



**JOURNAL OF CONTEMPORARY  
ISLAMIC PRIMARY EDUCATION**

Vol. 2, No. 2, 2023 Page 153-163

<https://zia-research.com/index.php/jcipe>

**Media Literacy Approach in Islamic  
Religious Education Curriculum for the Digital Era**

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ARTICLE INFO

**Keywords**

Digital Era  
Curriculum  
Media Literacy

**ABSTRACT**

*The rapid development of the digital era has significantly impacted various aspects of life, including education. In the context of Islamic Religious Education (PAI), the challenges of the digital age necessitate approaches that equip students with critical and wise skills to navigate the flow of information. This study aims to explore the implementation of a media literacy approach within the PAI curriculum. The primary focus is to analyze how media literacy can help students understand, evaluate, and utilize digital media in alignment with Islamic values. Furthermore, this study seeks to formulate effective teaching strategies to address digital issues such as misinformation, negative content, and radicalism while fostering strong Islamic character. The findings are expected to contribute to the development of a PAI curriculum that is both relevant to the challenges of the digital age and applicable at the elementary school level.*

**ABSTRAK**

*Perkembangan era digital telah membawa dampak besar pada berbagai aspek kehidupan, termasuk pendidikan. Dalam konteks Pendidikan Agama Islam (PAI), tantangan era digital memunculkan kebutuhan akan pendekatan yang relevan untuk membekali peserta didik dengan kemampuan kritis dan bijak dalam menghadapi arus informasi. Penelitian ini bertujuan untuk mengeksplorasi penerapan pendekatan literasi media dalam kurikulum PAI. Fokus utama penelitian adalah menganalisis bagaimana pendekatan literasi media dapat membantu peserta didik memahami, mengevaluasi, dan memanfaatkan media digital sesuai dengan nilai-nilai Islam. Penelitian ini juga bertujuan merumuskan strategi pembelajaran yang efektif untuk menghadapi isu-isu digital, seperti hoaks, konten negatif, dan radikalisme, sekaligus membangun karakter Islami yang kuat. Hasil penelitian diharapkan dapat memberikan kontribusi dalam pengembangan kurikulum PAI yang relevan dengan tantangan era digital, khususnya di tingkat sekolah dasar.*

**INTRODUCTION**

The digital revolution has brought about major changes in education, creating a fundamental transformation in the way learning takes place. Information and communication technologies (ICTs) enable broader, more flexible, and personalized access to information, beyond the confines of the traditional classroom. The digital native generation that grew up with technological devices such as smartphones, computers and social media has a different mindset and learning style. They tend to be visual and interactive, so traditional learning methods need to be adapted to new approaches such as gamification, project-based learning, and digital simulations. Technology also makes it easier to evaluate learning through tools such as Learning Management Systems (LMS) and artificial intelligence (AI), which allow educators to provide personalized feedback and adapt materials to students' needs.

However, this revolution also presents major challenges, especially related to the gap in access or the digital divide. Not all students have equal access to devices and the internet,

especially in remote areas. Therefore, collaborative efforts from the government, private sector, and communities are needed to ensure inclusive digital education. In addition, the role of teachers has also undergone a transformation. They are now not only a source of information, but also a mentor who helps students use technology wisely and ensures that the integration of technology in the teaching and learning process is effective.

The digital revolution also encourages lifelong learning, where individuals can upgrade their skills at any time through online courses and self-paced learning platforms. However, digital ethics and security challenges must also be addressed, such as educating students about digital literacy, cybersecurity, and the ethics of using technology. Looking to the future, technologies such as artificial intelligence (AI), blockchain, and the Internet of Things (IoT) have great potential to transform education further, creating a more adaptive and sustainable learning system. With strategic and inclusive use of technology, the digital revolution has the potential to create a more modern, relevant, and equitable education for all.

However, this progress also brings significant challenges, especially in the world of education, including religious education. Islamic Religious Education (PAI), which serves as the foundation for the formation of students' religious and moral character, is now faced with the urgent need to adapt its teaching methods to the demands of the digital era. Traditionalism, which has been a characteristic of religious learning, must begin to adapt to the new reality, where students more often get information from digital media than from traditional sources such as textbooks or teachers in class.

This transformation not only requires the use of technology as a tool, but also requires educators to understand the dynamics of the digital world that students face. The digital native generation, who grew up with technological devices such as smartphones and social media, has a more interactive, visual, and fast way of learning. Therefore, religious teaching needs to be redesigned to be relevant and interesting for them. For example, the use of interactive learning applications, short Islamic-themed videos, religious podcasts, or gamification that teaches religious values through games can be more effective methods.

In addition, digital media can be used to address challenges in delivering complex religious material. Abstract concepts in Islam, such as faith, ethics, or the history of Islamic civilization, can be explained through animation, virtual simulations, or online discussion platforms that allow students to dialogue with experts or the global community. This approach not only helps students understand religious teachings in depth, but also encourages them to think critically, reflectively, and applicatively in practicing Islamic values in everyday life.

However, amidst these opportunities, there are risks that need to be anticipated. Religious information that is widely spread in the digital world does not all have guaranteed validity and legitimacy. Much religious content contains distortion, misinterpretation, and even radicalism, which can confuse students or form erroneous understandings. Therefore, the role of Islamic Religious Education teachers is very important as guides who help students sort information, understand moderate and inclusive Islamic teachings, and make digital media a means of strengthening religious values, not the other way around.

On the other hand, the use of technology in religious learning also raises ethical challenges, such as the potential for students to become dependent on technological devices or a decrease in direct social interaction in the learning environment. Therefore, the integration of technology in Islamic Religious Education must maintain a balance between online and face-to-face learning. For example, class discussions or practical activities such as studying the Qur'an, praying in congregation, and social activities based on Islamic values must still be prioritized to build direct emotional and spiritual involvement of students (Yahya, 2023).

Furthermore, the development of technology based PAI curriculum must pay attention to the diversity of students' needs. In the context of the digital access gap, schools and the government must ensure that all students, including those in remote areas, have equal opportunities to access technology-based learning. Provision of devices, teacher training, and

internet infrastructure are priorities so that this digital transformation can run inclusively and evenly.

With the wise and targeted use of technology, religious education, especially Islamic Religious Education, can be more relevant in shaping students' character in the digital era. Not only providing a deep understanding of Islamic teachings, but also equipping students with digital literacy skills, critical thinking, and adaptive attitudes that are in accordance with the demands of the times, without leaving the essence of religious values that are the core of learning.

In this context, media literacy becomes a relevant and important approach to ensure that Islamic Religious Education (PAI) remains effective and contextual in the digital era. Media literacy is the ability to access, analyze, evaluate, and create content through various media critically. Media literacy is not just technical skills, such as using digital devices or learning applications, but also includes deeper abilities, such as understanding the content comprehensively, assessing the credibility of information, and recognizing bias, manipulation, or even propaganda embedded in media messages.

Integration of media literacy in Islamic Religious Education can help students understand and filter various religious information that they encounter in the digital world. Amidst the flood of information, students are often faced with religious content that has unclear sources or even deviates from moderate Islamic values. With media literacy, students are taught to verify the truth of information, recognize content that is based on hoaxes or extremism, and build a healthy understanding of religion based on valid references, such as the Qur'an, authentic hadiths, and trusted Islamic sources. In addition, they can also learn to see the context of each piece of information received, so that they are not easily trapped in wrong conclusions or narrow understandings of religion.

The application of media literacy in Islamic Religious Education can also support students to become positive content creators who are able to spread Islamic values that are peaceful, inclusive, and relevant to modern life. For example, students can be directed to create short videos, infographics, or articles containing Islamic teachings about justice, compassion, and tolerance, then share them on social media. Thus, they become not only consumers of information, but also agents of change who utilize technology for digital preaching creatively and constructively (Suriani, 2024)

Furthermore, media literacy also helps students develop critical and analytical thinking skills, which are essential in building a mature understanding of religion. Students can be invited to discuss how digital media shapes narratives about religion or how cultural and political biases influence perceptions of Islam in the global world. Through such discussions, students can be more sensitive to the complexity of religious and social issues, and better prepared to face the challenges of life in an era full of information disruption.

However, the implementation of media literacy in Islamic Religious Education cannot be effective without the support of educators who also understand the importance of this approach. Islamic Religious Education teachers need to be equipped with media literacy skills so that they can become facilitators who are able to guide students in using technology wisely. Training for teachers, both in the form of workshops and online courses, is very important to improve their competence in utilizing digital media as a teaching tool, as well to instill religious values. With the right guidance, students can be invited to explore the digital world critically without losing the essence of spirituality in their learning.

In addition, media literacy can also help enrich Islamic Religious Education teaching methods with a more relevant and interesting approach. Teachers can use case studies from current news, viral content, or social media phenomena as discussion materials to explain Islamic values in real contexts. For example, discussing social justice issues through media coverage or evaluating viral religious videos to determine the validity of their content. In this way, students not only learn religious theory, but are also able to apply Islamic teachings in increasingly complex everyday life.

Amidst the rapid development of technology, media literacy must also be equipped with strengthening digital ethical values. In Islamic Religious Education learning, students can be taught to maintain noble morals when interacting in cyberspace, such as speaking politely, respecting differences of opinion, and avoiding behavior that harms others, such as spreading hate speech or slander. Digital ethics is an inseparable part of media literacy because the digital world requires not only technical and analytical skills, but also a strong moral foundation.

Overall, media literacy in the context of Islamic Religious Education is not just an option, but an urgent need in the digital era. With this approach, Islamic Religious Education can remain relevant, adaptive, and impactful, helping students not only understand religion in depth, but also become individuals who are able to utilize technology to build a better, civilized, and harmonious society. Media literacy not only prepares students to face the challenges of the modern world, but also equips them with skills and values that they will continue to carry throughout their lives (Ilyas & Maknun, 2023).

As an educational institution committed to the development of Islamic values, it has identified the importance of media literacy as an integral part of Islamic Religious Education (PAI) learning. This school understands that the digital era brings new challenges that not only change the way students learn, but also affect the way they understand and apply religious teachings in their daily lives. Therefore, it emphasizes the importance of equipping students with the ability to not only understand Islamic teachings in depth, but also utilize technology wisely and responsibly to support their lives as productive Muslim individuals amidst the flow of digitalization.

To address this need, the Islamic Religious Education curriculum has begun to integrate a media literacy approach, with the aim of creating a more relevant and contextual learning experience for students. In its implementation, media literacy is not only taught as a technical skill, but also as a foundation to help students critically understand religious information, evaluate the credibility of sources, and use technology to spread positive Islamic values. For example, students are invited to use digital platforms to find explanations of religious concepts, then discuss them collaboratively under the guidance of teachers. This approach aims to connect religious values with the realities of digital life that they face every day, so that religious learning becomes more relevant and applicable.

In addition, it also utilizes technology to enrich Islamic Religious Education teaching methods. Teachers use media such as educational videos, interactive presentations, and online learning platforms to explain teaching materials in a more interesting and easy-to-understand way for students. For example, in a discussion about Islamic history, students can watch a documentary video depicting the life of the Prophet Muhammad SAW, so that they not only read but also see the visualization of the story that builds a deeper understanding. This media also helps students relate religious teachings to the context of modern life, such as the importance of honesty, responsibility, and tolerance in an increasingly diverse world.

As part of the media literacy approach, it also encourages students to become positive content creators. Through class projects, students are taught to create short videos, digital posters, or articles on Islamic themes that can then be shared through social media. The purpose of this activity is to build students' awareness of their role as agents of change who can spread da'wah creatively and relevantly to audiences in the digital era. In this way, PAI learning is not only theoretical but also practical, equipping students with real skills to utilize technology as an effective da'wah tool.

However, the integration of media literacy in Islamic Religious Education is also accompanied by attention to the challenges that may arise. Realizing the importance of guiding students so that they do not get caught up in the use of technology that is consumptive or even detrimental, such as accessing invalid information, being exposed to negative content, or being addicted to social media. Therefore, this school instills digital ethics values as part of learning, teaching students to always be careful in using technology, maintaining their digital footprint, and prioritizing noble morals in every interaction in cyberspace.

To support the success of this approach, it is also committed to developing teacher competency in media literacy. PAI teachers routinely attend training and workshops on technology integration in teaching, so that they can become effective facilitators in guiding students to understand media literacy. In addition, schools also continue to improve digital infrastructure, such as providing adequate internet access, modern learning devices, and online platforms that support efficient teacher and student interaction.

With these strategic steps, it is hoped that it can create a learning environment that not only educates students to understand Islamic teachings in depth, but also trains them to become adaptive, critical Muslims who contribute positively to the digital era. The integration of media literacy in PAI is not only an innovation, but also a necessity to ensure that religious values remain relevant and can be applied in modern life which is full of challenges and opportunities. Through this effort, it not only plays a role as an educational institution, but also as a forum that prepares the younger generation to face the future with faith, intelligence, and noble morals.

Integration of media literacy in Islamic Religious Education covers several important aspects. First, students are taught to understand the basic principles of media literacy, such as how to recognize fake news, identify negative content, and utilize media for positive activities. Second, Islamic Religious Education learning is designed to engage students in critical discussions about the use of digital media, including its ethical and moral impacts. Third, students are given creative tasks that connect religious teachings with the use of technology, such as creating digital da'wah content or presentations on relevant Islamic issues in the modern era. This approach aims to ensure that students not only learn religious theory but are also able to apply it in the context of their digital lives.

Although this approach is promising, the implementation of media literacy in the Islamic Religious Education curriculum is not free from various challenges that require serious attention. One of the main challenges is the limited infrastructure and technological facilities in schools. The availability of devices such as computers, tablets, and stable internet connections are often obstacles in implementing media-based learning. This can limit students' access to digital resources that support media literacy, so that gaps in the quality of learning may arise between students who have adequate access and those who are limited. To overcome this problem, schools need to work together with various parties, including the government, private sector, and communities, to increase the availability of inclusive and equitable technological infrastructure.

In addition, another significant challenge is the lack of media literacy skills among teachers. Not all teachers have an adequate understanding of how to integrate technology and media literacy into their teaching. Many of them are still accustomed to traditional methods that are less relevant in the digital era. Therefore, additional training is very important to increase the capacity of educators. This training does not only cover technical aspects, such as the use of learning devices and applications, but also pedagogical approaches that utilize media literacy effectively. For example, teachers need to be trained to critically analyze digital content, select credible sources, and integrate discussions about digital ethics into Islamic Religious Education materials. With this increased capacity, teachers can become more competent facilitators in guiding students to use technology wisely and productively.

Another challenge that is quite complex is resistance to change, both from within the school and from parents of students. There is still an assumption in some circles that the integration of technology in religious education is contrary to traditional values. This view often stems from concerns that technology can distract students from the essence of religious learning or bring negative influences. To overcome this resistance, a persuasive and collaborative approach is needed. Schools need to provide an understanding to all related parties, including parents, about the benefits of media literacy in supporting religious learning. Socialization through seminars, workshops, or parent meetings can be a means to explain how technology can be used positively to strengthen religious values, not replace them.

In addition, developing programs that are relevant to students' needs is also an important part of the solution. For example, schools can organize extracurricular activities that focus on media literacy, such as Islamic journalism clubs or training in creating digital da'wah content. Such programs can provide students with practical experience in using technology to support da'wah and strengthen their understanding of religion. On the other hand, these programs also help change the perception that technology is a threat to religious education, by showing that technology can be a powerful tool for spreading Islamic values.

Furthermore, support from institutional-level policies is also key to success. It is necessary to formulate policies that support the integration of media literacy into the PAI curriculum systematically. This policy must include clear guidelines for teachers, provision of adequate resources, and periodic evaluations to ensure that implementation is in accordance with objectives. In addition, schools can also establish partnerships with external institutions, such as universities or educational organizations, to obtain support in the form of training, learning materials, or technical assistance.

These challenges, although significant, should not be a barrier to efforts to bring innovation into religious education. Instead, these challenges should be seen as opportunities to innovate and collaborate to create a more relevant, adaptive, and sustainable learning system. With a strong commitment, a planned approach, and support from various parties, the implementation of media literacy in the PAI curriculum can be an important milestone in forming a generation of Muslims who are intelligent, critical, and ready to face the complexities of life in the digital era (Elsyam, 2024).

This study aims to explore how the media literacy approach is applied in the Islamic Religious Education curriculum, as well as its impact on student learning. This study also aims to identify challenges and opportunities in integrating media literacy into religious learning, as well as provide recommendations for further development. Using a qualitative approach, this study involved observation, interviews with teachers and students, and analysis of curriculum documents. Through this study, it is hoped that an effective model can be found in integrating media literacy in religious education, which is not only relevant to but can also be adapted by other Islamic schools.

The results of this study are expected to provide a significant contribution to the development of Islamic religious education in the digital era. With media literacy as part of the curriculum, students will not only be able to understand religious teachings better, but also have the skills to face various challenges that arise in cyberspace (Fikri, 2023). They will be able to become wise users of technology, utilize media to spread goodness, and contribute to building a more harmonious society based on Islamic values. In addition, this study is also expected to open a broader discussion about how technology and media literacy can be an integral part of religious education in Indonesia, and how this approach can support the formation of a generation of Muslims who excel intellectually and spiritually.

## **METHOD**

This research was conducted using a qualitative approach with a library research type. This approach was chosen because of its ability to explore in-depth understanding of strategic issues that are the focus of the research, especially the role of Islamic Religious Education (PAI) in improving social media literacy among the younger generation. This research not only seeks to explore the concept of social media literacy in the context of PAI learning, but also aims to identify and formulate relevant learning strategies based on findings from academic literature and analysis of specific contexts (Elsyam, 2024).

The data used in this study consists of primary and secondary data. Primary data includes reliable sources such as books, scientific journals, academic articles, and literature reviews that specifically discuss Islamic Religious Education, social media literacy, and the relationship between the two in the realm of education. These sources provide a strong theoretical basis for understanding how social media literacy can be integrated into the Islamic

Religious Education curriculum. On the other hand, secondary data includes various supporting documents, such as previous research reports, related educational policies, and relevant statistical data on the use of social media among elementary school students. The combination of primary and secondary data aims to provide a holistic picture of the phenomenon being studied.

The literature study approach provides advantages in terms of accessibility to various proven sources of knowledge, so that this study can systematically map the potential and challenges of social media literacy. For example, the literature analyzed includes studies on how Islamic Religious Education learning can help students understand the positive and negative impacts of social media, train them to use social media wisely, and build critical thinking skills in filtering information. This is relevant to the needs of students living in the digital era, where exposure to social media has become an inseparable part of everyday life.

Furthermore, this study also considers contextual aspects such as student characteristics, school vision and mission, and Islamic values that are the foundation of education in the institution. This local context is important to ensure that the proposed learning strategies are not only theoretically relevant, but also applicable in a specific educational environment. Thus, this study not only provides academic insights, but also practical recommendations that can be implemented to improve students' social media literacy through Islamic Religious Education learning (Sundari, 2024).

In addition to analyzing the literature, this study also identified the potential for collaborative roles between schools, teachers, and parents in supporting social media literacy efforts. In this case, Islamic Religious Education learning is not only seen as the responsibility of teachers alone, but as part of a holistic approach that involves the entire education ecosystem. Parents, for example, can be empowered to monitor their children's use of social media at home, while schools can organize activities such as seminars or workshops to raise awareness of social media literacy among the school community.

The result of this study is expected to not only contribute to the development of religious education theory and social media literacy, but also offer practical solutions for integrating Islamic values with 21st century skills. With this approach, Islamic Religious Education learning can be an effective means to form a young generation that is not only religious, but also intelligent, critical, and responsible in utilizing social media as part of their lives in the digital era.

## **FINDINGS AND DISCUSSION**

### ***Findings***

#### ***Islamic education***

Islamic Religious Education is one of the main pillars in the school curriculum designed to shape students' religious character in accordance with Islamic values. As an integrated Islamic-based school, it has a vision to produce a young generation who are not only intellectually intelligent, but also have noble morals based on Islamic teachings. Education in this school is directed to create individuals who can face the challenges of the modern world without losing their Islamic identity. With a holistic approach, PAI learning seeks to integrate three main aspects in education, namely cognitive, affective, and psychomotor, so that students not only understand religious concepts theoretically but are also able to internalize and practice them in everyday life.

Islamic Religious Education teaching materials are arranged based on the national curriculum enriched with Islamic values that are relevant to students' needs. This school also pays special attention to contextualizing teaching materials with real life, so that students can understand how Islamic teachings are applied in various situations, both in the family, school, and community environments. For example, learning about the value of honesty is not only taught through theory, but also through practical activities such as simulations of everyday situations or collaborative projects that involve cooperation and responsibility. In this way, learning becomes more meaningful and effective in shaping students' character.

In addition to relevant teaching materials, the learning methods applied in Islamic Religious Education are also designed to encourage active student participation. Teachers use a variety of approaches, such as group discussions, case studies, educational games, and the use of digital technology to support the learning process. Technologies such as interactive videos, learning applications, and other digital platforms are used to enrich students' learning experiences, making them more interesting and in line with the needs of children growing up in the digital era. Through this approach, students not only learn about religion but also become skilled in using technology wisely to support their understanding and practice of Islam.

Islamic Religious Education also emphasizes the importance of forming noble morals as one of the main objectives. This school integrates Islamic values into every aspect of school life, from teaching and learning activities to extracurricular activities. For example, congregational prayer activities, Al-Quran recitation, and tahfiz programs are an inseparable part of students' daily routines. In addition, social activities such as visits to orphanages or regular donation programs are taught to instill a sense of empathy and social responsibility. With this comprehensive approach, students are expected to grow into individuals who are not only religious but also care about others.

As part of the effort to create a supportive learning environment, it also involves parents in the education process. Schools regularly hold parenting seminars, parent meetings, and discussions on how to support children's religious learning at home. This collaboration between schools and parents aims to create synergy in the formation of student character, ensuring that the values taught in schools are also applied in the family environment. With this collaboration, the religious education process becomes more effective and sustainable (Messy et al., 2023). Furthermore, realizing the importance of developing teacher competency as a key factor in the success of Islamic Religious Education learning. Teachers at this school routinely attend training and workshops to improve their teaching skills, understand child development, and integrate Islamic values into modern learning methods. In addition, the school also provides a mentoring program for new teachers to ensure that they can adapt the school's vision and mission in daily learning.

In facing the challenges of the digital era, it also began to integrate media literacy into the PAI curriculum. This step was taken to help students understand how to use social media and technology in a way that is in accordance with Islamic values. Through this learning, students are taught to be critical, responsible users of technology, and able to spread positive messages that are in line with religious teachings. This approach not only enriches PAI learning, but also equips students with relevant skills to face life in an increasingly digitally connected world. With various approaches applied, Islamic Religious Education is not just a subject, but a strategic effort to shape the character of students. Through relevant, participatory, and value-oriented learning, this school is committed to producing a generation of Muslims who are intelligent, virtuous, and ready to face future challenges without forgetting their Islamic roots (Kusumastuti et al., 2024).

The PAI teaching method involves lectures, discussions, hands-on practice, and the use of digital technology, such as the use of interactive media and Qur'an learning applications. Religious activities are also an integral part of this education, including congregational prayers, reading the Qur'an every morning, and commemorating Islamic holidays. Learning assessments are not only based on students' understanding of religious theory but also on the implementation of Islamic values in their daily behavior (Safrudin & Sesmiarni, 2022). However, there are challenges in implementing Islamic Religious Education, such as ensuring optimal student involvement and dealing with differences in religious backgrounds. To overcome these challenges, schools implement a personal approach and collaboration with parents to create a conducive learning environment. Overall, Islamic Religious Education is designed to not only provide religious knowledge but also to form students who are faithful, knowledgeable, and have noble character in facing the challenges of the digital era.

### ***Media Literacy in Islamic Religious Education Curriculum in the Digital Era***

In the digital era, the integration of media literacy into the Islamic Religious Education curriculum is a strategic step taken by. As an Islamic-based educational institution, this school understands that the challenges of the digital era are not only related to technological advances, but also to the rapid flow of information that can influence students' mindsets and behavior. Therefore, media literacy is one of the competencies taught to ensure that students can use technology and digital media wisely, critically, and in accordance with Islamic teachings.

In the Islamic Religious Education curriculum, media literacy is not only taught as a technical skill but also as part of the formation of Islamic character. Islamic Religious Education materials, such as morals, worship, and preaching, are integrated with the concept of media literacy to provide students with an understanding of the importance of filtering information, recognizing hoaxes, and utilizing digital media as a means of spreading goodness. Students are taught to understand the ethics of social media, maintain manners in online communication, and use media as an effective preaching tool (Yahya, 2023).

The implementation of media literacy in the digital era is carried out through various innovative learning methods. Islamic Religious Education teachers utilize digital media such as videos, learning applications, and technology-based simulations to explain Islamic values contextually. Media literacy-based projects are also implemented, for example students are asked to create Islamic digital content such as posters, videos, or writings that educate about noble morals. In addition, class discussions on current issues related to the digital world, such as cyberbullying and the ethics of using social media, are also part of the learning.

In this digital era, the challenges faced are not few. Some of them are limited access to technology among certain students, teacher competency that still needs to be improved in terms of media literacy, and the need for the development of modules and teaching materials that are relevant to the digital world. Nevertheless, we continue to strive to overcome these obstacles through teacher training, procurement of technological devices, and collaboration with various parties to enrich educational resources (Ritonga, 2024).

With this approach, it is hoped that it can produce a generation of Muslims who are not only religious but also adaptive to the changing times. Students are expected to be able to become wise, critical, and responsible users of digital media, and can use media to spread Islamic values. This media literacy-based curriculum is a concrete step in answering the needs of education in the digital era while equipping students to face future challenges with balanced faith and skills.

### ***Discussion***

Based on the research that has been conducted on the media literacy approach in the Islamic Religious Education curriculum for the digital era, several important results were found that showed significant developments in the learning process. The implementation of media literacy in the Islamic Religious Education curriculum has been carried out through various planned and systematic strategies. Integrating the media literacy approach into the Islamic Religious Education curriculum by paying attention to the digital competence of teachers and modifying learning materials that are relevant to the digital era (Supriyadi, 2024).

The development of digital competencies of Islamic Religious Education teachers is carried out through intensive media literacy training and workshops. Islamic Religious Education teachers are equipped with the ability to understand, analyze, and utilize various digital media platforms in learning. This is in line with the demands of the digital era which requires teachers to have adequate information and communication technology competencies. In addition, modifications to Islamic Religious Education learning materials are also carried out by integrating relevant digital content, where Islamic Religious Education teachers not only use conventional textbooks, but also utilize digital sources such as Islamic learning videos, digital Al-Quran learning applications, and online learning platforms that are in accordance with Islamic values.

In its implementation, the school developed a digital project-based learning strategy as one of the main approaches. Students were given the task of creating simple Islamic content using digital media, such as making short videos about Islamic manners or infographics about Islamic history. The use of social media as a learning tool is also implemented in a controlled and directed manner, where Islamic Religious Education teachers utilize social media platforms to share learning materials, online discussions, and assignments that are relevant to the current context (Kusumastuti et al., 2024).

However, the implementation of this media literacy approach is not free from various challenges. Limited technological infrastructure is an initial challenge faced by schools, but this can be overcome by gradually procuring facilities and establishing cooperation with various parties to develop digital infrastructure. The digital skills gap between teachers and students is also a special concern that is addressed through ongoing training for teachers and the formation of professional learning communities to share experiences and knowledge related to media literacy.

The results of the study showed a positive impact of the media literacy approach in Islamic Religious Education learning, as seen from the significant increase in student learning motivation when Islamic Religious Education material was delivered using digital media. Students showed higher enthusiasm in participating in learning and completing the tasks given. Students' critical thinking skills in responding to information in digital media also increased, where students were able to sort out valid and invalid religious information on the internet, and were wiser in using social media (Rahmadani, 2024).

To ensure the sustainability of the program, the school has designed a continuous development model through a periodic evaluation program to measure the effectiveness of implementation and make necessary adjustments. The school also developed specific success indicators to measure the achievement of the program. Collaboration with various stakeholders, including parents and communities, continues to be strengthened to support the media literacy program, considering that learning does not only occur at school but also at home and in the students' social environment.

Based on the results of this study, it can be concluded that the media literacy approach in the Islamic Religious Education curriculum has shown positive results in preparing students to face the challenges of the digital era. Despite facing various challenges, the school has succeeded in developing an effective strategy to integrate media literacy in Islamic Religious Education learning. The model developed can be a reference for other schools in implementing a similar approach to improve the quality of Islamic Religious Education learning in the digital era.

## **CONCLUSION**

Based on the discussion above, it can be concluded that in the digital era, the integration of media literacy into the Islamic Religious Education curriculum is a strategic step that shows positive results in preparing students to face the challenges of the times. Media literacy is not only instilled as a technical skill but also as part of the formation of Islamic character that helps students understand the ethics of social media, sort valid information, and use digital media wisely in accordance with Islamic values.

The media literacy implementation strategy is carried out through digital competency training for teachers, modification of relevant learning materials, and application of digital project-based learning methods. In addition, the use of digital media platforms and social media as a controlled learning tool has succeeded in increasing students' learning motivation and their critical thinking skills in dealing with the flow of information in cyberspace.

The challenges that emerged, such as limited technological infrastructure and digital capability gaps, were addressed through gradual facility procurement, ongoing training, and strengthening cooperation with various parties. As a result, this program succeeded in improving the quality of Islamic Religious Education learning while providing digital skills to students. The success in integrating media literacy into the Islamic Religious Education

curriculum can be a model for other educational institutions that want to adapt similar strategies. This program is not only relevant for the digital era but is also able to produce a generation of Muslims who are religious, critical, and adaptive to the development of the times.

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