

Digital Religious Literacy and the Promotion of Religious Moderation through Islamic Education Learning among Senior High School Students

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ABSTRACT

The development of digital media has transformed the way students acquire religious information. On the one hand, digital media expands access to religious knowledge; on the other hand, it has the potential to disseminate non-credible information and influence students' religious attitudes. This study aims to analyze students' digital religious literacy in Islamic Religious Education (IRE) learning and its implications for strengthening religious moderation. The study employed a qualitative approach using a case study method conducted at SMA Negeri 1 Babadan, Ponorogo. The participants consisted of one Islamic Religious Education teacher and five eleventh-grade students selected through purposive sampling. Data were collected through observation, interviews, and documentation and were analyzed using the interactive analysis model. The findings reveal four main themes. First, there has been a transformation in the sources and construction of students' religious literacy, shifting from a teacher-centered model to the utilization of diverse digital sources. Second, critical digital literacy enhances students' religious understanding through practices of information verification, source comparison, and confirmation of religious information. Third, Islamic Religious Education teachers serve as epistemic guides who assist students in identifying credible religious sources while integrating digital media into the learning process. Fourth, digital religious literacy contributes to strengthening students' understanding of religious moderation by fostering tolerance, openness, and respect for diversity. The study concludes that digital religious literacy has the potential to reinforce religious moderation when supported by students' critical thinking skills and adequate teacher guidance in navigating the digital environment.

1. INTRODUCTION

The development of digital technology has significantly transformed the way young people access information, including religious information. One of the groups most affected by this transformation is senior high school students, typically aged between 15 and 18 years. These students belong to the digital generation and are highly familiar with religious content accessed through various platforms, such as Instagram, TikTok, YouTube, and Islamic websites. This accessibility provides students with opportunities to broaden their religious knowledge independently. However, the rapid flow of digital information also presents challenges, as not all religious content circulating online is grounded in moderate and credible interpretations of religion (Campbell & Garner, 2016). Digital media can even serve as a space for the dissemination of exclusive religious narratives that may reinforce intolerant attitudes when not accompanied by adequate literacy skills (Campbell, 2012). Therefore, strengthening digital religious literacy has become an essential aspect of the educational process, enabling students to access, evaluate, and respond to religious information critically and responsibly. This urgency is particularly significant because senior high school students are in a stage of identity formation that encourages them to actively explore various sources of knowledge, including religious knowledge. Exposure to unverified digital religious information has the potential to influence students' perspectives on diversity and social life. Previous studies have shown that young people frequently access religious information through social media without

adequate verification processes, which may lead to the development of partial and less tolerant understandings of religion (Syamsurrijal et al., 2024). Conversely, digital religious literacy supported by the appropriate use of technology can help students develop a more contextual and socially relevant understanding of religious teachings (Anton Prawito, 2025). From the perspective of Islamic education, dialogic and participatory learning approaches also contribute to fostering moderate, inclusive, and open-minded religious attitudes toward diversity (Mustakim et al., 2021). This situation warrants greater attention, as senior high school students constitute an age group that is particularly vulnerable to the influence of digital information, whether educational in nature or containing extreme religious narratives. In the context of Indonesia's pluralistic society, strengthening religious moderation constitutes an essential component of students' character development. Religious moderation emphasizes a balanced and tolerant religious outlook, respect for diversity, and the rejection of violence in the name of religion (Moh Khoeron, 2023). Students with low levels of literacy are more likely to accept information instantly without engaging in verification and critical reflection, which may result in shallow and less comprehensive understanding (Sundari et al., 2024). Islamic Religious Education (IRE) can serve not only as a means of transmitting religious knowledge but also as a space for fostering tolerance and moderation in response to the challenges of the digital era (Hidayati, 2020). IRE learning functions not merely as a medium for delivering religious knowledge; more importantly, it serves as a strategic platform for instilling the values of tolerance, dialogue, and respect for diversity in everyday life.

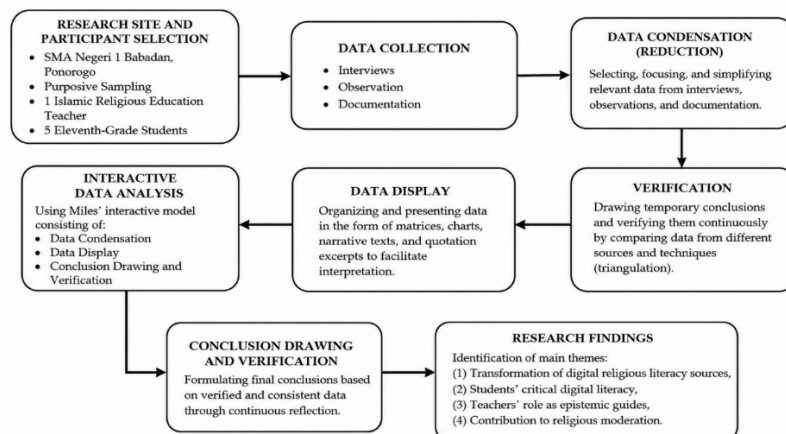
The previous research shows that digital literacy plays an important role in improving students' ability to filter information and adapt to digital learning environments (Anton Prawito, 2025; Sundari dkk., 2024). On the other hand, studies on the digital competence of Islamic Religious Education (IRE) teachers have mostly focused on teachers' abilities to utilize technology and develop digital-based learning (Reksiana et al., 2024). Meanwhile, studies on religious moderation generally emphasize strengthening values of tolerance and moderate character through religious education (Hidayati, 2020; Mustakim et al., 2021). In addition, digital technology has been widely utilized in religious education as innovative learning media (Daniel Ginting et al., 2021). The dynamics of information consumption in the digital era have significant implications for the formation of religious understanding among the younger generation, particularly because exposure to non-credible online information sources can reinforce cognitive biases and shape selective patterns of information consumption (Guess, Nyhan, et al., 2020). However, these studies generally still position digital literacy, Islamic Religious Education (IRE), and religious moderation as separate domains. Accordingly, there remains a limitation in the literature in explaining how the process of digital religious literacy takes place within IRE learning, as well as how this process contributes to the development of students' attitudes of religious moderation. This condition indicates the need for a deeper understanding of the process of students' religious knowledge construction in the digital era. Existing studies have largely emphasized students' technical abilities in accessing and evaluating digital information; however, they have not sufficiently explored the practice of *tabayyun* as a form of critical digital religious literacy rooted in Islamic values. *Tabayyun* not only reflects the ability to verify information, but also represents a process of critical reflection in assessing the validity of sources and the substance of received religious information. On the other hand, the role of teachers within the digital information ecosystem is still frequently understood primarily as that of knowledge transmitters. Meanwhile, studies on Islamic Religious Education (IRE) teachers as epistemic guides who assist students in navigating the complexity of digital religious information remain relatively limited. Therefore, this study offers novelty through an integrative analysis of the transformation of students' religious knowledge sources from teacher-centered learning to networked learning, the practice of *tabayyun* as a manifestation of critical

digital religious literacy, and the role of IRE teachers as epistemic guides in shaping moderate religious understanding in the digital era.

2. METHODS

This study employed a qualitative approach with a case study design to gain an in-depth understanding of digital religious literacy practices in Islamic Religious Education (IRE) learning and their implications for strengthening religious moderation among senior high school students (Sugiyono, 2021). The study was conducted at SMA Negeri 1 Babadan, Ponorogo Regency, East Java, Indonesia. The selection of the research site was based on the high intensity of digital media utilization in Islamic Religious Education (IRE) learning as well as the diversity of learning resources used by students in accessing religious information. Research participants were selected using purposive sampling based on their direct involvement in the IRE learning process and their use of digital media. The participants consisted of one Islamic Religious Education teacher and five eleventh-grade students. The teacher was selected due to their role as both the instructor of IRE learning and a facilitator of students' digital literacy, while the students were selected based on their active experiences in accessing, evaluating, and utilizing digital religious sources. The selection of the number of participants was based on the principle of data depth in qualitative case study research as well as the consideration of achieving rich data through intensive interaction with key informants. Data were collected through semi-structured interviews, observation, and documentation. Interviews were used to explore students' experiences and practices of digital religious literacy as well as teachers' strategies in fostering religious moderation. Observation was conducted to directly examine the Islamic Religious Education (IRE) learning process in the classroom, while documentation included learning tools, digital media used (such as online learning platforms), and records of learning activities. The data were analyzed using Miles' interactive model of analysis, which consists of data condensation, data display, and conclusion drawing and verification (Miles et al., 2020). The data analysis process was conducted cyclically from the beginning of data collection until the main research themes were identified, namely: (1) the transformation of digital religious literacy sources, (2) students' critical digital literacy, (3) the role of teachers as epistemic guides, and (4) the contribution of digital literacy to religious moderation. The validity of the data was ensured through source and technique triangulation to maintain the consistency of information obtained from both teachers and students. In addition, this study also considered ethical research principles by obtaining informed consent from all participants prior to data collection and ensuring the confidentiality of participants' identities using anonymous codes (G1 for the teacher and S1–S5 for the students).

Chart 1. Research Procedure Flowchart



3. RESULTS AND DISCUSSION

3.1 Transformation of Knowledge Sources and the Construction of Students' Religious Literacy in the Digital Era

The findings show that students' religious literacy is formed through the integration of family, school, and digital media. The family serves as the initial foundation for instilling religious values through habituation of worship practices and early internalization of religious norms, while schools strengthen these values through formal Islamic Religious Education (IRE). These findings indicate that early religious experiences within the family remain the primary basis for the development of students' religious literacy, which is subsequently reinforced through formal education in schools (S1, personal communication, March 31, 2026). This study also finds a shift in the sources of students' religious knowledge authority. Digital media such as YouTube, Google, TikTok, and Instagram no longer function merely as supplementary sources, but have become the primary references for accessing religious information (S2, personal communication, April 1, 2026). Students seek religious explanations through digital media before confirming them with teachers, indicating that the information-seeking process has shifted toward a more independent and easily accessible digital space (G1, personal communication, March 30, 2026). In the context of Islamic Religious Education (IRE) learning, teachers are no longer positioned as the sole source of knowledge, but rather as facilitators who guide the use of digital learning resources. Observation findings indicate that learning activities have integrated digital media through technology-based assignments and the production of learning outputs such as presentations and educational videos using digital platforms like Canva and Google Classroom. This practice reflects an adaptation of the learning process to digital technological developments, enabling students to take a more active role in the learning process (G1, personal communication, March 30, 2026; Observation, 30 Maret). The findings indicate a transformation from a teacher-centered learning model toward networked learning, a learning pattern that enables students to construct knowledge through the interconnectedness of various digital sources. In this process, students do not rely solely on teachers but also utilize digital networks and social interactions as part of their knowledge construction (S4, personal communication, April 6, 2026).

The findings indicate that a transformation has occurred from a teacher-centered learning model toward networked learning, a learning pattern that enables students to construct knowledge through interconnected digital sources. Within the framework of UNESCO's digital literacy, literacy is not limited to technical skills in using technology, but also includes the ability to access, understand, evaluate, and responsibly utilize information (UNESCO Institute for Statistics, 2018). On the other hand, the openness of access to digital information also poses challenges in the form of limited diversity of information due to social media algorithm mechanisms that tend to present content based on users' preferences. This condition has the potential to create a narrow information space and reduce exposure to diverse perspectives, thereby requiring critical literacy skills in evaluating received religious information (S5, personal communication, April 6, 2026). This phenomenon is in line with the framework of digital literacy, which emphasizes the ability to access, evaluate, and use information critically and responsibly in digital environments (UNESCO Institute for Statistics, 2018). In addition, the knowledge construction process also reflects the concept of knowledge construction process, namely students' ability to develop understanding through various interconnected sources, experiences, and perspectives (Banks, 2021). Social media algorithms tend to display information aligned with users' preferences, thereby potentially creating filter bubbles and narrowing the diversity of perspectives received by students. This finding indicates that increased access to religious information does not automatically lead to more comprehensive understanding if it is not accompanied by critical thinking skills in evaluating information sources.

3.2 Critical Digital Literacy in Understanding Religious Information

The findings of the study indicate that students have developed critical digital literacy skills in understanding religious information obtained through digital media. This ability is reflected in verification practices conducted before accepting or sharing religious information. Some students stated that they do not immediately trust information found on social media; instead, they first compare it with other sources such as Google Scholar, official Islamic websites, or videos from different Islamic scholars (ustaz). One student stated, “*When there is a video about Islamic rulings, I usually look for other explanations first; if they differ, I compare them again*” (S2, personal communication, April 1, 2026). In addition, students also conduct validation by checking the alignment of information with religious sources (dalil) and assessing the credibility of the information source. In some cases, students stated that they tend to trust information shared by accounts with a clear background in Islamic education or those recommended by teachers. The teacher also confirmed that students frequently seek clarification when they encounter information that differs from classroom learning materials (G1, personal communication, March 30, 2026). Another practice identified is students’ direct confirmation with the teacher when they encounter information that they consider doubtful or that contradicts their understanding. However, the findings show that students’ critical literacy skills are still at an initial level of evaluation (surface-level evaluation). This is evident from the tendency of some students to use indicators such as account popularity, number of followers, or the frequency with which information appears on social media as the basis for judging its truthfulness. One student stated, “*If it is widely shared and has many followers, I usually assume it is true first*” (S4, personal communication, April 6, 2026). This condition indicates that the evaluation process is not yet fully based on argumentative analysis or the ideological context of religious information. In some situations, students also encounter conflicting religious information on digital media. When this occurs, some students choose not to make immediate conclusions, but instead postpone their judgment until they receive clarification from teachers or other more trusted sources. This reflects an initial awareness of the need to avoid misunderstandings in interpreting religious information. Theoretically, this condition is in line with the UNESCO framework, which emphasizes that digital literacy competencies include the ability to access, evaluate, and critically analyze information (UNESCO Institute for Statistics, 2018). This finding also indicates that digital religious literacy is not only related to the ability to find correct information, but also to understanding how such information is produced and how it influences one’s religious perspectives. In addition, students’ ability to compare sources and conduct verification reflects the concept of the knowledge construction process, namely the process of developing understanding through the interpretation and evaluation of various sources of information (Banks, 2021). This practice can also be understood as a form of internalization of the value of *tabayyun* in a digital context, namely a cautious attitude in receiving information before seeking clarification. Thus, *tabayyun* functions not only as a normative principle in Islam but also as a form of critical literacy practice that develops within digital environments.

3.3 The Role of Islamic Religious Education Teachers in Strengthening Religious Literacy and Religious Moderation

Islamic Religious Education (IRE) teachers play a strategic role as *epistemic guides* in directing students’ religious literacy in the digital era. In classroom practice, teachers employ a combination of conventional and digital methods, such as lectures, assignments, problem-based learning, and the use of digital media. Teachers also act as facilitators of digital literacy, curators of religious sources, and mediators of moderate religious values. In this context, teachers guide students to select credible sources, verify information, and understand the risks of hoaxes and misinformation in digital religious content. This is also confirmed by an IRE teacher, who stated that students need to be guided not to directly accept religious information from social media without prior verification

(G1, personal communication, March 30, 2026). However, the findings reveal a gap between the ideal role of teachers as epistemic guides and the actual classroom practices. Although teachers encourage the use of digital media, the learning process is still predominantly dominated by lecture-based methods. Observation shows that the use of digital media in learning functions more as a tool for presenting instructional materials rather than as a space for students' exploration and critical analysis of digital religious sources. In several sessions, student activities remained teacher-centered, with limited active participation from students. (Observation, 30 Maret). This condition indicates that the integration of digital technology has not yet been fully accompanied by pedagogical transformation that optimally promotes critical literacy.

The role of teachers has shifted from being mere transmitters of information to facilitators in the knowledge construction process. Teachers are no longer the sole authoritative source, but function as navigators who assist students in selecting, validating, and reflecting on religious information from various digital sources. This role is in line with the concept of an epistemic guide, which emphasizes educators as facilitators in developing students' evaluative and reflective capacities (Mason & McMahan, 2009). In the perspective of James A. Banks, this finding is related to the *knowledge construction process*, which refers to the process in which students actively construct knowledge through various sources and differing perspectives (Banks, 2021). Teachers play a role in ensuring that this process is not only exploratory but also critical, so that students do not fall into bias, stereotypes, or exclusive religious information. From Paulo Freire's perspective, this condition indicates that the transformation toward *problem-posing education* is still taking place gradually and has not fully replaced the *banking education* model, which is still evident in the dominance of lecture-based methods in the classroom (Freire & Macedo, 2014). This means that classroom practice is in a transitional phase between traditional approaches and more participatory, technology-based learning. Theoretically, this finding expands the study of teachers' roles in digital religious literacy by emphasizing the importance of the epistemic guide concept in understanding the transformation of knowledge authority in the digital era. Practically, this study highlights the need to strengthen teachers' pedagogical and digital competencies so that the use of technology does not remain at a merely technical level, but can foster critical literacy development and strengthen students' religious moderation.

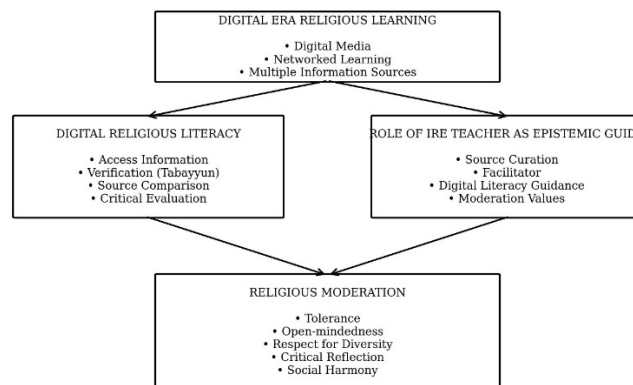
3.4 Digital Religious Literacy and the Development of Religious Moderation

The findings show that digital religious literacy contributes to the development of students' religious moderation. This moderate attitude is reflected in students' understanding of tolerance as an effort to respect differences, not to impose beliefs on others, and to maintain harmony in social life. In everyday practice, when encountering differing religious viewpoints in digital spaces, students do not immediately accept a single opinion; instead, they tend to seek additional references and compare various sources. One student stated, "*If there are different opinions about religion on the internet, I usually look for other views first before drawing a conclusion.*" (S3, personal communication, April 2, 2026). Field findings also show that students seek confirmation from the teacher when they encounter religious content that differs or has the potential to be confusing. The teacher confirmed that students frequently ask for clarification regarding information they find on social media before drawing conclusions (G1, personal communication, March 30, 2026). This practice indicates a tendency toward open-minded thinking as well as a cautious attitude in responding to differences in religious interpretations. In this context, digital religious literacy does not only function as a technical skill in accessing information but also shapes students' ways of thinking and religious attitudes. Students' ability to compare sources, conduct verification, and seek additional references indicates that their literacy development is not merely consumptive but evaluative. This is reflected in students' tendency not to immediately trust a single source, especially when the information comes from various social media platforms. From Hobbs' perspective, digital

literacy includes the ability to access, analyze, evaluate, and produce information critically and responsibly (Hobbs, 2010). In this study, this ability is evident in students' practices of rechecking religious information before making decisions. For example, several students stated that they compare da'wah videos from one Islamic preacher (*ustaz*) with those of other *ustaz* before trusting the message being conveyed.

However, the findings also indicate that digital media has an ambivalent character. On the one hand, it expands access to various religious perspectives. On the other hand, students also acknowledge that not all content on social media is balanced. One student stated, "*Sometimes the sermons on TikTok are quite extreme, so I look for other ones as well*" (S5, personal communication, April 6, 2026). This indicates that digital spaces have the potential to become both a source of diverse information and an uncontrolled information environment. This finding is consistent with Guess's research, which shows that low levels of digital information evaluation skills increase vulnerability to misinformation (Guess, Lerner, et al., 2020). In this context, students' ability to verify information and not immediately accept it functions as an initial protective mechanism against exposure to unbalanced religious narratives. The digital space is not only a medium for disseminating religious teachings but also an arena for the formation of religious identity and authority (Campbell, 2012b). In this study, this is evident in how students select and assess religious sources based on digital credibility and teachers' recommendations. In the perspective of James A. Banks, this condition is related to the dimension of *prejudice reduction*, which refers to educational efforts to reduce prejudice through understanding diverse perspectives (Banks, 2021). This is reflected in students' tendency not to immediately reject differing viewpoints, but to first seek understanding before drawing conclusions. Overall, the field findings indicate that digital religious literacy, accompanied by verification practices and critical reflection, contributes to the formation of religious moderation. This attitude is reflected in students' behavior, which is more cautious, open to differences, and not hasty in drawing conclusions on religious issues in digital spaces. Therefore, the integration of digital religious literacy in Islamic Religious Education is important to strengthen religious moderation and students' resilience against intolerant religious narratives in digital environments.

Chart 2. Conceptual Model of Digital Religious Literacy in Strengthening Religious Moderation through Islamic Religious Education Learning



4. CONCLUSION

This study demonstrates that digital religious literacy plays an important role in fostering students' religious moderation through Islamic Religious Education (IRE) learning. The development of digital media has transformed students' sources of religious knowledge from a teacher-centered model toward networked learning that utilizes various digital sources. In this process, students demonstrated digital religious literacy through practices of information verification,

source comparison, and consultation with teachers as an implementation of the Islamic value of tabayyun (critical verification), although these abilities remained at a relatively basic evaluative level. The study also found that IRE teachers play a strategic role as epistemic guides by assisting students in selecting credible religious sources, developing critical thinking skills, and internalizing the values of religious moderation. Another finding indicates that digital media has an ambivalent character, as it can function both as a means of strengthening religious moderation and as a factor that may reinforce bias and exclusivism when not accompanied by critical literacy skills. Theoretically, this study strengthens the relationship between digital religious literacy, the construction of religious knowledge, and religious moderation among young people. Practically, the findings highlight the importance of developing IRE learning that integrates critical digital literacy, the value of tabayyun, and the strengthening of teachers' roles in addressing religious challenges in the digital era.

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