
TRANSFORMATION OF ISLAMIC RELIGIOUS EDUCATION LEARNING THROUGH DIGITAL LITERACY AND STRENGTHENING STUDENTS' RELIGIOUS CHARACTER

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ABSTRACT

This study aims to analyze the transformation of PAI learning through the integration of digital literacy and strengthening the religious character of students. This study departs from the increasing need for religious education that is not only adaptive to technological developments, but also able to guide students in accessing, assessing, and using religious information critically, ethically, and responsibly. This research uses a qualitative approach with a case study type. Data were collected through interviews, observations, and documentation studies. Data is analyzed thematically through the process of data reduction, coding, categorization, interpretation, and drawing conclusions. The findings of the study show that the transformation of PAI learning can be seen in the use of digital media, the expansion of Islamic learning resources, the strengthening of critical reasoning towards religious content, the habituation of social media ethics, and the development of digital tasks based on religious values. Digital literacy contributes to strengthening students' religious character, especially honesty, responsibility, discipline, tolerance, politeness, and awareness of worship. The implications of this study show the importance of the role of PAI teachers as facilitators, curators of digital resources, moral guides, and role models in building a humanistic, critical, and religious religious learning ecosystem.

Keywords: Islamic education, literacy, learning, religious character; media ethics.

ABSTRAK

Penelitian ini bertujuan menganalisis transformasi pembelajaran PAI melalui integrasi literasi digital dan penguatan karakter religius peserta didik. Kajian ini berangkat dari meningkatnya kebutuhan pendidikan agama yang tidak hanya adaptif terhadap perkembangan teknologi, tetapi juga mampu membimbing peserta didik dalam mengakses, menilai, dan menggunakan informasi keagamaan secara kritis, etis, dan bertanggung jawab. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Data dikumpulkan melalui wawancara, observasi, dan studi dokumentasi. Data dianalisis secara tematik melalui proses reduksi data, pengodean, kategorisasi, interpretasi, dan penarikan kesimpulan. Temuan penelitian menunjukkan bahwa transformasi pembelajaran PAI tampak dalam penggunaan media digital, perluasan sumber belajar keislaman, penguatan nalar kritis terhadap konten keagamaan, pembiasaan etika bermedia sosial, serta pengembangan tugas digital berbasis nilai religius. Literasi digital berkontribusi terhadap penguatan karakter religius peserta didik, terutama kejujuran, tanggung jawab, disiplin, toleransi, kesantunan, dan kesadaran ibadah. Implikasi penelitian ini menunjukkan pentingnya peran guru PAI sebagai fasilitator, kurator sumber digital, pembimbing moral, dan teladan dalam membangun ekosistem pembelajaran agama yang humanis, kritis, dan religius.

Kata kunci: Pendidikan Islam, literasi, pembelajaran, karakter religius; etika bermedia.

A. INTRODUCTION

The development of digital technology has changed almost all aspects of human life, including the world of education.¹ Learning no longer takes place only through conventional classrooms, but also through digital media, online learning platforms, electronic reading resources, social media, learning videos, and artificial intelligence. This change presents a great opportunity for Islamic Religious Education to become more open, creative, interactive, and contextual. However, digital transformation also brings serious challenges, especially the emergence of a flood of religious information that is not always valid, the spread of intolerant content, the crisis of media ethics, instant culture, and the weakening of students' religious character. In the global context, UNESCO places education as an important instrument for building peace, culture, and the quality of human life, so that learning transformation must remain directed towards the formation of knowledgeable, characterful, and socially responsible human beings.

Islamic Religious Education has a strategic position in facing these changes because PAI not only aims to transfer religious knowledge, but also to form faith, piety, noble

morals, social piety, and religious character of students. In the digital era, PAI learning needs to be transformed so that it not only contains lectures, memorization, and conventional assignments, but also is able to utilize digital literacy as a means of enriching learning resources, expanding dialogue spaces, strengthening moderate religious understanding, and guiding students to be wise in accessing Islamic information. Digital literacy in PAI learning is not just the ability to use technological tools, but the ability to search, assess, understand, produce, and disseminate religious information critically, ethically, and responsibly.

The urgency of PAI learning transformation is getting stronger when the literacy quality of Indonesian students is still facing challenges. The results of PISA 2022 show that Indonesian students obtained an average score of 366 in mathematics, 359 in reading, and 383 in science, still below the OECD average of 472, 476, and 485, respectively. This data indicates that literacy, critical thinking, and problem-solving skills still need to be strengthened. In the context of PAI, low literacy not only has an impact on the ability to understand religious texts, but also on the ability of students to filter digital religious information, distinguish authoritative and non-authoritative sources, and avoid narrow religious understanding. Therefore, PAI

¹ Lestyaningrum, I. K. M., Trisiana, A., Safitri, D. A., Pratama, A. Y., & Wahana, T. A. P. (2022). *Global education based on digital technology in the millennial era*. Unisri Press.

learning needs to move towards a more literacy, dialogical, reflective, and character-based model.

The problems of PAI learning in the digital era can also be seen from the gap between the potential of technology and learning practices in the classroom. Some teachers have used digital media, but their use is often still limited to delivering materials, finding references, or submitting assignments. Digital literacy has not been fully directed to shape religious critical reasoning, digital ethics, media politeness, and religious character of students. In fact, research on religious digital literacy shows that digital literacy has a relationship with strengthening students' religious moderation attitudes, especially in the aspects of national commitment, tolerance, anti-violence, and accommodating attitudes towards culture. This emphasizes that digital literacy in PAI can be a strategic instrument to build a peaceful, tolerant, and contextual understanding of religion.

Several previous studies have discussed the relationship between digital literacy, religious learning, and character building. Studies on religious digital literacy show that the use of digital media can strengthen students' religious moderation if directed appropriately. Another study on the role of PAI teachers in shaping digital literacy and religious moderation emphasizes that PAI teachers need to play an

adaptive role in integrating character development with students' digital abilities, especially because the digital space facilitates the dissemination of religious information that is not necessarily credible.² Meanwhile, various contemporary religious education discourses place religious literacy as an important means to strengthen character, tolerance, and understanding that religion is not just a formal identity, but a source of inspiration for shared life. These studies show that digital literacy has a strong relevance to PAI learning and the formation of religious character.

However, there are still important research gaps to study. Some previous studies have highlighted digital literacy as a technical ability to use media or as a means of supporting religious moderation, while studies that specifically analyze the transformation of PAI learning through the integration of digital literacy and strengthening the religious character of students still need to be strengthened.³ In other words, there are not many studies that fully explain how digital

² Yahya, M. S. (2023). The Transformation of Islamic Religious Education in the Digital Era: Implementation of Digital Literacy in Learning in the Banyumas Region. *EDUCATION: Journal of Education and Learning*, 4(1), 609-616.

³ Prihatini, M., & Muhid, A. (2021). Digital literacy on the behavior of using the internet with Islamic content among urban Muslim adolescents. *Journal of An-Nafs: A Review of Psychological Research*, 6(1), 23-40.

literacy can be integrated into PAI learning design, teachers' pedagogical strategies, the selection of religious learning resources, the formation of digital ethics, and the internalization of students' religious characters. This gap is what makes this theme important to research, especially so that digital transformation in PAI does not stop at the use of technology, but really has an impact on the formation of Islamic personalities.

Based on this description, this research is important to analyze how the transformation of Islamic Religious Education learning through digital literacy can strengthen the religious character of students. This research is directed to understand the forms of use of digital literacy in PAI learning, teachers' strategies in guiding students to access religious information critically and ethically, and the contribution of digital learning to the formation of religious characters such as faith, morals, responsibility, tolerance, discipline, and media politeness. Thus, this research is expected to make a theoretical contribution to the development of curriculum studies and PAI learning in the digital era, as well as a practical contribution for PAI teachers in designing learning that is innovative, humanist, religious, and relevant to the needs of today's students.

B. RESEARCH METHODS

This research uses a qualitative approach with a case study type.⁴ This approach was chosen because the research aims to understand in depth the process of transforming Islamic Religious Education learning through digital literacy and strengthening the religious character of students. Qualitative research allows researchers to explore teachers' experiences, student responses, learning strategies, the use of digital media, and religious values formed in the learning process. This type of case study is used because the research is focused on PAI learning practices in the context of a specific educational unit intensively, naturally, and contextually.

The research location can be carried out in schools or madrassas that have utilized digital media in PAI learning, such as the use of Google Classroom, WhatsApp Group, YouTube, e-books, learning applications, digital presentations, interactive quizzes, or internet-based Islamic learning resources. The selection of the location was carried out purposively, namely based on the consideration that the institution has experience in implementing digital literacy in religious learning. The research subjects include Islamic Religious Education teachers, students, school principals

⁴ Supandi, M. P. I., Hermawansyah, M. P. I., Herlina, L., Hum, S., Hadikusumo, R. A., SE, M., ... & SS, M. QUALITATIVE RESEARCH METHODOLOGY OF EDUCATION.

or curriculum leaders, and other parties involved in the development of digital learning.

The technique of determining informants uses purposive sampling. The main informant is the PAI teacher because he has a central role in designing, implementing, and evaluating learning.⁵ Students were selected to obtain information about their experiences in participating in digital-based PAI learning and its influence on religious character. The principal or waka curriculum was chosen to explore the institution's policies in supporting digital learning transformation. The number of informants is not rigidly determined, but follows the principles of data sufficiency and information saturation, which is when the data obtained has been repeated and no longer produces substantive new information.

Data collection was carried out through in-depth interviews, observations, and documentation studies. In-depth interviews are conducted in a semi-structured manner so that the researcher has a guideline for questions, but still provides space for the informant to explain his experiences and views broadly. Interviews with PAI teachers were directed at digital

learning strategies, media selection, digital literacy integration, instilling religious values, learning obstacles, and forms of character evaluation of students. Interviews with students are directed at learning experiences, ability to access religious information, critical attitudes towards digital content, media ethics, and changes in religious behavior. Interviews with school principals or curriculum leaders are directed at policy support, facilities, teacher training, and strengthening religious digital culture in schools.

Observations were made to see firsthand the PAI learning process, both in the classroom and through digital media. The focus of observation includes the use of digital devices, teacher-student interaction, how teachers guide students to choose religious learning resources, discussion activities, the use of learning media, and the practice of strengthening religious character in learning. Observations are also directed at student behavior, such as discipline in participating in learning, politeness in digital communication, responsibility for completing assignments, and the ability to show religious attitudes in the learning space.

The documentation study was carried out by examining relevant documents, such as teaching modules, lesson plans, digital teaching materials, student assignments, presentation media, learning resource links, evaluation results, teacher notes, school policies, and

⁵ Muafi, M., Supandi, S., & Syafrawi, S. (2023). The Effectiveness of the Tamrinul Musabaqoh Tilawatil Kitab (TMTK) Method in Improving the Learning Ability to Read the Yellow Book at Madrasah Aliyah Diniyah Putra Pondok Pesantren Miftahul Ulum Bettet Pamekasan. *AHSANA MEDIA: Journal of Islamic Thought, Education and Research*, 9(2), 125-134.

documentation of PAI learning activities. This documentation is used to reinforce interview and observation data, as well as to see the extent to which digital literacy and religious character are truly integrated in learning design.

Data analysis was carried out using thematic analysis. The analysis stages include data collection, interview transcription, repeated reading of data, coding, categorization, theme determination, interpretation, and drawing conclusions. The themes developed include the transformation of PAI learning strategies, the form of digital literacy utilization, students' ability to access and assess religious information, strengthening digital ethics, internalizing religious characters, as well as obstacles and solutions in digital-based PAI learning.

The validity of the data is maintained through source triangulation, technical triangulation, member checking, and trail auditing. Source triangulation is carried out by comparing data from teachers, students, principals, and learning documents. The triangulation technique was carried out by comparing the results of interviews, observations, and documentation. Member checking is carried out by confirming provisional results to informants to ensure the suitability of data. Trail audits are carried out by keeping all traces of research, starting from

interview guidelines, field notes, transcripts, documents, to the analysis process.

Ethically, this research is carried out by asking permission from the school or madrasah, explaining the purpose of the research to the informant, maintaining the confidentiality of the participant's identity, and using the data only for academic purposes. Researchers also maintain objectivity, do not manipulate data, and respect the culture and rules of the educational institution where the research is conducted. With this methodology, the research is expected to be able to produce an in-depth picture of how digital literacy can transform PAI learning and strengthen the religious character of students.

C. RESULTS OF RESEARCH AND DISCUSSION

Research Results

The results of the study show that the transformation of Islamic Religious Education learning through digital literacy does not only occur in the aspect of using technological media, but also in changes in the way teachers design learning, choose learning sources, build interactions, and instill students' religious character. Digital literacy in PAI learning serves as a means to expand access to Islamic knowledge, build students' critical reasoning towards religious information, and strengthen religious values such as honesty, responsibility, discipline, tolerance, media manners, and politeness in communication.

Transforming PAI Learning from Conventional to Digital-Interactive

The first findings suggest that PAI learning is shifting from a conventional lecture-centered pattern to more digital, interactive, and participatory learning. Teachers no longer rely only on package books and oral explanations in the classroom, but have begun to utilize various digital media such as learning videos, interactive presentations, Google Classroom, WhatsApp Group, YouTube, e-books, online quizzes, and Islamic reading resources from the internet.

This transformation makes PAI learning more interesting because students can access materials through various formats, such as text, images, videos, audio, and infographics. Material on morals, worship, Islamic history, religious moderation, and social ethics can be conveyed in a more contextual way through real-life examples found in the digital space. Thus, PAI learning is no longer limited to the delivery of normative material, but begins to be directed at understanding, reflection, and application of Islamic values in daily life.

PAI teachers have also begun to develop digital task-based learning strategies. Students are asked to look for Islamic references, watch credible lecture videos, make digital summaries, compile da'wah posters, create educational content, or discuss through learning groups. This activity shows that digital literacy is not

only used as a learning tool, but also as a space for the production of knowledge and religious expression of students.

However, this learning transformation has not been completely evenly distributed. Some teachers still use technology only to send materials and assignments, not to the stage of designing digital learning that is truly collaborative, reflective, and project-based. This shows that the transformation of PAI learning is still in a gradual process, from the use of technology as a medium to the use of technology as a learning ecosystem.

Digital Literacy as a Means of Expanding Islamic Learning Resources

The second finding shows that digital literacy provides great opportunities for students to access a wider range of Islamic learning resources. Students do not only rely on textbooks or teachers' explanations, but can obtain additional information through online articles, study videos, digital Qur'an applications, digital hadiths, Islamic podcasts, and educational platforms.

Through digital literacy, students can deepen PAI material independently. For example, when studying material about zakat, students can look for examples of zakat calculations through digital sources. When discussing morals to parents, students can watch inspirational short videos. When studying Islamic history, students can access maps,

documentaries, or historical illustrations. This makes PAI learning richer, actual, and close to the world of students.

However, the breadth of digital resources also presents challenges. Not all religious information on the internet has good academic quality and scholarly authority. Teachers found that some students were not able to distinguish between credible religious sources and those that were provocative, superficial, or unclear in their scientific sanad. Therefore, digital literacy in PAI learning is not enough to only teach the ability to find information, but also to train the ability to assess, choose, compare, and use information responsibly.

In the learning process, PAI teachers begin to guide students to pay attention to the source of information, the identity of the author or speaker, the publishing institution, the conformity with the Islamic values of rahmatan lil 'alamin, and the relevance to the learning material. Thus, digital literacy is an important means to form students who do not easily receive information raw, but are able to be critical and selective.

Strengthening Religious Critical Reason through Digital Content Evaluation

The third finding shows that the transformation of PAI learning through digital literacy encourages the strengthening of students' religious critical reasoning. Teachers not only ask students to search for material from

the internet, but also invite them to analyze the content, compare several sources, and discuss the moral message contained in it.

In some learning activities, students are given the task of assessing digital religious content. They were asked to identify whether a content contains a message of peace, tolerance, education, or contains hate speech, provocation, and an exclusive attitude. Through this activity, students learned that not all content that uses religious symbols is automatically true, useful, and in accordance with Islamic morals.

The results of observations show that discussions about digital content make students more active in asking questions and expressing opinions. They began to understand the importance of tabayyun, prudence in disseminating information, and moral responsibility in using social media. The value of tabayyun has become very relevant in PAI learning because students live in the midst of a rapid and often unverified flow of information.

These findings show that digital literacy-based PAI learning can be a means of critical thinking education. Students not only receive religious materials passively, but are invited to assess information, understand the context, and take ethical attitudes. Thus, digital literacy helps PAI learning move from a memorization model to a critical and reflective understanding model.

Digital Literacy and Strengthening Social Media Ethics

The fourth finding shows that digital literacy in PAI learning plays an important role in shaping students' social media etiquette. PAI teachers associate moral material with students' behavior in the digital space, such as how to comment, share information, create statuses, use language, and respect for differences of opinion.

Students are directed to understand that morals do not only apply in face-to-face interactions, but also in digital communication. Politeness, honesty, responsibility, and respect for others must be maintained when using social media. The teacher emphasized that spreading hoaxes, insulting others, making abusive comments, spreading disgrace, or sharing provocative content is contrary to Islamic values.

This learning has an impact on increasing students' awareness of the importance of maintaining digital manners. Some students stated that after participating in digital literacy-based PAI learning, they were more careful in sharing religious information, more selective in following da'wah accounts, and paying more attention to language when commenting on social media.

Thus, digital literacy in PAI not only produces technical skills using technology, but also forms religious character in the digital space. Social media ethics are part of

contemporary moral education that is very relevant to the lives of today's students.

Strengthening the Religious Character of Students

The fifth finding shows that the transformation of PAI learning through digital literacy contributes to strengthening the religious character of students. The religious character seen in this study includes honesty, discipline, responsibility, politeness, tolerance, social concern, and awareness of worship.

The value of honesty can be seen in teachers' efforts to guide students not to plagiarize when doing digital assignments. Students are directed to include sources, write in their own language, and not just copy from the internet. The value of responsibility is seen in the discipline of collecting tasks through digital platforms according to the specified time. The value of politeness is seen in the use of good language when discussing in the learning group.

The character of tolerance is strengthened through learning about the diversity of religious views, cultural differences, and the importance of respecting others. Through digital content, teachers display examples of cases of intolerance, hate speech, or social conflicts which are then discussed from an Islamic perspective. Students are invited to understand that religion teaches compassion, justice, and respect for fellow humans.

In addition, digital literacy also helps strengthen worship awareness. Students can use prayer reminder applications, digital Qur'an, videos of worship procedures, and Islamic materials that support religious practices. However, teachers still emphasize that technology is only a means, while the essence of religious education is the appreciation and practice of values in real life.

The Role of PAI Teachers as Facilitators, Curators, and Digital Role Models

The sixth finding shows that the transformation of PAI learning requires a change in the role of teachers. Teachers are no longer only material presenters, but also learning facilitators, curators of digital resources, **moral guides, and role models in digital ethics.**

As facilitators, teachers help students understand the material through discussions, creative assignments, reflection, and the use of digital media. As curators, teachers choose and recommend Islamic learning resources that are credible, moderate, and in accordance with the level of development of students. As moral guides, teachers direct students to use technology responsibly. As a digital role model, teachers show how to communicate politely, convey peaceful religious messages, and avoid provocative content.

This role is especially important because learners often access digital information faster

than they do to understand its quality and impact. PAI teachers are the party that helps students connect the digital world with religious values. Thus, the success of PAI learning transformation is highly determined by teachers' readiness to master technology, understand the character of students, and instill religious values contextually.

Obstacles in the Transformation of Digital Literacy-Based PAI Learning

Although the transformation of PAI learning through digital literacy provides many benefits, this study also found several obstacles. The first obstacle is the limited digital competence of some teachers. Not all teachers have the same ability to design digital learning, create interactive media, use learning apps, or manage digital classrooms effectively.

The second obstacle is the limited facilities and internet access. Some students have difficulty participating in digital learning optimally due to device limitations, internet quota, or network quality. This causes digital learning transformation to not be able to run evenly.

The third obstacle is the low ability of students to sort information. Some students still tend to take information from the internet without checking the truth, source, and context. This condition shows the need to strengthen digital literacy more systematically in PAI learning.

The fourth obstacle is the potential for digital distractions. The use of digital devices in learning is often confronted with the temptation of social media, games, entertainment, and non-educational content. Teachers need to design strategies so that technology is used in a targeted manner and does not interfere with students' learning focus.

Strategies to Strengthen PAI Learning Transformation

Based on the findings of the research, there are several strategies that can be developed to strengthen the transformation of PAI learning through digital literacy and strengthening religious character. First, teachers need to develop a PAI learning design that explicitly integrates religious goals, digital literacy, and religious character. This means that the use of technology must have a clear pedagogical direction and values.

Second, teachers need to familiarize students with verifying digital religious sources. Students can be trained to check the author, publishing institution, content of the message, the language used, and the suitability of the content with peaceful and moderate Islamic values.

Third, PAI learning needs to be developed through religious digital projects, such as making moral posters, short da'wah videos, anti-hoax campaigns, tolerance content, reflection on digital worship, or character journals. This

activity can help students not only become consumers of information, but also producers of positive religious content.

Fourth, schools or madrasas need to provide support in the form of teacher training, provision of internet access, development of digital teaching materials, and ethical policies on the use of technology. With institutional support, the transformation of PAI learning can run more in a more directed and sustainable manner.

Summary of Research Findings

No	Focus of Findings	Form of Findings
1	Learning transformation	PAI learning shifts from conventional lectures to digital, interactive, and participatory learning
2	Digital learning resources	Students access videos, e-books, articles, Qur'an applications, and Islamic digital platforms
3	Critical Religious Reason	Students are trained to assess the credibility of the content and conduct digital tabayyun
4	Social media etiquette	PAI menguatkan adab digital, kesantunan, anti-hoaks, dan tanggung jawab bermedia
5	Religious character	The values of honesty, discipline, responsibility, tolerance, politeness, and awareness of worship are formed
6	The role of PAI teachers	Teachers act as facilitators, curators of digital resources, moral mentors, and digital role models
7	Constraints	Limitations of teachers' digital competence, internet access, information verification skills, and digital distractions
8	Strengthening strategy	Integration of digital literacy in learning design, source verification, religious digital projects, and institutional support

Based on the results of the research, a proposition can be formulated that the transformation of Islamic Religious Education learning through digital literacy will be effective if technology is not only used as a medium for delivering material, but is integrated with

strengthening religious critical reasoning, social media ethics, and the formation of students' religious character. Thus, digital literacy in PAI must be directed to form students who are digitally intelligent, spiritually mature, polite in media, and responsible in social life.

Discussion

The results of the study show that the learning transformation of Islamic Religious Education through digital literacy is not only related to changes in learning media, but also concerns paradigm changes, pedagogical strategies, the role of teachers, students' learning experiences, and the direction of religious character formation.⁶ These findings confirm that the digitization of PAI learning should not be understood as limited to the use of technological devices such as laptops, projectors, the internet, Google Classroom, WhatsApp Group, YouTube, or learning applications. More than that, the transformation of PAI learning must be directed at strengthening critical, ethical, reflective, and religious digital literacy.

First, the findings on the shift in PAI learning from conventional patterns to digital-interactive learning show that teachers are beginning to realize the importance of adapting

the learning process to the character of today's students.⁷ Students live in a digital ecosystem that is familiar with images, videos, social media, and quick information. Therefore, PAI learning that relies only on lectures and memorization is often less able to reach the learning experience of students. When teachers use learning videos, digital presentations, interactive quizzes, e-books, and online discussions, PAI materials become easier to understand, engaging, and close to the reality of students' lives.

However, media changes alone are not enough to be called learning transformation. The real transformation occurs when technology is used to change the way students learn, think, dialogue, and practice Islamic values. In this context, digital literacy-based PAI learning needs to be directed to activities that encourage students to seek information, verify sources, compare opinions, make reflections, and produce digital works with Islamic value. Thus, technology is not just a teaching tool, but a new space for the formation of students' knowledge, character, and religious awareness.

Second, the finding that digital literacy expands Islamic learning resources shows that there is a great opportunity for PAI learning. Students can now access various religious resources through articles, study videos, digital

⁶ Widodo, D. A., & Hadi, S. (2026). The Transformation of Islamic Religious Education Learning in the Era of Digital Intelligence: A Conceptual Analysis of Approaches, Content, and the Role of Teachers. *Almarhalah: Journal of Islamic Education*, 10(1), 1-10.

⁷ Nurwita, I., Anggara, S., & Irnawati, W. (2025). *PAI Learning Innovation in the Digital Era*. Indonesia Emas Group.

Qur'an applications, digital hadiths, podcasts, infographics, and learning platforms. This condition makes PAI learning no longer limited to textbooks and teacher explanations. Students have the opportunity to deepen the material independently, find actual examples, and connect Islamic teachings with real-life problems.

However, the breadth of digital resources also carries risks. Not all religious information on the internet has a good scientific quality, scientific sanad, and moral orientation. Some religious content can be superficial, provocative, exclusive, and even contain hate speech. Therefore, PAI teachers have an important responsibility to guide students so that they are not only able to access information, but also able to assess the credibility of sources. This is where digital literacy in PAI learning must be understood as a critical and ethical ability, not just a technical ability to use devices.

Third, strengthening religious critical reasoning through the evaluation of digital content is an important finding in this study. When students are invited to analyze digital religious content, they learn that religious information must be understood carefully, contextually, and responsibly. PAI learning no longer places students as passive recipients of information, but as subjects who are able to ask, compare, assess, and take attitudes. This is very important because digital spaces often bring

together students with various interpretations, opinions, and diverse religious narratives.

In the perspective of Islamic Religious Education, the ability to think critically is not in conflict with religious attitudes. In fact, critical thinking is part of scientific responsibility so that students are not easily trapped in a narrow understanding of religion. The value of *tabayyun* is an important principle in religious digital literacy. Students need to be accustomed to checking the truth of information before believing or disseminating it. Thus, digital literacy can be a means to build more mature, moderate, and responsible religious intelligence.

Fourth, PAI learning through digital literacy plays an important role in shaping social media ethics. The findings of the study show that PAI teachers associate moral material with students' behavior in the digital space, such as how to comment, share information, make uploads, choose content, and respect differences of opinion. This shows that moral education in PAI needs to be expanded into the digital space. Morals do not only apply when students interact directly, but also when they communicate through social media.

Digital ethics are an important part of the religious character of students.⁸ A religious

⁸ Safiqo, T., & Ghofur, A. (2025). The role of Islamic religious education teachers in shaping the religious character of students in the digital era. *Journal of Islamic Religious Education*, 4(1), 81-90.

student is not enough to be diligent in worship, but also must be honest, polite, not spreading hoaxes, not insulting others, not exposing disgrace, and not using social media to spread hatred. Thus, PAI learning must be able to connect classical moral values with the challenges of digital life. Material on honesty, trust, manners of speaking, ukhuwah, tolerance, and the prohibition of ghibah can be contextualized in social media behavior.

Fifth, strengthening the religious character of students is one of the important impacts of the transformation of digital literacy-based PAI learning. The findings show that the values of honesty, discipline, responsibility, politeness, tolerance, social concern, and worship awareness can be strengthened through appropriately designed digital learning. For example, honesty is instilled through the prohibition of plagiarism in digital assignments, responsibility is formed through the discipline of collecting online assignments, politeness is developed through the ethics of discussing in learning groups, and tolerance is strengthened through the analysis of diverse religious content.

This shows that digital literacy can be a medium of character education if its use is directed pedagogically.⁹ Technology is

inherently neutral; it can have a positive or negative impact depending on its purpose, how it is used, and the value that comes with it. If technology is only used to move material from books to screens, then its impact on religious character will be limited. However, if technology is used to build reflection, dialogue, creativity, responsibility, and ethics, then PAI learning can be more transformative.

Sixth, the role of PAI teachers has changed significantly. Teachers no longer only play the role of material presenters, but also facilitators, curators of digital resources, moral guides, and digital role models. The role of facilitator is seen when teachers create discussion spaces, give creative tasks, and encourage students to actively seek knowledge. The role of curator is seen when teachers choose digital sources that are credible, moderate, and in accordance with Islamic values. The role of moral guidance is seen when teachers direct students to use technology responsibly. Meanwhile, the role as a digital role model is seen when teachers show polite, non-provocative communication, and reflect Islamic morals in the digital space.

This change in the role of teachers is very important because students are often faster to master technology, but are not necessarily mature in assessing information and its impact. PAI teachers must be present as value guides in the midst of the rapid flow of digital

⁹ Irmawati, I., Herdiansyah, E., Arimbawan, F., & Priawasana, E. (2025). Digital media in early childhood education: Between pedagogical innovation and ethical challenges. *Journal of Science and Technology*, 7(02), 797-812.

information. Thus, the competence of PAI teachers in the digital era not only includes mastery of religious materials and pedagogical skills, but also digital literacy, information curation skills, understanding of students' psychology, and exemplary in media.

Seventh, the findings on the obstacles to PAI learning transformation show that the digitalization process does not always go smoothly. The limitations of teachers' digital competence, limited facilities, uneven internet access, low ability of students to sort information, and digital distractions are real challenges. This emphasizes that the transformation of PAI learning cannot be imposed only on teachers, but requires institutional support. Schools or madrasas need to provide training, facilities, policies on the use of technology, and a sustainable mentoring system.

The constraints of digital distraction also need serious attention. Students who use gadgets for learning have the potential to be distracted by social media, games, entertainment, or irrelevant content. Therefore, digital learning must be designed with clear, measurable, and meaningful activities. Teachers need to manage time, give specific instructions, choose the appropriate platform, and evaluate student involvement. Digital literacy in PAI must include the ability to manage oneself,

control the use of technology, and place digital media as a means of goodness.

Eighth, the strategy to strengthen the transformation of PAI learning needs to be directed at the integration between technology, literacy, and character. Teachers need to develop a learning design that explicitly includes the goals of digital literacy and religious character. For example, in moral material, students are not only asked to understand the definition of morality, but also analyze digital ethics cases, create media politeness campaigns, or write reflections on the responsibilities of a Muslim on social media. In the Qur'an Hadith material, students can be trained to look for credible sources of interpretation and compare their moral messages with digital phenomena.

Religious digital project-based learning can also be an effective strategy.¹⁰ Students can be directed to make da'wah posters, short videos about digital manners, anti-hoax content, tolerance campaigns, infographics on Islamic values, or digital worship journals. This kind of activity encourages students to become producers of positive content, not just consumers of information. In this way, PAI learning not only equips students with religious knowledge, but also the skills to spread Islamic

¹⁰ Rasyidi, A. (2024). PAI learning optimization: project-based learning strategies to improve students' skills in schools. *Universal Explorations In Research*, 1(1), 16-35.

values creatively, politely, and relevant to digital life.

Conceptually, the results of this study show that the transformation of PAI learning through digital literacy has three main dimensions. First, the pedagogical dimension, which is a change in learning strategies from passive lectures to active, interactive, and digital-source-based learning. Second, the literative dimension, namely strengthening students' ability to access, assess, verify, and produce religious information responsibly. Third, the character dimension, namely the internalization of religious values in learning behavior, digital communication, and social life of students.

Thus, digital literacy-based PAI learning has great potential to answer the challenges of Islamic education in the digital era. PAI must not be left behind in technological developments, but also must not lose its spiritual and moral orientation. Ideal transformation is a transformation that uses technology as a means to strengthen students' faith, knowledge, morals, responsibility, and social piety. Technology must be in the control of value, not the other way around, value is defeated by technology.

This discussion also emphasized that strengthening religious character cannot be done only through verbal counsel, but needs to be built through real and contextual learning

experiences. When students learn to verify information, they are practicing *tabayyun* values. When they are not copying assignments from the internet, they are practicing honesty. When they discuss in polite language in a digital group, they are practicing morals. When they create peaceful *da'wah* content, they are practicing socio-religious responsibility. This is a form of PAI learning transformation that is relevant to the needs of the times.

Finally, the results of this study show that digital literacy and religious character are not two separate things. Digital literacy provides skills to live in the information age, while religious characters provide moral direction in using these skills. The integration of the two makes PAI learning more meaningful, humanistic, and transformative. Therefore, PAI teachers, schools, and education policy makers need to strengthen PAI learning that is not only adaptive to technology, but also firmly rooted in Islamic values that are *rahmatan lil 'alamin*.

D. CONCLUSION

The transformation of Islamic Religious Education learning through digital literacy is an important need in answering educational challenges in the digital era, because PAI learning is no longer enough to rely only on conventional methods, but needs to be developed interactively, critically, ethically, and contextually. The results of the study show that digital literacy is able to expand Islamic

learning resources, strengthen students' critical reasoning in assessing religious content, form social media ethics, and encourage the strengthening of religious characters such as honesty, responsibility, discipline, tolerance, politeness, and awareness of worship. The role of PAI teachers is very strategic as a facilitator, curator of digital resources, moral guides, and role models in the use of technology. Although there are still obstacles in the form of limited digital competencies, facilities, internet access, and media distractions, the transformation of PAI learning still has great potential to form students who are digitally intelligent, spiritually mature, polite in media, and have Islamic morals in real life and digital space.

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