

Bridging Quranic Epistemology and Outcome-Based Education: Digital Storytelling Pedagogy in Pesantren

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Abstract

Outcome-Based Education (OBE) has increasingly been criticized for overemphasizing measurable competencies and technical achievements, neglecting ethical, spiritual, and philosophical dimensions of learning. Thus, pesantren offers an educational paradigm that integrates knowledge formation with moral and spiritual values in Islamic teachings. This study examines how the concept of Iqra' (Q.S. al-Alaq [96]:1-5 is contextualized within OBE framework by implementing digital storytelling pedagogy in pesantren. It employs a qualitative case study approach, combining in-depth interviews, participatory observation, and content analysis of short films produced by Islamic boarding school students and disseminated through digital platforms. It investigates how audiovisual narratives interpret, transform, and communicate Quranic values in contemporary learning. The findings reveal that digital storytelling projects reflect interconnected dimensions. First, the ontological dimension emphasizes the understanding of revelation as the foundation of knowledge and human consciousness. Second, the epistemological dimension is manifested in reading, interpreting, contextualizing, and transforming Quranic messages into creative audiovisual narratives. Third, ethical and moral values dissemination to wider audiences reflects an axiological dimension through digital media.

These strengthen Quranic literacy and cultivate key OBE competencies (critical thinking, creativity, collaboration, communication, and digital literacy). This study significantly contributes to the Islamic education and contemporary pedagogy discourse. It proposes a conceptual framework bridging Quranic epistemology with OBE. It also demonstrates digital storytelling as a transformative pedagogical approach integrating spiritual formation with 21st-century competencies. Furthermore, it positions pesantren as an adaptive and innovative educational institution capable of harmonizing religious tradition, digital technology, and holistic learning in the contemporary digital era.

Keywords: digital storytelling; outcome-based education; quranic epistemology

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Introduction

Over the past two decades, global education has shifted towards a competency-based paradigm that emphasizes measurable outcomes through Outcome-Based Education (OBE) (Lin et al. 2025, 8; Mador 2025, 567; Prasetia et al. 2021, 232). This approach is capable of ensuring accountability through clear and verified performance indicators (Ohatkar & Deshpande 2022, 38; Sanyal & Gupta 2018, 591). However, a strong orientation towards performance has sparked criticism of a crisis of educational meaning, as learning is reduced to the mere production of measurable skills. Consequently, the ontological, ethical, and philosophical dimensions are increasingly marginalized, raising fundamental questions about how to preserve the depth of educational meaning without neglecting demands for accountability and social relevance.

In the Islamic intellectual tradition, the meaning of knowledge is situated within a distinctive theological-philosophical framework. The concept of *Iqra'* mentioned in Q.S. al-Alaq [96]:1-5 is not merely a command to read, but an epistemological foundation linking revelation, reason, and reality (Elouazzani 2024, 1; Wibowo & Darmawan 2021, 1). Reading involves engagement with both verbal (*qauliyah*) and natural (*kauniyah*) verses so that knowledge is understood as a process of forming

moral consciousness and ethical responsibility (Drammeh 2022, 198; Junaedi & Wijaya 2021, 292).

When this epistemology of revelation is confronted with the Outcome-Based Education (OBE) framework, a conceptual tension arises. OBE demands measurable learning outcomes through performance artifacts (Faisal et al. 2020, 102; Hasyim & Nashrullah 2025, 164), whereas the epistemology of revelation is normative and reflective. The main challenge is translating philosophical concepts based on sacred texts into pedagogical designs that can be observed, measured, and represented in real learning practices.

The development of the digital learning ecosystem complicates the contemporary educational landscape. Digital media transforms how knowledge is produced, mediated, and disseminated in networked societies (Couldry et al. 2018, 523; Martinoli 2019, 5). The learning process is no longer limited to the classroom, but unfolds through media production, public participation, and the exchange of meaning across various online platforms (Jiang et al. 2026, 1; Smit et al. 2025, 29). These dynamics open opportunities for creative learning based on digital artifacts, while simultaneously demanding an epistemological framework capable of preserving the meaning of knowledge in an increasingly fragmented environment.

In this context, *pesantren* offers a significant alternative perspective. As Islamic educational institutions that have long played a role in the transmission of knowledge and the formation of moral ethos (Fakhrurroji 2021, 846; Prasojo et al. 2025, 308), *pesantren* can be understood as epistemic spaces of the Global South rooted in non-Western traditions. This approach places spiritual and ethical dimensions at the foundation of learning, thereby potentially enriching global educational discourse, which has long been dominated by secular and technocratic paradigms.

Several studies have examined the epistemology of *Iqra'* as the basis for reflective learning grounded in revelatory texts and the realities of life (Hasyim & Nashrullah 2025, 164; Koptseva 2020, 40), as well as multimodal learning through digital storytelling that expands the construction of meaning (Hauck et al. 2021, 85). However, these studies tend to be fragmented and have not yet formulated a pedagogical framework that connects Quranic philosophy with learning based on measurable outcomes. Given this gap, the main research question is: how can the concept of *Iqra'* be translated into work-based pedagogical practice

through the production of short films as evidence of performance within the framework of Outcome-Based Education? This study aims to operationalize the concept of *Iqra'* in pedagogical practice through the production of short films as evidence of performance within the framework of Outcome-Based Education. By positioning digital artifacts as a meeting space between revelation, creativity, and learning outcomes, this study demonstrates the contribution of Islamic boarding schools in developing a more holistic educational paradigm in the digital age.

Research Methods

This study used a qualitative case study design (Creswell & Creswell 2022, 77; de Vries 2020, 41) because it allows an in-depth exploration of Quranic value-based educational practices in the context of digital culture in Islamic boarding schools. The study focuses on how the ontological, epistemological, and axiological dimensions of the concept of *Iqra'* Q.S. *al-Alaq* [96]:1-5 are translated into work-based pedagogical practices through the production of short films by *santri* (Islamic boarding school students) within the OBE framework.

This study was conducted at the Pondok Pesantren Anak-Anak Tahfidzul Quran Raudlatul Falah, Pati Regency, Central Java, from September 2024 to March 2025. During this period, pesantren developed a creative learning program centered on short film production involving elementary school-aged students aged 6-12 years. They were selected through purposive sampling, based on their direct involvement in film production and relevance to the research objectives. Meanwhile, the teachers participated as members of the creative content team.

The data were collected through in-depth interviews, participant observation, and content analysis of short films created by the students (Hatfield 2024, 205; Knoth et al. 2024, 1). The semi-structured interviews involved 23 informants consisting students, *kiai*, and teachers to explore their understanding of the concept of *Iqra'*, their film production experiences, and their connection to 21st-century competencies. The interview guidelines remained open-ended yet focused on ontological, epistemological, and axiological dimensions.

Observations were conducted throughout the production process, from story development to digital publication, to capture the dynamics of interaction and the translation of Quranic values into audiovisual narratives. The students' films were also analyzed as learning artifacts

published through the *pesantren*'s social media channels, particularly YouTube, TikTok, and Facebook, thereby enabling an examination of the construction and dissemination of Quranic messages to a broad public.

Data analysis employed the thematic approach of Braun and Clarke (Braun & Clarke 2024, 399; Squires 2023, 463), beginning with transcription, in-depth reading, preliminary coding, and category grouping to identify themes related to the implementation of the *Iqra*' concept. Additionally, the students' short films were analyzed as learning artifacts through dialogue, visual symbols, and narrative structure to identify representations of the ontological, epistemological, and axiological dimensions.

The ontological dimension is reflected in the awareness of the divine source of knowledge, the epistemological dimension is reflected in the process of seeking and interpreting meaning, and the axiological dimension is reflected in moral messages and social values. The findings were then mapped to the principles of Outcome-Based Education, specifically 21st-century competencies, and validated through triangulation of sources and methods (Denzin 2012, 80).

Results and Discussion

Interpreting *Iqra*: Philosophical Dimensions in Practice

The concept of *Iqra* stated in Q.S. al-Alaq [96]:1-5 is understood as the foundation of Quranic epistemology, positioning the act of reading as the starting point for intellectual, spiritual, and moral development (Halstead 2004, 517). From the perspective of contemporary Islamic education, reading is not limited to textual literacy but is an epistemic process that connects revelation, rationality, and social experience (Junaedi & Wijaya 2021, 292). Therefore, this concept is explained in three main dimensions: ontological, epistemological, and axiological dimensions (Jamil et al. 2024). Ontology is about the awareness of the source of knowledge originating from revelation; epistemology is the process of seeking and interpreting knowledge, and axiology is the ethical orientation in the use of knowledge. In the *pesantren* environment, *Iqra* is understood as a process of broadly interpreting life, encompassing revelatory texts, social reality, and the internalization of moral values (Prasetia et al. 2021, 232; Tan et al. 2017, 517).

The ontological dimension is evident in the positioning of revelation as the primary source of knowledge in practices such as

memorization (*tahfiz*) and value reflection (Najib et al. 2026; Suwendi et al. 2024, 2). The epistemological dimension is evident in the interpretive process through dialogue, reflection, and the production of short films that connect the text with experience (Ostaie 2024, 138). Meanwhile, the axiological dimension is reflected in the films' moral orientation, which emphasizes honesty, responsibility, and empathy, thereby positioning knowledge as a means of character development and social ethics (Fariji 2021, 149; Yusoff 2023, 2). To clarify these findings, evidence from interviews and observations is summarized in Table 1.

Table 1

Interpretive Evidence of the Concept of *Iqra'* in *Pesantren* Educational Practices

Analytical Dimension	Interview Excerpt (Empirical Evidence)	Pedagogical Interpretation
Ontological	A <i>kiai</i> explained: " <i>Iqra</i> does not merely mean reading a written text. Students must realize that knowledge originates from Allah. Therefore, before studying, we recite the Quran so that our hearts are connected to the source of knowledge" (Shohib 2025).	Revelation is positioned as the ontological source of knowledge that provides spiritual orientation to the learning process.
Epistemological	A film mentoring teacher stated: "Before creating a film story, we ask the students to read verses related to the theme. After that, they discuss how the verse can be explained through a narrative" (Naim 2025).	Reading develops into a process of critical reflection, interpretation of meaning, and knowledge construction.
Axiological	One student explained, "The film we created was about a child who is honest with his parents. The teacher said that reading the Quran should encourage us do good deeds for others"(Abqariyya 2025).	Knowledge is directed toward the formation of moral character and social responsibility.

Table 1 shows that the meaning of *Iqra'* is not merely about spoken or reading activity, but also exploring how the concept is implemented in *pesantren* through three dimensions of the Philosophy of Science (ontology, epistemology, and axiology). In terms of ontology, students are advised to read or recite the Quran before starting the learning activity to connect their hearts to Allah, the source of knowledge. In association with

epistemology, reading develops into a process of critical reflection. By reading and analyzing relevant Quranic verses before filming, students would be able to engage in a discussion to interpret and implement the values of the Quranic verses into a story. In relation to axiology, it is emphasized that the essence of reading the Quran should be reflected on one's moral character and social responsibility in real life. One of the examples is doing good deeds for other human beings.

These findings indicate that Quranic epistemology in *pesantren* functions not simply as normative legitimation but as a pedagogical framework that shapes how students understand knowledge and social reality (Alfathon 2025, 2). The concept of *Iqra* serves as an epistemic principle that integrates theological awareness, intellectual reflection, and ethical orientation into the learning process (Halstead 2004, 517). Although in modern educational discourse it is often considered abstract and difficult to operationalize, particularly within the framework of Outcome-Based Education (OBE) that demands measurable achievement indicators (Mangal et al. 2024, 77), the findings of this study demonstrate the opposite.

In *pesantren's* learning activities, *Iqra* can be operationally translated through project-based learning, such as the production of short films. The activity of reading evolves into a process of interpretation, narrative construction, and the conveyance of moral messages through digital media. This reflects the integration of interrelated ontological, epistemological, and axiological dimensions. Here, revelation serves as the foundation for knowledge orientation, learning is reflective and critical, and the ultimate goals are character formation and social responsibility (Jamil et al. 2024, 171; Halstead 2004, 517). This integration underscores the relevance of Quranic epistemology in enriching contemporary pedagogy in the digital age.

Iqra-Based OBE: Digital Storytelling and the 4Cs

The study indicates that the concept of *Iqra'* can be transformed from a Quranic normative principle into a measurable pedagogical practice within the framework of Outcome-Based Education (OBE). Reading is no longer understood purely as textual literacy but as an epistemic process that fosters critical reflection on texts, social realities, and experiences (Sahin 2017, 127). In the context of digital *pesantren*, this concept is operationalized through project-based learning, that is short

film production. It enables students to understand and articulate Quranic values collaboratively (Taufikin et al. 2025, 233). This approach aligns with the OBE principle, which emphasizes learning outcomes that can be systematically observed and evaluated. It is also effective in developing 21st-century competencies, particularly critical thinking, creativity, collaboration, and communication (Davis 2024, 196; Megaladevi et al. 2026, 309).

The pedagogical process unfolds through the stages of Quranic text exploration, collaborative narrative design, film production, and performance-based learning reflection (Jones 2020, 489; Voogt & Roblin 2012, 299). This practice fosters contextual interpretation that connects verses with social reality, while strengthening collaboration and collective responsibility in media production. Furthermore, communication skills develop through the delivery of moral messages in the form of audiovisual narratives, which serve as a key indicator of 21st-century literacy (Jenkins et al. 2009, 35). Thus, film production functions not only as a creative expression but also as a mechanism for evaluating measurable learning outcomes.

Table 2

Evidence of the Transformation of *Iqra* into OBE and 4Cs-Based Learning

Competency Dimension	Interview Excerpt	Pedagogical Interpretation
Critical Thinking	A teacher stated: "Before producing a film, the students are asked to find the Quranic verses related to the theme of the story and explain their meanings." (Naim 2025)	Students develop analytical and interpretive abilities toward Quranic texts.
Creativity	A student says, "We created our own story about a child who helps his friend learn to read the Quran" (Maiza 2025).	Quranic values are translated into a creative narrative that is a visual storytelling.
Collaboration	A teacher stated, "Within each group, some students write the script, some act as performers, and others handle the camera" (Naim 2025).	The film production process encourages teamwork and coordination among students.
Communication	A teacher explained, "We assess whether the moral message in the film can be understood by the audience" (Istiadah 2025).	The ability to convey ideas and values through visual media and dialogue.

Table 2 depicts how the Islamic traditional value of *Iqra* is not confined to the activity of reading Islamic texts passively. Through the modern *pesantren* education, particularly through the method of short film-making, *Iqra* is transformed into the outcomes expected from the 21st-century competencies. These are known as 4Cs (Critical Thinking, Creativity, Collaboration, and Communication). Concerning Critical Thinking, students were encouraged to identify Quranic verses relevant to the theme of a story and analyze their meanings. Students did not only read and memorize Quranic texts. The process of *Iqra* has changed it into a means of logical reasoning. Regarding Creativity, the concept of *Iqra* is manifested in the form of innovative actions. The abstract normative values of Quran have been successfully interpreted by students in an attractive visual storytelling. Correlated with the Collaboration outcome, it is mentioned in Table 2 that students could allocate their responsibilities in making short films. It proves that the learning outcome, shaping students' social characters, has been successfully achieved. Related to Communication outcome, one of the main indicators of the short film project assessment is the moral message comprehension. Students are taught to have great communication skills, including conveying Islamic values, through dialogue and visual media.

These findings show that translating the concept of *Iqra* within the OBE framework not only results in conceptual learning but also produces creative artifacts that can be observed and assessed in concrete terms. Thus, Islamic boarding schools not only maintain the tradition of Quranic literacy but also reconstruct it into pedagogical practices relevant to the demands of 21st-century education. This finding challenges the assumption in the global education literature that traditional educational institutions are less adaptive to technology-based pedagogical innovations (Ahmed et al. 2020, 320). On the contrary, these findings prove that Quranic epistemology can serve as a source of inspiration for creative learning designs that integrate spiritual values with digital competencies in modern learning ecosystems.

Digital Platforms for Disseminating Quranic Values

The development of digital media has transformed how religious values are produced, disseminated, and interpreted in contemporary public spaces. Online platforms have become new communication spaces that are open, participatory, and globally connected (Campbell & Evolvi

2020, 5). In this context, short films created by students play an essential role, not only as learning artifacts but also as a medium for disseminating Quranic values through YouTube, Instagram, and Facebook. Digital spaces thus function not merely as distribution channels but as arenas of social mediation where values and meanings are negotiated with a broad audience (Selwyn 2019, 45).

The publication of films through the *pesantren's* social media expands the learning space into an interactive public sphere. Interactions, shown in comments and audience responses, demonstrate the participatory nature of social media, where users play a role in interpretation (Jenkins et al. 2009, 35-43). These responses are also used as materials for reflective learning, while simultaneously enhancing students' intrinsic motivation because their work has a moral impact on society (Gargalakos & Sotiriou 2020, 418). Thus, films produced by students constitute a form of digital storytelling that not only represents Quranic values but also fosters collective dialogue within a participatory culture.

Table 3
Dissemination of Students's Short Films through Digital Platforms

Short Film Title	Publication Platform	Theme of Quranic Values	Form of Audience Response
An Honest Friend	YouTube	Honesty and trustworthiness	Appreciative comments from parents and teachers
Helping a Friend	YouTube	Mutual help and empathy	Likes and supportive comments
Collective Learning of the Quran Recitation	Facebook	Enthusiasm for learning the Quran	Shared by parents' community groups

Table 3 points out that the digital space functions as a new pedagogical space that enables Quranic values to move from the realm of internal learning to that of public communication. In this case, students are not only students but also producers of meaning who participate in disseminating moral messages through digital media. They can successfully receive great comments both from parents and teachers for their short film that delivers two Quranic values, honesty and trustworthiness. The other two films they uploaded in YouTube and Facebook also received positive responses. This phenomenon is in line

with the concept of networked learning, in which the learning process occurs through interactions between individuals, technology, and digital communities (Busro & Hakim 2025, 282; Carvalho et al. 2023, 2545).

Conceptually, these findings indicate that digital media can serve as an epistemic mediation space that brings together the *pesantren* educational tradition with the dynamics of global communication. In the traditional paradigm of education, religious knowledge tends to be conveyed through the authority of teachers and books. On the other hand, relevant to digital *pesantren*, this process is transformed into a more participatory and dialogical practice of meaning production (Campbell 2010, 77). Therefore, digital platforms not only expand the reach of Quranic values but also reconstruct how young Muslims understand and express them in contemporary public spaces.

Operationalizing Quranic Epistemology within OBE

In Quranic epistemology, *Iqra* is not solely the act of reading a text but a process of seeking knowledge that encompasses ontological awareness, critical reflection, and ethical responsibility (Halstead 2004, 517; Sahin 2018, 1). The challenge of contemporary education lies in translating this principle into a measurable learning structure. The Outcome-Based Education (OBE) framework provides an integrative space by emphasizing learning outcomes as the center of instructional design (Mohanta & Mandal 2019, 242; Yang et al. 2022, 68). Within this framework, *Iqra* is operationalized through the formulation of Quranic-value-based objectives, the design of learning activities, and the production of artifacts as evidence of achievement (Tang & Chan 2020, 491-501).

Its implementation is evident in the establishment of values such as honesty, responsibility, and empathy, reflecting the learning objectives that encompass cognitive, affective, and social dimensions (Halstead 2004, 517; Biggs & Catherine 2011, 22-35). Learning activities are designed as project-based learning through the production of short films, which encourage active engagement and contextual learning (Hmelo-Silver 2004, 235). The films present evaluative artifacts representing the integration of Quranic values and 21st-century competencies, particularly critical thinking, creativity, collaboration, and communication (Megaladevi et al. 2026, 309). Thus, film projects are not only a medium for creative expression but also a pedagogical mechanism for integrating religious and digital literacy.

Table 4
Operationalizing Quranic Epistemology within the OBE Framework

Conceptual Component	Implementation in Learning	Interview Excerpt	Pedagogical Meaning
Quranic values as the foundation of learning objectives	Teachers select Quranic values as the film theme	“We choose verses related to honesty or mutual help” (Istiadah 2025)	Learning objectives are rooted in spiritual values
Project-based learning activities	Students produce films based on these values	“We created a story about a child that helps his friend who learns to recite the Quran” (Maiza 2025)	Learning is constructive and contextual
Learning outcome artifacts	Short films are published on digital media	Observation of film publication on the <i>pesantren</i> 's social media channels	Creative products serve as evidence of competency achievement

Table 4 expresses that Quranic epistemology need not be positioned as a normative framework separated from modern pedagogical practices. Instead, the epistemological values contained in the concept of *Iqra* can be systematically operationalized in outcomes-based learning design (Halstead 2004, 517; Sahin 2018, 1-8). Spiritual values can be conveyed through modern media that the youth are fond of, such as a short film that tells a story of a child who helps his friend to recite the Quran. It delivers honesty and mutual help concepts. In other words, integrating Quranic epistemology and OBE enables more contextualized learning while demonstrating that the Islamic intellectual tradition has the adaptive capacity to engage with global educational paradigms (Tan et al. 2017, 425).

Conceptually, the results of this study challenge assumptions that often arise in global education discourse, that religious educational traditions are incompatible with modern pedagogical approaches. Some recent studies have shown that integrating religious values with contemporary pedagogy can yield educational models that are more holistic and relevant to the needs of modern society (Jamil et al. 2024, 171). Therefore, Quranic epistemology serves as a source of inspiration for

developing learning models integrating spiritual dimensions, intellectual reflection, and digital creativity into a coherent pedagogical framework.

Implications for Contemporary Islamic Education Theory

This study provides a significant theoretical contribution to the discourse on contemporary Islamic education. Particularly, it explains how Quranic epistemology can be reconstructed in modern achievement-based pedagogical practices. Several studies in the global education literature express that religious education traditions are often perceived as normative knowledge systems. It is considered incompatible with modern pedagogical paradigms that emphasize competence, innovation, and digital literacy (Halstead 2004, 517). However, this study proves that Quranic epistemology actually has strong conceptual potentials to interact productively with contemporary competency-based and creativity-based educational frameworks (Sahin 2017, 127, Tan et al. 2017, 517).

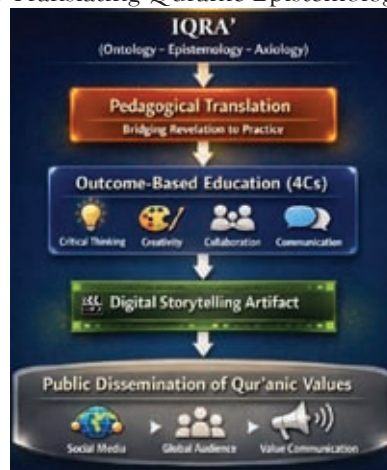
In particular, the current study exhibits that the concept of *Iqra* can be comprehended as an epistemological foundation incorporating three main dimensions: ontology, epistemology, and axiology. In the study of Islamic educational philosophy, the integration of these dimensions is seen as a fundamental framework that shapes the goals and orientation of Islamic education (al-Attas 2023, 8; Sahin 2017, 127). These have theological significance and significant pedagogical implications in the design of learning that integrates spiritual values and the intellectual development of students (Halstead 2004, 517; Tang & Chan 2020, 491).

In the context of digital *pesantren* education, these dimensions are translated through a process referred to as pedagogical translation. This conceptual framework bridges the principles of revelation with concrete learning practices. This approach is in line with contemporary Islamic education studies that emphasize the importance of contextualizing religious values in modern pedagogical practices (Sahin 2018, 1; Tan et al. 2017, 517). Through this mechanism, Quranic values are not only taught as normative doctrines. Still, they are actively operationalized in learning activities that enable students to construct their understanding through contextual learning experiences.

The main conceptual contribution of this study is summarized in an integrative model describing the process of translating Quranic epistemology into a digital pedagogical practice. This model shows that the *Iqra* concept serves as a philosophical foundation that is then

translated into an OBE framework, highlighting the development of 21st-century competencies (Tang & Chan 2020, 491). The short film production is a pedagogical artifact that represents these learning outcomes. At the same time, publication conducted through social media enables the dissemination of Quranic values to a wider audience in the digital communication space (Campbell et al. 2022, 22).

Figure 1
Conceptual Model of Translating Quranic Epistemology into Digital Pedagogy



The conceptual model in Figure 1 displays the transformation process that begins with Quranic epistemology rooted in the concept of *Iqra* (ontology, epistemology, and axiology). The next stage is the process of pedagogical translation that bridges revelation with educational practice. This process is then translated into an OBE framework that underscores the development of four key 21st-century competencies: critical thinking, creativity, collaboration, and communication. These competencies are manifested through the production of short films as a form of digital storytelling, which, in the digital education literature, is seen as a creative learning strategy that can boost student participation and reflection (Voogt & Roblin 2012, 299). In the final stage, these artifacts are published through digital platforms, enabling the dissemination of Quranic values to a wider audience in the digital public sphere (Campbell et al. 2020, 652).

The theoretical implications of this model can be seen in at least three main aspects. First, this study shows that Islamic boarding schools can be understood as alternative epistemic spaces in the Global South

capable of developing religiously grounded pedagogical innovations. Several studies affirm that Islamic educational institutions in Southeast Asia are increasingly active in developing educational models that integrate Islamic scientific traditions with the dynamics of global education (Nilan 2009, 219). Second, this study confirms that Quranic epistemology need not be positioned as a detached system from modern pedagogy. On the contrary, the values contained in the concept of *Iqra* can be operationalized in achievement-based learning designs that integrate spiritual dimensions, intellectual reflection, and digital creativity (Usman et al. 2025, 922).

Third, the model developed in this study provides a conceptual contribution to the development of a more contextually grounded Islamic education theory in the digital era. By integrating Quranic literacy, project-based pedagogy, and the dissemination of values through social media, Islamic education both maintains its spiritual foundation and adapts to the dynamics of global communication and developments in educational technology (Campbell & Evolvi 2020, 5; Voogt & Roblin 2012, 299). Thus, the findings of this study indicate that the reconstruction of Quranic epistemology within the framework of digital pedagogy is a methodological innovation and a theoretical contribution to the development of a more integrative, reflective, and responsive contemporary Islamic education paradigm in response to social and technological changes.

Conclusion

This study demonstrates that *Iqra* is not merely a spiritual slogan, but a robust epistemological foundation that can be dynamically translated into modern, measurable pedagogical frameworks. By bridging Quranic epistemology with Outcome-Based Education (OBE), this research shows that divine revelation can actively shape contemporary learning objectives, teaching strategies, and systematic evaluation methods. The primary value of this model lies in its performative application through digital storytelling and short film projects. These digital artifacts do not only preserve religious values, but also serve as concrete evidence of 21st-century competencies, including critical thinking, creativity, collaboration, and communication (4Cs). Furthermore, this approach directly aligns Islamic schooling with the global targets of Sustainable Development Goal 4 (Quality Education) by

fostering inclusive digital literacy and sustainable teaching practices within faith-based institutions. While this model successfully bridges normative theology with modern digital ecosystems, its current application remains confined to a traditional *pesantren* environment. Therefore, future research should focus on cross-institutional testing to validate and scale this framework across diverse educational landscapes.

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