The Transformation of Digital Platform Utilization in Religious Education at Majelis Roblox Indonesia

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Abstract

The development of digital technology has shifted the space for religious learning from conventional physical environments to interactive virtual platforms. This study examines the adaptation of Roblox a platform originally designed for entertainment and gaming as a space for Islamic learning by the Majelis Roblox Indonesia (MARIO) community. Using Everett M. Rogers' Diffusion of Innovations theoretical framework, this study aims to analyze the use of virtual environments for Islamic learning, identify supportive communication patterns within a multiplatform ecosystem, and explore the factors influencing members' acceptance. The study employs a qualitative approach, collecting data through community observation, documentation on Roblox, Discord, and social media, as well as semi-structured interviews with community members. The results show that MARIO transforms Roblox into a functional learning environment through structured activities-namely, "Roblox repentance," "ethics circles," and "ngacak" (virtual mountain climbing combined with religious study)-by utilizing 3D avatars and virtual architecture. The sustainability of these activities is supported by an integrated multiplatform ecosystem: Discord serves as a coordination tool, while social media manages documentation and public outreach. Members' acceptance is primarily influenced by the clarity of the Qur'anic and Hadith foundations, the competence and consistency of instructors, open interactive dialogue, and the practical relevance of the material to daily life. These findings indicate that gaming platforms can be adapted into spaces for religious education through community-based customization and cross-platform communication channels.

Keywords: digital religious education, diffusion of innovations, roblox, virtual communities, mario

Introduction

The development of digital technology has created new spaces that can be utilized for various educational and learning activities, including religious education. (et al., 2022) These changes indicate that the learning process is no longer entirely dependent on physical spaces and face-to-face meetings. Various digital platforms enable learning materials to be delivered

in more interactive formats, engaging users in two-way communication, and linking the learning process to the characteristics of the media used. (Muhamad Puad Abdul Baqi, 2026) . In this context, the development of digital spaces not only expands access to religious materials but also opens up possibilities for new forms of learning that leverage the unique characteristics of a particular platform. Religious education can thus take place through digital spaces that were not originally designed specifically as educational spaces (Miftahur Rizik, 2026)

This shift is increasingly evident in the use of various digital platforms as mediums for conveying religious knowledge. Religious knowledge, which was previously largely acquired through mosques, Islamic boarding schools (pesantren), religious study circles (majelis taklim), schools, and face-to-face meetings with teachers, can now be found through social media, apps, virtual community spaces, and various internet-based platforms. (Nurul Khotimah, 2026) . Digital media allows religious materials to be presented in the form of text, images, videos, live streams, or user interactions. This shift in medium is not only related to the ease of information distribution but also to changes in how users interact with the material, instructors, and fellow learners (Nurul Khotimah, 2026) . Thus, digital spaces can function not only as channels for conveying information but also as environments where the learning process takes place.

In this context, the characteristics of a platform have become a key factor in shaping users' learning experiences. Each platform features distinct forms of interaction, communication tools, and engagement patterns. Platforms originally designed for entertainment or gaming, for example, can be repurposed for educational activities if their features and environments are adapted to meet learning needs. The use of virtual spaces enables learning to be developed through three-dimensional environments, representations, avatars, collaborative activities, and direct communication among users. Utilizing platforms in this way demonstrates that innovation in digital learning does not always involve the creation of new technology but can also involve the use of existing technology for different purposes and contexts.

This phenomenon becomes particularly interesting when platforms typically associated with games and entertainment are used as spaces for religious education. Roblox is one such platform. As a virtual environment that allows users to build spaces using avatars, interact, and engage in various collaborative activities, Roblox possesses social and interactive characteristics that can be leveraged in the learning process (Wahyu Aldi Achmad Syamaidzar, 2026) . A number of studies indicate that Roblox has been used in various educational contexts and can support collaborative learning, social interaction, and learning experiences in virtual environments (Cindy Fatimah Azzahra, 2025) . This suggests the possibility of a shift in the platform's function from merely a gaming space to an environment that can be used for educational purposes; however, such utilization does not occur automatically. Using Roblox for learning requires a process of familiarization, communication, activity adaptation, and acceptance by users within a community.

In the context of religious education, this process can be observed in the Majelis Roblox Indonesia (MARIO), a virtual community that serves as a space for carrying out various religious activities. MARIO uses the Ruplus virtual environment to deliver religious education in a format tailored to the characteristics of its members. These activities do not merely consist of instructors delivering material but also involve the use of avatars, virtual environments, collaborative activities, and interactions between instructors and members. Reflection is not merely treated as a supplementary tool but is utilized as a space where religious learning and interaction take place. This utilization is also connected to other platforms such as Discord and

social media, which are used for communication, information dissemination, and activity coordination. Thus, religious education in MARIO takes place through a communication ecosystem that is not limited to a single platform.

The use of digital platforms as spaces for religious education has been the focus of several previous studies. Han, Liu, and Gao, through a systematic review of research on Roblox, demonstrated that the platform has been utilized in various learning contexts, including social interaction-based learning and virtual environments (Nabila Nasution, 2026) . This research also indicates that Roblox has the potential to increase users' interest and foster positive attitudes toward learning, although challenges remain regarding instructional design and the religious nature of virtual spaces. These findings suggest that Roblox's social and interactive nature is a key component of its potential as a learning environment; however, the studies have primarily focused on the use of Roblox in education in general and have not yet addressed its application for religious education within virtual religious communities.

Other research on the use of digital technology in religious practice shows that the nature of the platform and the user experience influence how digital media are used for religious activities. The use of religious apps is not only related to the app's content or design but also involves patterns of selection and usage tied to users' religious experiences. Meanwhile, Campbell explains that the field of *digital religion* has evolved from a focus on the presence of religion on the internet to an examination of how digital technology and religious practices mutually shape one another in users' lives (Zaman, October 2024) . Both studies demonstrate that the use of digital technology for religious activities should be viewed as a process involving technology, users, practices, and the social environment not merely as a transfer of religious content to digital media.

Research on Roblox in education generally focuses on general learning, whereas studies on digital religious education tend to focus more on social media and safety applications (Din Azwar Uswatun, 2026) Studies on the use of games as community-based spaces for religious learning remain limited. Yet the acceptance of innovations is influenced by communication processes and interactions within social systems. This study employs *AFF and Rogers' diffusion of innovations* theory, which explains the spread of innovations through communication channels within a social system. This theory is used to analyze product utilization, communication channels, and user acceptance within the MARIO community. This study aims to analyze the use of the product as a space for religious learning and to identify the characteristics of the platform and communication patterns that support user engagement. Using a qualitative approach through observation, interviews, and documentation, this study examines the process of adaptation and acceptance of Roblox as a space for religious learning.

Methods

This study is a qualitative research project designed to analyze the use of Roblox as a space for religious learning within the Majelis Roblox Indonesia (MARIO) community. Data were collected through two weeks of observation, interviews with administrators and instructors, and documentation of MARIO activities on Roblox, Discord, and social media. The data were analyzed descriptively and analytically using the *"movers and shakers"* theory *of diffusion of innovations* to understand the process of communication and acceptance of Roblox as a space for religious learning within the MARIO community.

Result and Discussion

The Use of Roblox in Religious Education Activities

The Roblox Indonesia Council organizes religious learning activities through the Tobatblox platform. Based on documentation of community activities, the sessions held via Ngajiblox and later known as Toblatblox, Halaqah Akhlak, Halaqotaris, thematic studies, and Ngajak or Ngaji feature a variety of religious materials and take place within a virtual block environment. The activities utilize avatars and a virtual environment as a gathering space for participants. In the "ajak" activity, for example, exploring the virtual environment such as a hike is combined with religious study. Thus, the learning process does not only take place through the delivery of material but also through activities carried out by participants within the game environment. Documentation of learning activities in MARIO, available at , also demonstrates the use of translated explanatory texts or various connections to daily life as part of the material delivery. This material is linked to daily life and presented in a study format that allows for interaction between the content and the participants.

The implementation of MARIO activities involves the use of several digital platforms—these are used to conduct activities in a virtual environment, while schools and social media are also utilized for communication and documentation of community activities. Through the use of these platforms, MARIO activities not only take place during study sessions but are also documented and can be shared with a wider audience.

Learning interactions take place through virtual meetings between instructors and participants participants join the activities via avatars, while instructors deliver the material in the same virtual space. Activity documentation also highlights the delivery of material and opportunities for interaction throughout the study sessions.

Roblox Users' Acceptance of Religious Education at MARIO

This study utilized data from interviews conducted over a two-week period with MARIO members. The interview results indicate that the congregation's acceptance of religious education in the Roblox Indonesia community is related to several factors, namely the religious foundation of the material, the instructors' competence, the method of delivery, the space for interaction during study sessions, and the instructors' consistency in conveying religious values. The informants' responses indicate that trust in the instructors is based not only on their identity or background but also on the material presented and the members' experiences during study sessions. (Roblox, 2026)

First, the religious foundation of the material is one of the factors the congregation considers when accepting the teachings; several pieces of information indicate that the material presented by the MARIO teaching team is based on the Qur'an and Hadith. For them, the clarity of these sources serves as a reason to accept the material presented. One informant explained that his trust did not stem solely from the person delivering the material, but also because the material could be linked to the sources of Islamic teachings and was explained in an easy-to-understand manner. Another informant emphasized that references to the Qur'an and Hadith were the primary reasons he chose to participate in the MARIO study sessions.

These statements show that the informants consider the content of the material when evaluating the study sessions they attend; their trust is not placed entirely in the presenter but is also linked to the religious foundations used in conveying the material; one informant even

stated that accepting knowledge does not mean stopping learning or ceasing to *verify (tabayyun)*. They still felt the need to seek out other sources to verify the understanding gained from the study sessions. Thus, acceptance of religious material in the informants' experience does not always mean accepting all explanations without further scrutiny.

Second, the instructors' competence and track record also shape the congregation's trust. Several informants cited the instructors' educational background or experience as factors in assessing their suitability to deliver religious material. One informant stated that the MARIO teaching team possesses relevant experience for teaching. Other informants assessed the instructors' competence based on their ability to answer the congregation's questions and the alignment of the material presented with their respective fields of expertise . In addition to their background and ability to explain the material, the instructors' track record on social media is also cited as a consideration; one source stated that their trust in the MARIO preachers is linked to a clear track record as well as the consistency between the messages conveyed during study sessions and their teaching activities on social media. Another informant highlighted the instructors' consistency in dedicating time to both study and preaching; this indicates that the congregation's assessment of the instructors is not formed solely during the study sessions but is also influenced by information about the instructors obtained outside of these activities.

Third, the manner in which material is presented influences the congregation's comfort in participating in the study sessions. Informants cited explanations that are easy to understand, logical, and relevant to daily life as characteristics of the presentation style they value. One informant explained that the material feels easier to accept when the instructor connects it to everyday experiences and issues. Another informant noted that explanations that make sense and are backed by clear sources make it easier to understand the material; this sense of comfort is also linked to the study session atmosphere, which is perceived as not forcing participants to accept explanations unilaterally. One informant specifically mentioned that they felt free to ask questions and engage in discussion because the way the material was presented did not make them feel compelled to accept a certain opinion without the opportunity for critical thinking; this informant described the interaction with the instructor as akin to a conversation with a friend, making the study session feel more open. He also noted that the study sessions did not make participants feel categorized or easily judged negatively simply because of certain differences. This experience demonstrates that participants' acceptance is related not only to the content of the material but also to their communication experiences during the study sessions. As evidence of this, the opportunity to think, ask questions, and engage in discussion is an important aspect of feeling comfortable in receiving religious instruction.

Fourth, interactions during the session are one of the factors that participants consider when evaluating the teaching and the material. One informant explicitly mentioned the question-and-answer session following the presentation of the material as an opportunity to assess teaching ability. According to this informant, the answers provided demonstrate mastery of the material, especially when the instructor delivers the discussion in line with their area of expertise. The informant stated that the answers received left the congregation satisfied and increasingly confident in the instructor's competence. Meanwhile, another informant emphasized that the presentation of material that was easy to understand and did not come across as forced made it comfortable for them to accept and understand the explanations; this point indicates that the participants' experience in the study session is not only related to listening to the material but also to the opportunity to receive explanations for questions that

arise. Nevertheless, the available data does not provide a detailed picture of the frequency of questions, the number of participants actively engaged in discussion, or the overall level of congregant participation.

Fifth, the perceived benefits and the instructors' consistency were mentioned in the participants' experiences. One participant stated that after attending the study session, they felt a sense of calm and were able to draw lessons relevant to their lives. Another informant highlighted discussions related to the congregation members' daily lives. Additionally, there was an informant who linked their faith to the instructor's consistency in teaching and preaching, as well as the alignment between the study session material and their activities on social media.

Based on these accounts, the benefits of the study sessions for the congregation are not only reflected in their understanding of the material but also through personal experiences and their assessment of the instructors' consistency. However, the benefits mentioned in these interviews remain subjective experiences and assessments; the available data is insufficient to draw measurable conclusions about changes in the congregation's religious behavior or to confirm that all MARIO members share the same experience.

Overall, the interview results show that acceptance of religious education at MARIO is related to a combination of the content of the material, the instructors' competence, the delivery method, interactions during the study sessions, and the experiences felt by the congregation members. The informants not only expressed trust in the instructors but also explained the underlying reasons for this trust. Some responses emphasized the instructors' religious credentials and expertise, while others highlighted their openness to questions, the ease of understanding the material, and the benefits they felt after participating in the study sessions. These findings describe the experiences of the interviewed informants and do not represent a generalization applicable to all MARIO members.

Adapting Roblox as a Space for Religious Learning

Averett M. Rogers describes the diffusion of innovations as the process by which an innovation is communicated through specific channels, over a specific period of time, among members of a social system. An innovation does not always refer to a new technological invention but can take the form of an idea, practice, or method that is perceived as new by the individuals or groups using it. Rogers outlines five characteristics that influence the adoption of innovations: *relative advantage*, *compatibility*, *complexity*, *trialability*, and *observability*. According to him, the adoption of an innovation is determined not only by the innovation's objective characteristics but also by how prospective users perceive those characteristics— (Rogers, 2003) .

Based on this framework, this discussion analyzes how Roblox has been adapted from a gaming platform into a space for religious learning within the Majelis Roblox Indonesia community. The analysis focuses on changes in the platform's functions, the adaptation of the virtual environment to religious activities, and the alignment of these activities with learning needs—specifically, the characteristics of relative *advantage* and *compatibility* are used as entry points for the analysis. Meanwhile, other characteristics will be discussed if there are sufficient findings to explain them.

Roblox was initially known as a digital gaming platform, but its use within MARIO demonstrates that the function of a technology can evolve according to its intended purpose and usage practices. This platform is not only used for gaming but has also become a venue for religious activities. Teachers and participants can attend via avatars, gather in a virtual

environment, and participate in activities designed to convey Islamic teachings. Thus, the change that has occurred does not lie in the creation of new technology but in the utilization of existing technology for purposes different from the entertainment function commonly associated with it.

This shift in function can be understood through Rogers' concept of innovation. A practice can be considered innovative if it is viewed as a new approach by those who adopt it. In the context of MARIO, the use of Roblox for religious education constitutes a form of digital practice adaptation. This means that the element of novelty being analyzed lies in the integration of the platform's gaming characteristics with religious activities—not in the Roblox as a technological product. Research by Fadilah, Arimbi, and Husairi on "ngajiblox" also shows that the practice of learning the Quran on Roblox involves virtual symbols, avatars, spatial design, and digital artifacts that shape the environment of religious activities. This finding demonstrates that virtual spaces are not merely venues for delivering content but also integral parts of how religious activities are conducted.

This adaptation is further evident in the diversity of MARIO's activities. The "ngajiblox" activity—which is now available on the "map tobatbox"—is used for Islamic education; there, participants can complete assessments or practice questions to gauge the depth of their knowledge of Islam. In addition, there are halaqah akhlak (ethics study circles), halaqah tarikh (history study circles), thematic studies, and ngacak or ngaji di puncak (random or peak-time Quran recitation). This diversity demonstrates that the use of the platform is not limited to a single form of content delivery. The virtual environment is used to accommodate various types of activities, ranging from Islamic religious education to discussions on Islamic ethics, history, and other religious themes.

In the "ngacak" activity, for example, participants not only attend study sessions but can also engage in mountain climbing within the virtual environment. This integration demonstrates how religious activities are adapted to the platform's characteristics, allowing participants to move and interact together in a digital space. Gaming activities are not entirely eliminated but are integrated alongside the delivery of religious material and question-and-answer sessions. This indicates that MARIO leverages the platform's features to create a learning experience distinct from traditional religious study sessions that rely solely on oral instruction.

When viewed through the lens of the "compatibility-progress" characteristic, this practice reflects an effort to adapt religious activities to the digital environment used by the community. Learning activities are not merely transferred to a screen but are conducted by utilizing avatars, virtual environments, and collaborative activities. Research by Alfayed and colleagues also identified the use of virtual architecture in MARIO activities as part of the formation of members' religious identities. This finding can be used to explain that the design of the virtual environment plays a role in shaping participants' experiences when engaging in religious activities.

Furthermore, however, the alignment between the nature of the activities and the platform's characteristics is not sufficient to conclude that Roblox is superior to other learning media. In Kroger's theory, relative advantage refers to the benefits users perceive compared to previously used methods. Therefore, the presence of avatars, virtual environments, and new interactive activities indicates the potential advantages of the medium, not proof that participants actually find learning through Roblox more engaging because it is easier to

understand, or more beneficial than conventional religious instruction. Conclusions regarding such relative advantages require data from members' experiences or evaluations.

From this discussion, the adaptation of Roblox in MARIO can be understood as a process of utilizing familiar technology to implement religious learning practices in a new form. The gaming platform is used as an activity environment, while the forms of study are adapted to the characteristics of the virtual space. Within Rogers' framework, this phenomenon demonstrates elements of innovation and indicates a fit between the medium and learning practices; however, the extent to which these adaptations explain why members accept and continue to participate in MARIO activities cannot yet be determined solely from the observed forms of activities. The question of user acceptance requires further analysis based on interviews and members' experiences.

Communication Patterns and the Diffusion of Learning in the MARIO Community

The theory of innovation diffusion explains that the spread of innovation occurs through communication channels within a social system over a specific period. Communication channels play a role in conveying information about innovations, while the social system serves as the environment where individuals interact, form evaluations, and make decisions regarding the acceptance of innovations. Thus, diffusion is not only related to the existence of technology but also to the communication processes and social relationships that enable a practice to be known and carried out by community members.

Based on this framework, this discussion analyzes the role of communication channels and social systems in supporting the continuity of religious learning in MARIO. The focus includes the division of functions among Roblox, Discord, and social media, as well as the relationships between teachers, administrators, and members. This analysis aims to explain how the use of Roblox as a learning space is connected to broader community communication patterns.

In MARIO's practice, Roblox is used as a virtual environment to conduct religious activities, while Discord and social media form part of the community's communication ecosystem. The use of these multiple platforms demonstrates that learning activities do not rely solely on a single digital space. Religious materials and activities can take place in virtual settings and are then supported by community communication and documentation, enabling information about these activities to reach members through other channels. Previous research on MARIO also describes a layered transmission pattern, ranging from the source of materials—teachers or Roblox and Discord administrators—to documentation and social media.

When linked to Robert's theory, this pattern shows that communication channels have complementary functions. Roblox provides the environment where learning activities take place, while other communication platforms support connectivity among members and the dissemination of information about the activities. Thus, the use of Roblox cannot be understood in isolation from the communication network that underpins MARIO's activities. The continuity of learning depends not only on the availability of a virtual space but also on the community's ability to connect that space through communication before, during, and after activities.

In addition to communication channels, social systems also play a role in shaping learning practices. In MARIO, instructors and administrators organize activities and deliver content, while members or participants engage as learners who can follow the lessons and

provide feedback. These relationships reflect a division of roles within the community. Although they take place in a virtual space, the activities still have a structure that connects those who impart knowledge with those who learn it.

At the same time, interactions in a virtual environment provide opportunities for members to participate through shared activities and communication during the learning process. Previous research on MARIO has shown that the use of avatars and digital interactions are part of the virtual religious communication experience. Within Rogers' framework, such interactions are important because the acceptance of an innovation takes place within a social system, not merely through individual relationships between users and technology. This means that members' experiences participating in activities are situated within the context of their relationships with instructors, administrators, and other members. However, the existence of multiple platforms and the interactions occurring within them do not automatically prove that all members accept the innovation in the same way. Although communication can provide access to activities, acceptance is still influenced by each user's individual assessments and experiences; therefore, the role of communication in MARIO is more accurately understood as a condition that supports the dissemination and sustainability of learning, rather than as the sole determinant of members' acceptance.

Based on this analysis, MARIO's communication patterns show that the use of Roblox as a learning space is supported by the interconnectedness of digital channels and the division of roles within the community. Roblox serves as the space where activities take place, while Discord and social media support broader communication. From this relational perspective, it helps explain how innovation is implemented within a social system. As for the reasons why members accept and trust the learning that takes place within it, these need to be examined further through their experiences and assessments as users.

User Acceptance of Religious Learning Through Roblox

Rogres explains that the acceptance of an innovation is related to the process by which individuals obtain information, form evaluations, and then make decisions to accept or reject an innovation. One important aspect of this process is the characteristics of the innovation as perceived by potential users, including benefits, suitability, complexity, the possibility of trying it out, and then observing the results. These characteristics do not necessarily result in the same level of acceptance among everyone, as users' evaluations may vary based on their experiences and needs.

Within this framework, this subsection analyzes MARIO members' acceptance based on interviews regarding their trust in instructors and religious materials. The analysis focuses on the basis of trust, the method of presenting the material, opportunities for dialogue, and the benefits perceived by members. However, it must be emphasized that acceptance of the instructors and materials is not entirely the same as acceptance of Roblox as a platform. Interview data is used exactly as described by the informants.

First, members' trust in religious materials relates to the foundation used in the delivery of teachings; several responses highlighted the importance of the Quran and hadith as the basis for the materials. This indicates that acceptance of the learning process is not only related to the medium used but also to members' assessment of the religious foundations of the material presented—in other words, the use of digital spaces does not eliminate members' need for sources of teachings they consider reliable.

Second, this acceptance relates to members' perceptions of the instructors' capabilities. Some information links their trust to the instructors' academic background and competence, as well as their ability to explain the material. This finding indicates that digital media is not the sole factor shaping the learning experience. Members still pay attention to who is presenting the material and how that knowledge is explained. Thus, acceptance of the MARIO activities occurs through the interplay between the digital environment, religious material, and the person delivering it.

Third, the manner in which the material is presented is also a consideration for members. Informal participants view presentations that are logically understandable and relevant to daily life as aspects that support understanding. In this context, religious material is viewed not only in terms of the content presented but also in terms of how the instructor connects the knowledge to issues that members can understand. This finding demonstrates that the learning experience is shaped through a process of communication and explanation, not merely through access to information.

Fourth, opportunities for questions and answers and openness to discussion are part of the learning experience that informants rated positively. The chance to ask questions, express opinions, and receive explanations shows that members are not always positioned as passive recipients of information. They also have the space to interpret the material. In relation to Rogers' theory, interactive experiences can help individuals form judgments about the practices they engage in. However, these findings more directly indicate acceptance of the instructor's communication style rather than proving that specific Roblox features are the reason members participate in the learning activities.

Fifth, some participants linked their trust to the instructor's consistency and the perceived benefits of the activities. This suggests that acceptance of the learning process is not limited to the initial experience but can be influenced by repeated participation. When members assess that the material is presented consistently and provides benefits, such statements can strengthen their trust in the activity; however, this interview data is not yet sufficient to conclude that all members will continue to participate in the activity or have changed their behavior as a direct result of the learning.

Furthermore, when the researcher relates these findings to Rogers' theory, the interview results suggest that users' evaluations of an innovation must be understood through their experiences within a specific social context. Trust in the material, the instructors' competence, the ease of understanding the content, opportunities for dialogue, and perceived benefits are aspects that explain members' acceptance of the learning program at MARIO. However, these aspects cannot all be directly categorized as the five characteristics of innovation outlined by Rogers. For example, the assessment that the material is easy to understand is not the same as the assessment that the Roblox platform is easy to use. Similarly, trust in the instructor does not directly prove the relative advantages of the Roblox platform over other learning media.

Therefore, these findings should be interpreted in context. The interview data provide insight into the informal reasons for trusting the instructors and the material, as well as the aspects of interaction that participants viewed positively. These findings are not yet sufficient to conclude that users' acceptance is entirely due to Roblox's characteristics or that learning through Roblox is more effective than conventional learning. To draw such conclusions, a more in-depth analysis is needed—specifically addressing the reasons for choosing Roblox, the

challenges in using it, comparisons with other media, and the benefits derived from using the program.

Thus, user acceptance of religious learning in MARIO can be understood as a process related not only to the digital medium but also to the quality of the material, the instructors' capabilities, communication, and the members' experiences. The theory in this paper situates this acceptance within the innovation diffusion process; however, its application must remain within the limits of the available data. The findings indicate that acceptance of religious education and acceptance of the technology used are closely related, but the two must be distinguished so that the analysis does not go beyond the research findings.

Conclusion

This study shows that the development of digital technology is driving the expansion of Islamic religious learning spaces from physical environments—such as mosques and Islamic boarding schools into virtual ecosystems. First, MARIO successfully adapted Roblox, a 3D gaming platform originally focused on entertainment, into an interactive religious learning space. This adaptation is realized through the use of avatars and virtual environments in study programs such as Roblox repentance sessions, akhlak halaqah, and ngacak. Second, the use of Roblox does not stand alone but is supported by a multiplatform communication ecosystem: Discord plays a role in community coordination, while social media serves to document and disseminate information to the public. Third, based on Everett M. Rogers' Diffusion of Innovations framework, members' acceptance of learning within MARIO is influenced by a combination of several factors: the clarity of the Qur'anic and Hadith foundations; the competence and track record of the instructors; the logical and contextual presentation of material; an open, dialogic atmosphere; and the personal benefits experienced by the congregation. Theoretically, these findings indicate that game-based religious learning innovations can be accepted when the technology aligns with scholarly authority and the practical needs of its users.

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