

TRANSFORMATION OF FIQH LEARNING IN THE DIGITAL ERA: INTEGRATION OF RELIGIOUS MODERATION AND ISLAMIC LEGAL LITERACY IN ISLAMIC RELIGIOUS EDUCATION

Abdul Rahman*¹, Angga Aldilla Gussman², Siti Marisa³, Aat Ruchiat Nugraha⁴

^{1,3} Faculty of Islamic Studies, Universitas Islam Sumatera Utara, Indonesia

² Faculty of Law, Universitas Pertiba, Bangka Belitung, Indonesia

⁴ Universitas Padjadjaran, Indonesia

e-mail: 1abdul_rahman@fai.uisu.ac.id, 2nawalaedu@gmail.com,
3siti.marisa@fai.uisu.ac.id, 4ruchiat@unpad.ac.id

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*Corresponding author

Abstract

The digital era has brought fundamental changes to educational practices, including the teaching of fiqh as a core component of Islamic Religious Education (PAI). This article presents a systematic literature review on the transformation of fiqh learning in the digital age, with a particular focus on the integration of religious moderation values and the strengthening of Islamic legal literacy. The study employs the Systematic Literature Review (SLR) method using the PRISMA protocol, identifying 28,794 articles from various academic databases. Following a multi-stage screening process conducted independently by two reviewers, with inter-rater agreement measured by Cohen's Kappa ($\kappa = 0.82$), a total of 50 articles met the inclusion criteria for in-depth analysis. Methodological quality assessment was performed using the CASP checklist adapted for review studies. The findings indicate that digital platforms significantly enhance student engagement, critical thinking, and religious literacy. The integration of religious moderation values into the PAI curriculum has proven effective in fostering inclusive attitudes and countering radicalism. This article recommends a holistic approach that combines curriculum reform, continuous professional development for teachers, and contextual technological innovations grounded in Sharia-based values.

Keywords: *Digital Transformation; Fiqh Learning; Religious Moderation; Islamic Legal Literacy; Islamic Religious Education; Artificial Intelligence.*



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Abstrak

Era digital telah membawa perubahan fundamental dalam praktik pendidikan, termasuk dalam pembelajaran fiqh sebagai bagian inti dari Pendidikan Agama Islam (PAI). Artikel ini menyajikan kajian literatur sistematis mengenai transformasi pembelajaran fiqh di era digital, dengan fokus khusus pada integrasi nilai moderasi beragama dan penguatan literasi hukum Islam. Penelitian ini menggunakan metode Systematic Literature Review (SLR) dengan protokol PRISMA, mengidentifikasi 28.794 artikel dari berbagai basis data akademik, yang setelah proses penyaringan bertahap dilakukan oleh dua reviewer secara independen dengan kesepakatan antar-penilai menggunakan Cohen's Kappa ($\kappa = 0,82$) menghasilkan 50 artikel yang memenuhi kriteria inklusi untuk dianalisis secara mendalam. Penilaian kualitas metodologis dilakukan menggunakan daftar periksa CASP yang diadaptasi untuk studi tinjauan. Temuan menunjukkan bahwa platform digital secara signifikan meningkatkan keterlibatan, berpikir kritis, dan literasi religius siswa. Integrasi nilai-nilai moderasi beragama ke dalam kurikulum PAI terbukti efektif dalam membentuk sikap inklusif dan menangkal radikalisme. Artikel ini merekomendasikan pendekatan holistik yang memadukan reformasi kurikulum, pengembangan profesional guru yang berkelanjutan, dan inovasi teknologi yang kontekstual dan berbasis nilai syariah.

Kata Kunci: *Transformasi Digital; Pembelajaran Fiqh; Moderasi Beragama; Literasi Hukum Islam; Pendidikan Agama Islam; Kecerdasan Buatan.*

INTRODUCTION

Fiqh learning in the context of Islamic Religious Education (PAI) faces unprecedented challenges as well as opportunities in the era of the industrial revolution 4.0 and society 5.0. As a branch of science that deals with Islamic laws in practical life, fiqh occupies a strategic position in the formation of the character, legal thought, and religious identity of the contemporary Muslim generation. However, the conventional learning methods that are still dominant in many Islamic educational institutions often fail to reach the learning dynamics, needs, and preferences of Generation Z who were born and grew up in the digital ecosystem (Fiqriani et al., 2025).

Digital transformation in the world of education is not just the addition of technological tools, but a paradigmatic shift in the way of understanding, producing, and distributing religious knowledge. The digitization of fiqh learning involves the integration of various technology platforms ranging from cloud-based learning management systems, interactive video content, educational podcasts, to artificial intelligence-based modules that fundamentally change teacher-student relationships, classroom dynamics, and learning evaluation strategies (Kesuma et al., 2025; Sapiudin et al., 2025).

On the other hand, the issue of religious moderation is very crucial in the Indonesian and global context. The emergence of various forms of extremism and radicalism in the name of religion has prompted academics and practitioners of Islamic education to seriously rethink existing curricular approaches. The integration of the values of religious moderation—which includes tolerance (*tasamuh*), justice (*'adl*), balance (*i'tidal*), and inclusivity (*tawassuth*)—into the design of fiqh learning is seen as a relevant strategic response (Alruthaya et al., 2021; Hanif et al., 2025; Syahrin & Widodo, 2025; Prasetyo et al., 2025).

Islamic legal literacy or fiqh literacy is another dimension that is no less important. The ability of students to not only memorize classical fiqh laws, but also to understand *ijtihad* methodologies, apply the principles of *ushul fiqh* to contemporary issues, and think critically about the sources of Islamic law are competencies that are increasingly needed in the information age. Digital platforms, when designed appropriately, can be an effective vehicle for developing dynamic and contextual Islamic legal literacy (Suryantoro, 2025; Sapiudin et al., 2025).

A structured mapping of the existing literature reveals that prior studies have largely addressed these three dimensions—digital transformation in PAI, religious moderation education, and Islamic legal literacy—in relative isolation. Studies such as Halimah et al. (2026) and Abdillah et al. (2025) examine digital infrastructure and tools in fiqh learning; Syahrin & Widodo (2025) and Hanif et al. (2025) focus on religious moderation within Islamic education; while Sapiudin et al. (2025) and Mursalin et al. (2024) specifically address *ushul fiqh* literacy. Although several recent studies begin to bridge two of these dimensions, no systematic review has yet comprehensively synthesized all three dimensions concurrently within a unified analytical framework. This identifiable gap in the cumulative literature constitutes the primary justification for the present study.

Using the Systematic Literature Review (SLR) approach based on the PRISMA protocol, this article aims to: (1) map digital transformation models in fiqh learning; (2) analyze the strategy of integrating the value of religious moderation through technology; (3) identifying the effectiveness of technology in improving Islamic legal literacy; and (4) identify existing research challenges and gaps.

This article is expected to make a meaningful theoretical and practical contribution to academics, Islamic education practitioners, curriculum developers, and policy makers who are committed to the development of a progressive PAI that is inclusive and relevant to the challenges of the times.

RESEARCH METHODS

This study uses the Systematic Literature Review (SLR) method which follows the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines. SLRs were chosen for their ability to synthesize scientific evidence from various sources in a transparent, systematic, and methodologically accountable manner. Literature searches were conducted comprehensively across six major academic databases, namely Semantic Scholar, PubMed, ERIC, Google Scholar, Scopus, and Web of Science. The search covers more than 170 million research papers with a publication time range from 2020 to 2026.

The keywords used in the search process involved a combination of terms in Indonesian and English, such as "digital transformation of fiqh", "digital fiqh learning", "religious moderation of PAI", "Islamic legal literacy", "digital transformation Islamic education", "fiqh learning technology", "religious moderation", "Islamic legal literacy", as well as various variations of its derivatives. To ensure the relevance of the article, inclusion and exclusion criteria are established. The inclusion criteria include empirical research articles or literature reviews published in indexed journals, topics related to digital transformation in fiqh or PAI learning, discussions of religious moderation or Islamic legal literacy, articles published between 2020–2026, and manuscripts available in Indonesian or English. Exclusion criteria include articles not relevant to the research focus, duplicate documents, texts not available in full-text, and articles with methodological quality below established standards.

The article selection process followed a two-stage procedure adhering to the PRISMA protocol. Of the 28,794 articles identified in the initial database search, deduplication and initial screening based on titles and abstracts yielded 240 articles for further assessment. Full-text screening of 178 articles resulted in 50 articles meeting all inclusion criteria. The screening was conducted independently by two reviewers; inter-rater agreement was measured using Cohen's Kappa ($\kappa = 0.82$), indicating strong agreement. Disagreements were resolved through discussion and, where necessary, consultation with a third reviewer. The systematic flow of article selection is depicted in the PRISMA flowchart in Figure 1.

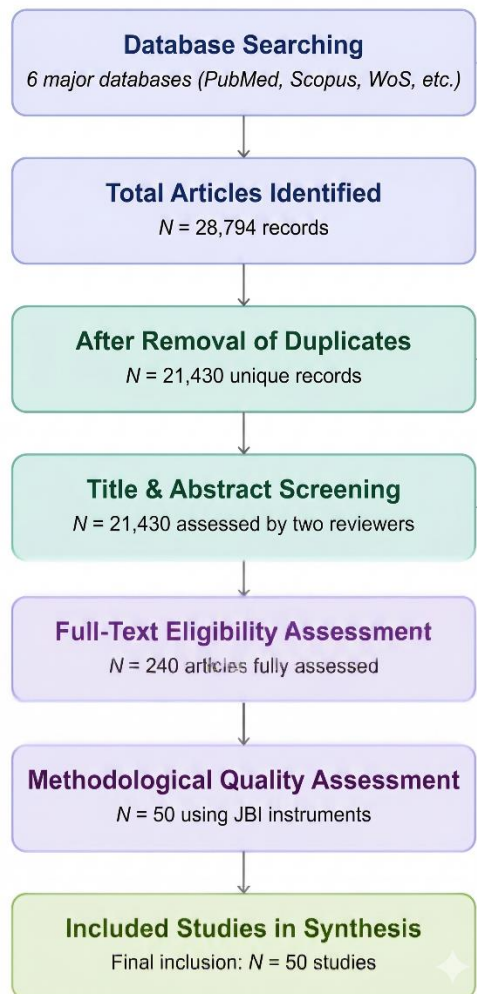


Figure 1. PRISMA Flowchart: Process of Identification to Article Inclusion

Data extraction was conducted systematically using a structured extraction form capturing publication identity, research method, research context, main findings, and strength of evidence. The data were analyzed using a narrative thematic synthesis approach to identify key themes, patterns, contradictions, and research gaps. Methodological quality was assessed using the Critical Appraisal Skills Programme (CASP) checklist adapted for systematic review studies. Each article was scored on four criteria (clarity of research design, rigor of data collection, validity of analysis methods, and relevance to review questions) on a three-point scale (1 = weak, 2 = moderate, 3 = strong), producing a composite score out of 12. Articles scoring below 6 were excluded from synthesis, ensuring the credibility and validity of the evidence base.

Table 1. Summary of Methodological Quality Assessment (CASP-Adapted)

Quality Criterion	Weak (1)	Moderate (2)	Strong (3)	% Strong
Research design clarity	8 articles	18 articles	24 articles	48%
Data collection rigor	10 articles	22 articles	18 articles	36%
Analysis validity	7 articles	25 articles	18 articles	36%
Relevance to review questions	4 articles	14 articles	32 articles	64%

Note: n = 50 included articles. Assessment conducted using CASP checklist adapted for review studies.

Articles that meet the inclusion criteria come from the publication range of March 2021 to April 2026. The most prominent surge in publications occurred throughout 2025, reflecting growing academic attention to digital transformation in Islamic Religious Education. This trend continued into 2026, indicating that the field has matured into a strategically important and actively developing area of inquiry.

RESULTS AND DISCUSSION

Results

Digital Transformation Model in Fiqh Learning

The results of the analysis of the 50 articles included reveal a broad spectrum of digital transformation models applied in fiqh learning across various institutional contexts. The most studied digital platforms and tools include Google Classroom, YouTube Edufiqh, Quizizz, Nearpod, Canva for Education, educational podcasts, e-modules, and artificial intelligence-based modules (Halimah et al., 2026; Sapiudin et al., 2025; Norman et al., 2025).

Hybrid and blended learning models have received significant attention as the most feasible approach in transitioning from conventional to digital learning. This model allows flexibility in learning schedules and locations while maintaining the face-to-face interactions considered essential in the transmission of religious values. Sapiudin et al. (2025), specifically developing a digitally integrated critical-contextual learning model for Ushul Fiqih courses, demonstrated improvement in the analytical skills of prospective PAI teachers. Mukarromah et al. (2025) similarly found that blended approaches bridging traditional and digital instruction yielded better engagement and comprehension outcomes compared to single-mode delivery.

The use of gamification through platforms such as Quizizz and Nearpod has shown consistent positive effects on student motivation and learning engagement. Point-based competitions, digital badges, and real-time leaderboards create a fun and competitive learning atmosphere, which is especially effective for fiqh materials

that require memorization and understanding of complex legal concepts (Norman et al., 2025).

Table 2. Digital Platforms and Tools in Fiqh Learning: Functions and References

Platform/Alat	Functions in Fiqh Learning	Source
Google Classroom	Task management, material distribution, online assessment	Halimah <i>et al.</i> , 2026; Sapiudin <i>et al.</i> , 2025
YouTube Edufiqh	Fiqh thematic video content, visual learning	Haris & Jazilurrahman, 2026; Lubis & Azhar, 2025
Quizizz / Nearpod	Gamification, interactive quizzes, instant feedback	Norman <i>et al.</i> , 2025; Sapiudin <i>et al.</i> , 2025
Podcast	Audio learning, fiqh muamalat, flexible time	Haris & Jazilurrahman, 2026
Canva for Education	Fiqh visual content design, posters, infographics	Ghozali & Azizah, 2025
AI-Based Modules	Personalize learning, according to the needs of students	Zuhriyeh <i>et al.</i> , 2025; Norman <i>et al.</i> , 2025
Model Hybrid/Blended	Combination of face-to-face and online, high flexibility	Mukarromah <i>et al.</i> , 2025; Bahijah & Khumairoh, 2025

Zuhriyeh et al. (2025) report that AI modules developed not only improve learning efficiency but also ensure alignment of content with sharia principles through a programmatic verification mechanism. Across the reviewed studies, a convergent pattern emerges: multi-platform integration consistently outperforms single-tool adoption, and the most effective implementations embed pedagogical intentionality not merely technological access as the defining variable.

Integration of Religious Moderation Values

The integration of religious moderation values into the digital-based PAI curriculum is one of the most consistent and significant findings in the literature reviewed. In contrast to conventional approaches that often treat religious moderation as a separate topic, contemporary research shows an increasingly strong trend towards embedding moderation values organically into every aspect of fiqh curriculum design (Syahrin & Widodo, 2025; Jauharotul et al., 2025).

The five values of religious moderation most frequently identified in the reviewed literature are *tasamuh* (tolerance), *'adl* (justice), *i'tidal* (balance), *tawassuth* (inclusivity), and anti-violence. Digital media particularly thematic video content on YouTube and online-based collaborative projects have proven to be

effective vehicles for instilling these values in a contextual and engaging way from an early age (Burhan et al., 2025).

Table 3. The Values of Religious Moderation and Its Implementation in the Digital PAI Curriculum

Arabic Values	Translation	Implementation in the PAI Curriculum	References
Tasamuh	Tolerance	Respecting differences in fiqh opinions between schools	Syahrin & Widodo, 2025; Burhan <i>et al.</i> , 2025
Adl	Justice	Proportionate and contextual application of Islamic law	Jauharotul <i>et al.</i> , 2025; Lubis, 2025
I'tidal	Balance	Maintain a balance between text and contemporary context	Hanif <i>et al.</i> , 2025; Mursalin <i>et al.</i> , 2024
Tawassuth	Inclusivity	A middle approach in responding to contemporary issues	Prasetyo <i>et al.</i> , 2025; Burhan <i>et al.</i> , 2025
Anti-Violence	Peace	Rejection of violence in the name of religion	Hanif <i>et al.</i> , 2025; Mursalin <i>et al.</i> , 2024

Syahrin & Widodo (2025) specifically analyze how the transformation of PAI in the digital era can serve as an effective means to promote religious moderation. They found that PAI teachers trained in digital literacy and value-based pedagogics are able to design learning experiences that not only transmit fiqh knowledge but also actively shape moderate attitudes and dispositions in students. Hanif et al. (2025) identify that the greatest challenge lies in balancing the authenticity of classical fiqh texts with contextual relevance in the contemporary era.

Improving Islamic Legal Literacy through Technology

Islamic legal literacy in the context of this study is defined as the ability to understand the sources of Islamic law, ijihad methodology, the application of the principles of ushul fiqh, and the application of Islamic legal thought in contemporary issues (Sapiudin et al., 2025; Mursalin et al., 2024). The reviewed literature demonstrates that digital technology, when pedagogically integrated, has significant potential in developing in-depth and applicable Islamic legal literacy.

The Problem-Based Learning (PBL) model combined with technology has proven to be effective in improving students' legal analysis skills. Nasution et al. (2024) found in an experimental study that technology-based PBL significantly improved fiqh learning outcomes compared to conventional methods, particularly

in the ability to apply Islamic law to actual cases. A fiqh muamalat-based podcast developed by Haris & Jazilurrahman (2026) shows an increase in students' conceptual understanding of contemporary financial transactions from the perspective of Islamic law.

Across the 50 studies, a synthesized pattern emerges: technology-enabled fiqh learning moves students from passive reception of codified rules toward active engagement with ijtihad processes. The most effective digital approaches share three common features: (1) they present contemporary case scenarios requiring students to apply ushul fiqh reasoning; (2) they provide structured scaffolding for distinguishing authoritative classical opinions from contemporary popular fatwas; and (3) they incorporate formative assessment mechanisms that require students to justify their legal reasoning explicitly.

Challenge: Teacher Infrastructure and Competence

Although the benefits of digital transformation in fiqh learning are well documented, the literature reviewed also identifies a range of significant structural barriers. These challenges are systemic and interconnected, requiring a comprehensive and integrated policy response.

Table 4. Main Challenges in the Implementation of Digital Transformation in Fiqh Learning

Challenge	Description	References
Infrastructure Limitations	Limited internet and device access, especially in rural areas	Halimah <i>et al.</i> , 2026; Abdillah <i>et al.</i> , 2025
Teachers' Digital Competencies	Uneven teachers' digital literacy and lack of training	Ma'arif <i>et al.</i> , 2025; Mukarromah <i>et al.</i> , 2025
Value-Based Learning Design	Lack of valid evaluation instruments for affective domains	Caliph & Salim, 2025; Almardiah & Muis, 2025
Online Content Authenticity	Concerns about the accuracy and validity of digital fiqh content	Halimah <i>et al.</i> , 2026; Ma'arif <i>et al.</i> , 2025
Resistance to Change	The conservative attitude of some educators and educational institutions	Mukarromah <i>et al.</i> , 2025; Abdillah <i>et al.</i> , 2025
Technological Distractions	Risk of misuse of digital media by students	Almardiah & Abd. Muis, 2025

The infrastructure gap between urban and rural schools is the most consistent barrier reported in the literature. Halimah et al. (2026) found at MTs Negeri Rokan Hilir that limited internet access and digital devices significantly hinder the implementation of optimal digital-based fiqh learning. Abdillah et al. (2025) concluded that without adequate digital infrastructure, digital transformation in PAI risks becoming an elitist discourse accessible only to schools in urban areas.

Teachers' digital competence is the second critical barrier consistently identified. Ma'arif et al. (2025) found in their study on Islamic boarding schools and digital literacy that teachers' competence in integrating technology with fiqh-based principles is still highly variable and generally inadequate. Mukarromah et al. (2025) emphasizes that sustainable and structured teacher professional development is an absolute prerequisite for the success of meaningful digital transformation in PAI.

Strength of Evidence and Claims Analysis

Figure 2. Evidence Strength Map: Research Claims and Empirical Support

Research Claims	Strength	Evidence Level
Digital technology increases student engagement	9/10	Very Strong
Moderation values via digital media increase tolerance	8/10	Strong
AI/gamification/podcast improve legal literacy	7/10	Medium-Strong
Teacher competence as obstacle to implementation	7/10	Medium-Strong
Value-based curriculum counteracts extremism	6/10	Medium (causal link unproven)
Infrastructure limitations restrict equal access	5/10	Medium-Weak

Discussion

The synthesis of the 50 articles reviewed in this study yielded several key findings that have significant theoretical and practical implications for the development of fiqh learning in the digital age. These findings need to be understood in the broader context of the broader dynamics of contemporary Islamic education changes, technological developments, and the need to strengthen religious moderation.

Technology as a Catalyst for Pedagogical Transformation

The findings of this study confirm that the integration of digital platforms in fiqh learning catalyzes a shift from transmissive to transformative pedagogy. In conventional transmissive pedagogy, the teacher acts as the sole authority holder of religious knowledge transmitted to passive students. In contrast, a properly

integrated digital ecosystem positions students as active agents in the construction of Islamic legal knowledge (Sapiudin et al., 2025; Haris & Jazilurrahman, 2026).

The role of teachers has undergone a fundamental transformation: from transmitters of fiqh knowledge to facilitators, curators of digital content, designers of learning experiences, and navigators of religious information ecosystems. This role transformation demands the development of new competencies that include digital literacy, sharia-based content curation, and pedagogical expertise in value-based learning design (Kholifah & Salim, 2025; Halimah et al., 2026; Ma'arif et al., 2025).

These findings align with the TPACK (Technological Pedagogical Content Knowledge) framework, which emphasizes the organic integration of technological knowledge, pedagogy, and subject content. In the fiqh context, TPACK requires a special adaptation accounting for the normative dimension of religion—namely, that technological integration must not only be pedagogically effective but also congruent with sharia values. What distinguishes this review's contribution is the identification of a specifically Islamic TPACK adaptation, formulated as I-TPACK (Islamic Technological Pedagogical Content Knowledge), integrating a fourth dimension: Sharia Congruence Knowledge (SCK). This theoretical extension represents a novel, evidence-grounded contribution emerging from the cross-study synthesis.

Religious Moderation as a Curricular Imperative

One of the most significant contributions of this study is the confirmation that the integration of religious moderation is not just a pedagogical option, but a curricular imperative in the context of contemporary Islamic education. Findings from Syahrin & Widodo (2025), Jauharotul et al. (2025), and Burhan et al. (2025) collectively demonstrate that early exposure to moderation values through appropriately designed digital media has the potential to form more tolerant and inclusive dispositions.

The literature reviewed shows a convergence trend between the paradigm of religious moderation promoted through national education policies and the Islamic scientific tradition emphasizing the principle of *wasathiyah* (middle way). Prasetyo et al. (2025) found that the policy-to-pedagogy approach in religious moderation showed more sustainable results than the instructive top-down approach.

However, it is important to acknowledge a critical methodological limitation: the observed relationship between digital moderation-embedded curricula and changes in student attitudes toward tolerance is correlational, not causal. Most existing studies employ pre-post survey designs without control groups, making it

impossible to isolate the effect of the digital component from other contextual variables such as teacher quality, school culture, and family background. This review explicitly avoids causal language in its claims about moderation integration and calls for randomized or quasi-experimental designs in future research.

Islamic Legal Literacy in the Information Age

The findings also highlight the need to redefine Islamic legal literacy in the digital information age. If in the conventional paradigm fiqh literacy is understood as the ability to memorize and reproduce laws codified in classical fiqh books, the digital era demands a more dynamic, critical, and contextual fiqh literacy (Mursalin et al., 2024).

Based on the cross-study synthesis, this review proposes a revised four-dimensional Islamic Legal Literacy Framework for the digital era. Islamic legal literacy must include: (1) Source Criticality the ability to access and critically evaluate Islamic legal sources in the digital space; (2) Ijtihad Competency the ability to understand ijthad methodology and apply it to contemporary issues; (3) Digital Discernment the ability to distinguish authoritative legal opinions from popular fatwas circulating on social media; and (4) Digital Legal Communication the ability to communicate understanding of Islamic law effectively in digital formats. This four-dimensional framework advances beyond existing conceptualizations (cf. Sapiudin et al., 2025) by explicitly integrating the digital epistemic challenges specific to the contemporary information environment.

Implications for Policy and Practice

Based on the synthesis of findings, this study identifies several urgent policy and practical implications. First, there is a need for a digital infrastructure policy attending to the principle of equal access, including special device and internet connectivity subsidy programs for schools in remote and border areas. Second, the training and professional development program of PAI teachers needs to be fundamentally reformed to integrate digital competencies, value-based pedagogics, and contemporary Islamic legal literacy within an I-TPACK framework. Third, curriculum development institutions need to provide a clear and practical framework for teachers to integrate the values of religious moderation into digital learning designs. Fourth, future research programs should prioritize longitudinal and quasi-experimental designs to build stronger causal evidence for the relationships identified in this review.

CONCLUSION

This systematic literature review confirms that the transformation of fiqh learning in the digital era is not just a technological phenomenon, but a paradigmatic change touching on the fundamental dimensions of contemporary Islamic education. The integration of digital platforms, the value of religious moderation, and Islamic legal literacy in PAI has great potential to produce a generation of Muslims who are not only literate in Islamic law, but also able to express their Islam in a moderate, inclusive, and relevant way in the digital era.

The unique contribution of this review lies in its synthesis of three dimensions digital transformation, religious moderation, and Islamic legal literacy that existing studies have largely treated in isolation. By analyzing 50 studies concurrently through a unified analytical lens, this review generates four specific novel contributions: (1) the identification of a multi-platform integration pattern as the most effective digital transformation model; (2) the formulation of the I-TPACK framework (Islamic Technological Pedagogical Content Knowledge with Sharia Congruence Knowledge); (3) a four-dimensional Islamic Legal Literacy Framework explicitly designed for the digital information environment; and (4) a transparent CASP-based methodological quality assessment enabling readers to evaluate the evidence base's reliability.

The main findings of this study show: (1) the most effective digital transformation model combines various technology platforms with active pedagogics and value-based design; (2) the integration of religious moderation values through digital media shows promising results in forming tolerant and inclusive attitudes in students, though causal claims remain limited by current methodological standards; (3) digital technology has significant potential in developing dynamic and contextual Islamic legal literacy through the proposed four-dimensional framework; and (4) infrastructure challenges and teacher competencies are structural barriers requiring a systemic and sustainable policy response.

The limitations of this study need to be honestly acknowledged. The existing evidence base is still dominated by short-term qualitative studies with limited samples, generally in the context of urban schools in Indonesia. Generalization of findings to more diverse contexts needs to be done with caution. In addition, the study did not include literature in Arabic, which is likely to contain rich perspectives from the Islamic academic community in the Middle East and other parts of the world. Future research should prioritize longitudinal designs, cross-cultural comparisons, and mixed-methods approaches to substantiate the causal relationships suggested by the current correlational evidence base.

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