



The Contribution of SNC Civilization House in Enhancing Generation Alpha's Understanding of Islamic Cultural History in Rejang Lebong

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Abstract

Education in Indonesia continues to face challenges in fostering meaningful learning, particularly in Islamic Cultural History (SKI), which requires historical understanding, critical reflection, and the internalization of values. These challenges intensify for Generation Alpha learners, whose learning preferences are visual, interactive, and technology-mediated. This study examines the contribution of Rumah Peradaban SNC, a non-formal educational institution, to Generation Alpha's understanding of Islamic Cultural History through an experiential learning approach. Using a descriptive qualitative design, data were collected through in-depth interviews, participant observation, and documentation involving facilitators, students, parents, and program administrators, and analyzed through data reduction, display, and conclusion drawing, with credibility ensured via source and method triangulation. Findings show that Rumah Peradaban SNC strengthens students' historical understanding by integrating storytelling, visual media, educational games, role play, collaborative activities, and guided reflection into a coherent learning process. Meaningful historical learning emerges not from technology alone but from the interplay of experiential activities, facilitator guidance, and reflective dialogue, which enable students to reconstruct historical narratives and internalize Islamic values. The program nonetheless faces contextual challenges, including unequal digital infrastructure, unstable connectivity, and students' susceptibility to technological distraction, underscoring the need to balance digital engagement with reflection. This study contributes to discussions on Generation Alpha by showing that experiential learning bridges students' digital learning characteristics and the reflective aims of Islamic Cultural History education, and highlights the complementary role of non-formal institutions in strengthening formal Islamic education through contextual, experience-based learning.

Keywords: Rumah Peradaban SNC; Islamic Cultural History Learning (SKI); Generation Alpha; Experiential Learning; Non-Formal Education.

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Introduction

Education plays a strategic role in developing human resources and shaping the character of future generations.¹ However, the Indonesian education system continues to face significant challenges, particularly in terms of educational quality and equity. International and national assessment reports indicate that students' literacy competencies remain a concern. The results of the Programme for International Student Assessment (PISA) 2022 show that Indonesian students' reading literacy performance remains below the OECD average, indicating the need to strengthen students' ability to understand, interpret, and critically reflect on information.² Similar findings are reflected in the results of the Indonesian Madrasah Competency Assessment (AKMI), which reveal that literacy skills among madrasah students still require considerable improvement across various educational levels.³

These conditions have implications for the learning process in many subjects, including Islamic Cultural History (Sejarah Kebudayaan Islam/SKI). As a subject that goes beyond memorizing historical facts, SKI requires students to comprehend historical narratives, analyze socio-cultural contexts, interpret the significance of historical events, and relate past experiences to contemporary realities.⁴ Consequently, successful SKI learning depends not only on content mastery but also on students' literacy skills and their capacity for critical reflection.

The challenges of SKI learning become increasingly complex in the context of Generation Alpha. This generation, born and raised in an environment saturated with digital technology, has learning experiences that differ substantially from those of previous generations. Since early childhood, Generation Alpha has been exposed to digital devices, visual media, and instant access to information, shaping distinct patterns of communication, information processing, and learning behavior.⁵

According to Don Tapscott, digital generations tend to prefer interactive, participatory, and experience-based learning environments rather than traditional one-way instructional approaches.⁶ Similarly, Mark McCrindle argues that Generation Alpha is characterized by a strong orientation toward visual media, rapid information consumption, and a high level of technological integration in everyday life. These characteristics create both opportunities and challenges for educational practices.⁷ On the one hand, their familiarity with technology can facilitate innovative and engaging learning experiences. On the other hand, their preference for fast-paced and visually stimulating information may reduce engagement with learning activities that require sustained attention, deep reflection, and analytical thinking.⁸

¹ Aisyah Ahmad, "Pengembangan Karakter Sopan Santun Peserta Didik: Studi Kasus Upaya Guru Sejarah Kebudayaan Islam di Madrasah," *Jurnal Pendidikan Agama Islam Al-Thariqah* 7, no. 2 (2022): 278–96.

² Organisation for Economic Co-operation and Development, "PISA 2022 Results (Volume I): The State of Learning and Equity in Education" (Paris: OECD Publishing, 2023).

³ Kementerian Agama RI, *Laporan Hasil Asesmen Kompetensi Madrasah Indonesia (AKMI)* (Jakarta: Direktorat KSKK Madrasah, 2023).

⁴ Kementerian Agama RI, *Keputusan Menteri Agama Nomor 183 Tahun 2019 tentang Kurikulum PAI dan Bahasa Arab pada Madrasah* (Jakarta: Kementerian Agama RI, 2019).

⁵ Mark McCrindle, *Generation Alpha* (Sydney: McCrindle Research, 2021), 12.

⁶ Don Tapscott, *Grown Up Digital* (Boston: McGraw-Hill Education, 2008), 89.

⁷ McCrindle, *Generation Alpha*, 15–18.

⁸ Muhammad Rayhan et al., "Globalisasi Budaya dan Media Digital: Dilema antara Modernisasi dan Pelestarian Budaya Lokal," *Indonesian Culture and Religion Issues* 2, no. 3 (2025): 1–14, <https://doi.org/10.47134/diksima.v2i3.218>.

This issue is particularly relevant to history education, including Islamic Cultural History. Historical learning fundamentally involves chronological reasoning, causal analysis, interpretation of historical events, and reflective engagement with the values embedded in past experiences.⁹ Therefore, a potential tension exists between the characteristics commonly associated with Generation Alpha and the cognitive demands of historical learning. While Generation Alpha tends to favor immediate and visually rich information, meaningful engagement with history requires learners to slow down, examine context, and construct deeper interpretations. Consequently, the challenge is not merely adapting instruction to students' preferences but finding ways to integrate reflective historical thinking into learning experiences that remain attractive and accessible to digital-native learners.¹⁰

Experiential learning provides a theoretical framework for addressing this challenge. Kolb argues that meaningful learning occurs through a cyclical process involving concrete experience, reflective observation, abstract conceptualization, and active experimentation.¹¹ Rather than separating experience from reflection, this model emphasizes that learners construct knowledge through continuous interaction between action and interpretation. Such a perspective is particularly relevant to Islamic Cultural History because understanding historical events requires learners not only to receive information but also to interpret experiences and internalize historical values.¹²

To address this challenge, alternative educational approaches are needed. Non-formal education offers greater flexibility than formal schooling in terms of learning methods, media, and program design. Such flexibility enables educators to develop contextual, experiential, and learner-centered activities that may better accommodate the needs of contemporary learners.¹³

One example of this approach is Rumah Peradaban SNC, a non-formal educational institution that promotes historical literacy, cultural awareness, and Islamic values through various educational activities. Rather than relying solely on conventional instruction, Rumah Peradaban SNC engages learners through storytelling, educational games, simulations, role-playing, cultural exploration, and other experience-based learning activities. These approaches are conceptually aligned with the learning preferences often associated with Generation Alpha, particularly their inclination toward interactive and visually engaging experiences.

The selection of Rumah Peradaban SNC in Rejang Lebong Regency as the research site was based on several considerations. First, the institution consistently organizes programs related to historical and cultural literacy for school-age children. Second, its learning activities integrate elements of Islamic history, cultural heritage, educational games, and value-based learning. Third, preliminary observations and interviews with facilitators and parents indicated that participation in Rumah Peradaban SNC programs has encouraged children's interest in Islamic history and stimulated discussions about Islamic values beyond formal educational settings.

⁹ Peter Seixas and Tom Morton, *The Big Six Historical Thinking Concepts* (Toronto: Nelson Education, 2013), 10–15.

¹⁰ Sukring, "Generasi Alpha dan Tantangan Dakwah Islam serta Solusi di Era Digital," *Jurnal Kajian Agama Islam* 9, no. 5 (2025): 26–30.

¹¹ David A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development*, 2nd ed. (Upper Saddle River, NJ: Pearson Education, 2015), 49–68.

¹² Kolb, *Experiential Learning*, 69–91.

¹³ Republik Indonesia, *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional* (Jakarta: Sekretariat Negara, 2003).

Previous studies have highlighted the importance of adapting Islamic education to the characteristics of digital-native generations. Mokhammad Khosim emphasizes the relevance of cybernetic learning theory in designing Islamic education strategies that respond to technological developments and the learning characteristics of Generation Alpha.¹⁴ Research conducted by Muhammad Faizul Aulia and Anisa Dwi Makrufi demonstrates that understanding the characteristics of Generation Alpha significantly influences the effectiveness of Islamic Religious Education (PAI) learning.¹⁵ Furthermore, Sukring's study underscores the necessity of creative, contextually relevant approaches in Islamic education and da'wah for younger generations in the digital era.¹⁶

Despite these contributions, research examining the role of non-formal educational institutions in enhancing students' understanding of Islamic Cultural History remains limited. Existing studies tend to focus separately on historical literacy, Islamic education, or the characteristics of Generation Alpha. Few studies have explored how non-formal educational initiatives can bridge historical learning and the learning needs of Generation Alpha within a single analytical framework. This gap highlights the need for further investigation into the contribution of institutions such as Rumah Peradaban SNC to Islamic Cultural History learning.

Therefore, this study aims to analyze the contribution of Rumah Peradaban SNC in improving Generation Alpha students' understanding of Islamic Cultural History in Rejang Lebong Regency. The research was conducted from February to October 2025 and has been completed. The study is expected to contribute theoretically to the development of SKI learning models that are responsive to the characteristics of digital-native learners while also providing practical recommendations for formal and non-formal educational institutions seeking to create more contextual, interactive, and meaningful Islamic history learning experiences.

Methodologically, this study employed a descriptive qualitative design intended to capture the lived, contextual dynamics of historical learning at Rumah Peradaban SNC rather than to test a predetermined hypothesis. The research was conducted at Rumah Peradaban SNC in Rejang Lebong Regency, purposively selected for its established, multi-year track record of historical and cultural literacy programming for school-age children. Informants were selected through purposive sampling and included the program's facilitators, participating students, parents, and program administrators, chosen for their direct involvement in and firsthand experience with the learning process under investigation. This informant configuration was intended to allow triangulated access to the phenomenon from pedagogical, experiential, and administrative vantage points simultaneously.

Data were collected through three complementary techniques: in-depth, semi-structured interviews with facilitators, students, parents, and administrators; participant observation of learning sessions to capture facilitator-student interaction patterns as they naturally unfolded; and documentation review of program materials, activity records, and supporting visual media. Data analysis followed the interactive model of Miles, Huberman, and Saldaña, proceeding through data reduction, data display, and conclusion drawing/verification, with

¹⁴ Mokhammad Khosim, "Teori Belajar Sibernetik pada Generasi Alpha: Strategi Pembelajaran Agama Islam Era Digital," *Nusantara: Indonesian Journal of Islamic Studies* 5, no. 1 (2025): 17–35, <https://doi.org/10.54471/x8xcyb38>.

¹⁵ Muhammad Faizul Aulia and Anisa Dwi Makrufi, "Pengaruh Karakteristik Generasi Alpha terhadap Efektivitas Implementasi Pendidikan Agama Islam di SMP Muhammadiyah 3 Yogyakarta," *Tawazun: Jurnal Pendidikan Islam* 18, no. 1 (2025): 31–48, <https://doi.org/10.32832/tawazun.v18i1.19320>.

¹⁶ Sukring, "Generasi Alpha dan Tantangan Dakwah Islam serta Solusi di Era Digital."

analysis conducted iteratively alongside data collection rather than as a discrete subsequent stage.¹⁷ To safeguard the credibility of the findings, the study applied source triangulation, cross-checking accounts across facilitators, students, parents, and administrators, and method triangulation, corroborating interview data against observational and documentary evidence.

Result and Discussion

The Contribution of Rumah Peradaban SNC to Islamic Cultural History Learning among Generation Alpha

The findings demonstrate that Rumah Peradaban SNC makes a significant contribution to strengthening Islamic Cultural History (Sejarah Kebudayaan Islam/SKI) learning among Generation Alpha by providing an alternative learning environment that differs substantially from conventional classroom instruction. Rather than emphasizing the memorization of historical facts, the program adopts an experiential, learner-centered approach that combines storytelling, visual media, role-play, educational games, creative projects, and simple scientific experiments into an integrated learning experience. This pedagogical design allows participants to actively engage with historical narratives, collaboratively construct historical meaning, and relate Islamic historical events to their everyday experiences. Such an approach reflects a shift from teacher-centered instruction to student-centered historical learning, in which learners become active participants in constructing knowledge rather than passive recipients of information.¹⁸

Field observations consistently revealed that children remained engaged throughout the learning sessions despite the relatively long duration of activities. Unlike in formal classroom settings, where students often become passive listeners during history lessons, participants at Rumah Peradaban SNC actively responded to facilitators' questions, discussed historical events with peers, and voluntarily shared their interpretations of Islamic historical figures. This active participation suggests that the program successfully transforms Islamic Cultural History from a subject frequently associated with memorization into a learning process characterized by exploration, interaction, and reflection.

Evidence obtained from interviews with facilitators, parents, and participants further strengthens this observation. Parents consistently reported noticeable changes in their children's attitudes after their children participated in the program. Rather than merely recalling isolated historical facts, many children voluntarily discussed stories of the prophets, the companions of the Prophet Muhammad, and major events in Islamic civilization during conversations at home. One parent explained that her child frequently retold stories learned during the activities and even related those stories to everyday behaviour, indicating that learning had extended beyond the classroom into the family environment. This finding suggests that Rumah Peradaban SNC contributes not only to cognitive understanding but also to the continuity of learning through social interaction within the household.

The contribution of Rumah Peradaban SNC, therefore, extends beyond merely increasing students' motivation to learn Islamic history. More importantly, the program changes the way historical knowledge is experienced and constructed. Historical narratives traditionally delivered through textbooks and lectures become concrete through visual representations,

¹⁷ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: Sage, 2014), 31–33.

¹⁸ John Dewey, *Experience and Education* (New York: Macmillan, 1938), 25–37; Seixas and Morton, *The Big Six Historical Thinking Concepts*, 1–15.

storytelling, collaborative dialogue, and experiential activities. As a result, participants are encouraged not merely to remember historical events but to interpret historical meaning, identify moral values, and connect historical experiences with contemporary social life.

This finding supports Kolb's Experiential Learning Theory, which holds that meaningful learning occurs when learners progress through interconnected stages: concrete experience, reflective observation, abstract conceptualization, and active experimentation.¹⁹ Throughout the observed activities, children did not simply receive information from facilitators. Instead, they first experienced historical concepts through storytelling and visual demonstrations, reflected on these experiences during guided discussions, developed conceptual understanding through the facilitator's explanations, and finally reinforced their learning through role-play, creative projects, or simple experiments. Consequently, historical understanding emerged as an active cognitive process rather than as rote memorization.

The experiential characteristics of Rumah Peradaban SNC appear particularly important in the context of Islamic Cultural History. Historical education fundamentally requires students to understand chronology, causality, social context, and moral significance simultaneously. These cognitive processes are difficult to achieve when learning relies exclusively on reading text or teacher explanations. By integrating multisensory learning experiences, Rumah Peradaban SNC enables participants to approach historical narratives through multiple pathways, including visual observation, physical participation, collaborative discussion, and reflective interpretation. This multidimensional learning environment appears to reduce the abstractness of historical content while strengthening conceptual understanding.

The findings also provide empirical support for Tapscott's argument that digital-native learners prefer participatory, collaborative, and experience-based learning environments rather than one-directional instructional models.²⁰ Throughout the observations, participants demonstrated considerably higher engagement during activities involving storytelling, collaborative games, role playing, and creative projects than during conventional explanatory sessions. Interactive learning appeared capable of maintaining children's attention while simultaneously encouraging them to formulate questions, exchange opinions, and negotiate meaning with peers.

However, the present findings also extend Tapscott's theoretical perspective. Although participatory learning successfully attracted students' attention, deeper understanding did not emerge automatically from participation itself. Instead, field observations indicate that meaningful comprehension developed primarily when facilitators intentionally guided reflective discussions following interactive activities. For example, after completing storytelling sessions or historical simulations, facilitators consistently encouraged participants to explain the historical significance of events, identify moral lessons, and compare historical experiences with contemporary situations. Consequently, participation alone was insufficient; structured reflection functioned as the mechanism through which historical understanding was consolidated.

This observation illustrates an important pedagogical implication. Interactive learning should not be interpreted merely as an increase in student activity or entertainment. Rather, active participation becomes educationally meaningful only when accompanied by systematic reflection that enables learners to reorganize their experiences into coherent historical understanding. Thus, Rumah Peradaban SNC demonstrates that experiential learning is

¹⁹ Kolb, *Experiential Learning*, 42–68.

²⁰ Tapscott, *Grown Up Digital*, 73–104.

effective not because it is enjoyable, but because enjoyment becomes integrated with reflective cognitive processes.

A similar pattern emerges when the findings are examined through McCrindle's conceptualization of Generation Alpha. McCrindle describes Generation Alpha as learners who grow up surrounded by digital technology, possess strong visual orientation, exhibit multitasking tendencies, and generally demonstrate shorter attention spans than previous generations.²¹ These characteristics present considerable challenges for subjects such as Islamic Cultural History, which traditionally depend upon sustained reading, chronological reasoning, and prolonged reflection. Conventional lecture-based instruction frequently conflicts with these cognitive preferences, contributing to students' perceptions that historical learning is monotonous and disconnected from everyday experience.

The findings suggest that Rumah Peradaban SNC responds effectively to this challenge by adapting instructional strategies without abandoning the intellectual objectives of historical education. Visual media, storytelling, and creative projects initially function as mechanisms for attracting attention. Nevertheless, facilitators subsequently redirect learners toward reflective dialogue concerning historical meaning and moral values. In other words, technology and interactive media serve as entry points to historical thinking rather than replacing it.

This distinction is particularly important because it challenges a common assumption within discussions of Generation Alpha, namely that effective learning simply requires increasing the quantity of digital media. The present findings indicate a more nuanced relationship. Students indeed responded positively to animation, visual presentations, and educational games; however, these media became educationally valuable only when integrated with interpersonal interaction, guided questioning, and collaborative interpretation. Consequently, technology should be understood as a pedagogical tool rather than as the principal determinant of learning outcomes.

Another important finding concerns participants' ability to independently reconstruct historical narratives. Observation and interview data indicate that many children were able to retell stories of the prophets, explain major events in Islamic civilization, and identify the moral messages embedded in those narratives in their own language. This ability represents an important indicator of conceptual understanding because learners were not merely repeating memorized information but reorganizing historical knowledge into personally meaningful explanations. Parents likewise reported that their children frequently initiated conversations concerning Islamic historical figures after participating in Rumah Peradaban SNC activities, suggesting that learning outcomes extended beyond formal instructional settings.

From the perspective of historical pedagogy, this finding is highly significant. The ability to reconstruct historical narratives demonstrates progression beyond factual recall toward historical reasoning. Students begin to recognize relationships between historical actors, events, causes, and consequences while simultaneously extracting ethical lessons applicable to present-day life. Such outcomes correspond closely with the primary objectives of Islamic Cultural History education, which seeks not only to transmit historical knowledge but also to cultivate historical consciousness, religious identity, and moral character.²²

²¹ McCrindle, *Generation Alpha*, 41–65.

²² Jörn Rüsen, *Historical Consciousness: Narrative Structure, Moral Function, and Ontogenetic Development* (New York: Berghahn Books, 2005), 63–88.

Furthermore, interviews with parents revealed that children increasingly associated Islamic historical narratives with values such as honesty, patience, responsibility, perseverance, courage, and empathy. Rather than perceiving history merely as a collection of chronological events, participants gradually came to interpret historical figures as moral exemplars whose experiences remained relevant to contemporary life. This suggests that Rumah Peradaban SNC contributes to both cognitive development and affective learning by facilitating the internalization of values through historical narratives.

Taken together, these findings indicate that the principal contribution of Rumah Peradaban SNC lies not simply in making Islamic Cultural History more enjoyable but in transforming the epistemological process through which historical understanding is constructed. The program bridges the gap between Generation Alpha's preference for interactive learning and the reflective demands of historical education through an integrated pedagogical model that combines experiential activities, guided reflection, visual media, and collaborative discussion. Rather than replacing historical thinking with entertainment, Rumah Peradaban SNC demonstrates that enjoyable learning can coexist with deep historical reflection when supported by appropriate instructional design. This finding contributes to the growing body of literature emphasizing that meaningful adaptation to Generation Alpha requires not only technological innovation but also pedagogical strategies that preserve the reflective, interpretive, and value-oriented dimensions of historical education.²³

Critical Analysis of the Pedagogical Process in Rumah Peradaban SNC

Although the findings demonstrate that Rumah Peradaban SNC successfully increases students' enthusiasm and participation in Islamic Cultural History (SKI) learning, the program's effectiveness should not be uncritically interpreted as evidence that technology-based learning is inherently superior to conventional instruction. Rather, the field data reveal a more complex relationship between technology, pedagogy, learner characteristics, and educational context. The contribution of Rumah Peradaban SNC emerges not from the presence of digital media alone but from the deliberate integration of technology with storytelling, facilitator guidance, collaborative interaction, and reflective discussion. This distinction is important because it challenges the increasingly common assumption that educational innovation simply requires introducing more digital technologies into the classroom.²⁴

Observation findings consistently indicated that animated videos, digital presentations, and educational games immediately attracted children's attention during the initial stages of learning. Participants appeared enthusiastic whenever facilitators introduced visual materials or interactive quizzes, and these activities effectively reduced the boredom that often characterizes conventional history instruction. However, prolonged observations also revealed that students' attention frequently shifted toward the media themselves rather than the historical content being presented. Several participants became more interested in manipulating digital devices, anticipating the next animation, or competing in quiz activities than in discussing the historical significance of the learning materials. This finding illustrates that engagement and understanding do not necessarily occur simultaneously.

This phenomenon corresponds closely with Mayer's Cognitive Theory of Multimedia Learning, which argues that multimedia instruction enhances learning only when visual and verbal information are carefully organized to reduce unnecessary cognitive processing.²⁵

²³ Kolb, *Experiential Learning*, 283–311; McCrindle, *Generation Alpha*, 189–205.

²⁴ Michael Fullan, *The New Meaning of Educational Change* (New York: Teachers College Press, 2007), 89.

²⁵ Richard E. Mayer, *Multimedia Learning*, 3rd ed. (Cambridge: Cambridge University Press, 2021), 41–82.

According to Mayer, multimedia learning becomes ineffective when excessive visual stimulation overloads learners' working memory, preventing them from organizing information into meaningful conceptual structures. The present findings suggest that visual media used at Rumah Peradaban SNC generally succeeded in capturing learners' attention; nevertheless, deeper historical understanding emerged only after facilitators redirected participants toward reflective discussion. Consequently, multimedia functioned primarily as an entry point into learning rather than as the learning process itself.

A similar interpretation can be drawn from Sweller's Cognitive Load Theory, which emphasizes that instructional design should minimize extraneous cognitive load while maximizing cognitive resources devoted to meaningful learning.²⁶ Islamic Cultural History requires learners to process chronological relationships, causal explanations, social contexts, and moral values simultaneously. These processes already impose substantial intrinsic cognitive demands. When students are additionally exposed to highly stimulating visual effects, background music, multiple animations, or competitive digital games without adequate instructional guidance, part of their limited cognitive capacity may instead be allocated to processing peripheral stimuli rather than to constructing historical understanding. In this sense, multimedia has a dual function: it can facilitate learning when carefully designed, yet it can also become a source of distraction when novelty takes precedence over conceptual understanding.

This paradox was evident throughout several observed learning sessions. Children displayed remarkable enthusiasm while watching animated stories or participating in digital quizzes. However, facilitators frequently paused these activities to ask participants why particular historical events occurred, what values could be learned from specific Islamic figures, or how historical experiences related to contemporary life. These reflective conversations consistently generated richer discussions than the multimedia activities themselves. Students became capable of explaining historical events, identifying causes and consequences, and expressing moral interpretations only after facilitators scaffolded their thinking through questioning and dialogue. Thus, the effectiveness of Rumah Peradaban SNC should be attributed not to technology alone but to the pedagogical decisions that transformed technological engagement into reflective learning.

These findings extend **Tapscott's** proposition that digital-native learners prefer participatory and technology-supported learning environments.²⁷ While the present study confirms that Generation Alpha indeed responds positively to interactive media, it also demonstrates that participation without reflection risks producing superficial engagement. Students may enjoy learning activities without necessarily developing historical understanding. Consequently, participatory learning should be evaluated not only by observable enthusiasm but also by its capacity to facilitate interpretation, critical thinking, and value internalization.

The relationship between digital engagement and historical reflection becomes even more significant when considered in light of the characteristics of Generation Alpha described by McCrindle. According to McCrindle, this generation has developed within an environment dominated by rapid information exchange, continuous digital connectivity, and immediate access to visual content.²⁸ Such characteristics enable children to process visual information

²⁶ John Sweller, "Cognitive Load Theory," in *Psychology of Learning and Motivation: Advances in Research and Theory*, ed. Jose P. Mestre and Brian H. Ross, vol. 55 (San Diego: Academic Press, 2011), 57–76, <https://doi.org/10.1016/B978-0-12-387691-1.00002-8>.

²⁷ Tapscott, *Grown Up Digital*, 93–118.

²⁸ McCrindle, *Generation Alpha*.

quickly, yet they also increase the likelihood of fragmented attention and reduced tolerance for prolonged concentration. Historical education, however, requires the opposite cognitive disposition precisely. Understanding Islamic civilization demands sustained reading, chronological reasoning, comparative analysis, and reflective interpretation—processes that cannot be achieved through fragmented attention alone.

The findings suggest that Rumah Peradaban SNC attempts to reconcile this pedagogical tension by using visual stimulation as an initial motivational strategy before gradually shifting learners toward historical reasoning. Rather than abandoning reflective learning, facilitators intentionally embedded guided questioning, storytelling discussions, and collaborative interpretation after multimedia activities. This instructional sequence appears particularly important because it prevents technology from dominating the learning process. Instead, digital media function as cognitive scaffolding that supports learners in approaching more complex historical concepts.

Nevertheless, the findings also reveal an important limitation that deserves critical consideration. Although Rumah Peradaban SNC seeks to accommodate Generation Alpha through technology-rich learning environments, the program simultaneously operates within a regional context where digital infrastructure remains uneven. Interviews with facilitators indicated that unstable internet connectivity occasionally interrupted virtual historical tours, digital quizzes, and online visual presentations. Similarly, observations revealed that digital devices were sometimes shared among participants because available equipment remained limited. These conditions expose an educational paradox. On the one hand, the program promotes technologically adaptive pedagogy to match contemporary learners' characteristics. On the other hand, the successful implementation of this pedagogy depends upon technological infrastructure that is not consistently available within the local educational environment.

This contradiction illustrates a broader issue concerning educational innovation in developing regions. Technology-based pedagogical models are frequently promoted as universal solutions for improving the quality of learning. However, the present findings indicate that technological innovation cannot be separated from structural inequalities affecting schools and community learning centers. Educational transformation therefore requires not only instructional innovation but also institutional support, infrastructure development, and equitable access to technological resources. Without these supporting conditions, technology-centered approaches risk widening rather than reducing educational disparities.

Importantly, Rumah Peradaban SNC demonstrates considerable pedagogical flexibility in responding to these constraints. Whenever internet disruptions occurred, facilitators replaced digital activities with storytelling, physical games, role play, or collaborative discussions. Rather than postponing learning, they adapted instructional strategies according to available resources while maintaining participants' engagement. This adaptive capacity indicates that the program's effectiveness depends less upon sophisticated technology than upon facilitator competence in selecting appropriate learning strategies under varying circumstances. Consequently, pedagogical flexibility appears to be a more sustainable determinant of successful historical learning than technological sophistication alone.

Another issue requiring critical reflection concerns the role of facilitators. Throughout observations and interviews, nearly all positive learning outcomes—including increased motivation, improved historical understanding, stronger narrative skills, and greater value awareness were consistently associated with facilitators' ability to organize meaningful

learning experiences. This finding suggests that facilitator competence represents both a strength and a potential limitation of the program. While skilled facilitators successfully transformed historical content into engaging experiential learning, similar outcomes may not automatically emerge when educators with different pedagogical backgrounds or varying levels of instructional creativity implement it. Therefore, the scalability of Rumah Peradaban SNC should be interpreted with caution, as its success appears to depend heavily on human resources rather than instructional media alone.

Overall, these findings indicate that the contribution of Rumah Peradaban SNC should not be understood as evidence that technology inevitably improves Islamic Cultural History learning. Instead, the program demonstrates that meaningful historical learning emerges from the interplay of multiple pedagogical components, including experiential activities, facilitator expertise, guided reflection, collaborative dialogue, parental support, and the selective use of digital media. Technology serves as an enabling resource, but it is reflective pedagogy that ultimately transforms learner engagement into historical understanding. This interpretation provides a more balanced perspective than simply concluding that interactive media increase motivation to learn, thereby addressing broader debates concerning the opportunities and limitations of technology-supported historical education for Generation Alpha.

Challenges and Contextual Limitations of Rumah Peradaban SNC

Despite Rumah Peradaban SNC's positive contribution to Islamic Cultural History (SKI) learning, the findings also reveal several contextual challenges that warrant critical consideration when assessing the program's effectiveness. Rather than viewing the identified outcomes as universally applicable, the present study suggests that a complex interaction between pedagogical design, facilitator competence, parental involvement, technological infrastructure, and the socio-educational context of Rejang Lebong shapes the success of Rumah Peradaban SNC. Consequently, the findings should be interpreted as context-dependent rather than as evidence that the program can be replicated to yield identical outcomes in other educational settings.

One of the most significant challenges concerns the paradoxical role of technology within the learning process. Throughout observations, animated videos, digital presentations, interactive quizzes, and visual learning materials consistently attracted participants' attention and increased their willingness to participate in learning activities. Nevertheless, facilitators also acknowledged that some participants occasionally became more interested in operating digital devices or in anticipating entertaining visual content than in understanding the historical narratives themselves. This finding indicates that technology simultaneously functions as both a learning facilitator and a potential source of distraction.

This paradox reflects the same multimedia-learning and cognitive-load dynamics discussed earlier.²⁹: instructional media support historical understanding only when their design manages cognitive processing rather than merely maximizing visual stimulation.³⁰

The present findings support these theoretical perspectives. Although multimedia successfully attracted Generation Alpha learners during the initial stages of learning, observations indicated that meaningful historical understanding emerged primarily after facilitators redirected participants toward guided discussion and reflective interpretation. Historical narratives became more comprehensible not because students watched animations

²⁹ Richard E. Mayer, *Multimedia Learning*, 3rd ed. (Cambridge: Cambridge University Press, 2021), 41–82.

³⁰ Sweller, "Cognitive Load Theory," 57.

or completed digital quizzes, but because facilitators encouraged them to explain historical events, identify causal relationships, and discuss the moral significance of Islamic historical figures. Thus, digital media functioned as cognitive scaffolding rather than as independent instructional solutions.

This finding offers a more balanced interpretation of technology-supported learning. Current educational discourse frequently assumes that integrating digital technology automatically enhances student motivation and learning outcomes. However, the findings suggest that motivation alone does not necessarily produce meaningful historical understanding. Students may appear highly engaged while processing information superficially if learning activities emphasize entertainment over reflection. Therefore, the effectiveness of technology-supported SKI learning depends less on technological sophistication than on pedagogical strategies that transform initial engagement into deeper historical reasoning.

Another important issue emerging from the findings concerns the compatibility between technology-oriented pedagogy and local educational realities. Rumah Peradaban SNC intentionally integrates digital learning resources to accommodate Generation Alpha's preference for visual and interactive learning environments. However, interviews with facilitators revealed that unstable internet connectivity occasionally interrupted virtual historical tours, online quizzes, and multimedia presentations. Likewise, several observations indicated that digital devices and experimental equipment were in limited supply, requiring participants to use them alternately.

These findings reveal an important contradiction. On one hand, educational innovation increasingly encourages schools and non-formal institutions to adopt technology-rich learning environments that correspond with the characteristics of contemporary learners. On the other hand, the implementation of such innovations remains constrained by unequal access to technological infrastructure, particularly in regions where internet connectivity and digital resources remain inconsistent. Consequently, technology-centered pedagogical models cannot be separated from broader structural issues concerning educational equity and resource distribution. Rather than interpreting these infrastructural limitations solely as operational obstacles, they should also be understood as indicators of wider educational disparities. The dependence on stable internet access, digital devices, and multimedia facilities means that similar programs may encounter different levels of effectiveness across educational contexts. This finding therefore supports previous arguments that educational innovation should emphasize pedagogical adaptability rather than technological dependency alone.³¹

Interestingly, field observations indicate that Rumah Peradaban SNC demonstrates considerable flexibility in responding to these structural constraints. Whenever technological problems arose, facilitators immediately shifted learning activities to storytelling, role-play, collaborative discussions, or physical educational games without substantially reducing participant engagement. Such adaptive instructional practices suggest that facilitator competence constitutes a more fundamental determinant of successful learning than the availability of sophisticated technology.

Indeed, facilitator competence emerged as another critical factor influencing program effectiveness. Interviews consistently indicated that facilitators deliberately adjusted learning strategies according to children's responses throughout the activities. Rather than following

³¹ Fullan, *The New Meaning of Educational Change*; John Hattie and Helen Timperley, "The Power of Feedback," *Review of Educational Research* 77, no. 1 (2007): 81–112.

rigid lesson plans, facilitators continually adapted storytelling techniques, questioning strategies, and experiential activities to sustain students' attention while encouraging historical reflection. This flexibility enabled participants to remain engaged despite variations in technological availability or individual learning preferences.

However, this finding also exposes an important limitation in the program's scalability. Since many positive learning outcomes appear closely associated with facilitators' pedagogical creativity and instructional experience, similar results cannot automatically be expected in educational settings where facilitators possess different competencies or receive limited professional preparation. In other words, the effectiveness of Rumah Peradaban SNC appears to depend substantially upon human resources rather than instructional media alone.

Parental involvement also emerged as an influential contextual factor that deserves critical consideration. Interviews suggested that many parents continued discussions concerning Islamic historical narratives after children returned home, encouraged them to read additional historical stories, and provided opportunities for children to share what they had learned. Such interactions likely reinforced learning outcomes beyond the duration of formal activities. Nevertheless, not all children necessarily receive comparable support within their home environments. Consequently, differences in parental engagement may contribute to variations in students' historical understanding and value internalization, indicating that non-formal educational programs cannot be evaluated independently from broader family and community contexts.

Another limitation concerns the scope of the learning assessment employed in this study. Although interviews with facilitators, parents, and participants consistently indicated improvements in learning interest, narrative reconstruction, and historical awareness, these findings primarily represent short-term educational outcomes observed during and immediately after program participation. The present study did not employ longitudinal assessment to examine whether these improvements remain stable over extended periods or whether participants continue to apply historical understanding in different educational contexts. Therefore, conclusions regarding the long-term effectiveness of Rumah Peradaban SNC should be interpreted with caution.

This limitation is particularly relevant in the context of Islamic Cultural History education because the ultimate objective of SKI extends beyond short-term knowledge acquisition toward the development of enduring historical consciousness and moral character. Future research would therefore benefit from longitudinal approaches that examine whether experiential learning continues to influence students' historical reasoning, religious identity, and value orientation several months or years after participation.

Overall, the findings indicate that the effectiveness of Rumah Peradaban SNC should not be attributed solely to technological innovation. Instead, successful learning outcomes emerge from the interaction between adaptive pedagogy, facilitator competence, reflective learning strategies, parental involvement, and contextual resource availability. At the same time, infrastructural limitations, unequal access to technology, and reliance on facilitator expertise highlight important constraints that may affect the program's sustainability and transferability across different educational environments. Recognizing both the strengths and limitations of Rumah Peradaban SNC provides a more balanced interpretation of its contribution to Islamic Cultural History learning while addressing broader debates concerning educational innovation for Generation Alpha in contexts characterized by unequal digital development.

Implications for Islamic Cultural History Learning

The findings of this study provide several important implications for the development of Islamic Cultural History (SKI) learning, particularly in responding to the educational characteristics of Generation Alpha. Although previous studies have consistently emphasized the importance of integrating technology into learning environments, the present findings suggest that successful adaptation to Generation Alpha requires a broader pedagogical transformation rather than merely increasing the use of digital media. Effective historical learning emerges from the interaction among experiential activities, guided reflection, facilitator competence, and contextual learning experiences, enabling students to actively construct historical understanding rather than passively receive information.³²

From a theoretical perspective, this study contributes to the growing body of literature on Generation Alpha by demonstrating that technological adaptation alone does not fully account for successful learning outcomes. Tapscott argues that digital-native learners prefer interactive and participatory learning environments, while McCrindle highlights Generation Alpha's dependence on visual stimulation, rapid information processing, and technological familiarity.³³ The present findings generally support these perspectives, as participants demonstrated higher engagement when learning involved storytelling, visual media, collaborative activities, and educational games. However, this study also extends these theoretical arguments by showing that engagement should not be equated with understanding. While digital media successfully captured students' attention, meaningful historical learning occurred only when facilitators deliberately incorporated reflection, questioning, and dialogue into the instructional process.

This finding suggests that experiential learning serves as an important conceptual bridge between Generation Alpha's technological preferences and the educational objectives of Islamic Cultural History. Consistent with Kolb's Experiential Learning Theory, students developed deeper historical understanding when they were encouraged to transform concrete experiences into reflective interpretations before constructing broader historical concepts.³⁴ Consequently, experiential learning should not be viewed simply as an attractive instructional strategy but as a pedagogical process that enables learners to integrate cognitive, affective, and behavioural dimensions of learning simultaneously. In the context of SKI, such integration is particularly important because historical education seeks not only to transmit factual knowledge but also to cultivate historical consciousness, religious identity, and moral values.

The findings also contribute to broader discussions concerning technology-supported education. Educational innovation is frequently associated with increased digitalization, leading to the assumption that greater technological integration will automatically improve learning quality. The present study challenges this assumption by demonstrating that technology functions primarily as a pedagogical mediator rather than as an educational objective in itself. Animated videos, digital quizzes, and visual presentations proved effective in attracting learners' attention; however, they became educationally meaningful only when accompanied by facilitator guidance and opportunities for critical reflection. Therefore, technological innovation should be understood as supporting rather than replacing pedagogical interaction.

This interpretation has important implications for Islamic education more generally. Subjects such as Islamic Cultural History involve historical interpretation, chronological reasoning,

³² Kolb, *Experiential Learning*, 49; Dewey, *Experience and Education*, 27.

³³ Tapscott, *Grown Up Digital*; McCrindle, *Generation Alpha*, 73–104.

³⁴ Kolb, *Experiential Learning*, 66–103.

and value internalization, all of which require sustained cognitive engagement that cannot be achieved through technological stimulation alone. Consequently, educators should avoid reducing educational innovation to the acquisition of digital devices or multimedia resources. Instead, equal attention should be devoted to designing instructional sequences that combine technological engagement with reflective dialogue, collaborative inquiry, and contextual learning experiences. Such an approach appears more consistent with the educational goals of Islamic Cultural History than technology-centred instruction that prioritizes entertainment over conceptual understanding.

The findings further highlight the importance of non-formal educational institutions as complementary partners in Islamic education. Rumah Peradaban SNC demonstrates that meaningful historical learning can occur outside formal classroom settings when instructional activities are designed to encourage participation, exploration, and social interaction. This finding expands previous discussions on community-based education by showing that non-formal learning environments can strengthen educational continuity among schools, families, and local communities. Rather than replacing formal education, programs such as Rumah Peradaban SNC serve as complementary learning spaces where students can reinforce their historical understanding through authentic experiences that are often difficult to provide in conventional classroom environments.

Nevertheless, the study also indicates that successful implementation depends upon several contextual conditions. Facilitator competence, parental involvement, institutional support, and resource availability emerged as critical factors influencing learning effectiveness. Consequently, educational institutions seeking to replicate similar programs should recognize that the success of Rumah Peradaban SNC is attributable not only to its learning activities but also to the broader educational ecosystem that supports them. Replication therefore requires investment not only in learning media but also in facilitator professional development, collaboration with families, and institutional commitment to experiential learning approaches.

Another practical implication concerns curriculum development. The findings suggest that Islamic Cultural History learning should move beyond textbook-oriented instruction toward more inquiry-based and experience-oriented pedagogies. Historical storytelling, collaborative discussion, role-play, project-based activities, and contextual exploration may help students connect historical narratives to contemporary social realities while strengthening moral reasoning. Such pedagogical diversification is particularly relevant for Generation Alpha, whose learning preferences differ substantially from those of previous generations. However, these approaches should remain grounded in clear educational objectives rather than being adopted simply because they appear innovative or technologically sophisticated.

The findings also encourage policymakers to reconsider how educational innovation is conceptualized within regions characterized by uneven technological development. The challenges identified in this study demonstrate that educational transformation cannot rely exclusively on digital infrastructure. Instead, greater emphasis should be placed on developing adaptive pedagogical models that function effectively across diverse educational contexts. Flexible instructional strategies that integrate both digital and non-digital learning resources may prove more sustainable than approaches that depend on continuous internet access or advanced technological facilities. Such considerations are particularly relevant for rural and semi-rural regions where infrastructural disparities continue to influence educational opportunities.

Despite these contributions, several limitations should be acknowledged. First, the study was conducted within a single non-formal educational institution in Rejang Lebong Regency. Consequently, the findings reflect the characteristics of a single institutional context and should not be automatically generalized to other regions with different educational, cultural, or technological conditions. Second, the research primarily relied on observations and interviews to examine students' understanding of Islamic Cultural History. Although these qualitative methods provided rich insights into participants' learning experiences, they did not measure changes in historical understanding using standardized assessments or longitudinal evaluations. Future studies could therefore combine qualitative approaches with quantitative measurements to examine the long-term impact of experiential learning on historical understanding, character development, and religious identity.

Future research may also explore comparative analyses of formal school-based SKI instruction and non-formal community learning initiatives to identify complementary pedagogical strategies. Similarly, investigations involving larger participant groups across different geographical regions would contribute to a broader understanding of how contextual factors influence the effectiveness of experiential historical learning for Generation Alpha. Such research would strengthen the evidence base for developing more inclusive and contextually appropriate models of Islamic Cultural History education.

Overall, this study demonstrates that Rumah Peradaban SNC's contribution extends beyond increasing students' enthusiasm for Islamic Cultural History. Its principal contribution lies in illustrating how experiential, reflective, and contextually meaningful learning can bridge the gap between Generation Alpha's learning characteristics and the educational objectives of Islamic Cultural History. Rather than positioning technology as the central determinant of learning success, the findings emphasize that meaningful historical understanding develops through the integration of experiential activities, guided reflection, pedagogical competence, and supportive social environments. This perspective provides a more balanced interpretation of educational innovation while reinforcing the importance of maintaining the reflective and value-oriented dimensions of Islamic Cultural History education in an increasingly digital educational landscape.

Conclusion

This study demonstrates that the contribution of Rumah Peradaban SNC to Islamic Cultural History (SKI) learning extends beyond merely increasing students' interest in learning by providing an experiential learning environment that bridges the learning characteristics of Generation Alpha with the reflective objectives of historical education. The findings indicate that storytelling, experiential activities, visual media, collaborative interaction, and guided reflection collectively facilitate students' historical understanding, narrative reconstruction, and value internalization more effectively than technology alone. Rather than positioning digital media as the primary driver of learning, this study shows that meaningful historical understanding emerges when technological resources are integrated with reflective dialogue and facilitator-guided interpretation. The study also contributes to the growing discussion on Generation Alpha by demonstrating that adaptation to digitally native learners should not be reduced to increasing technological integration. Instead, effective learning in Islamic Cultural History requires a balanced pedagogical approach that combines learner engagement with sustained historical reflection. In this regard, the findings extend existing perspectives on Generation Alpha by emphasizing that experiential learning functions as a bridge between students' preference for interactive learning and the reflective, value-oriented nature of Islamic Cultural History education.

From a practical perspective, the findings suggest that non-formal educational institutions such as Rumah Peradaban SNC can complement formal school learning by providing contextual, participatory, and experience-based historical learning opportunities. However, the effectiveness of such programs remains dependent upon facilitator competence, parental involvement, and the availability of adequate learning resources. Furthermore, challenges related to unequal digital infrastructure, technological distraction, and contextual resource limitations indicate that technology should be regarded as a pedagogical support rather than the foundation of instructional practice. Consequently, future program development should prioritize facilitator professional development, strengthen collaboration with families, and expand flexible learning resources that function effectively in both digital and non-digital settings. This study is limited by its focus on a single non-formal educational institution and its reliance on qualitative evidence obtained from observations and interviews. Therefore, the findings should be interpreted within their specific context and not generalized to all Islamic educational settings. Future research should investigate the long-term influence of experiential learning on students' historical consciousness, moral development, and Islamic identity through longitudinal and comparative studies across formal and non-formal educational institutions in diverse socio-cultural contexts.

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