ISSN 2776-5229

Islamic Religious Education amid the Digital Literacy Crisis: Building Students' Critical Awareness and Moral Responsibility

Nurjana Cyntia Rahman[1*], Kasim Yahiji[2], and Herson Anwar[3]
[1,2,3]Islamic Religious Education Study Program, Postgraduate Program, IAIN Sultan Amai Gorontalo, Gorontalo, Indonesia
*nanarahman517@gmail.com

ARTICLE INFO

Article history
Received September 29, 2026
Revised October 27, 2026
Accepted November 5, 2026

Keywords: Islamic Religious Education; digital literacy; tabayyun; critical awareness; moral responsibility

ABSTRACT

Digital information flows challenge primary education, particularly in guiding students to judge the truth of information and to account for its use morally. This study describes informants' views on integrating Islamic values into Islamic Religious Education (PAI), students' interpretations of evaluating digital information, and their link to moral responsibility. A qualitative field study with a case study design was conducted at MIN 1 Gorontalo Utara. Data were collected through interviews with five informants (the madrasah head, an Akidah Akhlak teacher, a Fiqh teacher, and two sixth-grade students) and analyzed through data condensation, data display, and conclusion drawing and verification. The madrasah head and both teachers regarded tabayyun (verification), honesty, trustworthiness, and responsibility as relevant values for guiding students. Both students expressed an early understanding of tabayyun: not immediately believing unclear information, asking parents or teachers, considering the impact on others, and being willing to apologize and correct mistakes. These findings reflect stated understanding and intentions, not proven behavior, independent source verification, or the effectiveness of a literacy program. The article proposes tabayyun as a conceptual framework for evaluating information: identifying sources, distinguishing fact from assumption, seeking confirmation, and considering consequences before sharing. The framework requires further testing.

1. INTRODUCTION

Digital technology has changed how people obtain, understand, and spread information. Internet access gives students opportunities to broaden their knowledge, find learning materials, and encounter religious information. However, such access is not always accompanied by the ability to judge the truth, source credibility, and context of information critically. Information circulating in digital spaces may contain errors, manipulation, or disinformation that shapes how people understand an issue and decide how to act (Arif Fikri et al. 2026). Digital literacy therefore cannot be reduced to operating devices; it must also include evaluating information, understanding media messages, and using information responsibly (Lathrop, 2025., Ferdinan et al., 2026). UNESCO's *Media and Information Literacy* (MIL) framework likewise stresses accessing, analyzing, evaluating, and using information critically and ethically (Alhamuddin et al., 2025), and positions education as a strategic space for coping with misinformation and disinformation (Trejo-Quintana and Sayad 2024). Critical digital pedagogy further connects these practices with the development of critical consciousness, although its theoretical discussion has largely focused on higher education (Gutiérrez-Ujaque, 2024). In primary education the matter is pressing because students are still developing the ability to understand information, give reasons, consider other viewpoints, and make decisions (Kambali et al., 2023., Haryanti et al., 2025). These abilities form part of critical awareness, the habit of not accepting information automatically but of examining its basis, context, and appropriateness before forming a

judgment (Murniasih et al., 2025). In digital environments, critical awareness must go together with moral responsibility, because the decision to believe or share information affects both oneself and others (Ratri 2025). Islamic Religious Education (*Pendidikan Agama Islam*, PAI) can connect the development of critical thinking with character formation (Kulsum et al., 2022). In *Akidah Akhlak* (Islamic creed and morals) lessons, students learn not only concepts of praiseworthy and blameworthy conduct but also the values behind everyday judgments (Primental, 2025). Honesty, trustworthiness (*amanah*), responsibility, prudence, and etiquette in communication are relevant to digital behavior (Asran Asran and Amaluddin Amaluddin 2025). A normative basis is the principle of *tabayyun* in QS. Al-Hujurat verse 6, which teaches verifying news before acting on it. Yet as a normative teaching, *tabayyun* does not show that students already possess verification skills; how it is translated into their understanding and behavior must be examined through learning processes and real experiences (Supandi et al., 2026). Teachers can facilitate this through case discussion, reflective questions, source checking, and discussion of moral consequences (Rahma 2026), but how this is done, and how students relate information assessment to moral responsibility, should be examined empirically rather than assumed (Muksin et al., 2025).

Previous studies provide a broad foundation with different emphases. First, some position Islamic values as an ethical basis for confronting hoaxes and disinformation, through the role of PAI (Asran Asran and Amaluddin Amaluddin 2025) and through analysis of the concept of *tabayyun* (Zulfa Aqila Haq et al. 2026); Azura (2026) reconstructs *tabayyun* not only as an ethical value but also as an epistemological mechanism for verifying and evaluating information among junior high school students. Second, others link digital literacy with critical thinking and social responsibility among university students (Algooth Putranto et al. 2025), in primary education (Ratri 2025), and in countering hoaxes (Putri et al. 2025). Third, studies of PAI learning include a literature review on digital media (Hamka Al Hakim and Muhammad Joko Susilo 2026) and contextual, humanistic, and adaptive *Akidah Akhlak* strategies for building the morals of primary students in the digital era (Rahma 2026). Three aspects remain insufficiently explained in these sources. First, *tabayyun* as a basis for assessing information is mostly discussed conceptually or at secondary and tertiary levels, so how students of *madrasah ibtidaiyah* (MI, Islamic primary school) interpret it in their own language and experience is unclear. Second, studies of digital literacy and critical thinking mostly highlight information assessment or general social responsibility, leaving students' moral considerations, such as the impact of information on others and willingness to correct mistakes, undescribed (Setiawan et al., 2025). Third, studies of *Akidah Akhlak* strategies and digital media describe teachers' approaches and moral development in general but do not trace how *Akidah Akhlak* values are understood by students when they assess digital information. What is missing is the connection among information assessment, *Akidah Akhlak* values, and moral responsibility from the viewpoints of both teachers and MI students. This study addresses part of this gap through interviews with the madrasah head, an *Akidah Akhlak* teacher, a *Fiqh* teacher, and two sixth-grade students at MIN 1 Gorontalo Utara. The interviews explore how teachers formulate these values as bases for responding to digital information and how students explain their steps and moral considerations when facing unclear information (Pranoto & Haryanto, 2024). The two sets of accounts are compared while distinguishing stated understanding and intention from observed behavior. The novelty therefore lies not in combining digital literacy and moral education but in the empirical examination of the link among information assessment, *Akidah Akhlak* values, and moral responsibility from teachers' and MI students' viewpoints; the contribution is exploratory and contextual and is not intended for generalization. The study aims (1) to analyze how the madrasah head and teachers interpret and integrate moral values relevant to digital literacy in learning; (2) to understand how sixth-grade students explain the way they assess information and weigh moral responsibility; and (3) to examine

the relationship between learning experiences and students' interpretations of responsible information use.

2. METHODS

2.1 Research approach and design

This study used a qualitative approach, field research, and a case study design. A qualitative approach was chosen because the study seeks to understand informants' views on digital literacy, PAI values, critical awareness, and moral responsibility when facing digital information, and the case study design examines these issues in the learning and madrasah life of MIN 1 Gorontalo Utara. The study does not aim to measure the effect of learning statistically or to prove changes in student behavior; it interprets informants' accounts on the basis of the interview data.

2.2 Research site and informants

The study was conducted at MIN 1 Gorontalo Utara, a state *madrasah ibtidaiyah*, in September 2026. There were five informants: the madrasah head (MH), one *Akidah Akhlak* teacher (AAT), one *Fiqh* teacher (FT), and two sixth-grade students (S1 and S2). The two teachers are jointly referred to as PAI teachers. Informants were selected purposively according to the relevance of their roles and experience to the research focus. Because the data come from a limited group, findings are interpreted contextually and are not generalized to all teachers or students at the madrasah.

2.3 Data collection

Data were collected through semi-structured interviews. Topics included understanding of digital literacy, the relevance of *tabayyun*, honesty, trustworthiness, and responsibility, ways of responding to unclear information, consideration of the impact of spreading information, and the role of teachers and parents in guiding students. Questions to students were worded to suit their developmental level. Interviews were recorded with the informants' permission or documented in writing and then transcribed. Observation and documentation were not used as analytic data, so informants' statements about what should or would be done are distinguished from evidence of actual behavior.

2.4 Data analysis

Interview data were analyzed qualitatively through data condensation, data display, and conclusion drawing and verification, following the interactive model of Miles, Huberman, and Saldaña. Transcripts were read repeatedly and divided into meaning units, each given a short descriptive code (for example, "guidance," "*tabayyun*," "asking parents," "admitting mistakes," and "impact on others"). Similar codes were grouped into categories, and related categories were formulated into preliminary themes, which were compared with the research focus and the transcripts; overly broad themes were split, overlapping themes merged, and answers unrelated to the focus excluded. This produced the five final themes presented in the Results. Data were displayed in a matrix of themes by informants (MH, AAT, FT, S1, S2). Quotations were selected for relevance to a theme, clarity, and representativeness or contrast across informants. The research steps are summarized in Figure 1.

2.5 Trustworthiness and limits of interpretation

Trustworthiness was supported by comparing accounts across informants: among the teachers (AAT and FT), between the head and teachers and the students (S1 and S2), and by classifying results as consistent, different, or found in only one group. This is a limited consistency check, not full source or technique triangulation, because observation and documentation were not used. The limits

ISSN 2776-5229

of interpretation were also maintained in reporting the results. Students' statements that they would ask parents or teachers, would not immediately believe information, or would apologize and correct information are read as stated understanding or intended action, not as evidence that the behavior is consistently practiced. The conclusions concern informants' meaning-making and the relevance of PAI values for digital literacy, not the success of a program or changes in student behavior.

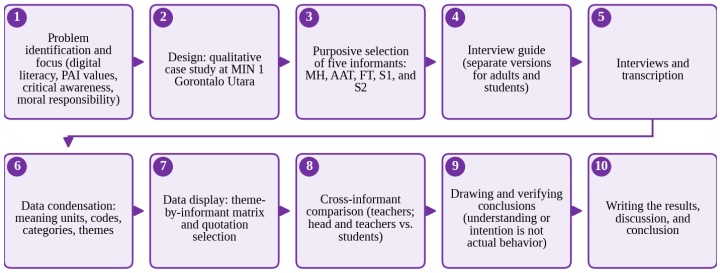


Figure 1. Research flow

3. RESULTS AND DISCUSSION

RESULTS

This study focuses on the role of PAI in building students' critical awareness and moral responsibility when they face digital information. The data come from interviews with the five informants at MIN 1 Gorontalo Utara. All quotations were translated by the authors from Indonesian without changing their meaning. Analysis produced five themes.

3.1 Understanding digital literacy from the PAI perspective

Digital literacy in this study concerns not only accessing information through digital devices but also understanding, assessing, and responding to information wisely (Algooth Putranto et al. 2025). MH stressed that students need guidance: "Therefore, they need guidance so that they can distinguish true information from information whose truth is unclear." AAT explained why digital literacy matters for MI students: "they need to know that not all information found through mobile phones or videos can be trusted immediately." FT linked digital literacy with a moral basis: "Religious education can help provide a moral basis so that students use information wisely." Both teachers thus see digital literacy not only as a technical skill but as an ability that must be accompanied by moral consideration, which opens the possibility of strengthening honesty, trustworthiness, and responsibility in PAI learning (Hamka Al Hakim and Muhammad Joko Susilo 2026). Both students said they had seen videos and messages on a family phone, and S2 added that not everything seen was understood to be true. Two answers are not enough to infer students' overall level of digital literacy at the madrasah.

3.2 Integrating *tabayyun*, honesty, and trustworthiness in PAI learning

The second theme concerns instilling Islamic values to guide students in facing digital information. MH positioned *tabayyun* as a principle for checking the truth of information: "the teacher explains the importance of *tabayyun*, namely checking the truth of information before believing it or conveying it to others." AAT named the values to be emphasized: "*tabayyun*, honesty, trustworthiness, and responsibility." FT gave a similar explanation: "*Tabayyun* teaches the importance of checking the truth of news, while honesty directs students to convey information as it is." At the student level, caution appeared in an answer such as: "If I do not know whether the news is true, I ask my parents or teacher. I do not immediately believe it if the news is unclear." These answers can be read as an early understanding of caution before accepting information, in line with

the spirit of *tabayyun*. However, they are statements of what is or would be done, and they do not prove that students apply *tabayyun* consistently or can verify information sources independently: the step mentioned is asking an adult, not tracing sources or comparing accounts.

3.3 Forming students' critical awareness of digital information

Critical awareness here is understood as a tendency not to accept information immediately, to question its truth, and to seek explanation before drawing conclusions (Sari and Yuliantri 2026). Both teachers described the signs of critical attitude they expect. AAT: "The development of a critical attitude can be seen when students begin to ask about the truth of information and do not immediately believe it." FT: students "can also show a critical attitude by asking for an explanation of the source of information and why news is considered true." Because these are expected indicators rather than observed events, field observation is needed to confirm them. S2 tied caution to a socially close situation: "The teacher teaches us not to immediately believe stories that are unclear. If there is a story about a friend, we must find out first and not immediately accuse." S1 said: "I do not immediately forward it to other friends. I will ask my parents or teacher first so I know whether the news is true." Within the limits of the data, this indicates an early understanding of a critical attitude, not evidence that students can verify information independently; neither explained how they decide whether information is true other than by asking.

3.4 Moral responsibility in receiving and spreading information

In digital contexts, moral responsibility concerns not only the decision to share or not to share but also the willingness to consider the impact on others (Putri et al. 2025). MH connected *tabayyun* and responsibility: "*Tabayyun* teaches them to check the truth of information first, while responsibility directs students to consider the consequences of the information they share." The teachers named two sides of moral responsibility. AAT emphasized correction: "If they have already conveyed wrong information, they must be brave enough to admit the mistake, apologize if necessary, and correct the information." FT emphasized prevention: "Students need to understand that information must not be used to mock, accuse, or embarrass others." These answers describe the guidance the teachers believe should be given; they do not show that such events or actions have been observed at the madrasah. The students linked unclear information with its impact on others. S1: "Because the news can make other people misunderstand or feel sad. We must check first so that we do not harm others." S2 gave a similar reason, adding that students must be honest and careful. Asked what they would do after spreading false information, S1 answered, "I would admit the mistake, apologize if a friend is harmed, and tell them that the news turned out not to be true," and S2 said they would apologize, explain that the news was wrong, and not forward it again. These answers are read as understanding or intention, not as evidence that corrective action has ever been taken.

3.5 The role of the madrasah, teachers, and parents in strengthening digital literacy

The informants placed adult guidance as an important element in building students' critical awareness and moral responsibility. MH stressed the need to connect religious learning with students' lives, and both teachers offered examples, discussion, and practice as approaches. AAT: "Teachers can use examples of simple messages or news to train students to check the truth of information." FT: "Learning needs to be developed through simple case examples, discussion, and exercises in checking the truth of information." The wording "can" and "needs to be developed" shows approaches the teachers hope for, not activities already under way. AAT also pointed to the family: "Support from the madrasah and parents is very important. Teachers can instill religious values through learning, while parents accompany children when using digital media at home." Both

students likewise named parents or teachers as those who can be asked for explanations. The available data do not describe a specific madrasah program, its frequency, or its evaluation, so these roles are read as roles and approaches stated by informants, not as evidence of the success of a program.

DISCUSSION

Digital literacy as part of moral education

The interviews show that digital literacy can be linked to PAI learning by strengthening the ability to understand information and to weigh moral considerations in using it. MH stressed guidance so that students can distinguish true information from unclear information, and both teachers connected digital literacy with honesty, trustworthiness, and responsibility. This suggests that digital literacy in religious education cannot be limited to operating devices or accessing information; students also need guidance in assessing information, understanding the consequences of sharing it, and judging whether their actions accord with the moral values they learn. However, the data are insufficient to conclude that such integration is already implemented systematically across PAI learning; a more measured conclusion is that the informants regard integrating religious values and digital literacy as a relevant approach worth developing.

Tabayyun as a basis for critical awareness and a framework for evaluating information

Tabayyun was the central value in the interviews. MH, AAT, and FT explained the importance of checking the truth of information before believing or spreading it, while both students said they do not immediately believe unclear information and ask parents or teachers. Conceptually, *tabayyun* is relevant to critical awareness because it discourages hasty conclusions; it can be cultivated through habits such as questioning sources, distinguishing fact from assumption, seeking explanations, and weighing the impact of sharing information (Zulfa Aqila Haq et al. 2026). Critical awareness is therefore not sufficiently shown by saying that one does not immediately believe something; it also requires the reasons used to assess information and the steps taken to check it. The UNESCO MIL framework similarly stresses critical engagement with information when facing misinformation and disinformation (Halik 2021). For *tabayyun* to be more than a spoken value, it needs to be formulated as a sequence of observable and assessable actions. Drawing on the informants' answers and the literature, this article formulates four evaluation steps plus a follow-up step for cases of error (Table 1). These steps are a conceptual framework and pedagogical implication formulated by the authors; they were not observed in this study, and the last column of Table 1 shows how far each step appeared in the informants' answers.

Table 1. *Tabayyun* as an information evaluation process and its support in informants' answers

Step	Observable activity	Guiding question for MI students	Support in informants' answers
1. Identifying the source	Students state where a message came from and who conveyed it	"Who sent this? How does he or she know?"	FT said students can ask for an explanation of the source (an expected indicator). Neither student mentioned tracing sources.
2. Distinguishing fact from assumption	Students separate the verifiable parts of a message from rumor or assumption	"What is certain, and what is only hearsay?"	MH stressed distinguishing true from unclear information. No informant explained how to do so.
3. Seeking confirmation	Students ask a trusted adult or compare with other accounts	"Who or what can confirm that this is true?"	S1 and S2 said they would ask parents or teachers. AAT and FT mentioned practice in checking information.

Step	Observable activity	Guiding question for MI students	Support in informants' answers
4. Considering consequences before sharing	Students explain the effect on others and decide to delay or not to forward	"If this is wrong, who could be harmed?"	MH mentioned considering consequences. S1 and S2 said others could misunderstand or be saddened. FT said information must not be used to mock or accuse.
Follow-up: correcting mistakes	Students admit the error, apologize, explain that the information was wrong, and stop forwarding it	"What should you do if you have already shared it?"	AAT, S1, and S2 expressed willingness (stated intention).

Table 1 shows that steps 3 and 4 appear most often, especially in the students' answers. Steps 1 and 2 appear as general emphases from the head and teachers but were not elaborated by the students. Within the limits of the data, students' understanding is clearer in the habit of asking adults and in awareness of the impact on others; how to trace sources and separate fact from assumption remains unexpressed. This does not mean that students' abilities in steps 1 and 2 are weak; the interviews were not designed to measure them. Such a formulation is useful because each step can serve as a learning indicator. Teachers can ask students to name the source of a message, mark the parts that remain assumptions, explain whom they would ask for confirmation, and give reasons why a message is or is not worth sharing. This is consistent with suggestions in a study of *tabayyun* for critical digital literacy, namely to provide age-appropriate examples and ask students to explain what needs checking and whom they can ask (Azura 2026). Still, the interviews do not show in detail how students verify sources on their own, so this study cannot claim that students' digital verification skills have developed optimally. Testing the framework through classroom observation, case-based tasks, or further research is required before the steps can be called effective.

Honesty and moral responsibility in digital behavior

MH linked responsibility with considering the consequences of shared information; AAT stressed admitting and correcting mistakes; and FT reminded students not to use information to mock, accuse, or embarrass others. These statements suggest two dimensions of moral responsibility in digital spaces: responsibility before acting, namely checking information and considering its impact before sharing it (steps 1 to 4 in Table 1), and responsibility after acting, namely being willing to admit mistakes, apologize, and correct information that was shared wrongly (the follow-up step). S1 and S2 expressed understanding in line with both dimensions: they explained that false information can make others misunderstand or believe something untrue, and they said they would apologize and explain the error. However, understanding, intention, and actual behavior must remain distinct: the statement "I will apologize" is not evidence that a student has ever apologized after sharing false information. Strengthening moral responsibility through PAI therefore needs to give students opportunities to grasp the consequences of actions, discuss problems close to their lives, and learn how to correct mistakes.

The role of teachers and families in guiding students

The answers of MH, AAT, and FT highlight the importance of guidance in digital literacy learning. AAT and FT proposed simple examples, discussion, and practice in checking information as approaches that can be developed, and AAT positioned parents as those who accompany students when using digital devices at home. Teachers matter because religious values need to be connected to situations students can understand, such as the act of forwarding unclear news (Wahyuni and

Wilhelmus 2024). Families can be a setting for guidance outside lessons: S1 and S2 named parents as people to ask, which is closest to step 3 of Table 1. Nevertheless, the data do not describe how teachers and parents coordinate, how often guidance occurs, or its effect on student behavior, so this study cannot claim that such collaboration is effective.

Implications for PAI learning in madrasah ibtidaiyah

Based on the answers, several pedagogical implications emerge. First, digital literacy should be linked to moral material and everyday behavior: lessons on honesty, trustworthiness, guarding one's speech, and responsibility can be tied to receiving, believing, or forwarding information. Second, learning should let students explain the reasons behind their decisions, including which sources to trace, whom to ask, and what may follow if false information spreads. Third, *tabayyun* should be translated into age-appropriate exercises: using simple messages or stories, teachers can guide students through the four steps in Table 1. Because the interviews least revealed steps 1 and 2, exercises on these deserve particular attention. Fourth, assessment should distinguish students' knowledge of religious values from their application: understanding can be traced through students' answers and reasons at each step of Table 1, whereas application must be examined through observation, real incidents, and relevant documentation. The shared emphasis of MH, AAT, FT, S1, and S2 on checking information, honesty, and the impact on others indicates a conceptual connection among digital literacy, critical awareness, and moral responsibility from a PAI perspective: digital literacy concerns the ability to assess information, *tabayyun* provides a basis of caution that can be formulated as evaluation steps, and honesty and responsibility give moral orientation to action. These implications are directions for development derived from the informants' answers and the literature, not claims that the approaches are already applied or have changed behavior at MIN 1 Gorontalo Utara.

4. CONCLUSION

Based on interviews with five informants at MIN 1 Gorontalo Utara, namely the madrasah head, an *Akidah Akhlak* teacher, a *Fiqh* teacher, and two sixth-grade students, the informants regard *tabayyun*, honesty, trustworthiness, and responsibility as relevant foundations for guiding students in facing digital information. All five emphasized checking the truth of information, being honest, and considering the impact of sharing information on others. The madrasah head and both teachers placed these values as integrable into PAI learning. Both students said they do not immediately believe unclear information, would ask parents or teachers, understand that false information can harm others, and are willing to admit mistakes and apologize. These answers are read as an early understanding of caution in receiving information; they show stated understanding and intention, not proof that students can verify sources independently or apply *tabayyun* consistently. Drawing on the informants' views and the literature, this study proposes *tabayyun* as a conceptual framework for evaluating information: identifying sources, distinguishing fact from assumption, seeking confirmation, and considering consequences before sharing. The framework is a pedagogical implication formulated by the authors, was not observed in the field, and has not been tested empirically. Because the data come from five informants, the findings cannot be generalized, and they are insufficient to conclude the success of a literacy program or changes in student behavior. Further research using classroom observation, documents, and more informants is needed to test the framework.

ISSN 2776-5229

5. REFERENCES

Algooth Putranto, Haryati, Gandariani, T., Mitrayati, Siregar, Y. A., & Khaerudin, R. B. (2025). Keterkaitan tingkat literasi digital dan kemampuan berpikir kritis di kalangan mahasiswa era Society 5.0. *Jurnal Pengabdian Masyarakat dan Riset Pendidikan, 4*(1), 2532–2539. https://doi.org/10.31004/jerkin.v4i1.1994

Alhamuddin, A., Hakim, A., & Muhammad, G. (2025). Penguatan integritas akademik mahasiswa melalui literasi digital dan etika. Al-Qalam: Jurnal Kajian Islam dan Pendidikan, 17(2), 496–507. https://doi.org/10.47435/al-qalam.v17i2.4266

Arif Fikri, Efendy, D. F., Duyun, S. R., & Zannah, E. L. (2026). Peran ruang digital sebagai medium pembelajaran dalam meningkatkan literasi agama generasi Z. *Ahsani Taqwim: Jurnal Pendidikan dan Keguruan, 3*(1), 47–60. https://doi.org/10.63424/ahsanitaqwim.v3i1.513

Asran Asran, & Amaluddin Amaluddin. (2025). Pendidikan Agama Islam dalam menangkal hoaks dan disinformasi [Islamic Religious Education in countering hoaxes and disinformation]. *Journal of Humanities, Social Sciences, and Education, 1*(3), 130–141. https://doi.org/10.64690/jhuse.v1i3.203

Azura, R. N. (2026). Rekonstruksi epistemologis nilai tabayyun dalam Pendidikan Agama Islam untuk literasi digital kritis pelajar SMP [Epistemological reconstruction of the value of tabayyun in Islamic Religious Education for junior high school students' critical digital literacy]. *TEACHER: Jurnal Inovasi Karya Ilmiah Guru, 6*(2), 188–197. https://doi.org/10.51878/teacher.v6i2.10787

Ferdinan, F., Fattah, A., Nashir, A., Muthaharah, S., & Waeno, M. (2026). Examining the enactment of digital literacy in Islamic education across two school contexts in Indonesia and Thailand. Discover Education, 5, Article 764. https://doi.org/10.1007/s44217-026-02044-1

Gutiérrez-Ujaque, D. (2024). Towards a critical digital literacy and consciousness in higher education: The emancipatory role of critical digital pedagogy. Pedagogies: An International Journal, 19(3), 337–371. https://doi.org/10.1080/1554480X.2024.2379787

Halik, A. (2021). Layanan bimbingan literasi media upaya meningkatkan berpikir kritis mahasiswa [Media literacy guidance services as an effort to improve university students' critical thinking]. *Jurnal Eduscience, 8*(1), 1–11. https://doi.org/10.36987/jes.v8i1.1969

Hamka Al Hakim, & Muhammad Joko Susilo. (2026). Pemanfaatan media digital dalam pembelajaran Pendidikan Agama Islam dan literasi digital siswa: Kajian literatur. *Al-Mudarris (Jurnal Ilmiah Pendidikan Islam), 9*(1), 161–172. https://doi.org/10.23971/mdr.v9i1.11188

Haryanti, U., Hermawansyah, & Indriani, I. (2025). Digital literacy ethics in learning Islamic religious education: The role of Facebook as an educational medium. Fitrah: Jurnal Studi Pendidikan, 16(2), 255–267. https://doi.org/10.47625/fitrah.v16i2.1092

Kambali, K., Muslikh, M., Hidayat, A., & Abdurakhman, R. N. (2023). Religion in cyberspace: Islamic religious education in social media. Edukasi Islami: Jurnal Pendidikan Islam, 12(1). https://doi.org/10.30868/ei.v12i01.3886

Kulsum, U., & Muhid, A. (2022). Pendidikan karakter melalui Pendidikan Agama Islam di era revolusi digital. Intelektual: Jurnal Pendidikan dan Studi Keislaman, 12(2), 157–170. https://doi.org/10.33367/ji.v12i2.2287

Lathrop, B. N. (2025). Confronting the post-truth phenomenon in literacy education: The need for a critical media epistemology. Journal of Adolescent & Adult Literacy, 68(6), 665–678. https://doi.org/10.1002/jaal.1407

Muksin, M., & Afandi, A. (2025). Digital ethics in Islamic religious education: Systematic literature review. Maharot: Journal of Islamic Education, 9(2), 133–144. https://doi.org/10.28944/maharot.v9i2.2225

Murniasih, E., Wasehudin, W., Patimah, S., & Pebrina, R. (2025). Integration of digital ethics into Islamic Religious Education: A case study at vocational high school. Ta'dib, 28(2), 411–426. https://doi.org/10.31958/jt.v28i2.15404

Pimentel, D. R. (2025). Learning to evaluate sources of science (mis)information on the internet: Assessing students' scientific online reasoning. Journal of Research in Science Teaching, 62(3), 684–720. https://doi.org/10.1002/tea.21974

Pranoto, B. A., & Haryanto, B. (2024). Shaping ethical digital citizens through Islamic education. Indonesian Journal of Islamic Studies, 12(4). https://doi.org/10.21070/ijis.v12i4.1740

Putri, A. D., Mahpudin, A. S., & Fadhilah, D. (2025). Literasi digital sebagai tanggung jawab sosial dalam menangkal hoaks [Digital literacy as social responsibility in countering hoaxes]. *Jurnal Literasi Digital, 5*(1), 110–120. https://doi.org/10.54065/jld.5.1.2025.797

Rahma, H. (2026). Peningkatan akhlak mulia siswa SD/MI melalui strategi pembelajaran Akidah Akhlak yang kontekstual, humanis, dan adaptif di era digital. *Pena Merdeka: Jurnal Pendidikan, 2*(1). https://doi.org/10.32832/jpm.v2i1.2390

Ratri, R. K. (2025). Penguatan kemampuan berpikir kritis sebagai pondasi literasi digital di pendidikan sekolah dasar. *IBTIDA-Jurnal Kajian Pendidikan Dasar, 5*(2), 173–189. https://doi.org/10.33507/ibtida.v5i2.3526

Sari, D., & Yuliantri, R. D. A. (2026). Artificial intelligence dan kesadaran kritis siswa dalam pembelajaran sejarah: Analisis perspektif Paulo Freire. *Jurnal Humanitas: Katalisator Perubahan dan Inovator Pendidikan, 12*(3), 1208–1224. https://doi.org/10.29408/jhm.v12i3.35341

Setiawan, I., Fadloli, Chalim, A., & Amalia, A. R. (2025). Building digital ethics in the perspective of Islamic Religious Education. Journal of Research in Islamic Education, 7(1), 245–255. https://doi.org/10.25217/jrie.v7i1.5929

Supandi, S., Ahmad, A., Aini, K., & Sufyan, A. F. M. (2026). Learning Islamic religious education based on digital literacy to strengthen students' religious character. ATTARBIYAH: Journal of Islamic Culture and Education, 11(1), 41–62. https://doi.org/10.18326/attarbiyah.v11i1.41-62

Trejo-Quintana, J., & Sayad, A. (2024). The pillars of media and information literacy in times of artificial intelligence. *Journal of Latin American Communication Research, 12*(2), 34–42. https://doi.org/10.55738/journal.v12i2p.34-42

Wahyuni, S., & Wilhelmus, O. R. (2024). Pengajaran agama Katolik di sekolah menumbuhkan nilai kejujuran dan kebenaran dalam diri peserta didik. *CREDENDUM: Jurnal Pendidikan Agama, 6*(1), 70–79. https://doi.org/10.34150/credendum.v6i1.735

Zulfa Aqila Haq, Cika Nurossobah, & Ahmad Sahal Amar. (2026). Konsep tabayun dalam perspektif Islam sebagai upaya menghadapi hoax. *Hikmah: Jurnal Studi Pendidikan Agama Islam, 3*(2), 150–168. https://doi.org/10.61132/hikmah.v3i2.2210