
Design of Islamic Religious Education Learning Based on Digital Literacy and Moral Values

Wini Kurnia Dewi*, Ira Ariyanti, Selamet

Pascasarjana Universitas Islam Darussalam, Indonesia

*Corresponding Author: kurniadewiwini@gmail.com

Article History

Received : December 22th, 2025

Revised : January 10th, 2026

Accepted : January 20th, 2026

Abstract: The development of digital technology has influenced the way students access and understand religious knowledge. In Islamic Religious Education (IRE), this condition presents challenges related to students' digital literacy skills as well as the cultivation of attitudes and moral character in digital spaces. IRE learning still tends to focus on the delivery of content, while the integration of digital literacy and moral values has not yet been systematically designed. Therefore, an IRE learning design that is responsive to technological developments without neglecting the goal of character formation is needed. This study aims to examine and formulate a design of Islamic Religious Education learning based on digital literacy integrated with moral values. The research employs a qualitative approach through a literature study of scientific journals, books, and relevant policy documents. The data are analyzed descriptively to identify key concepts and main components in the development of an IRE learning design. The results of the study indicate that digital literacy in IRE learning should be directed toward the development of critical, ethical, and responsible competencies, not merely technological proficiency. The integration of moral values can be carried out through the selection of materials, methods, and learning activities that are contextualized with students' digital experiences. An integrated learning design has the potential to support the achievement of IRE objectives in a manner that is more relevant to the demands of the digital era. This study is expected to contribute conceptually to the development of IRE learning and to serve as a foundation for further empirical research.

Keywords: Islamic Religious Education, Learning Design, Digital Literacy, Moral Values

INTRODUCTION

The rapid development of digital technology has brought significant changes to various aspects of life, including education. In today's digital era, students not only access information through traditional textbooks but also through the internet, social media, educational apps, and other digital platforms. This access provides opportunities for students to independently enrich their knowledge, including in the field of Islamic Religious Education (PAI) (Irtysheva et al., 2021). However, behind these opportunities lie serious challenges, namely the ability of students and teachers to discern accurate and relevant information and to uphold moral values while interacting in digital spaces. This context then gives rise to the need for effective integration of digital literacy in PAI learning (Saputra & Syahputra, 2021).

Digital literacy in the context of Islamic Religious Education (PAI) is not merely the

technical ability to use digital devices or applications but encompasses the ability to access, assess, evaluate, and utilize information critically and ethically. As found in literature studies, digital literacy in Islamic education needs to include cognitive, technical, ethical, and even spiritual dimensions so that learners are not only competent technology users but also learners with character in accordance with Islamic teachings. (Zaimina & Zahrah, 2024). Other studies also emphasize that digital literacy in Islamic Religious Education (PAI) plays an important role in helping students understand religious material more broadly and critically, while also protecting them from potentially misleading or negative information (Nurdiah, 2025).

Meanwhile, studies on the development of moral values in the digital context are still relatively scarce in the literature. Research on the role of Islamic Education teachers shows that the success of internalizing noble character values

largely depends on the teacher's ability not only to guide morally but also to integrate value-based approaches with the use of technology in learning (Zulfikar, 2020). In fact, character is the main goal of Islamic Education (PAI), not just cognitive understanding but also changes in students' attitudes and behaviors in real life. When students interact on digital platforms without a strong foundation of moral values, there is a risk of behavior that does not align with Islamic principles, such as unethical actions, hate speech, or the spread of negative content (Atiku & Yusuf, 2025).

Several studies have discussed digital literacy and Islamic education in general, but there is still little research that explicitly integrates digital literacy with moral values within a systematic learning design framework. Some national-level studies tend to emphasize digital literacy as a standalone skill or as a classroom support, but they have not explicitly addressed how these two elements are integrated in the design of Islamic education learning (Pratiwi et al., 2024). This indicates the existence of a research gap regarding the formulation of a PAI learning model or design that can simultaneously bridge digital literacy and the internalization of moral values.

The urgency of this research becomes even stronger when viewed from the shift in the 21st-century education paradigm, which emphasizes the development of holistic competencies, including critical thinking skills, digital ethics, and religious character. The digital era is unavoidable and continuously evolving, making it necessary for PAI learning designs to be developed contextually to remain relevant for students living in a digital world. Research that examines PAI learning designs integrating digital literacy with moral values will contribute to the development of Islamic education theory while also providing practical alternatives for teachers in implementing adaptive and meaningful learning. With this background, this research takes an important position in the effort to fill the existing scientific gap and demonstrates how PAI learning can be designed more comprehensively, not separate from the digital context that has now become an inseparable part of students' lives.

METHODES

This article uses a qualitative approach with a systematic literature review (SLR) study

design. A qualitative approach was chosen because this study aims to fill a conceptual research gap, namely formulating an Islamic Religious Education (PAI) learning design that integrates digital literacy and moral values. A systematic literature review allows researchers to identify, evaluate, and synthesize findings from various previous studies in a structured manner to produce a robust conceptual framework. This approach is also commonly used in pedagogical studies to understand how educational phenomena are examined in the scholarly literature before conducting further research. (Pratiwi et al., 2024).

The SRL design was chosen because a systematic review model enhances the transparency and reproducibility of research. Not merely descriptive, a systematic literature study allows researchers to delineate how literature related to digital literacy, morality, and Islamic education learning are interconnected, and how each aspect has been understood and analyzed by previous researchers. Thus, this research design is expected not only to meet its objectives but also to open opportunities for empirical testing in future studies. (Pratiwi et al., 2024).

The data sources for this study consist of secondary literature in the form of scientific journal articles. The selected literature covers studies on digital literacy in the context of Islamic education, PAI learning, and the integration of moral values in learning in the digital era. To ensure the quality of the sources, searches were conducted in nationally and internationally indexed databases such as SINTA, DOAJ, Google Scholar, and university journal institutional databases. The data collection procedure was carried out in several stages: 1). Initial identification involves preliminary searches using keywords such as digital literacy, Islamic Religious Education, instructional design, moral values, and literature review, 2). Article selection: articles are selected based on inclusion and exclusion criteria, which include topic relevance, a five-year publication range, and indexed and peer-reviewed sources. This selection approach is commonly used in Islamic education journals to enhance the credibility of the literature data analyzed, 3). Context monitoring: In addition to scientific articles, textbooks and policy documents (for example, digital literacy policies in the curriculum) were also examined to enrich the conceptual framework. The data were selected to provide a

strong theoretical foundation for the phenomenon being studied, namely the integration of digital literacy and moral values in the design of Islamic education learning. With this structured data collection technique, the research can be interpreted as a literature mapping that is representative of the current state of knowledge.

Data analysis was conducted using thematic qualitative analysis, focusing on identifying the main themes from the collected literature. The steps of the analysis included: 1) Data reduction, which involves sorting parts of the text relevant to the study variables: digital literacy, learning design, and moral values; 2) Theme classification, where information is categorized into themes such as the basic concepts of digital literacy in education, dimensions of moral values in the digital space, and strategies for integrating both in Islamic Religious Education learning 3). Conceptual synthesis, which involves connecting classified themes to build an integrative conceptual framework. This synthesis process is carried out by comparing different approaches in the literature, then formulating common principles and conceptual gaps that have not been comprehensively addressed. This strategy is commonly used in literature review articles because it can combine findings across studies and present them in a systematic and analytical narrative form (Pratiwi et al., 2024).

The selection of the SRL method and thematic analysis is based on several scientific reasons: 1) Meeting the needs of conceptual research: Since the study aims to fill a research gap in the integration of digital literacy and moral values in the design of Islamic Education (PAI) learning, a systematic literature review is a necessary initial step before developing empirical research, 2) Credibility: A structured and systematic method allows readers to follow the process of data selection and analysis transparently, thereby enhancing the credibility of the article's findings. Other studies in PAI that review similar literature also use a systematic approach, 3). Replicability: Clear steps in the search, selection, and analysis of the literature allow other researchers to replicate this study using the same criteria, thereby supporting the generalization of the findings in broader or different contexts. Contribution to theoretical and practical studies: With this method, the article not only provides a summary of the literature but also formulates a conceptual synthesis that can serve

as a foundation for further research as well as the development of learning models based on digital literacy and moral values.

Findings and Discussion

The results of the literature review indicate that digital literacy has become a central issue in contemporary education discourse, including in the context of Islamic Religious Education (PAI). Most of the literature agrees that digital transformation has direct implications for the way students access, understand, and interpret religious knowledge. Students are no longer entirely dependent on teachers or textbooks, but also on search engines, social media, and various digital platforms that provide Islamic content in diverse forms (Rahmi et al., 2025). This condition shows that the PAI learning space has expanded from the physical classroom to an open digital space that is not always controlled (Pratiwi et al., 2024).

Literature findings show that digital literacy in Islamic Education (PAI) learning is generally understood as the ability to use technology to support the learning process. However, this understanding is still relatively narrow and focuses on technical aspects. Some studies place digital literacy as the skill to use technology-based learning media, such as the utilization of learning videos, digital Qur'an applications, and online learning platforms. In this context, digital literacy has not yet been fully positioned as a critical and reflective ability in responding to religious information circulating in the digital space (Zaimina & Zahrah, 2024).

The study results also indicate that there is still a tendency to separate digital literacy from value objectives in Islamic Education (PAI) learning. Moral values are still recognized as the main goal of PAI, but they are often taught through normative and conceptual approaches, without being directly linked to the digital realities faced by students. As a result, PAI learning provides little practical preparation for students to deal with ethical issues in the digital space, such as the spread of religious hoaxes, religion-based hate speech, or inappropriate behavior in online interactions (Saputra & Syahputra, 2021).

Analysis of various digital-based PAI learning designs shows that the learning orientation is still dominated by cognitive aspects. Learning objectives are more often formulated in terms of mastery of the material,

while the development of critical, ethical, and responsible attitudes in the use of technology has not been explicitly designed (Syarifah et al., 2025). The learning methods used, such as online discussions and project-based assignments, do provide opportunities for active participation by students, but they have not been consistently directed to foster digital literacy based on moral values. These findings indicate that PAI learning designs still require an integrative framework that simultaneously unites technological aspects and values. (Pratiwi et al., 2024).

These findings serve as an important basis for discussing the role of digital literacy in Islamic Religious Education (PAI). Theoretically, digital literacy, broadly understood, encompasses cognitive, social, and ethical dimensions. From the perspective of Islamic education, the ethical dimension is highly relevant because it aligns with the goal of cultivating noble character (*akhlakul karimah*) (Mustamiin, 2025). Therefore, digital literacy cannot be separated from moral values, as every digital activity inherently involves moral and ethical choices. PAI learning that does not integrate these two aspects risks losing its relevance in guiding students to face the challenges of the digital era.

The discussion of this research also indicates that the integration of moral values in digital-based learning needs to be conducted contextually. Moral values are not sufficiently conveyed in the form of definitions or normative concepts, but need to be presented in real situations that are close to the students' lives (Afifah, 2025). The digital space is one of the most relevant contexts, given the intensity of students' interactions with social media and other online platforms. By linking moral values with digital practices, Islamic education (PAI) learning can help students understand that Islamic teachings are not separate from the realities of modern life (Zaimina & Zahrah, 2024).

These findings are in line with the perspective of contextual learning, which emphasizes the importance of meaningful learning experiences. When students are encouraged to reflect on their digital behavior from the perspective of Islamic values, the process of internalizing values becomes deeper. For example, discussions about honesty can be related to the ethics of sharing information on social media, while the value of responsibility

can be linked to the wise use of technology. Thus, Islamic education learning is not only informative but also transformative. From a learning design standpoint, the study results indicate that the integration of digital literacy and moral values needs to be planned from the early stages of curriculum design (Yakin et al., 2025). The goals of Islamic education learning should be formulated in a balanced way, considering cognitive, affective, and behavioral aspects. Learning materials should be linked to actual and relevant digital phenomena, while learning methods should be aimed at encouraging critical reflection and ethical discussion. The use of technology in PAI learning should not only be seen as a tool but as a pedagogical space to instill values.

Theoretically, this study contributes to bridging the research gap that has long separated studies on digital literacy and moral education in Islamic Religious Education (PAI). Most previous research has discussed digital literacy within the framework of 21st-century skills, while studies on morals have been mostly addressed in a normative context. By integrating these two perspectives, this study shows that digital literacy and moral values have a mutually reinforcing relationship and need to be understood as a unified whole in the design of PAI learning (Saputra & Syahputra, 2021).

The practical implications of this research finding are primarily related to the role of Islamic education teachers. Teachers are not only required to master religious materials but also to have adequate digital literacy to guide students critically and ethically (Sugihyono, 2025). Teachers need to act as facilitators who help students understand religious information in the digital space, while also serving as role models in ethical technology use. This demands the continuous development of Islamic education teachers' competencies in digital literacy and character education.

For educational institutions, this research provides a conceptual basis for developing PAI learning policies that are adaptive to technological developments. The integration of digital literacy and moral values into the curriculum and learning design is expected to enhance the relevance of PAI to contemporary challenges. Thus, PAI learning not only maintains its identity as values education but also is able to respond constructively to the dynamics of students' digital lives. Overall, the results and

discussion of this study affirm that an Islamic Religious Education learning design based on digital literacy and moral values is an urgent need in the digital era. The integration of these two aspects not only strengthens the objectives of Islamic Religious Education learning but also contributes to the development of a contextual, adaptive, and character-oriented Islamic education paradigm.

CONCLUSION

This study shows that digital literacy has become an inseparable part of the reality of Islamic Religious Education learning in the digital era. The main findings indicate that Religious Education learning no longer takes place entirely within spaces controlled by teachers and educational institutions, but is also influenced by the flow of religious information in open digital spaces. Nevertheless, digital literacy in Religious Education learning is still commonly understood in a limited way as technical skills in using media, while critical and ethical dimensions have not yet been systematically integrated into learning design. On the other hand, moral values remain positioned as the main goal of Religious Education, but they are often taught normatively without being contextually linked to students' digital practices.

The contribution of this research to the development of knowledge lies in the effort to integrate digital literacy and moral values within a single framework of PAI learning design. This study emphasizes that digital literacy cannot be separated from the dimension of values, as every digital activity carries moral and ethical implications. Therefore, PAI learning needs to be designed integratively from the planning stage, starting from the formulation of objectives, the selection of materials, to learning strategies that encourage critical reflection and the formation of moral attitudes in the digital space. These findings also bridge the gap in previous research, which tended to separate the study of digital literacy and moral education within the PAI context. Based on the findings and limitations of this study, it is recommended that future research examine the implementation of PAI learning design based on digital literacy and moral values empirically across various education levels. Field research using experimental approaches or in-depth case studies can provide a more comprehensive picture of the effectiveness of this

learning design in shaping students' digital attitudes and behaviors. In addition, further studies should also focus on developing PAI teachers' competencies in digital literacy and moral education, given the strategic role of teachers as facilitators and role models in learning in the digital era.

ACKNOWLEDGMENT

The author would like to express sincere gratitude to all parties who contributed to the completion of this study, particularly lecturers and academic mentors for their guidance, insights, and constructive feedback throughout the research process, as well as scholars and researchers whose works on Islamic Religious Education, digital literacy, and moral education served as important references. Appreciation is also extended to educational institutions and policymakers for providing relevant documents that supported the literature analysis, and to family and colleagues for their encouragement and motivation, which greatly contributed to the successful completion of this research.

REFERENCES

- Afifah, A. M. (2025). Analysis of the Akidah Akhlak Textbook to Strengthen Students' Moral Character and Spiritual Values. *Journal of Islamic Education*, 10(2), 640–662.
<https://doi.org/https://doi.org/10.35723/jie.v10i2.643>
- Atiku, F., & Yusuf, N. A. (2025). The Impact of Digital Platforms on Moral Values: Investigating Opportunities and Challenges among Freshmen at UMYU Katsina. *Journal of Education for Sustainable Development Studies*, 2(1), 82–91.
<https://doi.org/https://doi.org/10.70232/jesds.v2i1.29>
- Irtysheva, I., Stehnei, M., Popadynet, N., Bogatyrev, K., Boiko, Y., Kramarenko, I., Senkevich, O., Hryshyna, N., Kozak, I., & Ishchenko, O. (2021). *The effect of digital technology development on economic growth*.
- Mustamiin, M. Z. (2025). The Role of Information Technology in Instilling Akhlaqul Karimah in Elementary and Islamic Elementary School Students: A

- Conceptual Review. *Journal of Islamic Religious Studies*, 2(2), 217–224.
- Nurdiah. (2025). *Peningkatan Literasi Keagamaan Melalui Pembelajaran PAI Berbasis Literasi Digital*. 3(1), 188–193.
- Pratiwi, H., Elisa, M., Ariyani, M., & Harahap, M. (2024). Literasi Digital Sebagai Inovasi Pembelajaran dalam Pendidikan Agama Islam. *Fakhri*, 1(2), 79–92.
- Rahmi, S. N., Fitria, F., Zuhroh, N., & Efiyanti, A. Y. (2025). Articulate Storyline Improving Literacy of Social Norms and Ethics of Integrated Islamic Elementary School Students. *At-Tasyrih: Jurnal Pendidikan Dan Hukum Islam*, 11(2), 1–11.
- Saputra, M. I., & Syahputra, M. C. (2021). *Penanaman Paham Literasi Digital Dalam Pembelajaran Pendidikan Agama Islam*. 12(2), 360–365.
- Sugihyono, S. (2025). The Role of Christian Education in Developing Responsible Digital Literacy Among Adolescents. *JURNAL TRANSFORMASI: Jurnal Teologi Dan Kepemimpinan*, 4(1), 50–58.
- Syarifah, A., Restu, Y. M., Hilmi, R. F., & Fauziah, Z. T. (2025). Digital-Based PAI Learning Strategy in Increasing Student Learning Motivation at SMP 12 Tasikmalaya City. *International Journal on Education Issues*, 1(1), 23–27. <https://doi.org/https://doi.org/10.59966/4q584141>
- Yakin, A., Agus, A. H., Baharun, H., & Mundiri, A. (2025). Transforming organizational culture in Islamic educational institutions: Cultivating a quality-oriented learning environment for academic excellence. *Journal of Educational Management Research*, 4(4), 1711–1731. <https://doi.org/https://doi.org/10.61987/jemr.v4i4.1358>
- Zaimina, A. B., & Zahrah, F. (2024). *AL-ADABIYAH: Jurnal Pendidikan Agama Islam LITERASI DIGITAL DALAM PEMBELAJARAN AKIDAH AKHLAK DI ERA SOCIETY 5 . 0: ANALISIS PUSTAKA TEMATIK*. 5(2), 199–208.
- Zulfikar, A. Y. (2020). *Peran Guru PAI dalam Menanamkan Nilai-Nilai Akhlakul Karimah di Era Digital*. 8523, 217–226.