

Dialogical Reasoning in PAI Learning Based on Digital Disagreement Etiquette

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Abstract

This study aims to formulate a process map of students' dialogical reasoning formation in Islamic Religious Education (PAI) learning based on digital adab ikhtilaf. The study used a qualitative case-study approach at one Islamic educational institution in East Java from 1 to 28 May 2026. The data analyzed included interview transcripts with the head of the institution, the vice principal for curriculum, PAI teachers, and students; classroom observation notes; teaching documents; digital media used by teachers; students' assignments or reflections; attitude assessment rubrics; and field notes. Data were collected through semi-structured interviews, classroom observations, documentation, digital-content analysis, source and technique triangulation, and member checking. The findings show that dialogical reasoning is formed through five recurring stages: orientation to adab ikhtilaf, exposure to digital cases, dialogue and argumentation, digital tabayyun, and reflection and attitude assessment. Digital media function as cognitive triggers that encourage students to compare sources, while teachers act as language models and providers of ethical scaffolding. Listening ability, polite communication, and reflection appeared most strongly, while reasoned argument, independent source checking, and the separation of criticism of ideas from personal attacks still required guidance.

Keywords: Adab Ikhtilaf; Case Study; Dialogical Reasoning; Digital Literacy; Islamic Religious Education

Abstrak

Penelitian ini bertujuan merumuskan peta proses pembentukan nalar dialogis siswa dalam pembelajaran PAI berbasis adab ikhtilaf digital. Penelitian menggunakan pendekatan kualitatif studi kasus pada satu lembaga pendidikan Islam di Jawa Timur selama 1-28 Mei 2026. Data yang dianalisis meliputi transkrip wawancara kepala lembaga, waka kurikulum, guru PAI, dan siswa; catatan observasi pembelajaran; dokumen perangkat ajar; media digital yang digunakan guru; tugas atau refleksi siswa; rubrik penilaian sikap; serta catatan lapangan. Data dikumpulkan melalui wawancara semi-terstruktur, observasi kelas, dokumentasi, analisis konten digital, triangulasi sumber dan teknik, serta member checking. Hasil penelitian menunjukkan bahwa nalar dialogis terbentuk melalui lima tahap yang saling berulang, yaitu orientasi adab ikhtilaf, paparan kasus digital, dialog dan argumentasi, tabayyun digital, serta refleksi dan asesmen sikap.

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Media digital berfungsi sebagai pemantik kognitif yang mendorong siswa membandingkan sumber, sedangkan guru berperan sebagai model bahasa dan pemberi scaffolding etis. Kemampuan mendengar, komunikasi santun, dan refleksi tampak paling kuat, sementara pemberian alasan, pemeriksaan sumber secara mandiri, dan pemisahan kritik gagasan dari serangan pribadi masih memerlukan pendampingan.

Kata kunci : Adab ikhtilaf; Literasi digital; Nalar dialogis; Pembelajaran PAI; Studi kasus.

I. Introduction

The development of digital spaces has changed the way students find, interpret, and disseminate religious information. Information that was previously obtained mainly through teachers, families, textbooks, or scholarly assemblies now appears in the form of video clips, social media posts, short comments, and forwarded messages. This shift expands access to learning, but it also exposes students to religious debates that often move quickly, emotionally, and without adequate attention to scholarly authority. In this situation, Islamic Religious Education (PAI) learning cannot merely strengthen students' mastery of content; it must also guide how they think, how they engage in dialogue, and how they behave when encountering differing opinions. UNESCO (2021, 2023) emphasizes that media and information literacy requires the ability to understand, evaluate, and use information responsibly, while OECD (2021a, 2021b) highlights the importance of education that helps learners build the competence to assess information in a complex digital world.

This need is in line with the direction of Islamic education, which places knowledge and adab as an inseparable unity. Adab is not merely formal politeness, but an attitude that guides the search for truth so that it remains humble, proportional, and does not demean others. In the Islamic tradition, differences of opinion or ikhtilaf are recognized as both scholarly and social realities, yet they must be managed through scholarly ethics, respect for authority, and avoidance of fanaticism that closes dialogue. Al-Alwani (1993) and Kamali (2015) emphasize the importance of the ethics of disagreement and moderation as foundations of social relations among Muslims. In Indonesian education policy, the value of religious moderation is also positioned as a framework for fostering national commitment, tolerance, non-violence, and accommodation of local culture (Kementerian Agama RI, 2019). Thus, digital adab ikhtilaf can be understood as the ability to apply the ethics of disagreement in both direct interaction and digital spaces.

Studies on dialogic learning show that classroom dialogue influences students' reasoning, participation, and learning attitudes. Alexander (2020) views dialogic teaching as a learning practice that encourages open questions, mutual responses, reason-giving, and shared meaning-making. Howe, Hennessy, Mercer, Vrikki, and Wheatley (2019) found that teacher-student dialogue can be associated with cognitive and attitudinal outcomes when classroom talk contains elaboration, questions, and student engagement. Hennessy et al. (2016) and Mercer, Hennessy, and Warwick (2019)

also emphasize that digital technology can support dialogue when it is used to enrich sources, stimulate thinking, and extend students' thinking processes, rather than simply presenting devices. These findings are important for PAI because religious learning often deals with values, textual evidence, social experience, and differences in interpretation that require guided spaces for conversation. The systematic review by Laird-Gentle et al. (2023) also shows that studies of dialogic pedagogy still require broader contexts, including subjects that are not exclusively science-oriented; therefore, PAI is a relevant space for investigation.

A number of recent studies on digital PAI show that social media, learning videos, and online platforms can enrich religious learning when accompanied by clear pedagogical design. Susanti et al. (2024) show that digital-media innovation in PAI learning can make learning more relevant to technological development. However, the use of digital media also carries risks when students become mere consumers of information without the habit of checking sources, understanding context, and testing arguments. This pattern aligns with warnings in digital-literacy studies that the technical ability to use devices is not automatically equivalent to the ability to evaluate information critically (Breakstone et al., 2018; McGrew et al., 2018). Therefore, PAI learning based on digital adab ikhtilaf needs to integrate three elements: strengthening PAI values, habituating ethical dialogue, and training religious digital literacy. Recent research on the implementation of digital literacy in PAI subjects also shows that planning, implementation, and evaluation processes must be clearly organized so that digital media support learning rather than distract students (Supriadi et al., 2024). Studies of PAI teachers' digital competence emphasize that teachers need to act as content curators who select, direct, and evaluate the use of digital sources in religious learning (Reksiana et al., 2024).

In Indonesian PAI studies, this need is also reflected in several recent findings. Muflihini and Makhshun (2020) show that PAI teachers play an important role in improving students' digital literacy, while Muhammad et al. (2021) emphasize that technology-based learning media can support the internalization of religious character when they are not separated from value guidance. Subagiya (2023) maps the need for PAI research to continue moving toward practical applications that respond to social change; Rahmawati et al. (2021) position religious character as a socio-communicative dimension; and Mansir (2021) shows that fiqh learning can become a space for responding to social issues. Thus, this study begins from the need to connect digital literacy, religious learning, and the ethics of dialogue within one learning practice.

The main problem that appears in the field is that not all students are able to transform knowledge about politeness into consistent dialogical behavior. Students may state that differences of opinion should be addressed properly, yet in discussion practice there are still habits of interrupting, laughing when friends speak, giving only simple reasons, or not yet being accustomed to checking religious-information sources from the

internet. This situation shows a gap between normative understanding and dialogical skill. This gap becomes increasingly important to study because PAI learning in the digital era faces two arenas at once: the classroom as a face-to-face space and digital media as a social space that shapes students' communication patterns.

The objective of this study is operationally emphasized as an effort to formulate a process map of students' dialogical reasoning formation in PAI learning based on digital adab ikhtilaf. The process map is not merely a list of themes, but a framework that shows stages, data evidence, formation mechanisms, and outputs of dialogical reasoning. Specifically, this study explains how orientation to adab ikhtilaf, exposure to digital cases, dialogue and argumentation practice, digital tabayyun, and reflection and attitude assessment are connected in shaping students' ability to listen, give reasons, respect differences, check sources, distinguish criticism from insults, and reflect on their own attitudes.

The novelty of this article lies in the development of a process framework for students' dialogical reasoning formation that integrates PAI learning, adab ikhtilaf, and digital literacy. Previous studies have widely discussed dialogic learning in general, the use of technology in classrooms, or religious moderation as an educational value. This article places all three within one case of PAI learning and presents a process map that shows the relationship among the school ecosystem, teacher strategies, digital cases, dialogue practice, tabayyun, reflection, and changes in students' dialogical reasoning. Thus, dialogical reasoning is understood not only as speaking ability, but as ethical-relational reasoning that combines the ability to listen, give reasons, exercise self-restraint, verify information, and preserve the dignity of dialogue partners.

The novelty is reinforced by dialogic-teaching studies that emphasize the quality of classroom talk and the need to expand the contexts of dialogic research (Alexander, 2020; Laird-Gentle et al., 2023), digital PAI studies that highlight the use of digital media and the planning, implementation, and evaluation of learning (Susanti et al., 2024; Supriadi et al., 2024), as well as studies of religious digital literacy and social-media ethics in PAI that emphasize information checking, communication adab, and digital responsibility (Novita, 2023; Reksiana et al., 2024; Rusadi & Aripin, 2023).

By positioning this gap as the entry point, this article does not stop at describing that teachers use discussion or digital media, but explains the mechanism through which these strategies shape students' dialogical reasoning. The article is expected to provide a conceptual contribution in the form of a process framework for digital adab ikhtilaf in PAI learning, as well as a practical contribution for teachers in designing learning activities that foster a culture of polite, critical, moderate, and responsible dialogue in digital spaces.

II. Research Method

This study used a qualitative approach with a case-study design. This choice was based on the need to understand the process of students' dialogical reasoning formation contextually, deeply, and in direct relation to the culture of PAI learning in one Islamic educational institution. A case study was selected because the research focused on one locus, namely one Islamic educational institution in East Java, with attention to teacher strategies, student responses, the use of digital media, the culture of dialogue, and the practice of *adab ikhtilaf*. This approach is in line with Yin's (2018) view that case studies are relevant when researchers seek to explain contemporary phenomena in real-life contexts, as well as Creswell and Poth's (2018) emphasis on in-depth understanding of experience and meaning in qualitative research.

Field research was conducted from 1 to 28 May 2026. Active fieldwork dates included 2-7, 9-14, 18-21, and 23-28 May 2026, while 1, 8, 15, 16, 17, and 22 May 2026 were not used because they fell on Sundays and/or public holidays or collective leave days. The research subjects and data sources included the head of the institution/madrasah (KS-01), the vice principal for curriculum (WK-01), PAI teachers (GP-01, GP-02, and GP-03 for confirmation), students in three interview groups (S-01 to S-10), learning documents, digital media, student assignments, assessment rubrics, field notes, and documentation of the school environment. Informant codes were used to maintain the confidentiality of participants' identities.

The unit of analysis included PAI teachers' strategies, students' responses during discussion, the use of digital media as learning materials, the school's dialogical culture, and the practice of *adab ikhtilaf* as seen in classroom interaction. This focus was used to ensure that the collected data did not stop at informants' opinions, but also examined the correspondence among statements, actions, documents, and learning evidence. Thus, the study viewed dialogical reasoning as a process that emerges in planning, implementation, assessment, and reflection in learning. The main data analyzed within this unit consisted of interview transcripts, classroom observation notes, learning documents, digital learning content, attitude rubrics, students' assignments/reflections, and field notes coded by source and date of collection.

Data collection techniques consisted of interviews, observation, documentation, media/digital-content analysis, field notes, triangulation, and member checking. Interviews with the head of the institution explored policy, dialogical culture, digital ethics, and the direction of PAI learning; interviews with the vice principal for curriculum explored the integration of *adab*, morality, the ethics of disagreement, teaching documents, and assessment; interviews with PAI teachers examined learning strategies, the use of digital media, and ways of guiding students in facing differences; and interviews with students explored their experiences of discussion, digital-media use, and responses to differing opinions. PAI classroom observations were conducted in three meetings, while environmental observation focused on the culture of digital *adab*,

communication habituation, rules for using devices, and religious activities that support students' character.

The research instruments consisted of interview guides, observation sheets, documentation checklists, media-analysis sheets, dialogical-reasoning rubrics, digital adab ikhtilaf rubrics, field notes, coding matrices, triangulation matrices, and member-checking sheets. The rubrics were not used to produce quantitative scores, but as tools to read qualitative tendencies in listening, reason-giving, respect for differences, digital tabayyun, distinguishing criticism from insults, and reflection. These tendencies were then confirmed through interviews, observations, documents, and student reflections so that the findings did not stand as numbers, but as evidence of the process of dialogical reasoning formation.

Documentation included the institution profile, vision and mission, organizational structure, curriculum or PAI program structure, lesson plans/teaching modules, teaching materials, digital media used by teachers, students' assignments/reflections, attitude-assessment rubrics, documentation of religious activities, rules for digital-media use, and student-guidance notes. Media/digital-content analysis was conducted on PAI videos or presentations, teachers' digital materials, students' reflection assignments, students' responses, assessment rubrics, digital cases discussed, teachers' notes, and supporting documents. These data were important because the study did not only examine oral interaction in the classroom, but also how digital media were used to stimulate dialogue and build students' caution toward religious information.

Data analysis was conducted through data reduction, initial coding, code grouping, theme development, process mapping, matrix presentation, and conclusion drawing. This process followed the principles of qualitative data analysis, which emphasize the interactive process among data collection, data condensation, display, and verification (Miles et al., 2020), as well as the principles of reflexive thematic analysis, which develop themes from patterns of meaning in the data (Braun & Clarke, 2022). Initial coding was directed at units of meaning such as dialogue rules, teacher language, turn-taking, digital cases, source checking, consultation with teachers, criticism of ideas, and student reflection. These codes were then grouped into five process stages: orientation to adab ikhtilaf, exposure to digital cases, dialogue and argumentation, digital tabayyun, and reflection and assessment. The coding results were displayed in the form of an analysis trail and process map so that readers could see how themes emerged from field data.

Data trustworthiness was maintained through source triangulation, technique triangulation, and member checking. Source triangulation was conducted by comparing information from the head of the institution, the vice principal for curriculum, teachers, students, documents, and observation results. Technique triangulation was conducted by matching interview, observation, documentation, media-analysis, rubric, and field-note data. Member checking was conducted on 27 May 2026 by involving key informants to

ensure that the summary of findings did not contradict the informants' intended meanings. Ethically, informants' identities were anonymized through codes, and the research results were used for academic purposes.

The limitation of this study lies in its use of one case-study location, so the findings are not intended for statistical generalization. Nevertheless, the completeness of sources, the variety of data-collection techniques, and the validation process enabled the study to provide an in-depth picture of how digital adab ikhtilaf was practiced in PAI learning. The benchmark of success used in this study was the visibility of dialogical processes in field data, not score changes that stood alone. Therefore, the analysis was directed toward the consistency of patterns among interviews, observations, documents, rubrics, and informant confirmation.

The research procedure was carried out sequentially through initial coordination and document collection, interviews with key informants, learning observations, digital-media analysis, initial coding, triangulation, validation of findings, and final recapitulation. Each field datum was coded according to its source and collection date so that evidence could be traced consistently. Interview results were not used directly as conclusions, but were compared with classroom observations, lesson-plan documents, attitude rubrics, and field notes. This method helped the researcher distinguish between informants' normative statements and practices that actually appeared in learning. The reduced data were then organized into a thematic matrix to identify relationships among teacher strategies, student responses, school culture, and the use of digital media.

III. Result and Discussion

A. Research Findings

The main findings of this study are presented as a process map, not merely as a list of themes. The process map shows how students' dialogical reasoning is formed through the relationship among the school ecosystem, teacher strategies, digital cases, dialogue practice, tabayyun, and reflection. In this map, adab ikhtilaf functions as an ethical guide, digital media function as cognitive triggers, classroom dialogue functions as a space for argumentation practice, tabayyun functions as a verification mechanism, and reflection functions as a reinforcement of attitude internalization.

Reading the data processually shows that student change did not occur instantly. Students first understood the rules of adab, then encountered digital cases that created the need to assess information, practiced expressing opinions, checked sources, and eventually reflected on their communication attitudes. This sequence is cyclical because each learning meeting may return to the stages of orientation, new cases, dialogue, tabayyun, and reflection according to classroom needs.

1. Qualitative Analysis Trail and Theme Formation

To show that the themes did not appear suddenly, the data were analyzed through a coding trail from field evidence to process themes. Initial codes were taken from

informants' statements, observation notes, documents, and digital content. Repeated codes were then grouped into themes of formation stages. Thus, the findings do not merely state that teachers conducted discussion or that students behaved politely; they show the function of each datum in building the process map of dialogical reasoning formation.

Table 1. Coding trail from data to process themes

Data source	Initial codes that appeared	Process theme	Function in the mapping
Interviews with the head of the institution, the vice principal for curriculum, and PAI teachers	dialogue rules, polite language, adab habituation, digital rules	Orientation to adab ikhtilaf	Serves as an ethical boundary before students enter differences of opinion
Classroom observations and field notes	turn-taking, listening, teacher correction, presentation, question and answer	Dialogue and argumentation	Serves as a practice space for presenting reasons and responding to others' opinions
Learning videos, viral content, hoax examples, teachers' digital materials	controversial content, mode of delivery, unclear sources, emotional comments	Exposure to digital cases	Serves as a cognitive trigger so students recognize the need for tabayyun
Student interviews and assignments/reflections	asking teachers/parents, looking for other sources, not immediately believing	Digital tabayyun	Serves as a verification mechanism before accepting or sharing information
Attitude rubrics, student reflections, and member checking	assessing attitudes, writing reflections, recognizing communication mistakes	Reflection and assessment	Serves as reinforcement for the internalization of dialogical reasoning

Source: Results of data reduction, coding, triangulation, and member checking, 2026

2. Process Model of Dialogical Resoning Formation

Based on the coding trail, the process of dialogical reasoning formation can be mapped into five recurring stages. The first stage is orientation to adab ikhtilaf, in which teachers establish dialogue rules and model polite language. The second stage is exposure to digital cases, in which students are confronted with videos, posts, comments, or examples of religious hoaxes. The third stage is dialogue and argumentation, in which students express opinions, listen to responses, and give reasons. The fourth stage is digital tabayyun, in which students are directed to check sources and consult trusted authorities. The fifth stage is reflection and assessment, in which students reassess their attitudes and ways of communicating.

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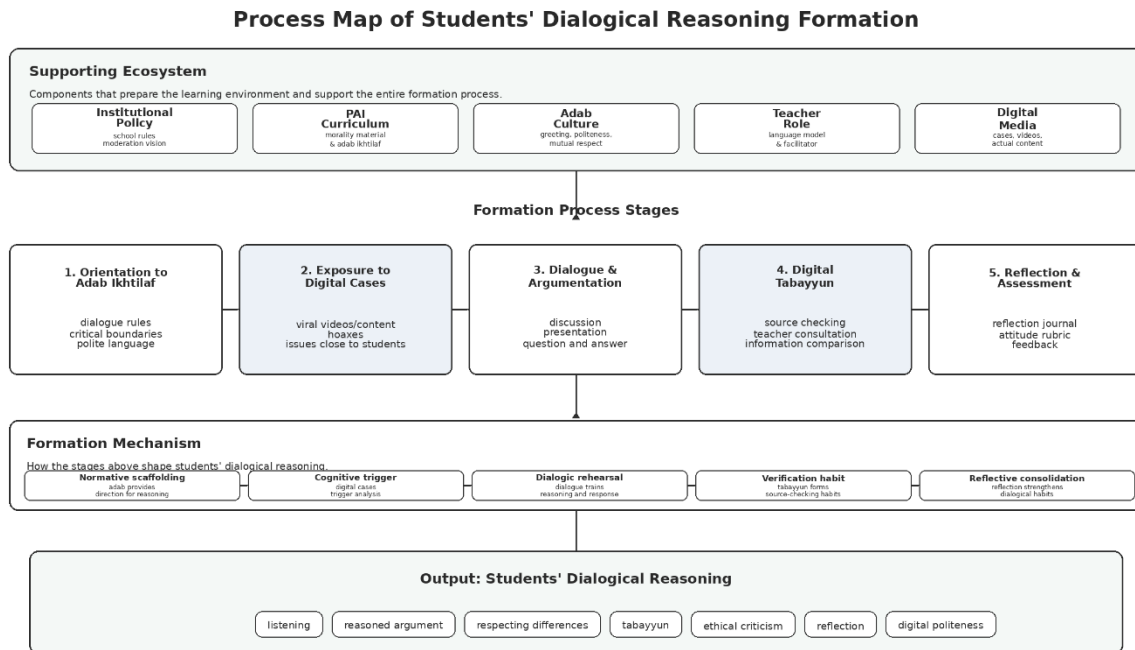


Figure 1. Process map of students' dialogical reasoning formation in PAI learning based on digital adab ikhtilaf

Figure 1 shows that the process of dialogical reasoning formation does not move in a simple linear way, but takes the form of a learning cycle. The school ecosystem provides the foundation of policy and the culture of adab. Teachers then provide normative scaffolding so that students know the boundaries of dialogue. Digital cases create cognitive conflict because students encounter information that is different, incomplete, or emotional. This conflict is processed through dialogue and argumentation, then strengthened through tabayyun and reflection. The final output is seen in students' ability to listen, give reasons, respect differences, check sources, engage in ethical criticism, and communicate politely in digital spaces.

Table 2. Process-mapping framework for dialogical reasoning formation

Process stage	Main data evidence	Formation mechanism	Emerging indicators of dialogical reasoning
1. Orientation to adab ikhtilaf	teacher explanation, digital rules, examples of polite language, morality documents	normative scaffolding: teachers prepare ethical boundaries before discussion	students recognize the boundaries of criticism, turn-taking, and the obligation to respect opinions
2. Exposure to digital cases	videos, viral content, hoax examples, digital PAI materials	cognitive trigger: cases create the need to assess messages and sources	students begin to distinguish message content, mode of delivery, and information credibility
3. Dialogue and argumentation	group discussion, presentation, question and answer, classroom observation	dialogic rehearsal: students practice giving reasons and responding to peers	listening, giving reasons, respecting differences, and criticizing ideas

Process stage	Main data evidence	Formation mechanism	Emerging indicators of dialogical reasoning
4. Digital tabayyun	student interviews, reflection assignments, teacher guidance on source checking	verification habit: students are guided to delay conclusions and compare sources	asking teachers/parents, looking for other sources, and not directly spreading content
5. Reflection and assessment	attitude rubrics, reflection journals, teacher notes, member checking	reflective consolidation: dialogue experiences are tied to attitude awareness	students realize the importance of politeness, caution in commenting, and improving speech

Source: Triangulated results from interviews, observations, documents, digital media, and student reflections, 2026

3. Stage 1: Orientation to Adab Ikhtilaf

The orientation to adab ikhtilaf is the entry point for forming dialogical reasoning. At this stage, teachers do not immediately bring students into debate, but first build awareness that differences of opinion in religious learning must be placed within the framework of knowledge, morality, and ukhuwah. Teachers explain basic dialogue rules such as listening until others finish speaking, not mocking, not excessively interrupting, giving reasons, and distinguishing criticism of ideas from attacks on persons. This orientation is consistent with the concept of adab ikhtilaf, which places disagreement as a space for learning rather than an arena for defeating others (Al-Alwani, 1993; Kamali, 2015).

The mechanism that works at this stage is normative scaffolding. Teachers become models of language and attitude, so students obtain concrete examples of how to respond to different opinions. When a teacher says that a student's opinion is good but can still be complemented by another opinion, students learn that correction can be made without demeaning others. Thus, orientation to adab is not merely an introduction to content, but a psychological foundation that makes the classroom safe for dialogue.

4. Stage 2: Exposure to Digital Cases Cognitive Triggers

The second stage shows the role of digital media as cognitive triggers. Teachers use videos, digital presentations, online articles, social-media content, and examples of religious hoaxes to connect PAI materials with students' real experiences. Digital cases are not used merely as media variation, but as objects of collective analysis. Students are asked to examine the message content, who delivers it, what language is used, whether the source is clear, and what consequences may arise if the information is immediately shared.

The formation mechanism lies in the emergence of cognitive tension. When students see religious content that is viral, emotional, or different from what they already know, they are encouraged to ask questions and make comparisons. At this point, digital literacy begins to intersect with adab ikhtilaf. UNESCO (2021, 2023) and OECD (2021b) emphasize that media literacy requires the ability to evaluate information responsibly, while in PAI this ability is guided by the value of tabayyun and communication ethics. This finding also aligns with digital PAI studies showing that social media and digital

platforms become relevant when accompanied by clear pedagogical design (Susanti et al., 2024; Supriadi et al., 2024; Reksiana et al., 2024; Husnizar et al., 2026).

5. Stage 3: Dialogue and Argumentation

The third stage is the practice of dialogue and argumentation. Classroom observations showed that teachers provided students with space to ask questions, answer, engage in group discussion, and present discussion results. In the early meetings, some students were still seen interrupting or quietly laughing when friends expressed opinions. However, after teachers repeated the rules of turn-taking and modeled response sentences, interaction became more orderly. This change shows that dialogical reasoning develops through repeated practice that is consciously guided by teachers.

The mechanism at this stage can be called dialogic rehearsal, namely conversational practice that enables students to experience the process of listening, responding, giving reasons, and revising opinions. From the perspective of dialogic teaching, classroom talk has an impact when it contains open questions, elaboration, reasons, and connections among opinions (Alexander, 2020; Howe et al., 2019). Therefore, the success of this stage is not measured by how many students speak, but by their ability to connect opinions with reasons, respond to peers' opinions, and maintain adab when disagreeing.

6. Stage 4: Digital Tabayyun

The stage of digital tabayyun appears when students are directed not to immediately accept or disseminate religious information from the internet. Interview data show that several students began to mention the habit of asking teachers or parents, checking again, or looking for other sources before believing religious information. These answers indicate initial awareness, although it has not yet fully become an independent habit. Therefore, teachers still need to give assignments that explicitly ask students to compare sources, assess credibility, and explain the reasons for choosing one piece of information.

The formation mechanism at this stage is a verification habit. Students learn to delay conclusions, examine source authority, and distinguish between content popularity and information truth. Digital-literacy studies show that students need explicit practice in evaluating online sources, including lateral reading and comparing information across sources (Breakstone et al., 2018; McGrew et al., 2018; Wineburg & McGrew, 2019). In PAI, this practice gains ethical meaning through the concept of tabayyun, namely caution before judging and sharing information.

7. Stage 5: Reflection and Attitude Assessment

The fifth stage is reflection and attitude assessment. Teachers use classroom notes, dialogical-reasoning rubrics, digital adab ikhtilaf rubrics, and reflection assignments to see changes in how students think, speak, and respond to differences. Rubrics are used as qualitative markers, not as quantitative scores that stand alone. The observed aspects include the ability to listen, give reasons, respect differences, conduct tabayyun, distinguish criticism from insult, and reflect on one's attitude.

Reflection is important because it transforms the experience of dialogue into self-awareness. Students are not only asked to answer content questions, but also to assess whether they have listened to friends, whether the language they used was polite, and whether digital information has been checked. Within the framework of dialogic learning, reflection helps students understand the thinking processes and social interactions they have experienced (García-Carrión et al., 2020; Rapanta et al., 2021).

8. Output of Dialogical Reasoning and Student Change

The process outputs are seen in students' gradual changes. The strongest abilities appeared in listening, polite communication, and writing reflections. Students began to wait for their turn to speak, use expressions such as 'in my opinion' or 'I appreciate my friend's opinion,' and state the need to be careful when commenting in digital spaces. The abilities that were still developing were giving strong reasons, checking sources independently, and consistently separating criticism of ideas from personal attacks.

Table 3. Relationship between dialogical-reasoning outputs and formation stages

Dialogical-reasoning output	Main formation stage	Role of teacher/media	Visible form of change
Listening to different opinions	Orientation to adab and dialogue	teachers establish turn-taking rules and model listening	students wait more often until friends finish speaking and listen to presentations
Giving reasons	Dialogue and argumentation	teachers ask follow-up questions: what is the basis, what is the source, what are other examples	students begin to give reasons, although some are still simple
Respecting differences	Orientation to adab and reflection	teachers emphasize that differing opinions are not the same as hostility	students choose words more carefully and do not immediately blame others
Digital tabayyun	Exposure to digital cases and verification	digital media present cases; teachers direct source checking	students begin to ask teachers/parents and look for other sources
Ethical criticism	Dialogue, argumentation, and reflection	teachers train criticism sentences that focus on ideas	students begin to distinguish criticizing opinions from mocking persons
Attitude reflection	Reflection and assessment	rubrics and reflection journals help students evaluate themselves	students realize the importance of politeness and caution in digital comments

Source: Synthesis of qualitative rubrics, classroom observations, student interviews, and learning reflections, 2026

9. Supporting Factors and Constraints

Supporting factors for the formation of students' dialogical reasoning consisted of institutional policy support, the integration of moral values in the PAI curriculum, the completeness of teaching documents, the use of relevant digital media, and a school culture that habituates polite communication. The school environment implemented habituation such as greeting, smiling, speaking politely, not interrupting conversations, as well as religious activities such as congregational prayer, Qur'an recitation, short religious talks, and Islamic holiday commemorations. This culture makes adab present not only as PAI content, but also as students' social experience.

The main constraints emerged from the influence of social media, limited learning time, the habit of quickly accepting information, and differences in students' confidence in dialogue. Some students were active in expressing opinions, while others remained passive or needed encouragement. The influence of social media also made students accustomed to short, reactive, and personal comments. Therefore, PAI learning based on digital adab ikhtilaf requires continuity among the classroom, school culture, parental guidance, and cross-subject digital literacy.

B. Discussion

The mapping above shows that students' dialogical reasoning is not merely the result of discussion, but the result of staged mechanisms. Orientation to adab builds ethical boundaries; exposure to digital cases creates the need for critical thinking; dialogue and argumentation provide space for practice; digital tabayyun forms verification habits; and reflection and assessment strengthen internalization. Thus, PAI learning based on digital adab ikhtilaf works through a combination of norms, experience, practice, verification, and reflection.

Theoretically, this finding expands the study of dialogic teaching. Classroom dialogue in this study is not only understood as a question-and-answer method, but as practice in ethical-relational reasoning. Students learn to develop reasons while maintaining social relations. This aligns with Alexander (2020), Howe et al. (2019), Hennessy et al. (2016), and Mercer et al. (2019), who emphasize that the quality of dialogue is determined by elaboration, reasons, responses, and opportunities to revise understanding. The contribution of PAI lies in adding the dimension of adab ikhtilaf so that argumentation is not separated from moral responsibility.

This finding also shows that digital media become effective when used as a field of analysis, not merely as presentation tools. Digital content functions as a cognitive trigger because it presents information close to students' lives while also containing the potential for difference, emotion, and source error. When such content is discussed through teacher questions, students do not merely watch it; they learn to evaluate messages, language, sources, and the impact of information dissemination. This is what distinguishes the technical use of digital media from critical and ethical religious digital literacy.

From the perspective of Islamic education, adab ikhtilaf needs to be translated into operational indicators so that it can be observed and developed. Indicators such as listening without interrupting, giving reasons, respecting differences, checking sources, criticizing ideas without attacking persons, and writing reflections keep adab from stopping as general advice. Teachers can provide immediate feedback when students interrupt, laugh, or make personal comments. Thus, adab becomes a learning practice that is continuously trained.

The process mapping also explains why students' abilities did not develop evenly. Listening and polite communication were more visible because both can be trained through classroom rules and teacher modeling. By contrast, giving strong reasons and checking sources independently require more complex cognitive practice. Students need to be habituated to looking for the basis of opinions, comparing sources, and testing information. Therefore, it is not enough for teachers to ask students to discuss; teachers also need to add reinforcing questions such as 'what is the evidence for your opinion,' 'which source do you trust,' and 'how can criticism be delivered without hurting others.'

The practical implication of this study is the need for PAI teachers to design dialogical objectives explicitly in teaching documents. These objectives may integrate cognitive outcomes, adab attitudes, and digital literacy. Teachers can design activities such as comparing two da'wah contents, evaluating social-media comments, creating polite responses to differences of opinion, or writing reflections after discussion. Attitude rubrics should be used as tools for qualitative feedback, not as numbers that stand alone. In this way, PAI learning becomes more responsive to students' digital lives while remaining rooted in moral values.

The limitation of this study lies in its use of one case-study location, so the findings are not intended for statistical generalization. However, the strength of the study lies in the depth of data and process mapping, which shows the relationship among school policy, teacher strategies, digital media, classroom dialogue, tabayyun, reflection, and student change. Future research may test this framework in more institutions, grade levels, or online-learning contexts so that the digital adab ikhtilaf model can be developed more broadly.

IV. Conclusion

This study concludes that students' dialogical reasoning in PAI learning based on digital adab ikhtilaf is formed through five recurring stages: orientation to adab ikhtilaf, exposure to digital cases, dialogue and argumentation, digital tabayyun, and reflection and attitude assessment. These five stages form a process map that shows the relationship among the school ecosystem, teacher strategies, digital media, dialogue practice, information verification, and changes in students' attitudes. Thus, the research objective of mapping the process of dialogical reasoning formation is answered through a process framework, not merely through a list of coded themes.

At the orientation stage, teachers build ethical boundaries through dialogue rules and examples of polite language. At the stage of exposure to digital cases, videos, viral content, and hoax examples function as cognitive triggers that help students see the importance of assessing sources. At the dialogue and argumentation stage, students practice listening, expressing opinions, giving reasons, and responding to differences. At the digital tabayyun stage, students begin to learn to delay conclusions, ask teachers or parents, and

compare sources. At the reflection and assessment stage, dialogue experiences are consolidated into attitude awareness through qualitative rubrics, teacher notes, and reflection assignments.

The development of dialogical reasoning appeared strongest in the ability to listen, communicate politely, and reflect. Students began to understand that disagreement does not have to be accompanied by anger, that criticism should be directed at ideas, and that comments in digital spaces need to be delivered carefully. However, the ability to provide strong reasons, check sources independently, and consistently distinguish criticism from personal attacks still requires guidance. Therefore, digital adab ikhtilaf needs to be trained through repeated practice, not merely explained as normative knowledge.

The supporting factors in this study included institutional policy, the integration of moral values in the curriculum, the completeness of learning documents, the use of digital media, and a school culture that habituates polite communication. The main constraints came from the influence of social media, the habit of quickly accepting information, limited learning time, and differences in students' confidence in dialogue. The implication is that PAI teachers need to design learning that explicitly integrates cognitive objectives, adab attitudes, and digital literacy. Future research can expand this framework to more institutions and develop qualitative rubrics that are easier for teachers to use in daily evaluation.

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