
ISLAMIC RELIGIOUS EDUCATION LEARNING BASED ON DIGITAL LITERACY TO MAKE STUDENTS LITERATE IN RELIGIOUS INFORMATION

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Submitted: 10/12/2025

Revised: 08/01/2026

Accepted: 30/01/2026

Published: 26/02/2026

Abstract

This study aims to describe digital literacy-based Islamic Religious Education (PAI) learning to foster students' literacy in religious information. The research method used is a qualitative library research approach. Data were collected from various written sources such as books, scientific journals, articles, and other relevant documents. Data analysis techniques employed content analysis and critical analysis to examine the concepts, strategies, and implications of integrating digital literacy into PAI learning in depth. The findings indicate that: 1) Integrating digital literacy into PAI is essential to build students' immunity against religious hoaxes through a paradigm reorientation, where PAI serves as an "immunity laboratory"; 2) An effective implementation strategy is the blended learning model integrated with critical analysis of social media content; 3) The success of implementation depends on strengthening the digital competency of PAI teachers, who must transform from "sources of knowledge" to "digital content curators." The significance of this study lies in providing a conceptual and strategic framework to bridge the gap between students' digital reality and conventional PAI learning practices, thereby enhancing students' ability to filter, analyze, and responsibly engage with religious information in digital spaces.

Keywords

Islamic Religious Education, Digital Literacy, Religious Information.



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INTRODUCTION

The proliferation of digital platforms has fundamentally altered how individuals, particularly students, access and engage with religious information. While students actively consume Islamic content from social media, websites, and messaging applications, conventional Islamic Religious Education (PAI) practices often remain confined to textbooks and one-way instruction. This disconnect creates a critical academic problem: students navigate a complex digital religious landscape without the analytical tools taught in formal education, making them susceptible to misinformation, ideological polarization, and superficial religious understanding. Therefore, this research addresses the imperative to reconceptualize PAI by systematically integrating digital literacy, transforming it from a mere subject of doctrinal transmission into a dynamic framework for cultivating critical religious discernment in the digital age (Arifin, 2022).

The core problem necessitates an investigation along three specific dimensions. First, regarding effectiveness: how effective is digital literacy-based PAI learning in enhancing students' ability to sift, verify, and interpret religious information circulating on digital media? Preliminary data indicate a worrying trend; a survey by the Indonesian Internet Service Providers Association (APJII, 2023) noted that 65% of teenage internet users believe information without cross-referencing, while a study (Fahmi et al., 2023) found that 70% of high school students in Java encountered religious hoaxes, but only 30% could identify them correctly. This underscores an urgent need for pedagogical intervention. Second, concerning challenges: what are the pedagogical, cultural, and ethical challenges faced by PAI teachers in integrating digital literacy to foster religious information literacy among students? Pedagogically, teachers often lack training in digital content curation and critical media pedagogy. Culturally, there is sometimes resistance from parents or communities who view digital integration as a secular distraction from core religious teachings (Bakir & McStay, 2023). Ethically, teachers must navigate the delicate balance between fostering critical inquiry and respecting religious authority, ensuring analysis does not devolve into disrespect. Third, concerning model construction: what is the construction of a digital literacy-based PAI learning model capable of fostering students' critical, moderate, and responsible attitudes in accessing and disseminating religious information? This requires a model that moves beyond technical skills to encompass ethical frameworks, promoting digital *ikhshan* (excellence) where online behavior reflects Islamic principles of truthfulness (*siddiq*), deliberation (*shura*), and preventing harm (Fadhil, 2024).

A review of recent literature reveals growing scholarly attention to this intersection. (1) (Sari & Amin, 2022) In their study, they concluded that digital tools increase student engagement, but primarily focused on technical usage without a deep critical analysis of content. (2) (Hakim & Fauzi, 2021), highlighted the role of PAI in countering hoaxes, but their model was reactive, focusing on debunking rather than proactive immunity building. (3) (Nurhaliza, 2023) identified a significant gap in teacher preparedness but offered limited strategic frameworks for competency development. (4) (Al-Ghazali & Putra, 2020), proposed ethical norms for online behavior but did not integrate them into a concrete PAI pedagogical model. (5) (Baharuddin et al., 2024) in "Blended Learning for PAI," demonstrated the effectiveness of mixed online-offline methods but did not specifically tailor it for critical religious information literacy.

The research gap synthesized from these studies is the absence of a holistic, proactive, and pedagogically grounded model that seamlessly integrates technical digital literacy, critical Islamic epistemology, and ethical religious reasoning into the PAI curriculum. The novelty of this research lies in constructing PAI as a "digital fiqh (jurisprudence) laboratory," where students actively learn to apply Islamic principles of source verification (*tahqiq al-manba'*), critical reasoning (*nazar*), and public benefit (*maslahah*) to evaluate digital religious content (Hafiz et al., 2024).

Theoretically, this study is anchored in the synthesis of (Azra, 2019) concept of PAI as character and citizenship education in a global context, (Buckingham, 2020) framework of digital literacy encompassing access, analysis, evaluation, and creation, and (Majid, 2021) theory of religious information literacy which emphasizes spiritual and ethical discernment. This integration forms a unique theoretical lens for examining PAI in the digital ecosystem (Hobbs, 2021).

Therefore, this study aims to develop and describe an effective digital literacy-based PAI learning model to shape students' religious information literacy. The research seeks to identify essential digital literacy components for PAI, formulate integration strategies into learning designs, and develop a framework for strengthening PAI teachers' competencies as digital curators and facilitators. The theoretical significance of this research is to enrich the discourse of Islamic education by bridging theories of religious pedagogy, media studies, and digital ethics. Pragmatically, it provides educators and curriculum developers with an actionable framework complete with lesson prototypes, assessment tools, and teacher training modules to transform PAI into a relevant and vital subject that empowers students to become critical, moderate, and responsible believers in the digital public sphere.

METHOD

This research is a qualitative study utilizing a library research approach. The researcher seeks to explain the concept of Digital Literacy-Based Islamic Religious Education (PAI) Learning to Foster Students' Religious Information Literacy. The research data consist of conceptual and theoretical materials concerning Islamic Religious Education pedagogy, digital literacy frameworks, the nature of religious information in the digital era, and models for integrating digital literacy into religious learning. These data are gathered from sources that correspond with the research needs, including scholarly literature published within the last decade to ensure contemporary relevance.

The data collection technique employed is documentation. The data sources are categorized as follows: primary sources, which include seminal textbooks and monographs that directly address the foundational theories of Islamic education, digital literacy, and PAI curriculum design. Secondary sources encompass articles from accredited national and reputable international scientific journals, relevant seminar proceedings, and academic research reports such as dissertations and theses. Tertiary sources, including specialized dictionaries, encyclopedias, and indexes, are used to clarify key terminologies and concepts central to the analysis. The selection of these sources is conducted selectively by considering the credibility of the publisher, the academic reputation of the author, and the indexing status of the journals to ensure the quality and reliability of the material analyzed (Satori & Komariah, 2021).

Subsequently, data analysis is conducted using the methods of content analysis and critical analysis. The analytical process follows the operational steps of data reduction, data display, and conclusion drawing. In the data reduction stage, the collected literature is systematically reviewed, and key ideas, arguments, and findings are coded and categorized to focus on the core themes relevant to the research objectives. During data display, the condensed information is organized into narrative descriptions and comparative matrices to provide a clear and structured overview of the relationships between concepts, such as linking specific digital literacy competencies with desired PAI learning outcomes. In the conclusion-drawing phase, the researcher performs a critical analysis of the synthesized material, specifically examining the proposed integration of digital literacy into PAI. This critical examination is conducted by evaluating the concepts against relevant theories and discourses, such as contemporary Islamic educational philosophy (Azra, 2019) and established digital literacy frameworks (Buckingham, 2020). Furthermore, the researcher juxtaposes these findings with several related prior studies to identify consistencies, contradictions, and gaps in the

existing literature. This comparative analysis helps to situate the current research within the broader scholarly conversation and clarify its novel contribution. The entire process, from systematic data collection using content analysis cards for organization (Moleong, 2022) to the final synthesis of a coherent conceptual framework (Sugiyono, 2023), is meticulously documented to ensure the validity and traceability of the analytical journey.

FINDINGS AND DISCUSSION

Findings

The following section presents the core findings of this study, which explores the conceptualization, strategic implementation, and pedagogical requirements for integrating digital literacy into Islamic Religious Education (PAI). The analysis, derived from a systematic review of contemporary literature, is synthesized into a structured table to provide a clear and comparative overview. The table delineates three critical dimensions: (1) the underlying Concept and Urgency that frames this integration as an epistemological necessity; (2) the practical Implementation Strategy centered on a critical blended learning model; and (3) the imperative of Enhancing the Role of Teachers through competency transformation. Each dimension is elaborated with specific findings from the literature review, followed by a discussion that contextualizes these findings within the broader scholarly discourse on digital and media literacy, thereby highlighting the study's contribution to the field.

Table 1. Digital Literacy-Based Islamic Religious Education to Foster Religious Information Literacy

Concept and Urgency	Implementation Strategy	Enhancing the Role of Teachers
The integration of digital literacy into Islamic Religious Education (PAI) is a fundamental epistemological reconstruction built on cognitive, affective, and digital psychomotor pillars. Digital literacy serves a dual function as both a tool and an object of study. Its urgency is multidimensional: sociological (religious "risk society"), pedagogical (reality gap), and theological (threat to moderate understanding). Immunity is built through an "intellectual vaccine" comprising source verification	The effective strategy is an integrated blended learning model with critical analysis of social media content. This model is a systematic structural-functional integration, not a simple online-offline split: (1) Asynchronous phase: information "hunting" from digital platforms; (2) Synchronous virtual phase: preliminary analysis via guided discussion; (3) Physical face-to-face meeting: in-depth analysis using a "digital text criticism" method (5 steps: authenticity verification, contextual analysis,	PAI teachers must transform from "source of knowledge" to "knowledge curator", from "instructor" to "discussion facilitator", and from "religious teacher" to "digital spiritual guide". The synthesized competency framework is "TPACK-XL" (Technological Pedagogical Content Knowledge for Digital Literacy), an extension of conventional TPACK adding digital literacy (X) and transformational leadership (L). Effective professional development must take the form

<p>(tahqiq al-manba'), digital sanad tracing, and contextual analysis, aligning with the maqasid al-shari'ah principle of protecting reason (hifzh al-'aql)</p>	<p>bias identification, social impact evaluation, alternative narrative construction). This transforms PAI from a passive "banking concept" to a participatory "problem-posing education" model.</p>	<p>of collaborative Professional Learning Communities (PLCs), not one-</p>
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Source: (Parhan et al., 2023); (P. Freire, 2021); (Mishra & Koehler, 2006).

Concept and Urgency: Integrating Digital Literacy in Islamic Religious Education Learning to Build Immunity Against Religious Hoaxes

The concept of integrating digital literacy into Islamic Religious Education (PAI) is not merely a curricular addition, but rather a fundamental epistemological reconstruction. This concept is built on triadic pillars: cognitive (understanding), affective (attitude), and digital psychomotor (skills). Within this construct, digital literacy is positioned as both a tool and an object of study (subject matter) in Islamic Religious Education (PAI) learning. As a tool, digital technology is utilized to facilitate access to classical and contemporary Islamic treasures; while as an object of study, religious content in the digital space itself becomes the subject of in-depth criticism and analysis (Al-Fattah, 2023).

The urgency of this integration is multidimensional. From a sociological perspective, the flood of information has created a religious "risk society" where religious hoaxes spread exponentially, while society's filtering capacity remains limited. From a pedagogical perspective, there is a dissonance between the hyper-connected real world of students and the world of Islamic Religious Education (PAI) classrooms, which often rely on conventional methods. What is most worrying is the theological dimension, where hoaxes wrapped in religious narratives often undermine a moderate and inclusive understanding of faith (Basri, 2023). This study found that immunity against religious hoaxes can only be built through an approach that is not merely defensive, but offensive by providing students with an "intellectual vaccine" in the form of the ability to verify sources (tahqiq al-manba'), trace digital sanad, and understand the context (asbab al-wurud) of every circulating religious content. From a philosophical perspective, this integration is in line with the maqasid of sharia in protecting reason (hifzh al-'aql) from damage caused by systematic disinformation (Prestridge, 2022).

Implementation Strategy: Blended Learning Model and Critical Analysis of Social Media Content in Improving Students' Religious Information Literacy

A synthesis of various literature reveals that an effective implementation strategy requires a hybrid approach that synergistically combines physical and digital spaces. The blended learning model proposed in this study is not simply a division between online and offline learning, but rather a systematic structural-functional integration. In the asynchronous (independent online) phase, students actively "hunt for information" by gathering various religious content from platforms such as Instagram, TikTok, YouTube, and Telegram. Then, in the synchronous phase (virtual face-to-face), the teacher guides students to conduct a preliminary analysis of the content using a guided discussion approach (Hidayat & Salam, 2024).

The culminating stage is a physical face-to-face meeting, where a deep analysis is conducted using the "digital text criticism" method adapted from the science of hadith. This method involves five critical steps: authenticity verification (is the content in accordance with the Qur'an and Hadith?), contextual analysis (is the message cut from its original context?), bias identification (what interests might be behind the content creator?), social impact evaluation (how does the content affect religious harmony?), and alternative narrative construction (how can similar messages be conveyed in a more moderate and accurate manner). The findings of the literature study indicate that this approach has successfully transformed Islamic Religious Education learning from a passive "banking concept" model to a participatory and critical "problem-posing education" model. Students are no longer objects who merely receive "deposits" of knowledge, but become subjects who actively construct their own religious understanding through a dialogical process with the digital reality they encounter. The results of a synthesis of various implementation reports show a significant increase in students' ability to recognize patterns of radical narratives, conspiracy content, and emotional manipulation techniques in religious content (Purnomo & Khairunnisa, 2023).

Enhancing the Role of Teachers: Strengthening the Digital Competence of Islamic Religious Educators in Guiding Students to Become Filters of Religious Information in the Digital Era

An in-depth analysis of various contemporary literature reveals a crucial finding: the transformation of Islamic Religious Education (PAI) learning based on digital literacy will fail without being accompanied by a transformation of the role and competency of teachers. This literature review identifies three imperative shifts in the role of teachers. First, from "source of knowledge" to "knowledge curator," teachers are no longer the sole source of truth, but rather

curators who guide students through the maze of digital information. Second, from "instructor" to "discussion facilitator," teachers act as discussion moderators who guide students to analyze controversial content productively. Third, from "religious teacher" to "digital spiritual guide," teachers not only teach ritual fiqh but also guide students in developing ethics and spirituality in interacting in the digital space. To support this shift, this study synthesizes a competency-strengthening framework called "TPACK-XL" (technological pedagogical content knowledge for digital literacy), which is an extension of the conventional TPACK framework with the addition of digital literacy elements (X) and transformational leadership skills (L) (Wijaya & Abdullah, 2025).

Adequate mastery of the Qur'an, hadith, and fiqh to critique digital content. Literature study findings confirm that effective continuing professional development programs must take the form of collaborative professional learning communities (PLCs), not simply one-shot, top-down training. Within these communities, Islamic Religious Education (PAI) teachers can share experiences, strategies, and resources in addressing digital challenges, creating a collective intelligence that strengthens each individual's capacity. Without systemic and sustainable teacher empowerment, efforts to develop students with religious literacy will be nothing more than empty talk (Putri & Anwar, 2023).

Discussion

The integration of digital literacy in Islamic Religious Education (PAI) is very important in efforts to form immunization against religious hoaxes. In the context of the increasingly rapid and sometimes inaccurate spread of information through social media, the adoption of digital literacy among students is essential. Students need to be equipped with adequate skills to assess and interrogate the information they encounter, which is a major challenge in today's information age. Research suggests that increased digital literacy can help individuals recognize quality information and reject misinformation, although existing references do not specifically address the religious context (Hilberts et al., 2025).

One way to integrate digital literacy into Islamic Religious Education (PAI) learning is through an educational approach that encourages critical thinking and information analysis. One study demonstrated the importance of preventative educational activities, which can empower individuals to better evaluate online information, thereby reducing the spread of misinformation (Wang et al., 2024). Educational programs that promote media literacy among students aim not only to reduce the impact of hoaxes but also to equip them with the skills necessary to navigate the

diverse and often contradictory religious information online. Improving the quality of education is achieved by relying on internal potential. This process utilizes various available techniques and data to empower components in a continuous effort to improve their capabilities to meet the expectations of students and the community (Azmi & Ridha DS, 2019).

The importance of digital literacy in the health context also provides valuable lessons that can be applied in the field of Islamic Religious Education. A study shows that educational programs that focus on improving digital literacy skills can help students in searching for, identifying, and verifying credible information (Sathianathan et al., 2025). This shows that Islamic Religious Education needs to include digital literacy aspects to equip students to face the challenges of misinformation. Therefore, implementing digital literacy skills training in schools is a strategic step, equipping students with the skills to recognize and understand religious issues that are often the subject of hoaxes. Focusing on integrating digital literacy into the Islamic Religious Education (PAI) curriculum can reduce the risk of students being negatively impacted by misinformation. Effective teaching in this regard depends heavily on the quality of education and existing support systems, including teacher guidance and the role of the student's social environment. It is hoped that a good exchange of information and cost-effective education will create a future generation that is more aware of the potential negative influence of hoaxes in the digital world (Yusuf, 2024).

Thus, integrating digital literacy into Islamic Religious Education (PAI) learning is an important and urgent step to shape students who not only have strong religious knowledge but also the ability to think critically about the information they consume. This is in line with education on tools and methods that support the evaluation and understanding of information, both from a health and religious perspective (Zubaidah & Mahanal, 2024).

The strategy for implementing blended learning models in modern education, particularly to improve students' religious literacy, must consider the essential components of digital education. In the current context, where the COVID-19 pandemic has accelerated the transition to online education, it is crucial for educators to consider the social and affective aspects of distance learning. Lemay et al. noted that the success of online learning depends not only on cognitive aspects but also on the ability to build positive social interactions among students (Lemay et al., 2021). When integrated with a blended learning model, this approach can help students develop deeper information literacy skills, including an understanding of religious content they encounter on social media.

Content in the development of information literacy, especially regarding content related to religion, media education is key. Wang et al. emphasize the importance of literacy education that equips Generation Z with the skills to critically analyze the information they encounter online, including on social media (Wang et al., 2024). By teaching students how to identify credible sources and evaluate content from multiple perspectives, we can help them become more responsible social media users. This is particularly relevant in the context of religious information literacy, which is often influenced by various narratives on social media.

Integrating media literacy programs into school curricula can also be an effective strategy to address problems caused by influencer marketing and inaccurate content on social media. Lin et al. showed that media literacy programs can play an important role in preventing unhealthy behaviors triggered by exposure to content on social media, such as those that occur in adolescents (Lin et al., 2025). Therefore, it is important to develop learning modules that include not only the analysis of religious content but also how online behavior can be influenced by social platforms.

Furthermore, in the context of mental health and information literacy, it is important for students to hone their health literacy skills. Fernandes et al. showed that, in general, students who were taught about media and information were able to develop better media literacy (Fernandes et al., 2022). This is in line with the idea that when students engage in assessment activities and discussions about media content, they not only improve their media literacy skills but also develop the critical abilities needed to evaluate the religious information they encounter.

Therefore, the strategy for implementing a blended learning model in religious education must include media literacy components, source analysis skills, and critical understanding of information on social media. With an integrated approach, we can not only improve students' religious information literacy but also prepare them to become wiser media users in dealing with the various information circulating, especially in today's digital age (Almethen & Al-Omar, 2024).

The role of teachers in the ever-evolving digital era, particularly in the context of Islamic religious education, is becoming increasingly important. Strengthening educators' digital competencies is not only important to meet the demands of digital literacy but also to guide students in filtering religious information obtained from various digital sources. There are several aspects that need to be considered in improving the role of teachers, including digital competence, media utilization, and character education. Educators' digital competencies serve as a foundation to support the application of information technology in education. In this context, research by Sarva et

al. shows that educators' pedagogical and digital competencies are crucial, especially in creating new digital solutions for education (Sarva et al., 2023). Education must equip teachers with the skills to use and produce digital resources so they can adapt teaching methods to the needs of today's students. With this capability, teachers can facilitate the digital literacy skills needed by students to filter sacred information in cyberspace.

Teacher media literacy has also received significant attention in strengthening character education. Romba et al. suggest that improving media literacy skills among teachers contributes to children's character education in the digital age. Teachers who are skilled at utilizing digital media also play a role in educating students to be critical in filtering information (Romba et al., 2022). This becomes increasingly relevant amidst the rapid development of information technology, where students are exposed to a wide variety of information, including that related to religious beliefs and values.

The importance of character education integrated with digital literacy can be seen in research by Suhardini et al., which provides a perspective on innovation in digital learning resources (Suhardini et al., 2023). The use of various technology formats can engage students and support a more comprehensive learning process. By repackaging information, teachers can be more effective in delivering religious material in a manner that is relevant to current developments. In teaching religious values, teachers can also pay attention to aspects of digital citizenship. Almethen and Al-Omair found that Islamic education teachers place great importance on digital access and prioritize the values of justice in digital citizenship education. This shows that teachers have a strategic role in instilling the importance of equal access to digital information among students, thus aligning with religious teachings that emphasize social justice (Almethen & Al-Omair, 2024).

Soeprijanto et al. emphasized the significant relationship between digital literacy and student learning achievement, highlighting the importance of information competence and communication skills in educational contexts (Soeprijanto et al., 2022). This shows that teachers who have good digital competencies can encourage students to achieve better learning outcomes, including in Islamic religious education studies.

Thus, strengthening the digital competence of Islamic religious educators plays a crucial role in guiding students to become critical and intelligent filterers of religious information in the digital era. By strengthening the necessary competencies, utilizing media wisely, and prioritizing character education and digital citizenship, teachers can be effective guides for students in facing the

challenges of information in cyberspace.

CONCLUSION

The integration of digital literacy in Islamic Religious Education is a paradigmatic necessity, not just a curricular addition. This integration has proven effective in building students' immunity against religious hoaxes through a triadic approach encompassing digital cognitive, affective, and psychomotor aspects. Conceptually, digital literacy serves a dual function as both a tool and an object of critical study in Islamic Religious Education (PAI) learning, with a multidimensional urgency encompassing sociological, pedagogical, and theological dimensions. Research findings confirm that an offensive approach through providing an "intellectual vaccine" in the form of source verification skills, digital sanad tracking, and contextual understanding is an effective strategy for protecting reason (hifzh al-'aql) from systematic disinformation.

The implementation of these research results can be realized through three strategic steps. First, the application of the Blended Learning Model integrated with Critical Analysis of Social Media Content that is systematically designed through three phases: independent collection of digital content, preliminary analysis through guided discussions, and in-depth analysis using the "Digital Matan Criticism" method that adapts the verification principle in the science of hadith. Second, the transformation of the role of Islamic Religious Education teachers from sources of knowledge to curators of knowledge, discussion facilitators, and digital spiritual guides through strengthening competencies based on the "TPACK-XL" framework that includes mastery of technological aspects, pedagogical, religious content, digital literacy, and transformational leadership. Third, the development of a support system in the form of a sustainable Professional Learning Community (PLC) to create collective intelligence in facing digital challenges.

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