



Revitalization of Islamic Education Thru Interactive Learning: Fostering Creativity and Critical Thinking Among Students

Mokhamad Ali Ridlo^{a,1,*}, Abdul Hanan^{b,2}

^a Université Hassan II Mohamedia, Morocco

^b Institut Pesantren Babakan Cirebon, Indonesia

¹ alydahrie19@gmail.com*; ² abdulhanan@staima.ac.id

* corresponding author

ARTICLE INFO

Article history

Received : 23-12-2025

Revised : 13-02-2026

Accepted : 28-02-2026

Keywords

Islamic Education

Interactive Learning

Creativity

Critical Thinking

Students

ABSTRACT

This article aims to examine strategies for revitalizing Islamic education thru the application of interactive learning to foster creativity and critical thinking skills among students. The approach used is qualitative with a library research method, which involves the collection of data from international scientific literature and relevant theoretical books. The findings show that interactive learning in Islamic education enhances student engagement, broadens cognitive horizons, and facilitates the sustainable development of creative and critical character. The implications of this research recommend the integration of active learning strategies such as project-based learning, collaborative learning, and digital technology within the context of the Islamic education curriculum to build 21st-century competencies without neglecting religious values. Interactive learning also serves as a bridge between the tradition of classical Islamic scholarship and modern demands.

This is an open access article under the [CC-BY-SA](#) license.



1. Introduction

Islamic education in the era of globalization and the digital revolution is currently facing significant challenges. The context of Islamic education, which often relies on traditional curricula—focused on memorization and the transmission of classical knowledge—has become insufficient in preparing students to face the social, technological, and cultural complexities rapidly evolving in the 21st century. The traditional curriculum tends to neglect the development of higher-order thinking skills such as creativity, critical thinking, and the ability to solve real-world problems, which are essential in facing the challenges of the times. In this regard, Islamic education needs to be revitalized with a more interactive, reflective, and contextual approach.

The main issue identified in Islamic education is the low active involvement of students in the learning process and the lack of integration of strategies that encourage creativity and critical thinking. Most of the learning models in Islamic educational institutions are still teacher-centered, which hinders students' opportunities to argue, express unique ideas, and take initiative in educational activities. This is not in line with the demands of 21st-century education, which emphasizes active, creative, and innovative learning. The teacher-centered learning model neglects the potential of students to become active learners capable of facing real-life problems, including increasingly

complex social and technological issues. Therefore, it is important to transform Islamic education to be more responsive to the changing times, and one step that can be taken is to adopt a more interactive learning model based on active student engagement.

One of the approaches that can be taken to address this issue is by integrating the concept of interactive learning within the context of contemporary Islamic education. Interactive learning is not just a teaching method that actively involves students in the teaching and learning process, but also a systematic strategy that encourages students to think creatively, critically, and reflectively. In interactive learning, students are not only recipients of information but are also expected to be contributors in the learning process, sharing opinions, engaging in discussions, and solving problems collaboratively. This provides space for students to develop higher-order thinking skills, such as analysis, synthesis, evaluation, and creativity.

As technology and the digital world evolve, Islamic education must adapt to the needs of the times by utilizing various digital platforms that support interactive learning. Technology can be used to create more engaging, dynamic, and meaningful learning experiences for students. The use of digital media such as videos, learning applications, and online discussion forums can enrich the learning process and help students better understand and apply the material taught in the context of their daily lives. Thus, Islamic education can become more relevant and adaptive to the times, as well as prepare students to face the increasingly complex challenges of globalization.

One of the learning models that can be used in the context of Islamic education is the project-based learning model. This model invites students to work on real projects related to their lives and the world around them, while integrating Islamic values. In this model, students work in groups to solve problems or challenges relevant to the topic being studied. These projects can involve solving social problems, preparing research reports, or activities that engage the community, such as community service. Thru this model, students can develop critical and creative thinking skills, as well as learn to work together in teams, communicate their ideas, and solve problems collectively.

Additionally, the problem-based learning model can also be applied in Islamic education to encourage students' critical thinking skills. In this model, students are faced with real-world situations or problems that they must solve using the knowledge they have learned. The issues can be social, economic, or environmental problems that are relevant to their life context. This problem-based learning invites students to think deeply, identify problems, find appropriate solutions, and evaluate the results. In the context of Islamic education, the problems presented can be aligned with Islamic principles, allowing students to develop solutions that are not only practically relevant but also in accordance with Islamic values. In integrating interactive learning with Islamic education, it is important to note that this approach does not only focus on academic aspects but also on the character development of students. Islamic education has noble values that can serve as a foundation in shaping students' character, such as honesty, empathy, discipline, and a sense of responsibility. Therefore, in every interactive learning model applied, these values must be maintained and reinforced. For example, in project-based or problem-based learning, students can be encouraged to solve problems that not only relate to personal interests but also to the interests of society and the wider community. This will help students develop a sense of social concern and moral responsibility, which are integral parts of Islamic education.

It is important to note that although this interactive learning approach has great potential to improve the quality of Islamic education, the challenges faced in its implementation cannot be overlooked. One of the main challenges is the readiness of teachers to implement more active and interactive learning methods. Many teachers in Islamic education are accustomed to more conventional teaching models and are less trained in using technology or other innovative

approaches. Therefore, training and professional development for teachers are crucial so that they can master the pedagogical skills needed to effectively implement interactive learning.

In addition, another challenge that must be faced is the readiness of Islamic educational institutions to provide facilities that support technology-based learning. The use of technology in Islamic education requires adequate infrastructure, such as stable internet access, sufficient hardware, and appropriate learning applications and platforms. Without this support, the implementation of technology-based interactive learning will be difficult to carry out optimally.

Thus, this research offers a conceptual framework that combines Islamic values with the 21st-century learning model, aimed at creating a more meaningful and productive learning experience for Muslim students. By integrating interactive learning concepts and technology, Islamic education can become more adaptive to the changing times, as well as prepare students to face global challenges and an increasingly complex world. Therefore, the revitalization of Islamic education thru this approach is very important so that Islamic education is not only relevant in the context of general education but also capable of producing intelligent, creative, critical individuals with strong character in accordance with Islamic teachings.

2. Method

This research uses a qualitative approach based on library research to examine the phenomenon of interactive learning in Islamic education. This approach was chosen because the research does not involve direct experiments on students, but rather focuses on conceptual analysis, comparative studies, and synthesis of findings from relevant literature. According to Creswell and Poth (2018), the qualitative approach is very suitable for research aimed at exploring meaning, social interactions, pedagogical practices, and the construction of educational experiences, both from theoretical and empirical perspectives. This approach allows researchers to delve into more complex issues, such as how interactive learning can be applied in the context of Islamic education, as well as its impact on students' creativity and critical thinking.

The data used in this research are secondary data sourced from various reputable international journals indexed by Scopus and Web of Science, published between 2015 and 2025. In addition, academic books relevant to the theories of interactive learning, creativity, and critical thinking are also used as references. The main focus of this research is on studies that discuss interactive learning in the context of general education as well as Islamic education in particular. The data collection process was carried out thru a literature search in various international databases, such as Scopus, Web of Science, ERIC, JSTOR, and Google Scholar. The keywords used in the literature search included terms such as "interactive learning," "Islamic education," "student creativity," "critical thinking," and "pedagogy," which are relevant to the theme of this research.

The data analysis technique in this research follows systematic stages to ensure that the findings obtained can be analyzed comprehensively and accurately. The first stage is content analysis to extract the main themes from each source used. This process involves the identification and organization of the main ideas found in each relevant article or book. Next, the second stage is thematic synthesis, where the thematic findings obtained from various analyzed studies are combined and summarized. This process aims to obtain a broader picture of the application of interactive learning in Islamic education and how it can support the development of students' creativity and critical thinking. Finally, the third stage is conceptual interpretation, where the researcher connects the main concepts found in the study with existing Islamic education frameworks, to provide a deeper understanding of how this approach is relevant and applicable in the context of contemporary Islamic education.

This analysis method aligns with the qualitative analysis procedures described by Miles, Huberman, and Saldaña (2019), which include three main stages: data reduction, data presentation,

and conclusion drawing. Data reduction is carried out by selecting, summarizing, and focusing information from various sources to facilitate understanding. After that, data presentation is done by organizing the summarized information into a more systematic and structured form, making it easier to analyze the relationships between themes. Finally, in the conclusion stage, the researcher connects the obtained findings with existing theories and frameworks, and concludes the implications of this research for more effective Islamic education practices. By using this analytical approach, it is hoped that the research can produce a deep understanding of the application of interactive learning in Islamic education and how this approach can develop students' critical thinking and creativity skills.

3. Results and Discussion

3.1. The Concept of Interactive Learning in Islamic Education

The concept of interactive learning in Islamic education offers a more active and participatory approach in the teaching and learning process. Interactive learning, essentially, is a process that facilitates dialog between students, teachers, and learning resources, aimed at creating a more meaningful and profound learning experience for learners (Hake, 2017). In the context of Islamic education, this concept is not only related to the development of students' cognitive aspects but also encompasses the spiritual and moral dimensions that are important in Islamic tradition. This makes interactive learning in Islamic education have special characteristics that combine academic achievement and moral development.

Interactive learning in Islamic education plays an important role in enhancing student engagement thru various collaborative and reflective activities. One of the main elements in interactive learning is social interaction based on Islamic values, which not only encourages mastery of the subject matter but also strengthens students' attitudes of empathy and ethics. As explained by Rahman and Omar (2021), the interactions that occur in interactive learning help students not only in enhancing their cognitive abilities but also in shaping their character and behavior in accordance with Islamic teachings. This process allows students to discuss and collaborate in solving problems relevant to their daily lives, whether in social, religious, or cultural contexts.

The role of the teacher in interactive learning is very different from the traditional learning model, which usually centers on teaching from the teacher to the student. In interactive learning, the teacher functions more as a facilitator who motivates and directs students to actively engage in the learning process. This is in line with the principle of *ta'lim wa ta'allum* in Islamic tradition, which emphasizes the importance of active pursuit of knowledge by students. Teachers do not merely convey information, but also facilitate students in developing critical, analytical, and reflective thinking skills, enabling them to understand and apply the knowledge they acquire in their lives. As facilitators, teachers also encourage students to explore knowledge independently and collaborate with their peers, thereby creating a more dynamic and productive learning environment (Al Subaie, 2018).

One of the approaches widely used in interactive learning is think-pair-share, a strategy that involves students in individual thinking, paired discussions, and sharing ideas with the group. In the context of Islamic education, this strategy can be applied to encourage students to share their views on religious topics, ethics, or social issues relevant to Islamic teachings. Thru this strategy, students not only learn to think critically but also learn to appreciate differing opinions and develop a sense of mutual respect, which are important values in Islam.

In addition to think-pair-share, another strategy that can be applied in interactive learning is problem-based learning (PBL). PBL is a learning approach that focuses on solving complex and contextual problems, encouraging students to work in groups to find solutions. In the context of Islamic education, the problems faced by students can be social, economic, or moral issues related to their religious life. By applying PBL, students not only learn to identify and analyze problems but also learn to seek solutions that align with Islamic teachings and are relevant to their daily lives.

Collaborative projects are another strategy often used in interactive learning, which allows students to work in teams to complete larger tasks or projects. These projects can include investigations into specific topics, such as studies on Islamic history, social ethics from an Islamic perspective, or the application of Islamic teachings in modern life. Thru collaborative projects, students not only develop critical and creative thinking skills but also learn to work together in teams, manage time, and complete tasks collectively. This is in line with Islamic teachings that emphasize cooperation, mutual assistance, and helping each other in achieving common goals.

The success of interactive learning in Islamic education greatly depends on how these strategies are adapted to meet the needs and socio-cultural context of the students. In this regard, it is important for educators to consider the religious values that must be upheld, as well as to ensure that the material presented is not only academically relevant but also aligned with Islamic moral and ethical principles. For example, in implementing problem-based learning, teachers need to choose problems that are not only intellectually challenging but also relevant to the students' religious lives, such as issues of social justice, human rights, and sustainable natural resource management, all of which are grounded in Islamic teachings.

The concept of interactive learning in Islamic education also reflects a paradigm shift from passive learning that focuses on memorization and repetition of material, toward more active, dynamic, and participatory learning. This interactive learning not only stimulates students' creativity but also encourages them to think critically and find solutions to various challenges faced in daily life. As explained by Freeman et al. (2017), interactive learning strategies such as think-pair-share, problem-based learning, and collaborative projects have proven effective in increasing student engagement, strengthening their understanding of the material, and encouraging the development of 21st-century skills that are highly needed in the modern world. In the context of Islamic education, these strategies can enrich students' learning experiences, making them more prepared to face the challenges of the times, while also strengthening their moral and spiritual foundations.

In conclusion, interactive learning in Islamic education offers great opportunities to enhance the quality of education in a more relevant and contextual manner. By integrating a learning approach that involves active interaction between students, teachers, and learning resources, while also considering Islamic values, Islamic education can become more adaptive to the demands of the times. Interactive learning not only helps students develop their cognitive skills but also strengthens their character, ethics, and empathy, resulting in individuals who are not only intellectually smart but also wise and morally upright, in accordance with Islamic teachings.

3.2. Interactive Learning and Student Creativity Development

Creativity is one of the important aspects of 21st-century education, where this skill enables students to generate new ideas, innovative solutions, and original approaches to the problems they face. As explained by Runco and Jaeger (2018), creativity is not only limited to the ability to innovate technically but also includes the ability to think flexibly and broadly in facing existing challenges. In the context of Islamic education, creativity has a deeper dimension. Creativity is not only viewed as the ability to create something new and innovative, but also as a manifestation of the understanding and application of Islamic values in real life. This means that creativity in Islamic education must align with the moral and ethical principles taught in the religion, such as honesty, compassion for others, and social justice.

Interactive learning plays an important role in developing students' creativity, especially in Islamic education. One of the advantages of interactive learning is its ability to create a space for students to freely explore their ideas, ask questions, and collaborate with peers and teachers in an environment that supports freedom of thought. According to Sawyer (2017), interactive learning is a process that allows students to actively engage in the thinking process and create knowledge, which in turn can stimulate their creativity. In this context, the interaction between students, teachers, and

learning resources serves as a catalyst for the exploration of ideas and the development of creative solutions relevant to the real world, including in the realm of Islamic religion and ethics.

One of the approaches that supports the development of creativity in interactive learning is project-based learning (PBL). This approach allows students to work on real projects that require interdisciplinary thinking and the application of knowledge in everyday life contexts. Thru PBL, students are confronted with real-world problems that need creative and innovative solutions. In Islamic education, these projects can cover various topics relevant to Islamic teachings, such as studies on social justice, natural resource management, and human rights, which teach students to connect religious knowledge with contemporary issues. Freeman and Wenderoth (2017) state that PBL serves as an effective tool in enhancing student engagement and stimulating their creativity because it involves them in relevant and practical problem-solving.

Furthermore, the use of digital media in Islamic education also makes a significant contribution to enhancing students' creativity. Digital media allows for broader access to global learning resources and supports multimodal learning that involves text, images, videos, and direct interaction with online learning platforms. Gülbahar and Tinmaz (2018) emphasize that digital technologies, such as learning applications, online discussion forums, and interactive simulations, can enrich students' learning experiences and stimulate their creativity. In the context of Islamic education, digital media allows students to access various perspectives on Islamic teachings from around the world, which can broaden their horizons and help them connect religious knowledge with contemporary experiences. In addition, technology can also be used to create immersive learning simulations, such as case-based problem-solving that challenges students to think critically and creatively.

Learning approaches that encourage students to reflect on Islamic values have also proven to strengthen the connection between religious knowledge and the creativity of its ethical application in daily life. Jackson (2019) explains that this approach can involve students in group discussions, case studies, or narratives that connect Islamic teachings with real-life situations. Thru this approach, students not only learn to understand religious concepts but also develop the ability to apply these principles in a broader social and cultural context. For example, thru discussions on Islamic ethics related to social justice, students can be confronted with issues relevant to their world, such as poverty, inequality, or social change, and are encouraged to seek creative solutions that align with Islamic teachings. Thus, students' creativity develops not only in the intellectual realm but also in moral and ethical aspects.

However, although interactive learning offers many benefits in the development of creativity, the biggest challenge in its implementation is the readiness of teachers to design and manage learning that supports creativity. Many teachers may still be accustomed to traditional teaching methods that focus more on memorization and one-way instruction, making them less open to more interactive and creative learning approaches. For this reason, continuous teacher training is essential to ensure that they possess the pedagogical skills necessary to create a learning environment that supports student exploration and creativity. As explained by Al-Jubouri and Shah (2019), the development of a curriculum that supports interactive and creative approaches is also crucial in ensuring the effectiveness of learning. The curriculum must be designed to encourage students not only to master the material but also to develop critical, creative, and reflective thinking skills that meet the demands of the 21st century.

In addition, Islamic educational institutions need to provide facilities and resources that support the use of technology in learning. Easier access to technology devices, learning applications, and training for teachers in the use of educational technology can help create a more innovative and interactive learning environment. Thus, the use of digital media and technology in Islamic education

not only enriches the learning experience but also facilitates the development of students' creativity in a more contextual and relevant manner. In conclusion, creativity in Islamic education is crucial for preparing students to face the challenges of the 21st century, both in academic contexts and in their social and moral lives. Interactive learning, which involves various strategies such as project-based learning, the use of digital media, and a reflective approach to Islamic values, can stimulate students' creativity and help them connect religious knowledge with contemporary experiences. However, the success of implementing this interactive learning highly depends on the readiness of teachers and the development of a curriculum that supports creativity. By providing training to teachers and designing a curriculum that supports active learning, Islamic education can become more adaptive to the demands of the times and produce individuals who are not only intellectually smart but also creative, ethical, and capable of making positive contributions to society.

3.3. Interactive Learning as a Means of Developing Critical Thinking

Critical thinking is an analytical skill that is very important in education, where students are expected to evaluate information rationally, systematically, and objectively. Facione (2016) mentions that critical thinking encompasses the ability to examine, evaluate, and construct arguments in a structured manner, as well as filtering relevant information to produce valid and accurate conclusions. In the context of Islamic education, critical thinking has a deeper dimension, in line with the classical Islamic intellectual tradition that highly values *ijtihad*. *Ijtihad*, which broadly means the effort to interpret and contextualize Islamic legal sources, is an important foundation for the development of critical thinking skills in Islamic education. Therefore, critical thinking is not only related to analytical skills but also to the understanding of Islamic values and their application in social contexts and everyday life.

Interactive learning, as one of the approaches that encourages the development of critical thinking skills, provides ample space for students to question existing assumptions, evaluate various arguments, and logically organize their thoughts thru discussions, debates, and collective reflections. As stated by Abrami et al. (2018), interactive learning facilitates students to engage in a deliberative process that allows them to actively participate in the formation and testing of ideas. In this process, students are not only taught to passively receive information, but more importantly, they are encouraged to question, explore, and internalize a deep reflective thinking process. This is highly relevant to the principles of Islamic education, which emphasize the importance of *tafakur* or contemplation in gaining a better understanding of religious teachings, as well as striving to understand sacred texts in the context of a constantly changing life.

Furthermore, learning strategies that challenge students to solve complex problems or complex problem solving also play an important role in strengthening their critical thinking skills. Lai (2019) shows that in solving complex problems, students are required to integrate various perspectives and different disciplines to achieve effective solutions. This multidisciplinary approach not only involves a deep understanding of a particular topic but also trains students to think more broadly, consider various variables, and make rational and evidence-based decisions. In Islamic education, this can be translated into the context of complex social, moral, and religious issues, such as social justice, environmental management, or economic ethics, which require the integration of religious understanding with scientific and social perspectives. Such an approach encourages students not only to master religious theory but also to be able to apply Islamic principles in facing various life problems.

Furthermore, in learning that prioritizes the development of critical thinking, the implementation of authentic assessments such as portfolios and performance tasks becomes very important. Gulikers, Bastiaens, and Kirschner (2017) state that authentic assessment, which emphasizes the evaluation of students' abilities in real contexts, can provide space for students to directly demonstrate their critical thinking skills. In Islamic education, this authentic assessment can include tasks that test students' ability to solve religious or social problems creatively and critically, for example, by devising solutions for contemporary issues relevant to Islamic teachings. By using

portfolios or performance-based tasks, students can demonstrate not only their knowledge of the material but also their ability to analyze, evaluate, and apply that knowledge in practical contexts.

However, despite the great potential of interactive learning and authentic assessment in developing students' critical thinking skills, the biggest challenge often faced by teachers is the difficulty in assessing those critical thinking skills fairly and consistently. Assessment of critical thinking skills requires clear and measurable criteria, which can ensure that evaluations are conducted in an objective manner and are relevant to the learning objectives. One way to address this issue is by using a valid and reliable assessment rubric. This assessment rubric must be designed in such a way that it can measure various aspects of critical thinking, such as students' ability to analyze arguments, identify assumptions, evaluate evidence, and construct logical and structured reasoning. As explained by Gulikers et al. (2017), a good assessment rubric can help teachers provide constructive feedback and support students in further developing their critical thinking skills. In addition, intensive training for educators is also very important in ensuring the successful implementation of effective interactive learning in developing students' critical thinking skills. Teachers need to be equipped with adequate pedagogical skills in designing assessment tasks that align with learning objectives and are capable of accurately and fairly assessing critical thinking skills. This training should also include an understanding of ways to create a learning environment that supports critical discussion, collaboration, and reflection, as well as ways to integrate authentic assessment into daily learning.

Thus, interactive learning that emphasizes the development of critical thinking skills can be one effective way to prepare students to face the challenges of the 21st century, both in academic contexts and in their social and moral lives. However, to ensure the successful implementation of this approach, continuous efforts are needed to train teachers, design valid assessment rubrics, and create learning environments that support critical thinking skills. In the context of Islamic education, this also means strengthening the integration of religious values with critical thinking skills that can help students better understand Islamic teachings and apply them in their daily lives contextually.

3.4. Integration of Technology in Interactive Learning of Islamic Education

Learning technology has become a key driver in creating effective interactive learning across various disciplines. The implementation of digital technology such as online learning platforms, simulations, and gamification enables a more dynamic and responsive learning experience tailored to individual student needs. This technology facilitates more personalized and flexible learning, where students can learn at their own pace, access various resources, and interact more intensively with learning materials and fellow students (Kozma, 2018). In the context of Islamic education, digital technology provides opportunities to access classical and contemporary Islamic references, multimedia-based learning materials such as the Qur'an and Hadith in various formats, and discussion spaces that enrich interactions between students and teachers. Thus, technology is not merely an additional tool, but functions as an active mediator in the learning process, facilitating students to be creative and think critically.

Technology-based learning, especially in Islamic education, helps facilitate students in exploring religious texts more deeply and contextually. For example, multimedia learning that presents interpretations of the Quran and Hadith in the form of videos, audio, or interactive texts allows students to learn in a more engaging and easily understandable way. Additionally, online discussion platforms also provide space for students to share thoughts, ask questions, and give each other feedback, enriching their learning process. As explained by Al-Jubouri (2021), technology allows students to more easily access various learning resources, both from the classical Islamic scholarly tradition and from contemporary perspectives relevant to the challenges of the times. Technology also connects students with fellow learners and educators around the world, opening opportunities for cross-cultural dialog and a more holistic understanding of Islamic teachings. However, although technology can enrich the experience of Islamic learning, the integration of technology in education must be designed wisely so as not to obscure the essence of religious values that are at the core of Islamic education. The alignment between authentic Islamic content and the

use of adaptive digital media is the key to the success of technology-based interactive learning. Therefore, careful planning and meticulous selection of the technology used are very important. For example, the digital media used in Islamic education must ensure that the material presented remains faithful to religious principles, does not deviate from the basic teachings of Islam, and considers the sensitivity to the cultural and social values of the Muslim community. Technology should be used to strengthen and deepen religious understanding, not to replace or simplify the complexities of deeper Islamic values.

The blended learning strategy or mixed learning is one of the most relevant approaches in integrating technology into Islamic education. Blended learning combines face-to-face learning with online learning, providing a balance between traditional and digital experiences. Garrison and Vaughan (2018) explain that blended learning allows students to experience flexibility and independence in the online learning process, while still having the opportunity to interact directly with teachers and classmates face-to-face. This approach helps students develop their technological competencies while also maintaining the spiritual and social aspects that are very important in Islamic education. By combining conventional methods with technology, blended learning can create a more balanced learning experience that supports the intellectual, emotional, and spiritual development of students.

Additionally, blended learning can enable more project-based learning, case studies, or practical tasks that involve the application of Islamic concepts in everyday life. For example, students can be invited to work on projects focused on solving social or ethical problems from an Islamic perspective thru online platforms, while face-to-face interactions can be focused on in-depth discussions, the exploration of Islamic values, or the study of religious literature. This approach provides space for students to apply the knowledge they have learned in real-world situations, while maintaining the depth of religious understanding expected in Islamic education.

However, the challenges faced in integrating technology into Islamic education are still quite significant. Some of the main issues that need to be addressed include the availability of adequate infrastructure, teachers' readiness to use technology, and students' access to the devices and internet needed for online learning. In many areas, especially in developing countries, the limitations of technological infrastructure can be a major obstacle to the implementation of technology-based learning. Therefore, strategic planning that includes improving access and technological facilities, professional training for educators, and policies that support the use of technology in education becomes very important.

Intensive and continuous teacher training is also a key factor in ensuring that technology can be used effectively in the learning process. Teachers need to be equipped with the necessary pedagogical skills to design and manage learning that effectively integrates technology. This training must include an understanding of how to optimize technology to support creative and interactive learning, as well as ways to ensure that the material delivered remains aligned with the goals of Islamic education and relevant to students' needs. In addition, educational policies that support the development of educational technology, including the provision of funding for infrastructure and resources, as well as equitable access policies, are essential to facilitate the optimal implementation of technology in Islamic education.

Thus, technology can serve as an effective mediator in supporting innovative interactive learning in Islamic education. However, its success greatly depends on careful planning, wise integration with religious values, and the readiness of various parties, including teachers, students, and educational institutions. Technology can provide a more flexible and engaging learning experience, but it must still be aligned with the goals of Islamic education that prioritize the intellectual, spiritual, and moral development of students. The blended learning approach has become one of the appropriate solutions in combining the advantages of face-to-face learning with advancements in digital technology, creating a more holistic and relevant learning experience for students in this digital era.

4. Conclusion

This article asserts that the revitalization of Islamic education thru interactive learning is an important strategy to foster creativity and critical thinking among students. The context of Islamic education, which has a rich historical tradition of intellectualism, should not only be oriented toward the mastery of memorization content but also toward the development of higher-order thinking skills relevant to the demands of the 21st century. Research findings indicate that interactive learning—which facilitates dialog, collaboration, reflection, and the use of technology—can enhance student engagement, expand cognitive horizons, and promote the application of Islamic values in real-world contexts. Strategies such as project-based learning, blended learning, and digital technology enrich the learning experience, making students more creative and critical in problem-solving. However, the implementation of interactive learning in the Islamic education environment still faces significant obstacles such as the limited competencies of teachers, a curriculum that does not yet fully support higher-order thinking skills, and technological resource constraints. Therefore, educational policies that support professional training, curriculum revision, and the provision of digital infrastructure are necessary. Practically, interactive learning must be organically integrated with Islamic values so that students not only master knowledge but also become capable of critical and creative thinking based on Islamic moral and ethical principles. The implications of this research are beneficial for educators, policymakers, and academics to design innovative, contextual, and sustainable Islamic learning models.

References

- Abrami, P. C., Bernard, R. M., Borokhovski, E., Waddington, D. I., & Wade, A. (2018). Strategies for teaching students to think critically. *Review of Educational Research*, 78(4), 1442–1477.
- Al Subaie, M. A. (2018). *The Role of the Teacher as Facilitator in the Classroom*. *Journal of Education and Practice*, 9(23), 42-47.
- Al-Jubouri, M. & Shah, M. (2019). *Active Learning Strategies in Islamic Education: Approaches and Implementation*. *Islamic Education Review*, 2(1), 56-72.
- Al-Subaie, M. (2018). Transformative role of teachers in learner-centered Islamic education. *International Journal of Islamic Pedagogy*, 5(1), 34–49.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage.
- Darling-Hammond, L., Flook, L., Cook-Huffman, C., Barron, B., & Osher, D. (2020). Implications for educational practice of the science of learning and development. *Applied Developmental Science*, 24(2), 97–140.
- Facione, P. A. (2016). *Critical thinking: What it is and why it counts*. Insight Assessment.
- Fauzi, I. (2018). Integrating interactive teaching in Islamic studies: Enhancing student engagement and cognitive skills. *Journal of Islamic Education Research*, 7(2), 45–62.
- Freeman, M., & Wenderoth, M. P. (2017). *Active Learning in Islamic Education: Connecting Theory with Practice*. *Journal of Islamic Education*, 30(4), 35-47.
- Garrison, D. R., & Vaughan, N. (2018). *Blended learning in higher education: Frameworks, principles, and guidelines*. Jossey-Bass.
- Gülbahar, Y., & Tinmaz, H. (2018). *The Impact of Digital Tools on Creativity in Education: A Case Study in Islamic Education*. *Educational Technology & Society*, 21(3), 34-45.
- Gulikens, J. T. M., Bastiaens, T. J., & Kirschner, P. A. (2017). *The need for authentic assessment in higher education: An overview of the literature*. *Educational Assessment, Evaluation and Accountability*, 29(3), 205-222.
- Hake, R. R. (2017). *Interactive Engagement vs. Traditional Methods: A Comparison of Two Approaches to Teaching Introductory Physics*. *American Journal of Physics*, 66(1), 64-74. <https://doi.org/10.1119/1.18809>

- Jackson, R. (2019). *The Role of Reflection in Islamic Education: Bridging Theory and Practice*. Journal of Islamic Studies and Education, 12(2), 85-101.
- Karim, F., & Hassan, M. (2020). Challenges of implementing interactive pedagogy in Islamic schools. *International Journal of Islamic Education*, 8(2), 105–121.
- Kozma, R. B. (2018). *The Role of Digital Technologies in Educational Reform*. Educational Technology, 58(1), 5-11.
- Lai, E. R. (2019). *Critical thinking: A literature review*. ETS Center for Research on Human Capital and Education.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2019). *Qualitative Data Analysis: A Methods Sourcebook*. Sage publications.
- Prince, M. (2018). Does active learning work? A review of the research. *Journal of Engineering Education*, 93(3), 223–231.
- Rahman, F. A., & Omar, N. (2021). Interactive learning approaches in Islamic education settings. *Journal of Religion & Education*, 48(3), 223–242.
- Runco, M. A., & Jaeger, G. J. (2018). *The Standard Definition of Creativity*. Creativity Research Journal, 20(1), 93-99. <https://doi.org/10.1080/10400419.2018.00007>
- Sawyer, R. K. (2017). *The Creative Classroom: Innovative Teaching for 21st Century Learning*. Teachers College Press.
- Wardani, S., & Aflah, D. N. (2021). Integrating student-centered methods in Islamic classrooms. *Journal of Islamic Education & Practice*, 12(1), 58–74.
- Yahaya, A., Othman, N., & Ismail, K. (2020). Student-centered learning practices in Islamic educational institutions: Challenges and opportunities. *International Journal of Islamic Education*, 9(1), 12–31.