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Conceptual Mapping of the Background and Research Problem in Islamic Education during the Digital and Post-Truth Era

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Abstract
The rapid development of digital technology has fundamentally transformed the ecology of knowledge, communication, and education. Alongside these technological advances, the emergence of the post-truth phenomenon has challenged the credibility of knowledge by privileging emotions, personal beliefs, and algorithmic popularity over evidence-based reasoning. These transformations have created significant implications for Islamic education, particularly regarding epistemic authority, pedagogical practice, and the construction of religious discourse. Although numerous studies have discussed digital transformation in Islamic education, limited attention has been given to mapping the conceptual background and research problems underlying this phenomenon. This study aims to develop a comprehensive conceptual mapping that explains the relationship between the digital era, post-truth dynamics, epistemological disruption, and the reconstruction of Islamic education.
This research employed a qualitative-descriptive approach using literature-based conceptual analysis. Data were collected from classical Islamic scholarship, peer-reviewed journal articles, and recent theoretical literature concerning digital literacy, educational philosophy, communication studies, and Islamic epistemology. The analysis was conducted through three stages: conceptual reduction, thematic categorization, and theoretical synthesis.
The findings indicate that Islamic education currently experiences three interconnected crises: epistemic fragmentation, pedagogical disruption, and narrative polarization. These crises collectively weaken the authority of knowledge and the ethical function of education. To address these challenges, this study proposes the Mediating Narratives Framework, consisting of epistemic mediation, pedagogical mediation, and narrative mediation as an integrated conceptual model for reconstructing Islamic education in the digital and post-truth era. The framework bridges Islamic intellectual traditions with contemporary digital literacy and ethical communication, enabling Islamic education to restore truth, critical spirituality, and social cohesion.

Keywords:
Islamic education; digital transformation; post-truth; epistemology; mediating narratives; digital literacy

A. INTRODUCTION

The twenty-first century has witnessed an unprecedented transformation in human civilization driven by digital technology. Artificial intelligence, social media, cloud

computing, big data, and algorithmic communication have dramatically altered how information is created, distributed, interpreted, and consumed. Education, as one of the most influential social institutions, has inevitably undergone profound changes in response to these technological developments. Learning is no longer confined to classrooms or printed texts; instead, knowledge circulates continuously across digital platforms that transcend geographical, cultural, and institutional boundaries.

However, alongside these technological opportunities emerges a far more complicated phenomenon known as the post-truth era. The Oxford Dictionaries selected *post-truth* as the Word of the Year in 2016, defining it as circumstances in which objective facts become less influential than appeals to emotions and personal beliefs. McIntyre (2018) further argues that post-truth is not merely the spread of misinformation but represents an epistemological crisis in which public trust toward scientific knowledge, expertise, and institutional authority gradually deteriorates. Within digital ecosystems, algorithmic recommendation systems often prioritize popularity and emotional engagement rather than factual credibility. Consequently, false information frequently spreads more rapidly than verified knowledge, creating what Wardle and Derakhshan (2017) describe as an "information disorder."

These developments present substantial challenges for Islamic education. Since its inception, Islamic education has been founded upon a comprehensive epistemological framework integrating revelation (*wahy*), reason (*'aql*), empirical observation (*tajribah*), and ethical conduct (*adab*). Knowledge is understood not merely as information but as a divine trust (*amanah*) that guides human beings toward justice, wisdom, and spiritual excellence. Classical Muslim scholars consistently emphasized that the acquisition of knowledge must preserve authenticity through sanad al-'ilm, cultivate moral character through ta'dib, and encourage reflective understanding through hikmah (Al-Attas, 1999; Al-Ghazali, 2013).

The digital environment, however, challenges these traditional foundations in several significant ways. First, the democratization of information has weakened the authority traditionally held by scholars and educational institutions. Religious knowledge is increasingly produced and disseminated through social media influencers whose popularity often exceeds their scholarly credentials. Second, digital communication encourages fragmented reading habits, superficial engagement, and rapid judgment, making reflective learning increasingly difficult. Third, algorithmic personalization creates echo chambers that reinforce existing beliefs while limiting exposure to alternative perspectives, thereby encouraging ideological polarization.

The consequences extend beyond technological adaptation and directly affect the epistemological mission of Islamic education. Knowledge risks being reduced to viral content, religious discourse becomes increasingly emotional rather than analytical, and educational institutions face growing difficulties in maintaining intellectual authority. The educational challenge therefore shifts from merely integrating digital technologies into classrooms toward reconstructing the very foundations upon which knowledge is produced, validated, and communicated.

Previous studies have extensively discussed digital transformation within Islamic education. Halstead (2004) emphasized that Islamic education fundamentally aims to cultivate moral responsibility rather than simply transfer knowledge. Nasr (2012) argued that Islamic civilization historically integrated science, spirituality, and ethics into a unified worldview. More recent studies by Husaini (2020), Campbell (2017), and Fauzan and Ismail (2023) demonstrate the growing importance of digital literacy in religious education. Nevertheless, these studies generally focus on technological implementation, online learning, or institutional adaptation.

A significant research gap remains regarding the conceptual relationship between digital transformation, post-truth dynamics, epistemological disruption, and educational reconstruction. More specifically, limited scholarly attention has been

devoted to explaining how Islamic education can mediate between traditional Islamic epistemology and contemporary digital civilization through the reconstruction of educational narratives. Existing literature often treats epistemology, pedagogy, digital literacy, and communication as separate domains rather than as interconnected components of a comprehensive educational framework.

This study argues that the central challenge facing Islamic education is fundamentally a challenge of meaning mediation. The problem lies not only in misinformation or technological disruption but also in the weakening of educational narratives capable of connecting revelation with reason, tradition with innovation, and spirituality with digital citizenship. Consequently, Islamic education requires a conceptual framework that functions simultaneously as an epistemological, pedagogical, and communicative model.

To address this gap, the present study introduces the concept of Mediating Narratives Framework, a theoretical model positioning Islamic education as an intellectual and ethical mediator within digital civilization. Rather than perceiving digital technology as either a threat or a neutral instrument, the framework conceptualizes technology as a cultural space requiring ethical interpretation and narrative reconstruction. It proposes three complementary dimensions: epistemic mediation, which reconstructs the authority and credibility of knowledge; pedagogical mediation, which integrates digital literacy with critical spirituality; and narrative mediation, which develops truthful, compassionate, and inclusive digital discourse rooted in Islamic values.

Accordingly, this study seeks to answer the following research questions:

1. How has the digital and post-truth era transformed the epistemological foundations of Islamic education?
2. What conceptual problems emerge from the interaction between digital culture and Islamic educational philosophy?
3. How can Islamic education reconstruct its epistemological, pedagogical, and communicative functions through a framework of mediating narratives?

The originality of this research lies in proposing a comprehensive conceptual mapping that integrates Islamic epistemology, educational philosophy, digital ethics, and communication theory into a unified framework. Unlike previous studies that primarily emphasize technological adaptation, this study places narrative mediation at the center of educational transformation. The proposed framework offers a new perspective for understanding how Islamic education can reclaim its moral authority while remaining responsive to the opportunities and challenges of digital civilization. This conceptual contribution is expected to enrich contemporary discourse on Islamic education and provide a theoretical foundation for future empirical research concerning digital pedagogy, ethical communication, and epistemic resilience within Muslim educational institutions.

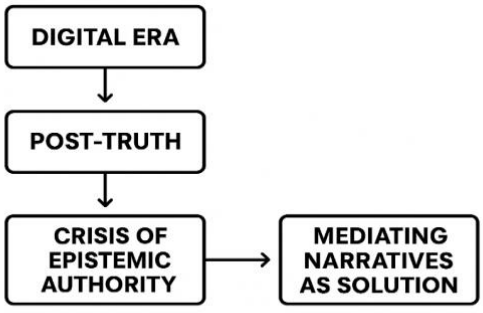


Figure 1: Background and Problem Mapping

B. METHODS

This study employed a qualitative-descriptive approach using a conceptual research design based on an extensive literature review. Rather than measuring variables statistically, the study aimed to develop a comprehensive conceptual framework explaining how Islamic education can respond to the epistemological challenges emerging from the digital and post-truth era. The qualitative conceptual approach was considered the most appropriate because the phenomenon under investigation concerns philosophical transformation, educational values, and theoretical reconstruction rather than causal relationships among measurable variables.

Conceptual research has increasingly become an important methodology in educational studies because it enables researchers to synthesize diverse theoretical perspectives into an integrated framework capable of explaining emerging educational phenomena (Jaakkola, 2020). In the context of Islamic education, conceptual analysis is particularly relevant because educational philosophy has traditionally evolved through dialogue between classical Islamic scholarship (*turath*) and contemporary scientific developments. Therefore, this research adopts an interpretive paradigm that combines Islamic epistemology with modern educational and communication theories.

Research Design

The research was conducted through systematic conceptual analysis**,** consisting of four interconnected phases.

Phase I: Literature Identification

Relevant literature was identified from peer-reviewed international journals indexed in Scopus, Web of Science, DOAJ, and Google Scholar. Classical Islamic references were selected from authoritative primary sources discussing Islamic educational philosophy and epistemology. Literature published between 2015 and 2026 was prioritized to capture recent developments concerning digital transformation, post-truth society, digital literacy, educational technology, communication studies, and Islamic education. The keywords used included: Islamic education; Digital transformation;Digital literacy ;Post-truth ;Epistemology ;Narrative ;Educational philosophy ;Islamic pedagogy ;Digital ethics; Media literacy. A total of approximately 150 publications were initially identified. After screening for relevance, originality, and scientific quality**,** 67 references were selected for conceptual synthesis.

Sources of Data

The conceptual framework was constructed using three categories of literature.

First, classical Islamic educational literature, including works by Al-Ghazali, Burhanuddin al-Zarnuji, Ibn Khaldun, Ibn Jama'ah, and Syed Muhammad Naquib al-Attas. These sources provide the philosophical foundation regarding the nature of knowledge, ethics, and educational authority. Second, contemporary educational theories, particularly those discussing transformative learning, dialogical pedagogy, digital literacy, and critical pedagogy, including works by Freire (1970), Mezirow (2000), and contemporary scholars in educational technology**.** Third**,** interdisciplinary studies concerning post-truth society, communication studies, media ecology, algorithmic culture, and digital ethics. These sources explain how technological transformation affects the production, dissemination, and legitimization of knowledge. The integration of these three bodies of literature enables the study to bridge Islamic intellectual traditions with contemporary educational challenges.

Data Analysis

The analytical procedure followed four consecutive stages.

Stage One: Conceptual Reduction
The first stage focused on reducing the literature into several core concepts relevant to the research objectives. These included: digital transformation; post-truth society; epistemic authority; Islamic epistemology; digital literacy; critical spirituality; narrative mediation; ethical communication.
During this phase, overlapping concepts were merged, while irrelevant discussions were excluded to improve analytical focus.

Stage Two: Thematic Categorization
The identified concepts were subsequently organized into thematic clusters through inductive coding. Three major conceptual domains emerged: Epistemic Mediation **,** Pedagogical Mediation **,** Narrative Mediation Each domain represents one dimension of educational reconstruction within Islamic education.

Stage Three: Comparative Interpretation
The thematic findings were interpreted through comparative analysis between classical Islamic educational philosophy and contemporary educational theories.
This process examined similarities, differences, complementarities, and conceptual tensions between: sanad and digital verification; ta'dib and digital citizenship; hikmah and critical thinking; tabligh and digital communication. Comparative interpretation enabled the study to identify how traditional Islamic concepts remain relevant within digital civilization.

Stage Four: Conceptual Synthesis
The final stage integrated all analytical findings into a comprehensive conceptual framework called the Mediating Narratives Framework**.**
The framework explains that educational transformation in the digital era should occur through three mutually reinforcing dimensions:reconstruction of epistemic authority; transformation of pedagogical practices; reconstruction of truthful digital discourse. Unlike existing frameworks that primarily emphasize technological adaptation, this model positions Islamic education as a mediator connecting knowledge, ethics, communication, and spirituality.

Trustworthiness

To strengthen conceptual validity, this study adopted four quality criteria commonly applied in qualitative conceptual research.
Credibility was achieved through triangulation across multiple disciplines, including Islamic education, educational philosophy, communication studies, and digital literacy.
Dependability was maintained through transparent documentation of analytical procedures from literature selection to conceptual synthesis.
Confirmability was ensured by comparing interpretations across multiple scholarly traditions rather than relying on a single theoretical perspective.
Finally, transferability was addressed by developing a conceptual model that can be adapted to various educational contexts, including Islamic schools, pesantren, universities, and digital learning communities.

Research Framework

The methodological process underlying this study is illustrated in **Figure 2**, which depicts the systematic progression from literature identification to conceptual model development.

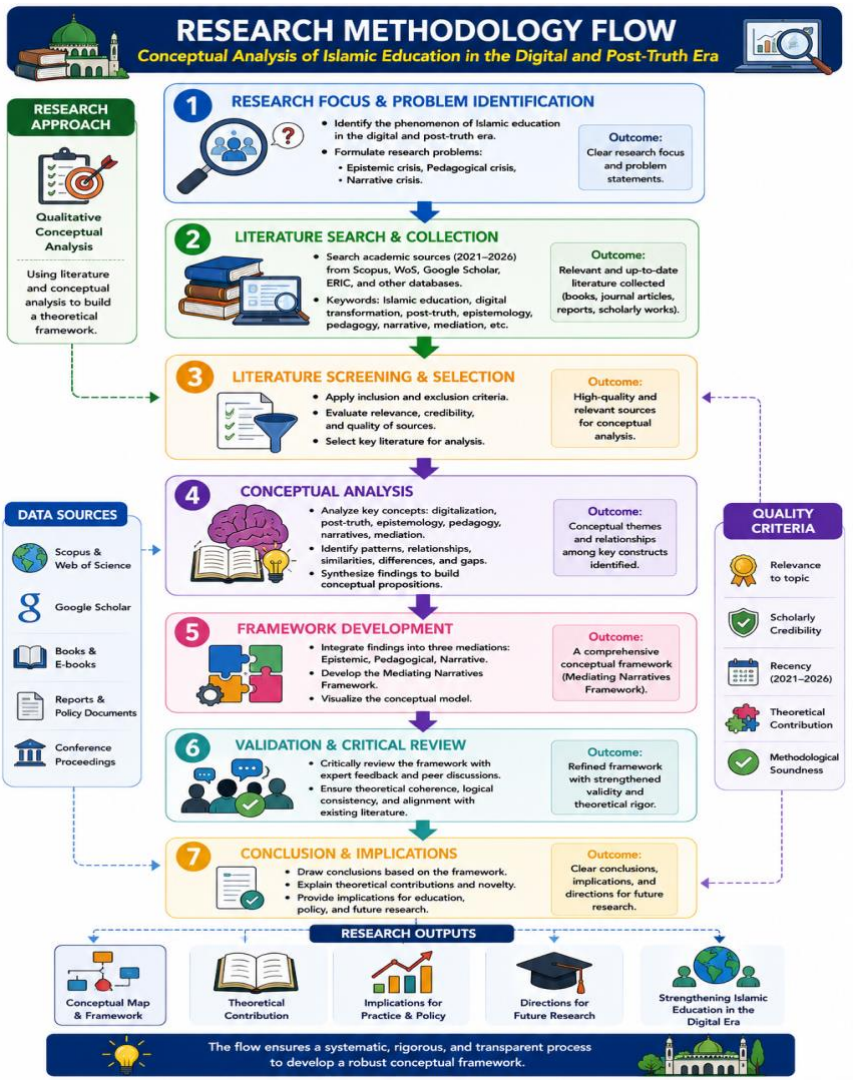


Figure 2: Research Methodology Flow

C. RESULT & DISCUSSION

3.1 Mapping the Background of Islamic Education in the Digital and Post-Truth Era

The findings reveal that the transformation experienced by Islamic education cannot simply be interpreted as the consequence of technological innovation. Rather, it reflects a broader civilizational shift involving changes in how knowledge is produced, validated, and communicated. Digital technology has democratized access to information while simultaneously weakening traditional mechanisms of epistemic authority.

Historically, Islamic civilization developed educational institutions based upon the principles of sanad**,** adab**,** and hikmah. Knowledge acquisition involved rigorous verification, ethical discipline, and continuous interaction between teachers and learners. The authority of knowledge derived from intellectual credibility rather than popularity. Digital communication platforms, however, have fundamentally altered this structure.

Information now circulates through decentralized networks where visibility is determined primarily by algorithms rather than scholarly legitimacy. Social media platforms reward emotional engagement, rapid dissemination, and persuasive narratives instead of methodological rigor. Consequently, religious discourse

increasingly competes within an economy of attention, where viral content frequently gains greater influence than academically grounded scholarship.

This transformation creates a paradox. On one hand, digital technology provides unprecedented opportunities for expanding Islamic learning beyond geographical limitations. Online lectures, digital libraries, open educational resources, and virtual learning communities significantly enhance educational accessibility. On the other hand, the same technological ecosystem facilitates misinformation, ideological polarization, and the erosion of epistemic authority.

Accordingly, the challenge confronting Islamic education extends beyond technological adoption. It concerns the reconstruction of educational philosophy itself. The digital era requires educational institutions not only to teach technological competence but also to cultivate ethical discernment, epistemic responsibility, and critical spirituality capable of navigating complex digital realities.

3.2 Mapping the Research Problem: The Crisis of Islamic Education in the Digital and Post-Truth Era

The conceptual analysis indicates that the challenges confronting Islamic education in the digital era extend far beyond the adoption of educational technologies. The findings reveal that the most fundamental transformation occurs at the level of epistemology, pedagogy, and communication. These three dimensions collectively shape what this study identifies as the crisis of educational mediation**,** in which Islamic education gradually loses its capacity to mediate between authentic knowledge, ethical values, and contemporary digital realities.

Unlike previous educational revolutions driven by changes in instructional methods or institutional structures, the current transformation affects the very process through which truth is socially constructed. Knowledge is increasingly validated through algorithmic popularity, emotional engagement, and social interaction rather than scholarly verification. Consequently, educational institutions are no longer the sole producers and legitimizers of knowledge. Instead, digital platforms have become influential epistemic actors that compete with teachers, universities, and religious scholars.

This phenomenon significantly alters the educational landscape. Students no longer receive information exclusively from classrooms or textbooks but continuously interact with diverse digital sources that vary considerably in credibility and ideological orientation. While this democratization of knowledge expands learning opportunities, it simultaneously weakens traditional mechanisms of knowledge verification and scholarly authority.

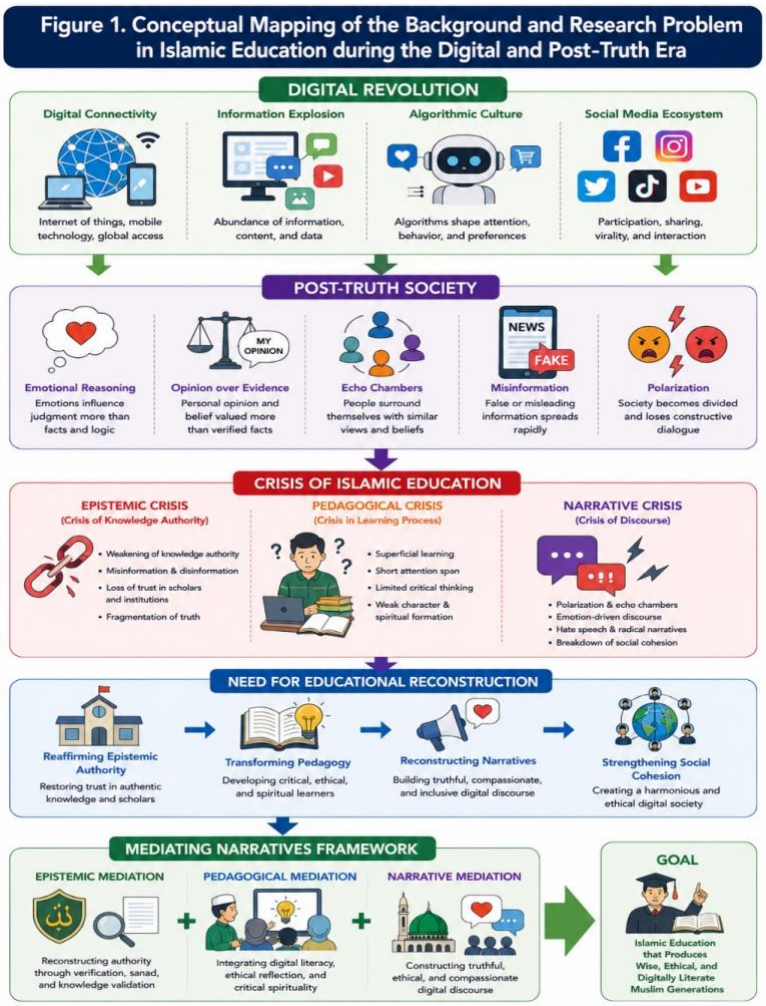
The analysis identifies three interconnected research problems that explain the current crisis of Islamic education. The first problem concerns the weakening of epistemic authority. The traditional Islamic educational system emphasizes *sanad al-'ilm*, ensuring that knowledge is transmitted through credible scholarly chains. Digital platforms, however, prioritize visibility over validity. Consequently, authority increasingly shifts from recognized scholars to social media influencers whose legitimacy depends largely on popularity rather than scholarly competence.

The second problem relates to pedagogical disruption. Digital learning environments encourage rapid information consumption, fragmented attention, and superficial engagement with knowledge. Educational interaction becomes increasingly transactional, reducing opportunities for dialogue, reflection, and ethical formation. This trend contradicts the Islamic educational philosophy of *ta'dib*, which emphasizes the holistic cultivation of intellect, character, and spirituality.

The third problem concerns narrative fragmentation. Religious discourse circulating through digital media frequently becomes polarized, emotional, and confrontational. Instead of promoting dialogue and wisdom, many online narratives

reinforce ideological divisions through selective interpretation, misinformation, and algorithmically amplified emotional content.

Figure 3 illustrates the conceptual relationship among these interconnected challenges.



3.3 Epistemic Mediation: Reconstructing Authority in Digital Knowledge

The first conceptual finding concerns the reconstruction of epistemic authority. The study demonstrates that digital civilization has fundamentally altered the mechanisms through which knowledge is validated. Traditionally, Islamic education relies upon three inseparable principles: authenticity (*sanad*), ethical responsibility (*adab*), and wisdom (*hikmah*). Together, these principles establish a trustworthy educational ecosystem in which knowledge is not merely accumulated but responsibly transmitted. The post-truth environment challenges these foundations by decentralizing authority. Search engines, recommendation algorithms, and social media feeds increasingly function as gatekeepers of information, replacing conventional scholarly institutions. Consequently, learners encounter vast quantities of religious information without sufficient mechanisms for evaluating its authenticity.

This study argues that Islamic education should not respond by rejecting digital technology but by reconstructing the epistemological framework governing digital learning. Such reconstruction requires the integration of classical Islamic principles with contemporary digital literacy.

Central to this reconstruction is the concept of Digital Sanad**.** Digital Sanad refers to an educational mechanism that combines traditional Islamic verification procedures with modern digital information literacy. Rather than treating technology as an autonomous authority, Digital Sanad positions technological tools within an ethical

framework governed by *tabayyun* (verification), scholarly accountability, and responsible interpretation. Figure 4 presents the proposed Digital Sanad Model.



This model extends Al-Zarnuji's educational philosophy into digital environments. Rather than replacing scholarly authority, technology becomes a supporting mechanism for strengthening educational authenticity. Moreover, Digital Sanad contributes to what this study calls epistemic resilience**,** namely the capacity of learners to evaluate competing truth claims critically while maintaining commitment to Islamic ethical principles.

3.4 Pedagogical Mediation: Integrating Digital Literacy and Critical Spirituality

The second major finding concerns pedagogical transformation.

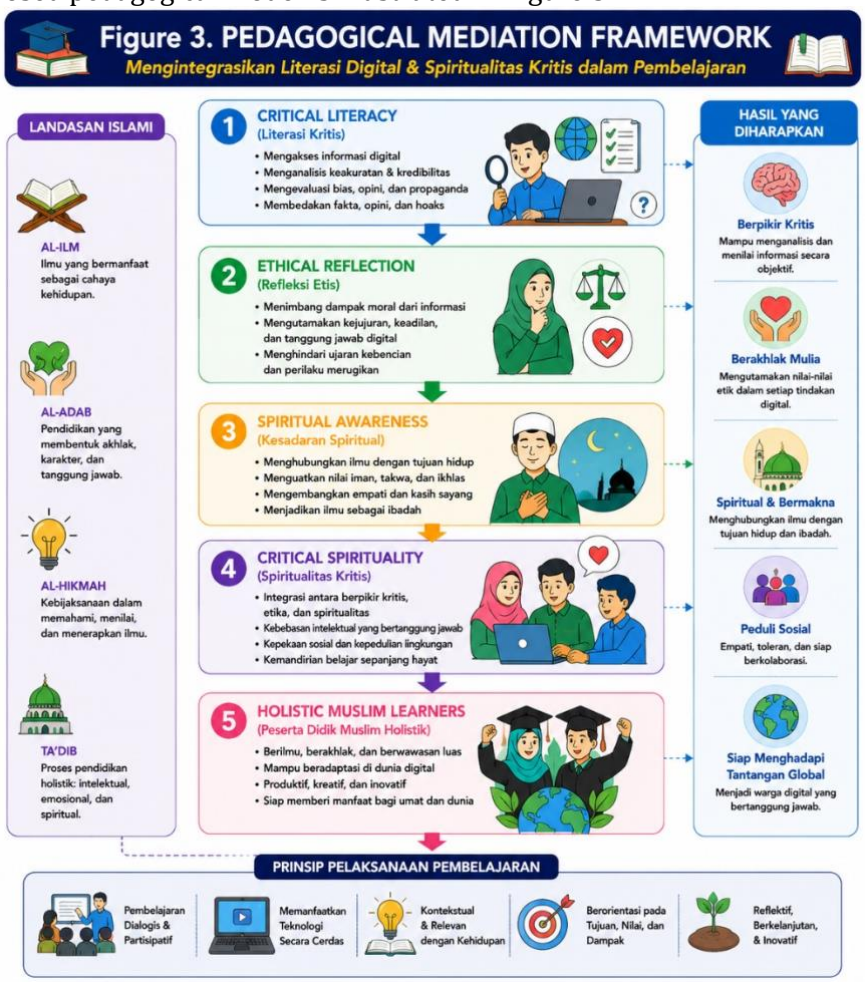
The analysis suggests that digital literacy alone is insufficient for preparing learners to navigate post-truth society. Contemporary educational discourse frequently defines digital literacy as technical competence in accessing and evaluating information. While important, this definition overlooks the ethical and spiritual dimensions emphasized within Islamic educational philosophy.

Accordingly, this study proposes Critical Spirituality as the pedagogical orientation for Islamic education. Critical spirituality refers to learners' capacity to integrate intellectual inquiry, ethical reflection, and spiritual consciousness when engaging with digital information. Unlike purely cognitive models, critical spirituality combines three dimensions.

The first is critical literacy, enabling learners to evaluate digital information using logical reasoning and evidence. The second is ethical literacy, encouraging learners to consider the moral implications of producing and disseminating information. The third is spiritual literacy**,** cultivating awareness that knowledge ultimately serves human flourishing and devotion to God.

This integrated approach resonates with Freire's dialogical pedagogy while simultaneously extending Al-Attas' concept of *ta'dib* into digital educational contexts. Educational practice therefore shifts from knowledge transmission toward meaning construction. Teachers become facilitators of reflection rather than transmitters of information. Students become co-constructors of knowledge rather than passive recipients. Learning environments become dialogical spaces where digital technology supports ethical reasoning and spiritual growth.

The proposed pedagogical model is illustrated in Figure 5.



Pedagogical mediation therefore transforms digital education from technological adaptation into moral formation.

3.5 Narrative Mediation: Constructing Truthful Digital Discourse

The third finding of this study concerns the reconstruction of educational narratives as an essential strategy for restoring truth in the digital and post-truth era. While epistemic mediation focuses on the credibility of knowledge and pedagogical mediation addresses the learning process, narrative mediation emphasizes how knowledge is communicated, interpreted, and socially accepted within digital environments. This dimension recognizes that truth alone is often insufficient to influence public understanding unless it is communicated through meaningful, ethical, and culturally relevant narratives.

Narratives have always occupied a central position in Islamic civilization. The Qur'an itself presents stories (*qasas al-anbiya'*) not merely as historical accounts but as pedagogical instruments designed to cultivate reflection, wisdom, and moral consciousness. Allah states:

"Indeed, in their stories there is a lesson for people of understanding." *(Qur'an, Yusuf [12]:111).*

This verse illustrates that narratives in Islam function as vehicles of transformation rather than entertainment. Stories become educational bridges connecting revelation with lived experience, intellect with emotion, and individual reflection with collective identity. However, the digital ecosystem has transformed the nature of narrative production. Social media algorithms prioritize emotionally engaging content because such content generates longer viewing time, higher interaction rates, and greater commercial value. Consequently, misinformation, sensationalism, and ideological polarization spread faster than balanced educational discourse.

This phenomenon explains why post-truth society is fundamentally a narrative crisis rather than merely an information crisis. Competing narratives continuously shape public perception regardless of factual accuracy. Emotional appeal frequently overrides rational argument, while algorithmic amplification strengthens echo chambers and reinforces confirmation bias.

Within this context, Islamic education cannot rely solely on correcting misinformation through factual clarification. Instead, it must actively construct alternative educational narratives capable of communicating truth with wisdom (*hikmah*), compassion (*rahmah*), justice (*'adl*), and moderation (*wasatiyyah*). These values represent not only ethical principles but also communicative strategies capable of fostering dialogue rather than confrontation.

Narrative mediation therefore positions educators as architects of educational meaning**.** Teachers are expected to facilitate students' ability to interpret, evaluate, and produce digital narratives responsibly. Students should become active participants in constructing truthful discourse instead of merely consuming algorithmically generated content.

The findings indicate that narrative mediation should integrate three complementary dimensions.

1. Cognitive Narratives

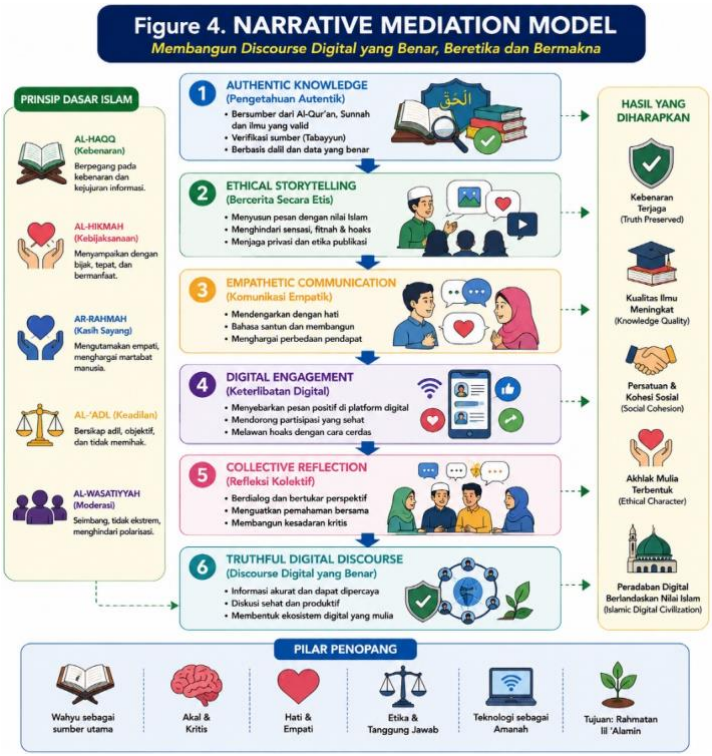
Educational narratives must be grounded in authentic knowledge derived from verified scholarly sources. Facts remain essential; however, they should be organized into coherent explanations that enable learners to understand complex social realities critically.

2. Emotional Narratives

Truth should be communicated through empathy rather than hostility. Islamic educational communication has historically emphasized gentleness (*rifq*) and wisdom (*hikmah*) as demonstrated in the prophetic model of da'wah. Emotional intelligence therefore becomes an educational competency rather than an obstacle to rational discourse.

3. Spiritual Narratives

The highest function of educational narratives is spiritual transformation. Rather than encouraging ideological superiority, narratives should invite learners toward humility, contemplation, gratitude, and ethical responsibility before God and society.



The model illustrates that truthful discourse emerges not only from accurate information but also from ethical communication processes capable of integrating cognition, emotion, and spirituality. Consequently, Islamic education becomes a producer of constructive public narratives rather than merely a transmitter of religious information.

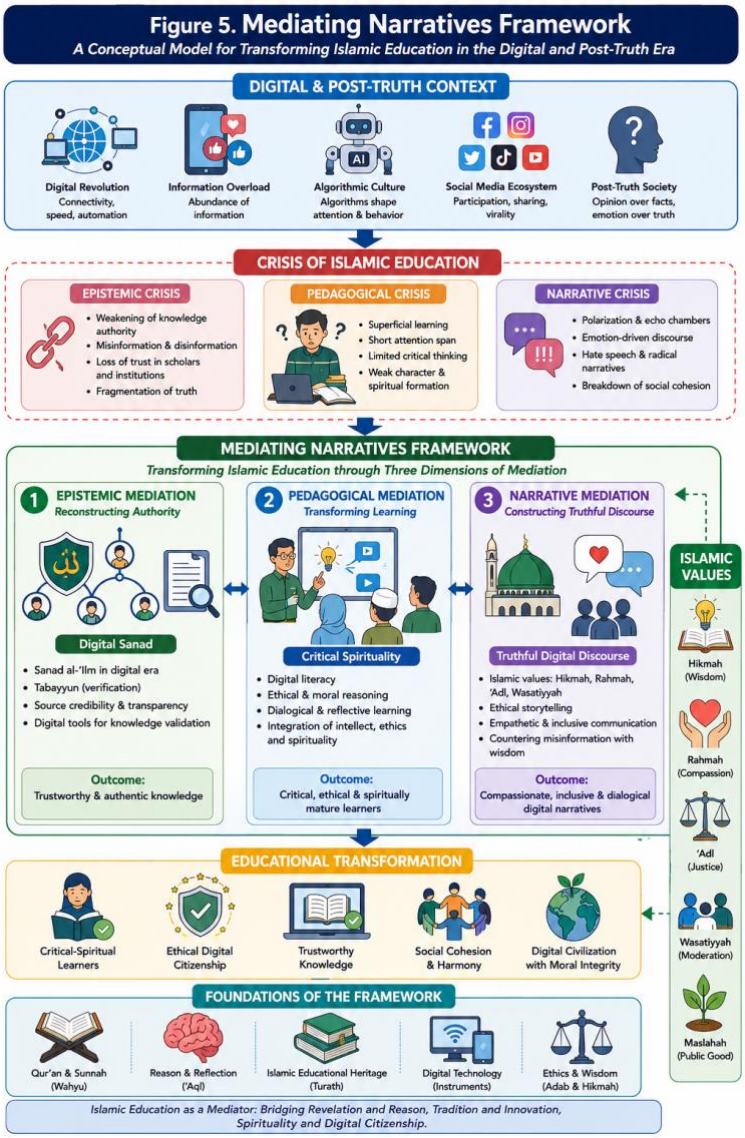
3.6 The Mediating Narratives Framework: A Conceptual Model for Transforming Islamic Education

The synthesis of the conceptual analysis leads to the principal contribution of this study: the Mediating Narratives Framework. This framework serves as an integrative model that connects three dimensions of educational transformation—epistemic, pedagogical, and narrative mediation—into a coherent system for responding to the challenges of digital civilization.

Unlike existing frameworks that primarily emphasize digital technology adoption or curriculum reform, the proposed model positions mediation as the central function of Islamic education. Mediation refers to the educational capacity to bridge tradition and innovation, revelation and reason, technological advancement and ethical responsibility. It recognizes that contemporary educational problems are not merely technological but fundamentally epistemological and cultural.

The framework is grounded in three assumptions. First**,** knowledge must remain anchored in authentic epistemic authority while embracing the opportunities offered by digital technology. This principle is operationalized through epistemic mediation, where concepts such as *sanad al-'ilm*, *tabayyun*, and digital verification become interconnected. Second**,** learning should cultivate not only cognitive competence but also ethical awareness and spiritual maturity. Pedagogical mediation therefore integrates digital literacy with critical spirituality, transforming learners into reflective individuals capable of navigating digital environments responsibly. Third**,** educational institutions must actively participate in constructing truthful digital narratives that strengthen social cohesion and intercultural understanding. Narrative mediation emphasizes communication that reflects justice, compassion, moderation, and wisdom as core Islamic values.

Together, these three dimensions establish an educational ecosystem capable of responding comprehensively to post-truth challenges.



The proposed framework demonstrates that educational transformation should occur simultaneously across epistemological, pedagogical, and communicative dimensions. Focusing exclusively on digital literacy without reconstructing educational narratives would leave learners vulnerable to manipulation, while strengthening epistemic authority without pedagogical innovation would reduce education to the transmission of static knowledge.

To further clarify the originality of this study, Table 1 compares previous approaches with the proposed conceptual model.

Table 1. Comparison between Previous Studies and the Proposed Mediating Narratives Framework

Previous Studies	Focus	Limitation	Proposed Framework
Al-Attas (1999)	Islamic educational philosophy	Limited discussion of digital contexts	Integrates philosophy with digital epistemology
Campbell (2017)	Digital religion	Focuses on online religious practices	Connects digital communication with educational transformation

McIntyre (2018)	Post-truth society	General epistemological analysis	Applies post-truth theory to Islamic education
Fauzan & Ismail (2023)	Digital learning	Emphasizes instructional technology	Integrates technology, ethics, and narratives
This Study	**Mediating Narratives Framework**	**Integrates epistemology, pedagogy, and narrative mediation into one conceptual model**	**Comprehensive educational reconstruction for the digital and post-truth era**

Novelty of the Study

The novelty of this research lies in the development of the Mediating Narratives Framework, a comprehensive conceptual model that integrates Islamic epistemology, ethical pedagogy, and narrative communication to address the educational challenges of the digital and post-truth era. Unlike previous studies that focus separately on technology integration, digital literacy, or Islamic educational philosophy, this framework positions mediation as the core educational function through which knowledge is authenticated, learning is humanized, and public discourse is ethically reconstructed.

The framework contributes to Islamic educational scholarship in three significant ways. First, it introduces the concept of Digital Sanad, extending the classical principle of *sanad al-'ilm* into digital knowledge verification. Second, it proposes Critical Spirituality as a pedagogical orientation that integrates digital competence with ethical and spiritual awareness. Third, it conceptualizes Narrative Mediation as a strategy for constructing truthful, compassionate, and inclusive digital discourse rooted in Islamic values. Accordingly, the Mediating Narratives Framework provides a theoretical foundation for future empirical research while offering practical guidance for educators, curriculum developers, and policymakers seeking to strengthen Islamic education in the rapidly evolving digital landscape.

D. CONCLUSION

The digital and post-truth era has transformed not only educational technology but also the epistemological foundations upon which knowledge is produced, validated, and communicated. This study demonstrates that the principal challenge confronting Islamic education is not merely technological adaptation but the reconstruction of educational authority capable of preserving truth, ethics, and spirituality within an increasingly complex digital ecosystem. The decentralization of knowledge through algorithmic platforms, combined with the dominance of emotionally driven digital discourse, has weakened traditional mechanisms of scholarly legitimacy and challenged the role of Islamic educational institutions as authoritative sources of knowledge.

Through qualitative conceptual analysis, this study identifies three interconnected dimensions of educational disruption: epistemic fragmentation**,** pedagogical disruption**,** and narrative polarization**.** These dimensions collectively explain why conventional educational approaches are no longer sufficient to address the educational needs of learners living within algorithmically mediated environments. Consequently, Islamic education requires a comprehensive conceptual reconstruction rather than isolated technological innovations.

The principal contribution of this study is the development of the Mediating Narratives Framework, which integrates epistemic mediation**,** pedagogical mediation**,** and narrative mediation into a unified theoretical model. Epistemic mediation reconstructs educational authority through the concept of Digital Sanad, extending the classical principles of *sanad al-'ilm* and *tabayyun* into digital knowledge verification. Pedagogical mediation introduces the concept of Critical Spirituality**,** emphasizing the integration of digital literacy, ethical reasoning, and spiritual consciousness. Narrative

mediation complements these dimensions by proposing truthful, compassionate, and dialogical communication strategies rooted in Islamic values such as *hikmah*, *rahmah*, *'adl*, and *wasatiyyah*.

Collectively, these three dimensions establish an educational ecosystem capable of balancing technological innovation with ethical responsibility. Rather than perceiving digital technology as a threat to Islamic education, the proposed framework positions it as a cultural space requiring thoughtful educational mediation. Islamic education therefore assumes a renewed role as a mediator connecting revelation with reason, tradition with innovation, and spirituality with digital citizenship.

Ultimately, this study argues that the future of Islamic education depends not only on its ability to adopt emerging technologies but also on its capacity to reconstruct meaningful educational narratives that preserve truth, cultivate wisdom, and strengthen social cohesion in an increasingly fragmented digital civilization.

5. PRACTICAL IMPLICATIONS

The Mediating Narratives Framework offers several practical implications for educational stakeholders. For teachers**,** the framework encourages the integration of digital literacy with ethical and spiritual reflection. Teachers are expected to become facilitators of dialogue, guiding learners in evaluating information critically while cultivating responsible digital behavior grounded in Islamic values.

For curriculum developers**,** the findings suggest that future Islamic education curricula should integrate epistemic verification, ethical communication, and digital citizenship as essential learning outcomes. Digital competence should be accompanied by character formation, critical thinking, and narrative literacy.

For Islamic higher education institutions**,** the framework provides a strategic foundation for developing innovative learning ecosystems that combine digital technologies with the philosophical principles of Islamic education. Universities may incorporate Digital Sanad principles into digital repositories, online learning management systems, and scholarly communication platforms.

For policy makers**,** the proposed model may inform national educational policies addressing misinformation, digital ethics, and AI-assisted learning. Strengthening collaboration among educational institutions, religious organizations, and digital technology providers can contribute to building healthier digital public spaces.

6. LIMITATIONS OF THE STUDY

This study is conceptual in nature and therefore does not include empirical validation through field research or quantitative measurement. While the proposed framework is theoretically grounded in classical Islamic scholarship and contemporary educational literature, its practical effectiveness remains to be tested in diverse educational contexts. Furthermore, the literature reviewed primarily represents higher education and formal Islamic educational institutions. The applicability of the framework to non-formal educational settings, pesantren communities, and cross-cultural educational environments requires additional investigation. Consequently, the Mediating Narratives Framework should be understood as a theoretical foundation that invites further empirical development rather than a finalized educational model.

7. DIRECTIONS FOR FUTURE RESEARCH

Future research may extend this study in several directions. First, empirical studies may investigate the implementation of the Mediating Narratives Framework within Islamic universities, pesantren, and secondary schools using qualitative, quantitative, or mixed-method approaches. Second, future researchers may develop valid and reliable instruments for measuring Digital Sanad, Critical Spirituality, and Narrative Mediation as educational constructs.

Third, comparative international studies may explore how Muslim educational institutions across different cultural contexts respond to post-truth challenges and digital transformation.

Finally, future research may integrate emerging technologies such as Artificial Intelligence, learning analytics, immersive learning, and generative AI into the proposed framework while maintaining the ethical principles of Islamic education.

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