

REVITALIZING PROPHETIC HADITH UNDERSTANDING FOR CONTEMPORARY ISLAMIC ECONOMIC PRACTICES AMONG UNZAH GENGGONG STUDENTS

Alex Nidhomul Hikam Aditama, Ainur Rofiq Sofa, Abdul Ghofur

Zainul Hasan Islamic University Genggong Probolinggo, Indonesia

Email: alexaditama@gmail.com, bungaakrilik@gmail.com, abdghafur1987@gmail.com

Abstract

Keywords:

Prophetic Hadith,
Islamic Economics,
Digital Transactions,
Hadith Studies,
Islamic Higher Education

The rapid expansion of digital commerce, cashless transactions, Islamic fintech, and online consumption has created new challenges for the application of Islamic economic principles in higher education. While many studies have examined sharia compliance in digital transactions and the growth of Islamic financial literacy, fewer studies have specifically explored how the understanding of Prophetic Hadith can be revitalized as an epistemological and ethical foundation for students in interdisciplinary academic settings. This study aims to analyze the relevance, function, and revitalization model of the understanding of Prophetic Hadith in addressing contemporary Islamic economic practices among students of the Islamic Economics Program and the Master of Islamic Education Program at UNZAH Genggong. This research employed a qualitative contextual design with a library research orientation. The data consisted of recent scholarly publications on Islamic economics, digital transactions, hadith studies, and Islamic higher education, as well as institutional documents related to the academic orientation of the relevant study programs. Data were collected through documentation and analyzed using thematic content analysis. The findings show that the revitalization of Prophetic Hadith understanding should move beyond textual citation toward contextual, thematic, and case-based interpretation. The study identifies three main domains requiring revitalization: ethical screening of digital transactions, integration of hadith literacy with sharia economic reasoning, and pedagogical transformation for student learning. The study concludes that Prophetic Hadith remains highly relevant for contemporary Islamic economic practice when interpreted through an interdisciplinary framework connecting normative texts, digital economic realities, and higher education learning needs.

This is an open access article under the [CC BY-NC-SA 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/) license



INTRODUCTION

The landscape of Islamic economic practice has shifted significantly in the digital era (Ichsan, 2026). Buying and selling activities are increasingly conducted through e-commerce, payment systems are becoming cashless, philanthropic instruments such as cash waqf are being digitized, and students are now directly involved in online transactions that raise questions of *riba*, *gharar*, *tabdhīr*, transparency, consent, and ethical consumption (Ramadani & Sofa, 2025). Recent studies show that contemporary Islamic economic issues no longer revolve only around conventional trade contracts, but also around digital contracts, institutional trust, information clarity, and user literacy in the online environment (Sholeha & Sofa, 2025).

This transformation requires a stronger normative foundation. In Islamic scholarship, Prophetic Hadith does not merely function as a complementary source to the Qur'an, but as a practical and ethical elaboration of *mu'āmalah* principles (Agustini & Sofa, 2025). However, in many academic contexts, hadith is still approached in a fragmentary manner: memorized as isolated texts, cited normatively, and rarely connected to contemporary economic cases. As a consequence, students may understand Islamic economics in technical or legal-formal terms while lacking deeper hadith-based ethical reasoning for evaluating real economic practices (Ilahi et al., 2024). Contemporary literature on sharia compliance in e-commerce and digital Islamic finance similarly indicates the need for clearer normative interpretation in response to new transactional forms (Zaini & Sofa, 2024).

This issue is highly relevant in the context of UNZAH Genggong. Official institutional information shows that UNZAH offers an Islamic Economics study program, while its postgraduate program in Islamic Education emphasizes curriculum development, Islamic teaching methodology, and responsiveness to modern educational challenges (Sofa, 2024). This academic environment creates an important interdisciplinary meeting point: Islamic Economics students require a more grounded hadith-based ethical framework, while Master of Islamic Education students need relevant contemporary cases to transform hadith learning into applicable academic discourse and pedagogy (Hanafi & Sofa, 2024).

Based on this context, this study addresses the following question: how can the understanding of Prophetic Hadith be revitalized to respond to the challenges of contemporary Islamic economic practices among students of the Islamic Economics Program and the Master of Islamic Education Program at UNZAH Genggong? The significance of this study lies in its attempt to bridge hadith studies, Islamic economics, and higher education pedagogy within one analytical framework (Sukandarman et al., 2024). Its novelty lies not in merely reaffirming hadith as a source of law, but in reconstructing its role as an interdisciplinary, contextual, and student-oriented framework for reading contemporary Islamic economic realities

LITERATURE REVIEW

Prophetic Hadith occupies a central position in Islamic legal and ethical reasoning. In the field of *mu'āmalah*, hadith provides operational principles concerning fair exchange, mutual consent, prohibition of fraud, avoidance of uncertainty, accountability, honesty, and social responsibility (Agustini & Sofa, 2024). This means that hadith should not be treated only as textual authority, but also as an interpretive resource for

understanding economic morality (Agustini & Sofa, 2024). In the context of higher education, this epistemic role becomes essential because students are expected not merely to know legal rules, but to understand the ethical logic behind them (Arifin & Sofa, 2024).

Recent studies on Islamic economics indicate that the development of digital transactions has expanded the range of contemporary fiqh issues (Sofa & Aziz, 2024). Research on e-commerce from the perspective of sharia law concludes that digital transactions may be considered compliant if they fulfill the principles of tarāḍin, clarity of information, and the avoidance of riba and gharar (Sofa & Febrianti, 2025). Studies on student digital consumption also show that online economic behavior often proceeds without sufficient awareness of sharia principles such as prudence, moderation, and ethical screening (Bulqiyah & Sofa, 2025).

At the same time, scholarship on Islamic financial literacy in higher education demonstrates that student understanding often remains fragmented (Bulqiyah & Sofa, 2025). A recent comparative study on cash waqf literacy found a gap between classical normative mastery and modern digital-operational literacy, leading to what the authors describe as a failure of epistemic integration between Islamic values and contemporary institutional rationality (U. Hasanah & Sofa, 2025). This finding is important because it shows that normative knowledge and modern practice often develop separately, whereas Islamic higher education should integrate both (Sofa et al., 2025).

From the educational perspective, the postgraduate orientation of Islamic Education at UNZAH Genggong emphasizes curriculum development, teaching methodology, and the relevance of Islamic education to changing social realities (Jannah & Sofa, 2025). This orientation strengthens the argument that revitalizing hadith understanding is not only a matter of textual interpretation, but also a pedagogical task. Therefore, the present study develops an analytical position that revitalization must take place in three dimensions at once: epistemological, ethical, and pedagogical.

RESEARCH METHOD

This study employed a qualitative contextual design with a library research orientation. The study did not use statistical measurement or hypothesis testing; instead, it focused on the interpretive analysis of concepts, themes, and academic needs related to Prophetic Hadith and contemporary Islamic economic practices in the context of higher education (Lathifah & Shofa, 2025).

The object of the study consisted of three categories. The first category was scholarly literature on hadith, mu'āmalah, sharia compliance, digital transactions, and Islamic financial literacy (Sudaryanto & Sofa, 2025). The second category was recent publications discussing contemporary Islamic economic practices, especially e-commerce, digital payments, Islamic fintech, and Islamic social finance (Parawansah & Sofa, 2025). The third category consisted of institutional documents and official information related to the Islamic Economics study program and the Master of Islamic Education program at UNZAH Genggong.

Data were collected through documentation techniques, namely identifying, selecting, reading, classifying, and recording relevant texts. The selected literature was limited primarily to recent publications in order to align with the journal template's recommendation to prioritize recent references (Parawansah & Sofa, 2024).

Data analysis used thematic content analysis. The first step was data reduction by selecting sources directly relevant to the themes of hadith understanding, student literacy,

and contemporary Islamic economic practices (Ramadani & Sofa, 2025). The second step was thematic classification into several major categories: normative function of hadith, digital transaction challenges, student literacy gaps, and revitalization strategies in higher education. The final step was interpretive analysis to formulate a student-oriented model for revitalizing hadith understanding in the academic context of UNZAH Genggong. The above data has been explained in the following diagram 1:

Synergy for Islamic Economic Education Revitalization

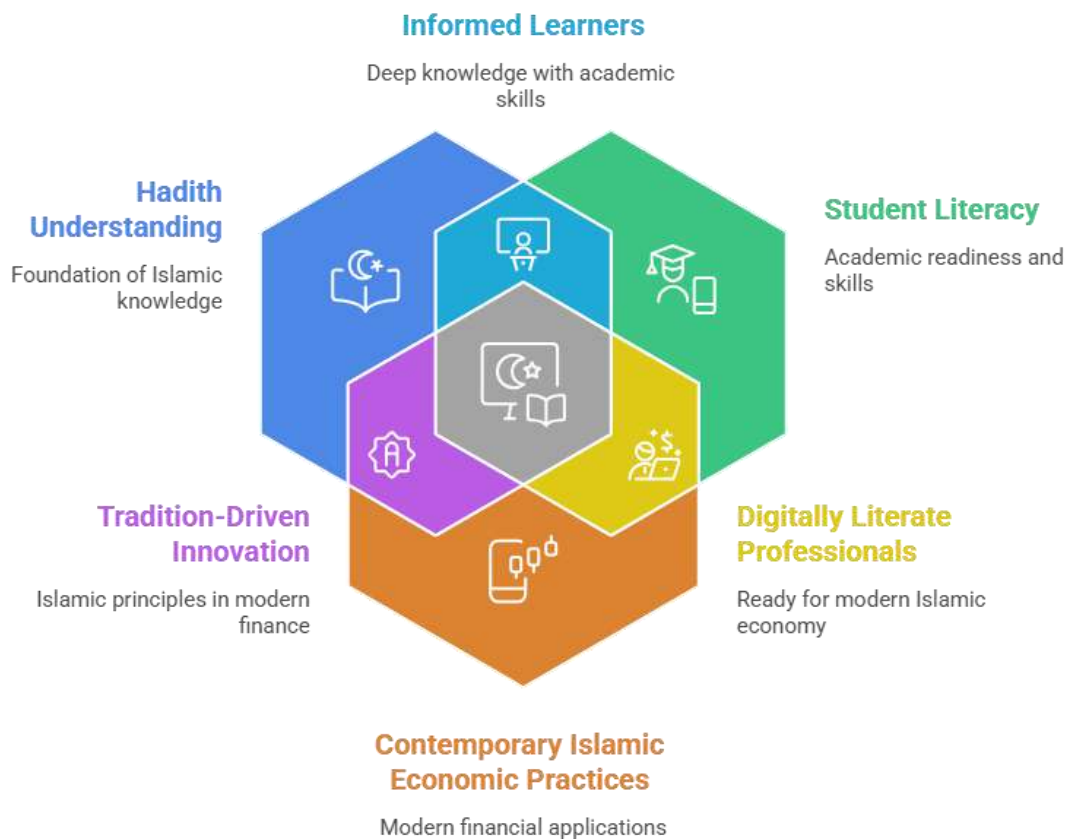


Diagram 1. Synergy for Islamic Economic Education Revitalization

The research method presented in Diagram 1 illustrates the overall flow of this study (Firdausiyah & Sofa, 2025). The study began with a qualitative contextual design using a library research orientation, focusing on the interpretive examination of Prophetic Hadith and its relevance to contemporary Islamic economic practices in higher education (Shalawati & Sofa, 2025). The sources of data were grouped into three main categories: scholarly literature on hadith, mu‘āmalah, sharia compliance, digital transactions, and Islamic financial literacy; recent publications on contemporary Islamic economic practices such as e-commerce, digital payments, Islamic fintech, and Islamic social finance; and institutional documents related to the Islamic Economics study program and the Master of Islamic Education program at UNZAH Genggong (Zakiyullah & Sofa, 2025). The data were collected through documentation techniques, including identifying, selecting, reading, classifying, and recording relevant texts (Sukandarman et al., 2024). After the data had been collected, the analysis was conducted through thematic content

analysis consisting of three stages: data reduction, thematic classification, and interpretive analysis. Through these stages, the study formulated a student-oriented model for revitalizing the understanding of Prophetic Hadith in responding to the challenges of contemporary Islamic economic practices. The above process is summarized in Diagram 1.

RESULTS AND DISCUSSION

The study finds that revitalization is necessary because contemporary Islamic economic practices have moved far beyond the transactional settings directly described in classical classroom explanations. Students now engage with online shopping, marketplace systems, digital wallets, virtual contracts, top-up systems, and platform-mediated exchanges. These realities create a gap between classical textual exposure and actual economic behavior. Contemporary research on e-commerce and digital student transactions shows that sharia compliance depends not only on legal categories, but also on how users understand consent, object clarity, transparency, and moral self-restraint (Ramadhani & Sofa, 2025).

This indicates that the understanding of Prophetic Hadith should no longer remain limited to literal quotation. Instead, hadith must be taught and studied as a source of economic reasoning. The prohibition of fraud, the command for honesty, the emphasis on mutual consent, and the rejection of uncertainty are not simply textual statements; they are operational ethical principles that can guide the evaluation of digital marketplace practices, pay-later models, promotional manipulation, and speculative consumption. In this sense, revitalization means reconstructing the functional meaning of hadith in relation to contemporary transactional realities (Saifullah & Sofa, 2025).

The second finding shows that the two groups of students have different but complementary academic needs. Islamic Economics students require a stronger hadith-based framework so that their understanding of contracts and sharia economic instruments does not become merely technical or regulatory. They need to see hadith as an ethical-epistemological source for reading digital economic problems. Meanwhile, students in the Master of Islamic Education program require contextual economic cases so that hadith learning can be transformed into relevant teaching material, interdisciplinary discourse, and curriculum development. This need is especially relevant because the MPAI program at UNZAH explicitly emphasizes curriculum, methodology, and responsiveness to the challenges of the age.

This complementarity suggests that the revitalization of hadith understanding should not be designed in a mono-disciplinary way. Islamic Economics students need deeper textual-ethical grounding, while Master of Islamic Education students need pedagogical translation and contextualization. The intersection of the two can produce a more holistic learning model in which hadith is understood not only as legal evidence, but also as a framework for ethical reflection, social critique, and transformative education.

The analysis identifies three major domains that require revitalization. The first is ethical screening of digital transactions. Recent literature on e-commerce and digital sharia compliance consistently highlights issues such as consent, clarity, uncertainty, and exploitative mechanisms (Zainal & Sofa, 2026). These issues can be meaningfully addressed through hadith-based ethical categories rather than through purely formal regulatory language (L. Hasanah & Sofa, 2026).

The second is integration between hadith literacy and sharia economic literacy. The comparative study on cash waqf literacy in higher education shows that students may possess classical knowledge without digital-operational understanding, or vice versa. This confirms the need for integrated literacy in which hadith, fiqh, institutional governance, and technological awareness are studied together (Sofa, 2026).

The third is pedagogical transformation. Revitalization will remain ineffective if hadith is only delivered as doctrinal material without case analysis (Sofa & Qamariyah, 2026). For higher education, especially in a setting that combines Islamic Economics and Islamic Education, hadith learning should involve thematic reading, case comparison, reflective discussion, and interdisciplinary problem solving (Saputra & Sofa, 2026). Through this transformation, students are more likely to connect Prophetic guidance with contemporary social and economic realities.

Table 1. Thematic Framework of Revitalization

Contemporary Issue	Relevant Hadith-Based Principle	Academic Need	Revitalization Direction
E-commerce and marketplace transactions	Mutual consent, honesty, clarity, prohibition of deception	Students need to evaluate contracts and digital buying mechanisms	Case-based hadith reading on online trade
Cashless payment and fintech	Accountability, fairness, avoidance of riba and gharar	Students need ethical screening of new financial products	Interdisciplinary analysis between hadith and sharia finance
Student digital consumption	Moderation, avoidance of wastefulness, moral responsibility	Students need reflective ethical literacy	Contextual discussion on consumption ethics
Cash waqf and digital philanthropy	Trust, amanah, social benefit, protection of wealth	Students need integrated literacy between fiqh and digital practice	Thematic teaching on Islamic social finance

Based on the analysis, this study proposes a four-step revitalization model. First, hadith should be introduced through thematic clustering, especially around trade, trust, justice, uncertainty, and social responsibility (Fillah & Sofa, 2026). Second, these hadith themes should be connected with contemporary economic cases, such as marketplace transactions, digital payment systems, fintech products, and online consumption patterns (Khomsiyah & Sofa, 2026). Third, the learning process should include interdisciplinary interpretation, involving hadith studies, fiqh mu'āmalah, Islamic economics, and Islamic education. Fourth, students should be guided into reflective application, where they assess actual practices in light of Prophetic ethical principles (Sa'diya et al., 2026).

The contribution of this model lies in shifting the focus from textual preservation alone to contextual activation. In other words, hadith is revitalized not by changing its authority, but by deepening its interpretive relevance. This is the core contribution of the present study: Prophetic Hadith remains fully authoritative, yet its educational function becomes stronger when it is taught as a living moral-intellectual resource for reading new

economic realities.

CONCLUSION

This study concludes that the revitalization of the understanding of Prophetic Hadith is urgently needed in responding to the challenges of contemporary Islamic economic practices. The rise of e-commerce, digital transactions, Islamic fintech, and student online consumption has created a learning context in which hadith can no longer be approached only through literal and isolated citation. Instead, it must be revitalized through thematic, contextual, and interdisciplinary interpretation.

The study further finds that students of the Islamic Economics Program and the Master of Islamic Education Program at UNZAH Genggong have complementary academic needs. Islamic Economics students need stronger hadith-based ethical grounding, while Master of Islamic Education students need contextual and pedagogical translation of hadith in order to make Islamic learning more relevant to modern realities. The practical implication of this study is that higher education institutions should develop hadith learning that is case-based, interdisciplinary, and directly connected to contemporary economic realities.

This study is limited by its qualitative contextual design and the absence of direct respondent-based field data. Therefore, future research is recommended to employ interviews, surveys, or classroom-based action research involving students from both study programs in order to test how far the proposed revitalization model affects literacy, ethical reasoning, and learning outcomes in actual academic settings.

BIBLIOGRAPHY

- Agustini, A., & Sofa, A. R. (2024). Integrasi Islam dan Sains dalam Pemikiran Ismail Raji Al-Faruqi, Seyyed Hossein Nasr, Al-Ghazali, dan Ibnu Khaldun: Pendekatan Iman, Islam, dan Ihsan Berdasarkan Al-Qur'an, Hadits, dan Qoul Ulama. *Jurnal Budi Pekerti Agama Islam*, 2(6), 363–385.
- Agustini, A., & Sofa, A. R. (2025). Mencintai karena Allah: Konsep dan aplikasinya dalam kehidupan sosial berdasarkan Al-Qur'an dan Hadits serta implikasinya di kampus Universitas Islam Zainul Hasan Genggong Probolinggo. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(1), 35–41.
- Arifin, M. Z., & Sofa, A. R. (2024). Ilmu sebagai kunci kesuksesan dunia dan akhirat menurut Al-Quran dan Hadist. *Inspirasi Dunia: Jurnal Riset Pendidikan Dan Bahasa*, 3(4), 118–125.
- Bulqiyah, H., & Sofa, A. R. (2025). Strategi meningkatkan kompetensi maharoh qiroah dalam pembelajaran bahasa Arab di Pondok Pesantren Rofiu Darojah. *Ikhlas: Jurnal Ilmiah Pendidikan Islam*, 2(2), 136–148.
- Fillah, M. M., & Sofa, A. R. (2026). NTEGRASI KARAKTERISTIK PESERTA DIDIK DALAM PERANCANGAN DESAIN PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DI SD AL BAROKAH MOJOLEGI GADING PROBOLINGGO. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(1), 271–283.
- Firdausiyah, J., & Sofa, A. R. (2025). Relevansi al-Qur'an dan hadits dalam pembentukan nilai sosial, etika politik, dan pengambilan keputusan di era kontemporer: Kajian terhadap pengaruhnya dalam kehidupan sosial, kebijakan publik, demokrasi, kepemimpinan, hukum, ekonomi, pendidikan, dan teknologi. *Jurnal Budi Pekerti Agama Islam*, 3(1), 102–131.

- Hanafi, H., & Sofa, A. R. (2024). Refleksitas iman dan ilmu serta apresiasinya berdasarkan studi Al-Qur'an dan Al-Hadits. *Moral: Jurnal Kajian Pendidikan Islam*, 1(4), 278–294.
- Hasanah, L., & Sofa, A. R. (2026). REFLECTION ON THE ISLAMIC STUDIES COURSE IN SHAPING IDENTITY, INTEGRITY, AND DA'WAH AMONG ENGLISH STUDENTS. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(2), 322–332.
- Hasanah, U., & Sofa, A. R. (2025). Peran Imam al-Asy'ari dan al-Maturidi dalam pengembangan pemikiran Aswaja di pendidikan Islam. *Ikhlas: Jurnal Ilmiah Pendidikan Islam*, 2(2), 123–135.
- Ichsan, M. (2026). WEB PROGRAMMING TRAINING TO ENHANCE DIGITAL LITERACY OF MASTER'S STUDENTS IN ISLAMIC EDUCATION UNZAH. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(1), 994–1002. <https://jurnal-ijgam.or.id/index.php/IJGAM/article/view/181>
- Ilahi, D. S. K., Muttaqien, M. F., Zaini, F. M., Bukhori, I., & Sofa, A. R. (2024). Transformasi Sistem Pembelajaran untuk Mencetak Pemimpin Masa Depan. *Jurnal Teknologi Pendidikan*, 3(2), 171–176.
- Jannah, R., & Sofa, A. R. (2025). Fiqh Al-Lughah Dalam Perspektif Literatur Arab: Telaah Konseptual Dan Aplikatif. *Jurnal Motivasi Pendidikan Dan Bahasa*, 3, 166–181.
- Khomsiyah, E. F., & Sofa, A. R. (2026). UTILIZATION OF ROLE PLAYING METHOD IN IMPROVING STUDENTS'RELIGIOUS UNDERSTANDING AND ATTITUDES IN ISLAMIC RELIGIOUS EDUCATION LEARNING AT SDN BIMA, PAKUNIRAN DISTRICT, PROBOLINGGO. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(1), 284–296.
- Lathifah, W., & Shofa, A. R. (2025). Peningkatan kemampuan membaca kata dan kalimat dalam bahasa Arab santri Musholla Al-Masykurin melalui metode interaktif. *AL-MUSTAQBAL: Jurnal Agama Islam*, 2(1), 215–229.
- Parawansah, S. H., & Sofa, A. R. (2024). Pendekatan Komprehensif Berbasis Al-Qur'an dan Hadits dalam Pengembangan Pendidikan Islam: Integrasi Nilai, Metode, Evaluasi, Sosio-Kultural, dan Kompetensi Pendidik. *KARAKTER: JURNAL RISET ILMU PENDIDIKAN ISLAM Ученые. Asosiasi Riset Ilmu Manajemen Dan Bisnis Indonesia*, 2(1), 187–205.
- Parawansah, S. H., & Sofa, A. R. (2025). Pendekatan Komprehensif Berbasis Al-Qur'an dan Hadits dalam akademik, tetapi juga yang memiliki karakter dan akhlak mulia (Achmad, 2024). Dalam rangka. *Jurnal Riset Ilmu Pendidikan Islam*, 2(1), 187–205.
- Ramadani, S., & Sofa, A. R. (2025). Kejujuran dalam perspektif pendidikan Islam: Nilai fundamental, strategi implementasi, dan dampaknya terhadap pembentukan karakter santri di pesantren. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(1), 193–210.
- Ramadhani, L., & Sofa, A. R. (2025). Pembelajaran Bahasa Arab Berbasis Al-Qur'an di Mushollah Zubhatul Hasan: Analisis Metode dan Penerapannya. *Fonologi: Jurnal Ilmuan Bahasa Dan Sastra Inggris*, 3(1), 382–400.
- Sa'diya, H., Sofa, A. R., Bukhori, I., Aziz, A., & Islam, M. H. (2026). Pemanfaatan Media Augmented Reality Sebagai Inovasi Pembelajaran Pendidikan Agama Islam di Kelas V SDN Sumberkembar Kecamatan Pakuniran Probolinggo. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 10(2), 736–754.

- Saifullah, S., & Sofa, A. R. (2025). Membangun Karakter Santri Melalui Pendekatan Spiritual Berbasis Al-Quran dan Hadits: Studi Empiris di Lingkungan Pesantren Raudlatul Hasaniyah Mojolegi Gading Probolinggo. *Jurnal Budi Pekerti Agama Islam*, 3(1), 158–179.
- Saputra, D. R., & Sofa, A. R. (2026). Stylistic Patterns and Cultural Identity in Contemporary Indonesian Poetry: A Linguistic Approach. *Journal of Literary and Linguistic Research*, 1(1), 1–12.
- Shalawati, S., & Sofa, A. R. (2025). Revitalisasi nilai Al-Qur'an dan Hadits dalam pembentukan etos kerja, profesionalisme, spiritualitas, inovasi, keseimbangan sosial, dan keberlanjutan Muslim modern. *Jurnal Budi Pekerti Agama Islam*, 3(1), 201–214.
- Sholeha, S., & Sofa, A. R. (2025). Konsep etika keutamaan dalam tasawuf Abdul Qadir Al-Jailani dan pengaruhnya terhadap terbentuknya akhlak manusia. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(1), 176–186.
- Sofa, A. R. (2024). Ibtikarat Fi Ta'lum Al-Lugha Al-'Arabiyya Min Khilal Al-Dhaka' Al-Istina'i: Istratijiyat Fa'ala Litahsin Itqan Al-Lugha Al-'Arabiyya Fi Al-Jami'a Al-Islamiyah Zainul Hasan Genggong Probolinggo. *Ukazh: Journal of Arabic Studies*, 5(4), 741–757.
- Sofa, A. R. (2026). ISLAMIC RESPONSE TO THE CHALLENGES OF GLOBALIZATION AND THE ROLE OF STUDENTS IN RELIGIOUS MODERATION. *Interdisciplinary Journal of Global and Multidisciplinary*, 2(2), 302–312.
- Sofa, A. R., & Aziz, A. (2024). Development Of Professional Competence For Arabic Language Teachers At Madrasah Aliyah Model Hafshawaty Zainul Hasan Genggong. *ABDISOSHUM: Jurnal Pengabdian Masyarakat Bidang Sosial Dan Humaniora*, 3(2), 128–143.
- Sofa, A. R., & Febrianti, A. (2025). Dialektologi bahasa Arab: Analisis perbedaan linguistik berdasarkan kajian pustaka. *Lencana: Jurnal Inovasi Ilmu Pendidikan*, 3(2), 76–87.
- Sofa, A. R., Firdausiyah, J., Putri, I., Romli, M., Bukhori, M. I., & Syamsuddin, S. (2025). Pengembangan Penilaian Pembelajaran PAI Berbasis Learning Analyties, IBM Watson Education, Adaptive Learning AI:: Motivasi dan Konsekuensi di MTs Mambaul Hikam. *Indonesian Research Journal on Education*, 5(2), 720–727.
- Sofa, A. R., & Qamariyah, U. J. (2026). Digitalization of Islamic Religious Education Learning in the Era of the Industrial Revolution 5.0: A Theoretical Analysis of Innovation, Challenges, and Islamic Values. *Abjadia: International Journal of Education*, 11(1), 91–100.
- Sudaryanto, M. U., & Sofa, A. R. (2025). Implementasi Pembelajaran Tajwid sebagai Sarana Tadabbur Al-Qur'an di SD Negeri III Kalianan Krucil Probolinggo: Strategi, Tantangan, dan Dampaknya terhadap Pemahaman Keislaman Siswa. *Ikhlās: Jurnal Ilmiah Pendidikan Islam*, 2(2), 57–68.
- Sukandarman, S., Sofa, A. R., Islam, U., & Hasan, Z. (2024). Harmoni dalam keberagaman: Toleransi dan kerukunan antar umat beragama berdasarkan Al-Qur'an dan Hadits. *Perspektif: Jurnal Pendidikan Dan Ilmu Bahasa*, 2(4), 128–144.
- Zainal, S. A., & Sofa, A. R. (2026). INTRODUCTION TO ISLAMIC STUDIES IN PAI PERSPECTIVE: HARMONIZATION OF REVELATION AND REASON FOR TBI UNZAH STUDENTS. *Interdisciplinary Journal of Global and*

- Multidisciplinary*, 2(2), 333–342.
- Zaini, F. M., & Sofa, A. R. (2024). Integrasi nilai Qur’ani dan Hadits dalam kepemimpinan kepala madrasah di Madrasah Ibtidaiyah Bustanul Ulum Banyuanyar Probolinggo. *Mutiara: Jurnal Penelitian Dan Karya Ilmiah*, 2(6), 183–197.
- Zakiyullah, A., & Sofa, A. R. (2025). Implementasi konsep pendidikan agama Islam dalam mengatasi bullying: Studi kasus di Pesantren Zainul Hasan Genggong. *Jurnal Budi Pekerti Agama Islam*, 3(1), 301–316.

