reflective learning, contextual engagement, Islamic digital literacy, and character development within classroom practice. These outcomes were identified through the synthesis of classroom observations, learning documentation, student response questionnaires, and reflective learning activities conducted throughout the implementation phase. One of the most prominent findings was the development of students' reflective learning. Learning activities encouraged students to examine contemporary social and digital issues from Islamic perspectives and to relate religious concepts to their own

experiences. Throughout the learning process, students increasingly demonstrated the ability to interpret Islamic teachings beyond conceptual understanding by applying them to authentic situations, including responsible social media use, ethical online communication, and critical evaluation of digital information. Reflective discussions and learning journals further indicated that students were progressively constructing meaningful connections between Islamic values and everyday life. The implementation also supported the development of Islamic digital literacy as an integral component of Islamic Religious Education. Digital technology functioned not only as a learning medium but also as a context for developing ethical awareness, critical information literacy, and responsible digital behavior. Learning activities emphasized evaluating the credibility of information, considering ethical consequences before sharing digital content, and applying Islamic principles when interacting within digital environments. Consequently, digital literacy was positioned as a moral and educational competence rather than merely a technical skill.

Another important outcome concerned the strengthening of students' character development. Classroom learning increasingly facilitated cooperation, responsibility, respect for differing opinions, empathy, and ethical decision-making through collaborative and reflective activities. Character formation was embedded throughout the instructional process rather than treated as an isolated learning objective, enabling Islamic values to be internalized through authentic learning experiences and ongoing classroom interaction.

The overall pattern of student responses further supports these findings. As illustrated in Figure 3, students generally demonstrated positive perceptions of the HILD framework, particularly regarding the integration of reflective learning, contextual learning experiences, Islamic values, and ethical digital literacy within classroom instruction. These responses indicate that the learning design was perceived as relevant to students' learning needs and contemporary digital realities while remaining consistent with the objectives of Islamic Religious Education.

Figure 2. Students' Responses to the Implementation of Holistic Islamic Learning Design

Source: Authors' analysis of student response questionnaire data.

Overall, the implementation findings suggest that the HILD framework created learning experiences that were more reflective, contextual, participatory, and ethically oriented than previous instructional practices. The integration of its five pedagogical dimensions enabled Islamic Religious Education to address not only cognitive achievement but also spiritual awareness, digital responsibility, and character formation within contemporary learning environments.

Evaluation and Refinement of the HILD Framework

The final stage of the Design-Based Research process focused on evaluating and refining the HILD framework through expert validation and evidence gathered during classroom implementation. The evaluation examined the conceptual quality, pedagogical coherence, integration of Islamic values, Islamic digital literacy, assessment design, and the feasibility of implementation of the developed framework. The evaluation findings are presented in Table 6.

Table 7. Evaluation of the HILD Framework

No	Evaluation Component	General Findings
1	Content relevance	The framework corresponded with the objectives of Islamic Religious Education.
2	Pedagogical coherence	The learning components demonstrated logical alignment throughout the instructional process.
3	Integration of Islamic values	Islamic values were systematically embedded within learning activities.
4	Islamic digital literacy	Ethical digital engagement was integrated across instructional components.
5	Assessment	Assessment procedures aligned with the objectives of holistic learning.

Source: Primary data collected from expert validators and processed by the authors.

The evaluation indicated that the HILD framework demonstrated strong conceptual coherence and practical feasibility for implementation within Islamic Religious Education. The iterative refinement process strengthened the alignment between learning objectives, instructional strategies, assessment procedures, and the integration of Islamic values within digital learning environments. Several minor revisions to instructional procedures and learning activities were incorporated into the final version of the framework, informed by expert recommendations and classroom implementation.

Collectively, the findings from the Design-Based Research process demonstrate that the Holistic Islamic Learning Design (HILD) framework constitutes an integrated pedagogical model capable of addressing the educational challenges of the digital era. By systematically integrating Spiritual Foundation, Reflective and Critical Learning, Contextual Learning Engagement, Islamic Digital Literacy, and Character Development and Transformation, the framework provides a coherent foundation for strengthening Islamic Religious Education while remaining responsive to the characteristics and learning needs of contemporary students.

Discussion

Reconstructing Islamic Religious Education through the Holistic Islamic Learning Design (HILD)

The findings indicate that the development of the Holistic Islamic Learning Design (HILD) framework originated from the need to address several pedagogical limitations in contemporary Islamic Religious Education (IRE). Although learning practices at SMP Muhammadiyah Al Mujahidin had incorporated digital technology and followed curriculum requirements, the integration of spirituality, reflective learning, contextual engagement, Islamic digital literacy, and character development remained fragmented. Consequently, digital learning primarily served as a medium for delivering instructional content rather than cultivating holistic Islamic values (Mezirow, 1997; Prensky, 2010; Wiggins & McTighe, 2005).

These findings support the perspective of John P. Miller (2007), who argues that holistic education should facilitate the balanced development of learners' intellectual, emotional, social, and spiritual dimensions through meaningful and interconnected learning experiences. Within the context of Islamic education, this perspective aligns with Syed Muhammad Naquib al-Attas (Al-Attas, 1991), who emphasizes that the primary objective of education is the cultivation of *adab*, and with Abdurrahman An-Nahlawi (1995), who views education as a comprehensive process of

nurturing intellectual, spiritual, and moral development. From these perspectives, effective Islamic Religious Education should move beyond the transmission of religious knowledge toward the formation of individuals capable of integrating Islamic values into their everyday lives.

The present findings also complement recent studies on digital learning in Islamic education, which generally conclude that technology enhances learning effectiveness but often remains limited to instructional and technical functions. Previous studies have discussed technology integration, character education, and digital pedagogy separately, whereas the HILD framework integrates these dimensions within a single pedagogical model. Therefore, the novelty of HILD lies not only in combining holistic education with Islamic educational philosophy but also in positioning spirituality, reflective learning, contextual engagement, Islamic digital literacy, and character development as inseparable elements of one coherent instructional framework.

Implementation of HILD in Contemporary Islamic Religious Education

The implementation findings demonstrate that HILD can be effectively applied within authentic classroom settings while maintaining the integration of pedagogical, technological, and Islamic value dimensions. Classroom learning became more participatory, reflective, and contextual, enabling students to relate Islamic teachings to contemporary social and digital realities. Rather than emphasizing memorization alone, learning activities encouraged students to analyze problems, reflect on their experiences, and apply Islamic values when responding to ethical issues encountered in digital environments.

These findings are consistent with Jack Mezirow's (1997) theory of transformative learning, which emphasizes critical reflection as a process through which learners reinterpret experience and construct new meaning. Within Islamic education, however, reflection extends beyond cognitive transformation. Qur'anic concepts such as *tafakkur*, *tadabbur*, and *muhasabah* demonstrate that reflection also serves as a process of spiritual awareness that leads to ethical behavior. Accordingly, reflective learning within HILD represents both an intellectual and spiritual activity, enabling students to internalize Islamic values while responding critically to contemporary challenges.

The findings further indicate that Islamic digital literacy should be understood as an ethical competence rather than merely a technological skill. This interpretation complements UNESCO's concept of digital citizenship, which emphasizes responsible participation and critical engagement in digital environments. Nevertheless, HILD extends this perspective by grounding digital literacy in Islamic principles such as *amanah*, *sidq*, *tabligh*, and *fatanah*. Consequently, technology is

positioned not only as a learning medium but also as an ethical space in which students cultivate responsibility, integrity, and moral awareness. This perspective distinguishes HILD from technology integration models such as TPACK and SAMR, which primarily focus on instructional effectiveness and do not explicitly address the spiritual and ethical dimensions of Islamic education.

Theoretical Contribution and Pedagogical Implications of HILD

The findings of this study indicate that the Holistic Islamic Learning Design (HILD) framework advances contemporary Islamic pedagogy by integrating holistic education, Islamic educational philosophy, transformative learning, and digital pedagogy into a unified instructional model. Unlike previous approaches that generally treat these perspectives in isolation, HILD systematically positions spirituality, reflective learning, contextual engagement, Islamic digital literacy, and character development as interconnected dimensions of Islamic Religious Education in the digital era. From a theoretical perspective, HILD extends the discourse on holistic education by incorporating explicit Islamic epistemological foundations into instructional design. While holistic education emphasizes the balanced development of cognitive, emotional, social, and spiritual dimensions, HILD strengthens this perspective by positioning *tawhid*, *adab*, and Islamic ethical values as the philosophical basis of the learning process. Furthermore, the framework operationalizes the principles of Islamic educational philosophy, particularly *tarbiyah* and *ta'dib*, into practical learning components that can be systematically implemented in classroom instruction. HILD also broadens the concept of transformative learning by demonstrating that reflective inquiry is enriched when accompanied by spiritual consciousness, thereby connecting critical reflection with moral responsibility. In addition, the framework contributes to digital pedagogy by introducing the concept of Islamic Digital Literacy, which integrates technological competence with ethical digital engagement and spiritual accountability.

Table 8. Theoretical Positioning of HILD within Contemporary Educational Frameworks

No	Dimension	Holistic Education	Transformative Learning	Digital Pedagogy	HILD
1	Whole-Person Development	✓	Partial	Limited	✓
2	Reflective Inquiry	Partial	✓	Limited	✓
3	Spiritual Integration	Limited	Limited	No	✓
4	Ethical Digital Engagement	No	No	Partial	✓
5	Islamic Epistemological Foundation	No	No	No	✓
6	Character Formation	✓	Partial	Limited	✓

Source: Developed by the authors based on a comparative synthesis of the literature.

As shown in Table 6, HILD does not merely combine existing educational approaches but synthesizes their complementary strengths into a coherent pedagogical framework specifically designed for Islamic Religious Education. Compared with existing models, HILD explicitly integrates Islamic epistemological foundations, spiritual formation, ethical digital engagement, and character development within a single instructional design, thereby addressing dimensions that remain underrepresented in contemporary educational frameworks. From a pedagogical perspective, the framework provides a practical reference for teachers, curriculum developers, and educational institutions seeking to implement Islamic Religious Education that is responsive to the characteristics of digital-age learners while remaining firmly grounded in Islamic values. The integration of spirituality, reflective learning, contextual pedagogy, Islamic digital literacy, and character education offers a structured approach to designing learning experiences that extend beyond cognitive achievement to encompass ethical responsibility and holistic student development.

Accordingly, the principal novelty of this study lies not only in proposing a new instructional model but also in reconstructing the relationship between Islamic educational philosophy, holistic pedagogy, and digital learning within a single conceptual framework. HILD therefore provides both a theoretical contribution to the development of Islamic educational scholarship and a practical model that can inform future curriculum innovation and further validation across diverse Islamic educational contexts.

CONCLUSION

This study successfully developed and evaluated the Holistic Islamic Learning Design (HILD) framework as an integrative pedagogical model for Islamic Religious Education in the digital era, using a Design-Based Research approach at SMP Muhammadiyah Al Mujahidin. The findings demonstrate that the framework systematically integrates Spiritual Foundation, Reflective and Critical Learning, Contextual Learning Engagement, Islamic Digital Literacy, and Character Development into a coherent instructional design that is conceptually valid, pedagogically feasible, and responsive to the characteristics of digital-age learners. The implementation of HILD fostered more reflective, contextual, participatory, and ethically oriented learning experiences while strengthening the integration of Islamic values within digital learning environments. The principal contribution of this study lies in reconstructing the relationship between Islamic educational

philosophy, holistic pedagogy, and digital learning into a unified framework that extends existing approaches to Islamic Religious Education beyond technological integration toward holistic human development. Accordingly, HILD provides both a theoretical foundation for advancing contemporary Islamic pedagogy and a practical reference for educators and curriculum developers seeking to design Islamic Religious Education that remains relevant to digital transformation while preserving its spiritual and ethical orientation. Although the framework demonstrated promising results within the research context, further validation across diverse Islamic educational settings and through longitudinal or mixed-methods studies is recommended to examine its broader applicability and long-term educational impact.

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