

# The Islamic Education Environment in the Perspective of the Qur'an and Hadith in the Digital Era: A Case Study of SMAN 1 Lawang Kidul

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## A B S T R A C T

The rapid development of the digital era has significantly transformed the educational environment, including Islamic education, which faces the challenge of balancing technological advancement with the strengthening of Islamic values. An Islamic educational environment grounded in the Qur'an and Hadith plays a strategic role in shaping students' character so that they maintain noble morals amid the dynamics of digitalization. This study aims to analyze the concepts, principles, and implementation of the Islamic educational environment from the perspective of the Qur'an and Hadith in the digital era through a case study at SMAN 1 Lawang Kidul. This research employs a qualitative approach with a case study design. The research subjects consist of the school principal, Islamic Education (PAI) teachers, and students. Data were collected through in-depth interviews, participant observation, and documentation studies, and analyzed using an interactive model involving data reduction, data display, and conclusion drawing. The findings reveal that the Islamic educational environment at SMAN 1 Lawang Kidul has integrated Qur'anic and Hadith-based values into the physical, social, and academic dimensions of the school through religious habituation programs, teacher role modeling, and the educational use of digital media. However, challenges persist, particularly regarding limited supervision of students' use of digital technology outside formal learning activities. Overall, this study demonstrates that an Islamic educational environment rooted in the Qur'an and Hadith remains relevant and adaptive in responding to the challenges of the digital era, while also highlighting the need for more comprehensive strategies to strengthen digital ethics and supervision in public schools.

**Keywords:** *Qur'an and Hadith, Digital Era, Islamic Educational Environment, Case Study of SMAN 1 Lawang Kidul*

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## INTRODUCTION

The Islamic education environment has a strategic role in shaping students' character, religious attitudes, and social behavior. In the perspective of the Qur'an and Hadith, the educational environment includes not only the physical aspects of the school, but also the social, cultural, and spiritual environment that continuously shapes the personality of students. Previous studies have confirmed that the internalization of Islamic religious values through a conducive educational environment is able to strengthen students' religious character, discipline, and moral responsibility (Sari, Alimron, & Sukirman, 2020).

The Islamic education environment based on *tarbiyah*, *ta'dib*, and *ta'lim* not only emphasizes academic achievements, but also the formation of noble character and morals through habituation, example, and religious school culture. Therefore, the Islamic educational environment must be reflected in social interactions, school policies, learning practices, and religious symbols that build students' spiritual awareness in a sustainable manner (Al-Attas, 1993; Abdullah, 2019).

Islamic character education in the digital era is not enough to be delivered only through normative teaching, but must be realized through the integration of Qur'anic and Prophetic values in the practice of students' daily lives, including in the use of digital media. Values such

as honesty, responsibility, discipline, moderation (*wasathiyah*), and media ethics (*digital ethics*) are an important part of contemporary Islamic character education. In this context, schools have a strategic role as a social space that directs the use of digital technology for educational, religious, and moral purposes through the example of teachers, school regulations, and religious habits that are relevant to students' digital lives (Abdullah & Hasanah, 2021; Zubaedi, 2011).

A recent study conducted by Nuryupa, Amra, and Suharmon (2024) shows that habituation of Islamic values through school culture, teacher examples, and programmatic religious activities is effective in building students' character from an early age. In addition, Alim (2021) emphasized that the Islamic education environment based on the Qur'an and Hadith is the main means of instilling spiritual awareness and social ethics in students. In the context of contemporary education, Suyadi and Widodo (2023) stated that strengthening the Islamic education environment must be able to adapt to the times, including the digital era.

Various studies also highlight that the use of digital technology in Islamic education can be a strategic opportunity if it is directed to support Islamic values and meaningful learning (Zaini & Hasan, 2022). However, these studies still tend to discuss the Islamic education environment partially and have not integrated it comprehensively with the reality of the digital age.

Although much research has been done on the Islamic education environment and value-based education, there are some research gaps that have not been optimally filled. First, most of the research still focuses on Islamic educational institutions such as madrasahs and integrated Islamic schools, while studies in public schools are relatively limited. Second, previous research has more examined the internalization of values through the learning of Islamic Religious Education or teacher competence, but has not specifically examined the Islamic education environment as a system that includes physical, social, and academic aspects in an integrated manner.

Suparjo, Alimron, and Afriantoni (2025) emphasized that the learning effectiveness of Islamic Religious Education is greatly influenced by the competence of teachers and a supportive learning environment. Third, studies that relate the Islamic education environment to the challenges and opportunities of the digital era are still conceptual and normative, so they have not provided an empirical picture of its implementation in public schools that have a high level of student heterogeneity and intensity of technology use. In the context of SMAN 1 Lawang Kidul, there has been no research that specifically examines how the concepts and principles of the Islamic educational environment from the perspective of the Qur'an and Hadith are implemented in the digital era. This condition shows the need for case study research that is able to provide a contextual and empirical picture of the practice of the Islamic education environment in public schools.

This research is urgent considering that the digital era has a significant impact on the behavior, mindset, and character of students. The massive use of digital technology without strengthening Islamic values has the potential to trigger moral degradation, declining social ethics, and weakening of students' self-control. Therefore, the Islamic education environment based on the Qur'an and Hadith has a strategic role as a value booster and character builder in the midst of digitalization.

Research by Nuryupa et al. (2024) confirms that the success of internalizing religious values is highly determined by the consistency of the educational environment in instilling religious values. Theoretically, this research is expected to enrich the study of Islamic education, especially related to the development of the concept of an Islamic educational environment that is adaptive to the digital era. Practically, the results of this research can be a reference for school principals, Islamic Religious Education teachers, and policy makers in designing strategies to strengthen the Islamic education environment in public schools. In addition, this research also contributes to providing a relevant, contextual, and sustainable model of the implementation of the Islamic education environment in the midst of modern educational challenges.

Based on the background, research gap, and urgency that have been described, this study aims to analyze the Islamic education environment in the perspective of the Qur'an and Hadith in the digital era through a case study at SMAN 1 Lawang Kidul. In particular, this research aims to: (1) examine the concept of the Islamic educational environment based on the values of the Qur'an and Hadith; (2) identify the principles of the Islamic education environment applied at SMAN 1 Lawang Kidul; and (3) analyze the implementation of the Islamic education environment in the physical, social, and academic aspects of schools in the midst of the development of digital technology. This research also aims to identify challenges and opportunities in the implementation of the Islamic education environment in public schools. With the achievement of this goal, this research is expected to be able to provide strategic recommendations for strengthening Islamic education that is oriented to the formation of students' character and relevant to the dynamics of the digital era.

## METHOD

This study uses a qualitative type of research with a descriptive-analytical approach. The qualitative approach was chosen because this research aims to deeply understand the concepts, principles, and implementation of the Islamic educational environment in the perspective of the Qur'an and Hadith in the digital era. Qualitative research allows researchers to examine socio-religious phenomena holistically in a natural context without manipulating variables, so that the meaning contained in Islamic educational practices can be comprehensively understood (Creswell, 2016). The research design used is a case study, because this research focuses on one educational unit, namely SMAN 1 Lawang Kidul, as the object of study that is researched in depth and contextually. According to Yin (2018), case studies are very relevant to be used to examine contemporary phenomena related to real and complex contexts.

The selection of SMAN 1 Lawang Kidul as the location of the research was based on several academic and empirical considerations. First, SMAN 1 Lawang Kidul is a state high school located in a heterogeneous social context, so it is an interesting representation to examine how Islamic educational values sourced from the Qur'an and Hadith are implemented in a non-religious formal education environment. This condition allows researchers to look more objectively at the dynamics of the integration of Islamic values in the digitized general education system.

Second, SMAN 1 Lawang Kidul has an institutional commitment to strengthening religious character education which is reflected through various religious habituation programs, teacher examples, and the use of digital media in Islamic Religious Education learning. These practices make this school relevant as *an information-rich case* to be studied in depth, especially in the context of the development of an Islamic educational environment in the digital era.

Third, the use of digital technology in the learning process and daily school life at SMAN 1 Lawang Kidul presents a complex contemporary phenomenon, especially related to the formation of students' character, media ethics, and supervision of the use of technology. This complexity is in line with the characteristics of case study research that demands a contextual and holistic understanding of a phenomenon in real-world situations.

Therefore, the research design used is a case study, because this research focuses on one educational unit, namely SMAN 1 Lawang Kidul, as the object of study that is studied in depth and contextually. As stated by Yin (2018), case studies are particularly relevant for examining contemporary phenomena that are closely related to real-life contexts, especially when the boundaries between phenomenon and context are not clearly visible. Thus, SMAN 1 Lawang Kidul was chosen as a strategic research location to gain a comprehensive understanding of the implementation of the Islamic education environment based on the Qur'an and Hadith in facing the challenges of the digital era.

The data sources in this study consist of primary data and secondary data. Primary data was obtained directly from the research informants selected through purposive sampling

techniques, namely school principals, Islamic Religious Education teachers, and students of SMAN 1 Lawang Kidul. The selection of informants is based on the consideration of their direct involvement, knowledge, and strategic role in the formation and implementation of the Islamic educational environment in schools. Meanwhile, secondary data was obtained from various relevant supporting documents, such as the school's vision and mission, religious activity programs, school discipline, Islamic Religious Education learning modules, as well as various literature in the form of books, journal articles, and previous research results related to the Islamic education environment, the Qur'an and Hadith, as well as education in the digital era. The use of secondary data aims to strengthen and complement primary data so that research analysis is more comprehensive (Sugiyono, 2022).

Data collection in this study was carried out through in-depth interviews, observations, and documentation studies. Interviews were conducted in a semi-structured manner with school principals, Islamic Religious Education teachers, and students to explore their understanding, views, and experiences related to the application of Qur'an and Hadith values in the Islamic education environment in the digital era. Observations are carried out directly in the school environment to observe religious habits, teacher examples, social interaction of school residents, and the use of digital technology in learning activities and religious activities. In addition, documentation studies are used to review various official school documents related to policies, programs, and activities that reflect the implementation of the Islamic educational environment. According to Bowen (2009), documentation is an important source of data in qualitative research because it is able to provide empirical evidence and strengthen field findings.

The data analysis in this study uses an interactive analysis model proposed by Miles, Huberman, and Saldaña (2014). The analysis process is carried out continuously from the data collection stage to the drawing of conclusions. The analysis stages include data reduction, which is the process of selecting, focusing, and simplifying data according to the research objectives; the presentation of data in the form of descriptive narratives and thematic categorization to facilitate the understanding of patterns and relationships between data; as well as the drawing of conclusions and verifications that are carried out in stages to produce valid and scientifically accountable findings.

To ensure the validity of the data, this study applied several data validity techniques. Source triangulation is carried out by comparing data obtained from school principals, Islamic Religious Education teachers, and students to ensure consistency of information. In addition, triangulation techniques are carried out by combining the results of interviews, observations, and documentation so that the data obtained complements and corroborates each other. The researcher also conducts member checks by confirming the results of provisional findings to the informant to ensure the suitability between the data presented and the meaning intended by the informant. The use of adequate references from various literature and previous research is also carried out to strengthen the analysis and increase the credibility of the research results. According to Denzin (2017), the application of these techniques is important to ensure the validity and reliability of qualitative research results.

## FINDINGS AND DISCUSSION

### Research Results

The results of the study show that the Islamic education environment at SMAN 1 Lawang Kidul is understood by school residents as an education system that is not only oriented to academic achievement, but also to the formation of religious character and noble morals of students. The Islamic educational environment is interpreted to include physical, social, and academic aspects of the school that integrally form a religious climate. This understanding was obtained from the results of interviews with school principals, Islamic Religious Education teachers, and students who stated that Islamic values are part of the school culture in daily activities.

In the physical aspect, the results of observations show that SMAN 1 Lawang Kidul has provided facilities and infrastructure that support the creation of an Islamic educational environment, such as representative prayer rooms, maintained cleanliness of the school environment, and the existence of religious symbols with Islamic nuances. The school also carries out religious habits, such as reciting the Qur'an before learning, congregational prayers, and commemoration of Islamic holidays. These activities are part of the school routine which aims to build a religious atmosphere for all school residents.

In the social aspect, the results of the study show that interactions between school residents are built based on Islamic moral values, such as good manners, mutual respect, and tolerance. Teachers, especially Islamic Religious Education teachers, play the role of role models in displaying religious and ethical behavior, both in the classroom and outside the classroom. Students revealed that teachers' examples affect their attitudes and behaviors in daily school life.

In the academic aspect, the results of the research show that the values of the Qur'an and Hadith are integrated into the learning process, especially in the subject of Islamic Religious Education. In addition, schools use digital technology as a medium to support learning, such as the use of Islamic learning videos, online learning platforms, and digital Qur'an applications. The use of technology is directed to support more interesting and contextual learning for students in the digital era.

The results of the study also reveal challenges in the implementation of the Islamic education environment in the digital era, especially related to the supervision of the use of digital technology by students. Teachers and schools state that the intensity of the use of gadgets and social media is still difficult to control optimally, so it has the potential to affect students' behavior, discipline, and focus on learning. This challenge is one of the obstacles in efforts to strengthen the overall Islamic education environment.

Table 1 Results of Research on the Islamic Education Environment at SMAN 1 Lawang Kidul

Aspects of the Islamic Education Environment	Key Research Findings	Form of Implementation in Schools
<b>Understanding the Islamic Education Environment</b>	The Islamic education environment is understood as an integrated system that is not only academically oriented, but also the formation of religious character and noble morals of students.	Islamic values have become a school culture in the daily activities of school residents.
<b>Physical Aspects</b>	The school provides facilities and infrastructure that support a religious climate.	Representative prayer rooms, cleanliness of the school environment, religious symbols, recitals of the Qur'an, congregational prayers, and commemoration of Islamic holidays.
<b>Social Aspects</b>	Social interaction is built on Islamic moral values.	Manners, mutual respect, tolerance between school residents, and the example of teachers in religious and ethical behavior.
<b>Academic Aspects</b>	The values of the Qur'an and Hadith are integrated in learning and supported by the use of digital technology.	Integration of Islamic values in PAI learning, the use of Islamic videos, online learning platforms, and digital Qur'an applications.
<b>The Challenges of the Digital Age</b>	Supervision of the use of digital technology by students has not been optimal.	The intensity of the use of gadgets and social media has the potential to affect students' behavior, discipline, and focus on learning.

## Discussion

The results of the study show that the concept of the Islamic educational environment at SMAN 1 Lawang Kidul is in line with the perspective of the Qur'an and Hadith which emphasizes the importance of forming morals and character through a conducive environment. The educational environment is understood holistically, including physical, social, and academic aspects that are integrated into shaping the personality of students. This view is in line with Islamic teachings which view education as a comprehensive process that involves the spiritual, moral, intellectual, and social dimensions of students. Q.S. At-

Tahrim/66:6 emphasizes the obligation to protect oneself and one's family from things that are morally destructive, which in the context of education is interpreted as the responsibility of schools to create an environment with Islamic values. A conducive school environment functions as a moral fortress for students in the midst of the rapid flow of digitalization. This is in line with the opinion of Alim (2021) and Suyadi and Widodo (2023) who emphasized that the Islamic education environment has a strategic role in maintaining a balance between technological developments and strengthening Islamic values.

In the physical aspect, the existence of worship facilities, cleanliness of the school environment, and religious symbols at SMAN 1 Lawang Kidul play an important role in fostering a religious atmosphere. Facilities such as representative prayer rooms, clean school environments, and Islamic nuanced visual displays are means of habituation that indirectly shape the spiritual awareness of students. A well-organized physical environment provides a value message that cleanliness, neatness, and beauty are part of the teachings of Islam. This finding is in line with the view of Alim (2021) who states that the physical environment of schools has a great contribution in instilling spiritual and ethical values of students. The hadith of the Prophet (peace be upon him) states that cleanliness is part of faith (HR. Muslims) further reinforce that the cleanliness of the school environment is not only aesthetically valuable, but also has a religious dimension. Thus, the physical aspect of the school becomes the initial foundation in the formation of students' Islamic character.

In the social aspect, the results of the study show that the example of teachers is a central factor in shaping the religious behavior and social ethics of students. Teachers, especially Islamic Religious Education teachers, play the role of exemplary figures in daily attitudes, speeches, and behaviors. This example is in line with the concept of *uswah hasanah* as affirmed in Q.S. Al-Ahzab/33:21, which places example as an effective method of education. Social interaction between school residents built on the basis of manners, mutual respect, and tolerance reflects the functioning of the school social environment as a vehicle for internalizing Islamic values. Students not only understand these values cognitively, but also live them through direct experience in school life. These findings corroborate the results of research by Nuryupa, Amra, and Suharmon (2024) which emphasized that religious school culture and educator role models have a significant influence on the formation of students' character and morals.

In the academic aspect, the integration of the values of the Qur'an and Hadith into the learning process and the use of digital technology shows that the Islamic education environment at SMAN 1 Lawang Kidul is adaptive to the development of the times. Islamic values are not only taught normatively, but also contextualized through digital media such as Islamic learning videos, online platforms, and digital Qur'an applications. The use of this technology makes learning more interesting and relevant for students in the digital era. This is in line with the views of Suyadi and Widodo (2023) who stated that technology can be a strategic means in Islamic education if it is directed to educational goals and character building. This principle is also strengthened by the hadith of the Prophet (peace be upon him) about the importance of intention in every deed (HR. Bukhari and Muslim), which shows that technology is neutral and has positive value when used for the good and benefit of education.

However, the main challenge found in this study is the supervision of the use of digital technology by students that is not optimal. The high intensity of gadget and social media use has the potential to affect students' behavior, discipline, and focus on learning if it is not accompanied by adequate control and assistance. This condition shows that strengthening the Islamic education environment in the digital era requires a more systematic strategy, especially in the development of digital literacy based on Islamic values. These findings are in line with the opinion of Zaini and Hasan (2022) who emphasize the importance of Islamic digital literacy as a response to moral challenges in the digital era. Therefore, synergy is needed between schools, teachers, and parents in directing the use of technology to remain in line with the values of the Qur'an and Hadith and support the formation of students' character in a sustainable manner.

Scientifically, this research makes an important contribution to the development of the study of the Islamic education environment, especially in the context of public schools in the digital era. This research expands the theoretical understanding that the Islamic educational environment is not only relevant applied to religious-based educational institutions, but can also be implemented contextually and adaptively in public schools that have heterogeneous student characteristics. These findings fill the research gap that has so far focused more on madrassas or integrated Islamic schools, thus enriching the scientific treasures of Islamic education based on empirical case studies in public schools.

In addition, this research contributes to strengthening the concept of the Islamic educational environment as an integrated system that includes physical, social, and academic aspects. The integration of these three aspects shows that the internalization of the values of the Qur'an and Hadith does not only take place through formal Islamic religious education, but also through school culture, educator examples, and the use of digital technology in an educational manner. Thus, this research strengthens the holistic approach in Islamic education and provides a conceptual model of the Islamic education environment that is relevant to the dynamics of the digital era.

This research also contributes to the development of Islamic educational discourse in the digital era by showing that digital technology is not always a threat to Islamic values, but can function as a strategic means in supporting learning and character formation if directed by Islamic values and ethics. These findings enrich theoretical perspectives on the integration of technology and Islamic values, while affirming the importance of Qur'an-based digital literacy as part of the contemporary Islamic educational environment.

In terms of practical implications, the results of this study provide a strategic reference for school principals in designing policies to strengthen the Islamic education environment in public schools. School principals can develop a culture based policy for religious schools that is not exclusive, but inclusive and contextual, so that it can be accepted by all school residents. This implication is also relevant for Islamic Religious Education teachers and teachers of other subjects to integrate Islamic values collaboratively in learning and social interaction in schools.

Another implication is the need to strengthen the role of schools in supervising and assisting the use of digital technology by students. The findings of the study show that the main challenge lies in controlling the use of gadgets and social media. Therefore, schools need to develop Islamic digital literacy programs that involve synergy between teachers, parents, and students. This program not only focuses on the technical aspects of the use of technology, but also on strengthening moral values, digital ethics, and self-control of students based on the principles of the Qur'an and Hadith.

In terms of policy, this research has implications for the importance of education stakeholder support in formulating policies to strengthen character education based on Islamic values that are adaptive to the digital era. The model of the Islamic education environment found in this study can be used as an initial reference in the development of value-oriented school programs, character-based schools, or policies to strengthen religious and moral education in public schools. Thus, this research not only contributes to the theoretical level, but also provides real implications for Islamic education practices and policies in the digital age.

## CONCLUSIONS

The findings of the study show that the practice of the Islamic educational environment at SMAN 1 Lawang Kidul represents a comprehensive educational approach, where the academic dimension is placed in tandem with efforts to develop the religious character of students. This emphasizes that Islamic education is not positioned as a normative activity separate from school life, but as a framework of values that color institutional culture, social relations, and learning processes simultaneously. This kind of approach is in line with the view of Islamic education which emphasizes the unity between the mastery of knowledge and the formation of morals. The integration of the values of the Qur'an and Hadith in the school

environment also shows that the internalization of Islamic values is more effective when realized through daily practice, the example of educators, and a conducive social climate, rather than just through cognitive material delivery. The use of digital technology in Islamic Religious Education learning is an indication that Islamic values are not positioned antagonistic to technological developments, but are directed as learning support instruments that are relevant to the context of students' lives in the digital era. Nevertheless, this study reveals that there is a problematic space in the aspect of monitoring the use of digital technology, especially outside of formal learning activities. This condition shows that the adaptation of the Islamic education environment to the digital era has not been fully accompanied by an adequate control and mentoring system. Without strengthening digital ethics and sustainable parental involvement, the use of technology has the potential to undermine the expected goal of character building. Therefore, the sustainability and effectiveness of the Islamic education environment in the digital era is highly dependent on integrated, consistent, and collaborative management. The synergy between school policies, the role of teachers as moral role models, and family involvement are key factors so that the values of the Qur'ani and the Prophet are not only symbolic, but are truly internalized in the lives of students.

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