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INTEGRATION OF ISLAMIC RELIGIOUS EDUCATION WITH DIGITAL LITERACY FOR STRENGTHENING RELIGIOUS MODERATION AT SMK MUHAMMADIYAH ACEH

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Abstract: This study examines the need to integrate Islamic Religious Education (IRE) with digital literacy to support religious moderation at a vocational high school in Aceh, Indonesia. A descriptive mixed-methods approach combined questionnaire responses from all 30 eligible Grade XI students with interviews involving three teachers, classroom observations, and instructional documents; the findings were integrated at the interpretation stage. Of the respondents, 26 (86.7%) reported daily digital-media use, 22 (73.3%) had accessed online religious content, and nine (30.0%) reported always checking its sources. Twenty students (66.7%) demonstrated conceptual understanding of religious moderation, whereas nine (30.0%) reported connecting these values with digital behavior. Teachers described limited systematic integration of digital literacy into IRE lessons. The findings informed an initial three-stage sequence involving digital religious-content exploration, critical source analysis, and moderation reflection. A limited classroom try-out with 23 students provided contextual feedback but did not assess effectiveness. The sequence remains a preliminary proposal requiring further validation.
Keywords: Islamic Religious Education, Digital Literacy, Religious Moderation

Abstrak: Penelitian ini mengkaji kebutuhan integrasi Pendidikan Agama Islam (PAI) dan literasi digital untuk mendukung moderasi beragama siswa di sebuah SMK di Aceh. Penelitian menggunakan metode campuran deskriptif dengan kuesioner kepada seluruh 30 siswa kelas XI yang memenuhi kriteria, wawancara tiga guru, observasi kelas, serta telaah dokumen; temuan diintegrasikan pada tahap interpretasi. Sebanyak 26 siswa (86,7%) menggunakan media digital setiap hari, 22 siswa (73,3%) pernah mengakses konten keagamaan daring, dan sembilan siswa (30,0%) melaporkan selalu memeriksa sumber informasinya. Sebanyak 20 siswa (66,7%) menunjukkan pemahaman konseptual mengenai moderasi beragama, sedangkan sembilan siswa (30,0%) melaporkan mampu menghubungkannya dengan perilaku digital. Para guru menggambarkan integrasi literasi digital dalam pembelajaran PAI yang belum sistematis. Berdasarkan temuan tersebut, penelitian mengusulkan tiga tahap pembelajaran: eksplorasi konten keagamaan digital, analisis kritis sumber informasi, dan refleksi moderasi beragama. Uji coba terbatas dengan 23 siswa memberikan masukan awal, tetapi belum menguji efektivitas model. Rancangan ini masih memerlukan validasi lebih lanjut.
Kata Kunci: Pendidikan Agama Islam, Literasi Digital, Moderasi Beragama

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INTRODUCTION

Digital technologies have changed how students access information, communicate, and encounter religious ideas. Religious information that was once obtained mainly through teachers, textbooks, and formal institutions is now also encountered through social media, video platforms, websites, and messaging applications. Wider access creates opportunities for learning while requiring students to consider the credibility, context, and implications of religious claims. Research on religious digital literacy among Islamic Education students indicates that access to online religious information does not necessarily entail critical evaluation skills (Rusadi & Aripin, 2023).

This issue is relevant to Islamic Religious Education (IRE) because digital religious content may influence how students understand religious concepts and respond to differences. Religious moderation in education involves balanced, tolerant, inclusive, and non-violent attitudes (Awalita, 2024; Hasibuan, 2023). In online environments, these values can be related to source checking and respectful interaction. Kamaludin et al. (2021) discuss the need for cooperation among teachers, students, and families in religious moderation within virtual settings.

Previous studies have addressed digital literacy, religious moderation, and Islamic education from several perspectives. They include studies of religious digital literacy among students (Rusadi & Aripin, 2023), digital-based religious literacy and moderation (Sahlan et al., 2022), and the representation of moderation values in Islamic Education textbooks (Mulyana, 2023). Ashari et al. (2023) examined religious digital literacy in Indonesia and Malaysia. These studies provide useful foundations, but offer limited detail on how vocational-school students' everyday encounters with digital religious content could be used in an IRE sequence of exploration, source evaluation, and reflection on moderation.

This gap is important because vocational students may use digital media intensively while receiving IRE through classroom practices that remain primarily textual. This study examines not students' access to digital technology, but the limited connection between their digital information practices and learning religious moderation. The study asks: (1) What are students' digital-media practices and needs related to religious content? (2) How do students understand religious moderation in relation to digital behavior? (3) What challenges do teachers identify in integrating digital literacy into IRE? (4) What initial integration model can be formulated from these empirical conditions?

This study therefore identifies students' digital-literacy and religious-moderation needs, examines teachers' accounts of IRE practices, and develops an initial contextual proposal for linking the two. Its specific contribution is a sequence connecting critical evaluation of digital religious claims with reflection on responses to religious differences in a vocational-school setting. The sequence has not been validated as an effective instructional intervention.

LITERATURE REVIEW

Digital Literacy in the World of Education

Digital literacy involves the ability to access, interpret, evaluate, and use information from digital media critically and responsibly. Peng and Yu (2022) review

definitions of digital literacy, while Morgan et al. (2022) and Martínez-Bravo et al. (2022) discuss competencies beyond technical access, including cognitive and social dimensions of digital participation.

In educational settings, digital literacy includes judging the reliability of information and considering how it is used or shared. Arifin et al. (2024) discuss character education in digital-literacy-based learning. For IRE, this suggests a need to examine how students assess religious claims and respond to contrasting viewpoints online.

Frequent use of digital media does not, by itself, demonstrate critical literacy. Studies discussing social media use and the evaluation of online information identify continuing concerns about misleading claims and uncritical circulation of content (Marsuki et al., 2025; Nisa, 2024). This distinction between access and evaluation informs the present needs analysis.

The Concept of Religious Moderation

Religious moderation is a religious concept that emphasizes a middle, just, and balanced approach to understanding and practicing religious teachings. Nurdin (2021) defines religious moderation as a perspective, attitude, and practice that avoids extreme positions on both the far right and far left. The main values in religious moderation include tolerance, national commitment, anti-violence, and acceptance of diversity.

In education, religious moderation is important to instill from an early age so students develop an open, inclusive attitude and can live harmoniously in a diverse society. According to Ilyas (2024), education plays a strategic role in building moderate religious understanding and preventing the spread of radical ideologies among the younger generation. Therefore, PAI learning needs to be designed not only to enhance religious knowledge but also to foster a moderate attitude in practicing religion.

Integration of Islamic Religious Education and Digital Literacy

In Islamic Religious Education (IRE), digital literacy can be treated as a learning objective, not merely as a way to present material. Relevant activities include examining the source of a digital religious claim, identifying its context, and discussing the ethical implications of sharing or responding to it. Wulandari et al. (2025) discuss the integration of Islamic values and digital literacy in PAI learning, offering a relevant point of reference for such instructional activities.

Digital religious materials can provide cases for classroom discussion about source credibility, religious interpretation, and the treatment of differing views. Nurqadriani et al. (2024) examine IRE learning strategies for developing religious moderation in the post-truth era. The present study considers how those concerns might be addressed through students' everyday encounters with online religious content.

Integration of Religious Education, Digital Literacy, and Strengthening Religious Moderation

Connecting digital literacy with religious moderation is a plausible instructional approach, but its outcomes depend on the activities and evidence used to evaluate learning. Asking students to assess the credibility of online religious claims may provide a concrete entry point for discussing tolerance and responsible communication. Mukhlis

and Cahyadi (2026) discuss the integration of Islamic ethics and social-media practices in digital-based Islamic education.

However, implementing this integration still faces challenges, such as teachers' limited digital literacy, a lack of structured learning models, and a scarcity of practical guidelines for linking the values of religious moderation with students' digital activities. Therefore, research is needed to empirically examine the needs and challenges of integrating Islamic Religious Education (PAI) with digital literacy and to design a learning model aligned with students' characteristics and the school context.

The literature therefore provides a rationale for investigating students' online religious-information practices alongside current IRE learning. This study applies that rationale to one vocational-school setting and uses the resulting needs analysis to propose an initial instructional sequence.

RESEARCH METHODOLOGY

Research Design

This study employed a descriptive mixed-methods approach to examine the integration needs of Islamic Religious Education (IRE) and digital literacy in supporting students' religious moderation. Questionnaire data described students' digital-media practices, source-checking habits, and reported understanding of religious moderation. Qualitative evidence from teacher interviews, classroom observations, and instructional documents addressed teaching practices and integration challenges. Quantitative and qualitative materials were analyzed separately and compared during the interpretation stage. The study was descriptive, not an exploratory sequential mixed-methods design or an effectiveness trial.

The study was conducted on 15 January 2026 among Grade XI students at SMK Muhammadiyah Aceh. All 30 students in the defined eligible population were included using total sampling. Inclusion criteria were active student status in the study year, participation in IRE learning, prior use of digital media such as smartphones or social media, and willingness to complete the questionnaire. Three teachers were selected purposively for their complementary roles: the IRE teacher described religious instruction, the homeroom teacher described students' classroom interactions, and the Mathematics teacher contributed a cross-subject perspective on digital learning and information evaluation. These participants represent one school context.

Study stages comprised preliminary inquiry, data collection, separate descriptive quantitative and qualitative analyses, integration of findings at interpretation, and formulation of an initial IRE–digital-literacy teaching sequence. Before data collection, the researchers coordinated with the school to obtain permission. Participant identities were protected through codes or pseudonyms in reporting. The supplied methodological account does not specify an institutional ethics-review decision or the procedures for guardian consent; these should be documented separately when applicable.

Data Collection

Four data-collection techniques were used. First, a questionnaire administered to 30 students asked about frequency of digital-media use, access to online religious content, checking of information sources, encounters with confusing religious content, perceptions

of digital literacy in IRE lessons, and understanding of religious moderation. The initial manuscript described a four-point Likert instrument; the findings present counts for selected response categories. For each reported indicator, the percentage denominator was 30 students, and rows represent separate indicators, not mutually exclusive response categories.

Second, semi-structured interviews with the IRE teacher, homeroom teacher, and Mathematics teacher explored classroom practice, students' use of online information, and barriers to integrating digital literacy and religious-moderation values. Third, classroom observation addressed learning interactions, teaching practices, media use, and responses to lessons involving religious moderation. Fourth, supporting teaching materials and instructional documents were reviewed. An initial classroom try-out involved 23 students and followed three activities: exploring online religious content, critically discussing source credibility and context, and reflecting on tolerance, respect, and responsible digital communication. The author-supplied account does not report a response-rate measure, pre-test/post-test, or comparison group for this try-out.

Data Analysis

Questionnaire data were summarized using frequencies and percentages, with 30 as the denominator for each indicator. Each item was interpreted separately; percentages were not summed across indicators. Qualitative materials were interpreted thematically using data reduction, organization, and interpretation of teachers' accounts and classroom material. No validated composite proficiency score or causal comparison was calculated.

Quantitative findings and qualitative accounts were first analyzed separately, then compared during interpretation to identify convergent needs and inform the initial teaching sequence. Source and technique triangulation involved comparing student questionnaire responses with teacher interviews, observations, and documents. The original report also describes limited member checking with the IRE teacher. These procedures inform contextual interpretation but do not demonstrate intervention effectiveness.

FINDINGS AND DISCUSSION

Findings

Students’ Digital Practices and Needs

The questionnaire responses suggest a difference between digital-media exposure and self-reported checking of religious information. Of the 30 students, 26 (86.7%) reported using digital media every day, and 22 (73.3%) had accessed religious content through digital platforms. Nine (30.0%) reported always checking the source of such content, while 16 (53.3%) indicated that they rarely or never checked it. Eighteen (60.0%) had encountered religious content they found confusing. Eight (26.7%) considered that their IRE classes had already integrated digital literacy, whereas 24 (80.0%) expressed a need for digital-media-based IRE learning.

Table 1. Student Needs Questionnaire Results (n = 30)

No	Questionnaire response category	n	Percentage (%)
1	Uses digital media daily	26	86.7
2	Has accessed online religious content	22	73.3
3	Always checks sources of religious content	9	30.0
4	Rarely/never checks sources	16	53.3
5	Has encountered confusing religious content	18	60.0
6	IRE learning integrates digital literacy	8	26.7
7	Wants digital-media-based IRE learning	24	80.0

Source: Authors' Survey Data (2026)

Table 1 describes a gap between students' frequent exposure to digital media and their reported habits of verifying religious content. The fact that 18 respondents (60.0%) had encountered confusing material, while only eight (26.7%) viewed current IRE teaching as digitally integrated, supports the need to examine learning activities that address online religious claims explicitly. The questionnaire does not directly test students' source-evaluation skills.

Understanding of Religious Moderation

The questionnaire indicated a difference between conceptual recognition of religious moderation and its reported connection to online interaction. Twenty students (66.7%) showed conceptual understanding in terms of tolerance, balance, and mutual respect, while nine (30.0%) reported relating those values to digital behavior. The two indicators describe separate questionnaire responses and should not be treated as a direct observation of behavior.

Table 2. Students' Understanding of Religious Moderation (n = 30)

No	Reported response / classification	n	Percentage (%)
1	Conceptual understanding of moderation	20	66.7
2	Connects moderation with digital behavior	9	30.0

Source: Authors' Survey Data (2026). Note: Each row reports a separate indicator (n = 30); categories are not mutually exclusive.

Table 2 indicates a difference between students' conceptual understanding of religious moderation and their reported ability to connect its values with behavior online. Although 20 students (66.7%) showed conceptual understanding, only nine (30.0%) reported making that connection. These descriptive responses suggest an instructional

need to help students evaluate digital information and respond respectfully to differences of religious opinion; they do not demonstrate actual online conduct.

Teachers' Perspectives and Initial Model

The three interviews provided complementary perspectives. The IRE teacher described reliance on textbooks and direct explanation and emphasized helping students distinguish credible religious information online. The homeroom teacher reported that students frequently encounter information through TikTok and YouTube, sometimes accepting or sharing it without checking, and emphasized respectful responses to disagreement. The Mathematics teacher viewed digital-literacy development as a responsibility across subjects, particularly when students compare sources and justify conclusions. These teacher accounts support the need for structured source-evaluation activities but are not independent measurements of students' online behavior.

The IRE teacher stated: "In IRE lessons, I still more often use textbooks and explain the material directly in class ... students need guidance to distinguish trustworthy religious information from information that cannot be trusted." [Translated from the author-supplied Indonesian interview excerpt.]

The homeroom teacher observed: "Students are now very close to social media ... sometimes they immediately believe or share information without first checking whether it is true." [Translated from the author-supplied Indonesian interview excerpt.]

The Mathematics teacher added: "Digital literacy is not only the responsibility of ICT or IRE teachers ... students need to get used to looking for information from reliable sources, comparing information, and thinking critically before reaching conclusions." [Translated from the author-supplied Indonesian interview excerpt.]

The needs analysis informed an initial three-stage sequence. In the first stage, students identify and examine examples of online religious content. In the second, students discuss source credibility, clarity, evidence, and context before accepting or sharing content. In the third, they reflect on tolerance, mutual respect, and responsible communication when encountering different religious views. A limited classroom try-out with 23 participating students followed these stages to obtain preliminary feedback on implementation. This number refers to participation in the try-out, not to the number who gave a positive response. No numerical acceptability rate is reported because the supplementary information did not provide the number or wording of positive responses; the activity did not test learning effectiveness.

Discussion

From Digital Access to Critical Religious Digital Literacy

The central descriptive finding concerns a difference between access and reported verification practices. Although 26 students (86.7%) used digital media daily and 22 (73.3%) had encountered online religious content, only nine (30.0%) reported always checking its sources. The study therefore cautions against treating frequent platform use as evidence of critical digital literacy. This interpretation is consistent with discussions of religious digital literacy that distinguish information access from evaluation and

contextual understanding (Rusadi & Aripin, 2023; Aulia et al., 2026). The questionnaire did not include an independent performance test of these skills.

Within the vocational-school IRE setting, these responses point to a specific curricular question: how can familiar digital religious materials become objects of critical examination during lessons? A structured activity that asks students to explain why a source should be trusted would link their everyday information practices with a teachable learning objective. Whether such activities improve skills remains to be tested.

From Conceptual Moderation to Digital Practice

A second descriptive finding concerns the difference between conceptual and applied responses concerning religious moderation. Twenty students (66.7%) were categorized as recognizing the concept, while nine (30.0%) connected it with appropriate responses to disagreement online. This pattern suggests a need to move beyond definitions toward guided consideration of actual online claims and exchanges. Because the evidence is questionnaire-based, it does not establish how students behave in real digital interactions. Mulyana (2023) and Khasanah et al. (2023) discuss the educational implementation of religious-moderation values.

Online disagreements may involve short messages, videos, or comments with limited context. In the proposed sequence, source evaluation precedes reflection on how to respond to differences. This makes the relationship between information judgment and moderation explicit as an instructional task; the study does not claim that the sequence has already changed students' behavior.

Relationship to Previous and Comparative Research

The findings relate to prior research on digital religious literacy and moderation. Sahlan et al. (2022) consider digital-based religious-moderation literacy, while Ashari et al. (2023) examine religious digital literacy in Indonesia and Malaysia. Bano and Akram (2026) address digital mediation of Quranic literacy in Southeast Asia. The present study adds a school-specific needs analysis and translates its descriptive results into a provisional classroom sequence, rather than offering new comparative evidence.

Research on IRE teachers' digital competence and instructional practice provides a further point of comparison (Hyangsewu et al., 2024; Reksiana et al., 2024). The participating teachers' accounts suggest that practical guidance may be needed alongside digital competence. In this study, the proposed sequence links teachers' selection of religious content to student evaluation and reflection, but its feasibility across different teachers and school settings remains unknown.

Synthesis of Needs and Instructional Implications

Read together, the questionnaire and teacher accounts indicate an instructional mismatch rather than a demonstrated deficiency in students' religious commitment. Twenty-six of the 30 respondents reported daily digital-media use, while only nine said they always checked the source of digital religious content. Teachers described IRE teaching as largely textual and only loosely connected to online encounters. These data converge on the need for more explicit discussion of source credibility in lessons. They do not establish that existing classroom teaching caused the reported verification habits, and the study did not observe students' online behavior independently. The reported response categories also require careful interpretation: nine students selected the highest

source-checking category and 16 selected rare or never, and the descriptive categories should not be treated as a validated proficiency scale.

Each proposed stage is linked to a particular finding. Exploration of digital religious content uses a type of material that 22 respondents had already encountered, including content that 18 students found confusing. Source and context analysis directly addresses the relatively low frequency of reported source checking. Moderation reflection addresses the difference between the 20 students classified as recognizing moderation conceptually and the nine who connected it with online behavior. Teachers could facilitate these tasks using examples appropriate to the students' level, asking them to distinguish the content of a claim from the reliability of its source and to justify a respectful response to disagreement. This mapping explains the logic of the proposed sequence, but it is an interpretation of the needs analysis rather than evidence that the sequence has improved learning outcomes.

The 23-student try-out describes preliminary implementation of the three proposed learning activities, but it does not establish changes in students' digital literacy or religious-moderation behaviors. Later evaluations should document the implementation schedule and response instrument, assess performance on source-evaluation tasks, and examine responses to realistic online scenarios using a design suited to assessing learning outcomes.

CONCLUSION

This descriptive mixed-methods needs analysis found a discrepancy between students' reported access to digital religious content and their habits of checking sources. Among the 30 Grade XI respondents, 26 (86.7%) used digital media daily and 22 (73.3%) accessed religious content online, while nine (30.0%) always checked its sources. Twenty students (66.7%) showed conceptual understanding of religious moderation, compared with nine (30.0%) who reported connecting these values with digital behavior. Interviews with an IRE teacher, homeroom teacher, and Mathematics teacher identified opportunities to integrate critical source evaluation into classroom learning.

An initial sequence was therefore developed around exploring online religious content, critically analyzing sources, and reflecting on respectful digital communication. A limited implementation involved 23 students, but no evidence of effectiveness or quantified positive-response rate can be inferred from the reported information. Its contribution is an instructional proposal informed by a specific school context, not a validated intervention.

The study is limited to 30 students and three teacher informants at one school, item-level self-reported survey data, and an initial try-out without pre-test/post-test measurement or a comparison group. The eligibility-defined student population was covered through total sampling, but findings should not be generalized beyond the setting without additional evidence. Further studies should document the instrument and qualitative coding procedures, validate the proposed instructional steps, and test learning outcomes in larger and more varied settings.

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