

IMPLEMENTATION OF DIGITAL LITERACY IN ISLAMIC EDUCATION: Teachers Strategies for Character Building in the Era of Growing Social Media Use

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KEYWORDS:

Digital Literacy, Character Building, Islamic Education

ABSTRACT

The development of digital technology and the widespread use of social media among teenagers have a significant impact on student behavior and character, including in the madrasah environment. Islamic education is required to be able to respond to this challenge through strengthening digital literacy based on Islamic values. This study aims to analyze the implementation of digital literacy and teacher strategies in shaping student character at MTs. Nurul Falah West Aceh Regency in the era of growing social media. This research uses a qualitative approach with observation, interview, and documentation techniques to explore data in depth. The results showed that digital literacy is integrated in Islamic Religious Education learning through the use of digital media. Teachers' strategies in shaping student character through digital literacy are carried out with an Islamic values-based approach, habituation of digital ethics, and guidance on healthy and responsible use of social media. The challenges faced include limited facilities, low digital literacy, and the negative influence of social media. The implications of the research encourage the need for continuous digital literacy training for teachers and students to strengthen Islamic character in the digital era.

KATA KUNCI:

Literasi Digital, Pembentukan Karakter, Pendidikan Islam,

ABSTRACT

Perkembangan teknologi digital dan maraknya penggunaan media sosial di kalangan remaja membawa dampak signifikan terhadap perilaku dan karakter siswa, termasuk di lingkungan madrasah. Pendidikan Islam dituntut mampu merespons tantangan ini melalui penguatan literasi digital yang berlandaskan nilai-nilai keislaman. Penelitian ini bertujuan untuk menganalisis implementasi literasi digital serta strategi guru dalam membentuk karakter siswa di MTs. Nurul Falah Kabupaten Aceh Barat di era media sosial yang berkembang. Penelitian ini menggunakan pendekatan kualitatif dengan teknik observasi, wawancara, dan dokumentasi untuk menggali data secara mendalam. Hasil penelitian menunjukkan bahwa literasi digital diintegrasikan dalam pembelajaran Pendidikan Agama Islam melalui pemanfaatan media digital. Strategi guru dalam membentuk karakter siswa melalui literasi digital dilakukan dengan pendekatan berbasis nilai-nilai Islam, pembiasaan etika digital, serta bimbingan tentang penggunaan media sosial yang sehat dan bertanggung jawab. Tantangan yang dihadapi meliputi keterbatasan fasilitas, rendahnya literasi digital, dan pengaruh negatif media sosial. Implikasi penelitian mendorong perlunya pelatihan literasi digital berkelanjutan bagi guru dan siswa guna memperkuat karakter Islami di era digital.

INTRODUCTION

The rapid development of digital technology has brought significant changes in various aspects of human life, including in the world of education (Fitriyani, 2024). Digital transformation has changed the way humans interact, access information, and expand knowledge horizons through social media and various other digital platforms (Sukri et al., 2024). In this digital era, digital literacy is a very important skill to be possessed by every individual, including students. Digital literacy is not only related to the ability to use technology, but also includes the ability to think critically, ethically, and wisely in dealing with information circulating in digital media. Technological advances that are not matched by adequate digital literacy skills can actually have various negative impacts, especially for the younger generation who are very vulnerable to uncontrolled information flows (Yuniarto & Yudha, 2021).

In the context of Islamic education, digital literacy challenges have their own complexities. Islamic education is not only oriented towards achieving cognitive aspects, but also emphasizes the formation of character and noble morals according to Islamic teachings (Pratiwi et al., 2024). The phenomenon of massive and rapid development of social media has had a major impact on the way students think, behave, and behave. Social media has become a new space for students to express, interact, and get information. However, it is not

uncommon for social media to also be a source of spreading false information, hoaxes, hate speech, and excessive consumptive behavior. This is certainly a serious challenge for the world of Islamic education, where moral values and Islamic character must always be instilled and strengthened in the midst of waves of globalization and digitalization (Mutiawati, 2023).

MTs. Nurul Falah West Aceh Regency as one of the Islamic education institutions at the junior high level, also feels the impact of the rapid development of technology and social media. Students in this madrasah, like teenagers in general, are also very familiar with the use of social media such as WhatsApp, Instagram, Facebook, and TikTok. Uncontrolled use of social media has the potential to affect student character and behavior, such as declining manners, the tendency to speak harshly online, and exposure to cultures that are contrary to Islamic values. Therefore, teachers need to play a strategic role in implementing digital literacy that is not only technical, but also touches on moral, ethical and Islamic spirituality aspects.

Digital literacy in Islamic education cannot be separated from the main goal of Islamic education itself, which is to form human beings who are faithful, noble, and responsible. In line with the theory of social constructivism proposed by Vygotsky, the learning process is the result of social and cultural interactions that exist in the student's environment. In this context, teachers play an important role as

mediators and facilitators who not only convey knowledge, but also guide students in forming positive characters according to Islamic teachings. Digital literacy integrated in Islamic education can be a means to strengthen students' characters, such as honesty, responsibility, tolerance and ethics in communicating in the digital world.

Several studies have shown that digital literacy has a significant influence on students' behavior, character, and quality of learning in the digital era. Livingstone and Helsper (2007) emphasize that good digital literacy helps students think critically and avoid the negative impact of media. In Islamic education, digital literacy is beginning to be recognized for its role in improving the quality of learning as well as character building. Alkatiri (2024) shows that digital literacy can improve students' Jurisprudence learning outcomes at MAN Model 1 Manado. Amiruddin and Azhari (2022) found that the use of digital literacy in madrasas can improve the quality of education and religious character of students. Herliani and Aprilia's research (2023) highlights the importance of teachers' digital literacy in guiding students to use social media positively. Meanwhile, Lisyawati et al. (2023) found that digital literacy in Islamic Religious Education learning increased students' participation and understanding of religious values. Pratiwi et al. (2024) emphasized that digital literacy can be a learning innovation that shapes students' Islamic character in the midst of the digital era.

However, these studies tend to focus more on improving learning outcomes and there are still few that specifically examine teacher strategies in character building through digital literacy in madrasah. This shows a research gap that needs to be filled with a more in-depth and contextual study, especially to understand how teachers in madrasas design and implement digital literacy based on Islamic values in shaping student character.

Based on this background, this study aims to identify and analyze the implementation of digital literacy in Islamic education applied by teachers at MTs. Nurul Falah West Aceh Regency. The focus of this research is not only on the technical aspects of using digital media, but also on the teacher's strategy in guiding students to be able to utilize social media wisely and Islamically in everyday life. This research aims to answer how teachers are able to integrate Islamic values in the use of social media and how digital literacy contributes to the formation of student character in the era of growing social media use.

This research has a clear distinction compared to previous studies. Most research on digital literacy focuses more on technical skills, such as device usage, information retrieval and digital security. This study, on the other hand, offers a new perspective by combining the concept of digital literacy with Islamic values-based character education. Thus, this research seeks to bridge the gap between the need for mastery of digital technology and the need for

intact Islamic character building (Salmah et al., 2023). Another distinction of this research is the field study-based approach, where data are collected directly from the empirical experiences of teachers in madrasah, so that the results are expected to be more applicable and contextual in accordance with the reality of Islamic education in West Aceh.

The contribution of this research is expected to provide theoretical and practical benefits. From the theoretical side, this research can enrich the literature on digital literacy in the context of Islamic education which is still limited. This research also contributes to developing a new conceptual framework that integrates digital literacy, character education and Islamic values. From the practical side, the results of this research are expected to serve as a guide for teachers in madrasah to design effective learning strategies in facing the challenges of the digital era, especially in guiding students to adhere to Islamic teachings when using social media. Furthermore, this research can also provide recommendations for Islamic education policy makers, both at the madrasah, local government and ministry levels, so that digital literacy becomes an integral part of the Islamic education curriculum.

The rapidly growing era of social media demands adaptation and innovation in the world of education, especially Islamic education. Without serious efforts to equip students with adequate digital literacy, the Islamic values and noble character that Islamic education aims to

instill can be eroded by unhealthy information flows. Teachers as agents of change play a key role in answering this challenge. Through this research, it is hoped that effective strategies can be found to implement digital literacy in Islamic education that not only educates, but also fosters good character in the midst of the swift flow of digitalization.

THEORY DESCRIPTION

The rapid development of digital technology has brought major changes in various aspects of human life, including in the world of education. The emergence of internet, social media, and other digital devices creates a new environment that demands skills and knowledge that are in accordance with the demands of the times. In this context, digital literacy is a key concept that cannot be ignored. Digital literacy is not just the ability to use technological devices, but further includes a critical understanding of the information available in the digital space, the ability to select and sort the right information, and ethical awareness in utilizing technology wisely (Muslikh, 2023; Sihombing, 2023).

Conceptually, digital literacy includes a number of competencies, namely technical, cognitive, and social abilities. Technical ability relates to basic skills in operating digital devices and applications. Cognitive ability refers to critical and analytical thinking skills in understanding and evaluating digital information, while social ability relates to behavior and ethics in interacting in cyberspace.

Bawden (2008) mentions that digital literacy is an evolution of information literacy that requires individuals to have evaluative skills for information and use it effectively in everyday life.

In Islamic education, digital literacy has a broader dimension because it does not only aim to educate intellectual aspects, but also pays attention to moral, spiritual, and character building aspects. Islamic education places the values of faith, honesty, responsibility and *akhlakul karimah* as the main goals of education. Therefore, digital literacy in Islamic education must be directed at forming individuals who are not only technologically intelligent, but also have noble character according to Islamic teachings. This concept is in line with the view of Al-Ghazali who emphasized that the purpose of education is not merely to gain knowledge, but to get closer to Allah Swt. through the development of morals and character (Al-Ghazali, 2011).

In the context of today's growing use of social media, digital literacy is becoming increasingly relevant because social media is not only a means of communication, but also a meeting place for various ideas, information and cultures that can influence the way a person thinks and acts. Without good digital literacy skills, learners can be trapped in negative behaviors such as spreading hoaxes, hate speech, cyberbullying, and unhealthy information consumption. Therefore, digital literacy in Islamic education needs to be developed not

only as a technical skill, but also as a means of character building and strengthening religious values.

The theory of social constructivism developed by Vygotsky(2015) can be a theoretical basis for understanding the importance of social interaction in the process of digital literacy learning. Vygotsky emphasized that knowledge is built through social and cultural interactions in the surrounding environment. In this case, the teacher acts as a facilitator who guides students to not only understand technology, but also builds meaning and values that are in accordance with Islamic norms and teachings. The digital environment faced by students should be a healthy learning space, where they can learn to think critically, act ethically, and maintain their integrity amidst the flow of very diverse information (Adhani et al., 2024; Damayanti et al., 2024; Hasanah et al., 2024).

In addition to constructivism theory, character education theory is also very relevant in the study of digital literacy in Islamic education. Character education is a conscious effort to shape a person's personality through instilling noble values that are believed to be true and applied in everyday life. Character education according to Lickona (Thomas Lickona, 2014) involves three main components, namely moral knowledge (moral knowing), moral feelings (moral feeling), and moral action (moral action). Digital literacy applied in Islamic education must be able to touch these three

aspects so that students not only understand how to use technology, but also have a sense of moral responsibility and are able to apply it in their digital lives.

In addition, the integrative approach in Islamic education demands that digital literacy does not stand alone as a technical skill, but is closely connected to subject matter and religious values. Through this integration, students are not only taught how to use technology, but also how to use technology to strengthen faith and morals. Strengthening digital literacy based on Islamic values can be realized through curriculum development, innovative learning methods, and exemplary teachers as role models who demonstrate healthy and Islamic use of social media (Amiruddin & Azhari, 2022; Sa'diyah et al., 2022).

Teachers have a very strategic position in the implementation of digital literacy based on Islamic education. Teachers are not only conveyors of knowledge, but also moral and character guides. Within the framework of digital literacy, teachers must be able to assist students in using social media wisely, directing the use of technology for positive things, and instilling strong Islamic values so that students are not easily influenced by negative cultures that develop in cyberspace. Teachers also need to educate students about digital ethics, such as maintaining good manners in online communication, respecting other people's privacy, and avoiding behaviors that are not in accordance with Islamic teachings.

The study of digital literacy in Islamic education basically demands a synergy between mastery of technology and strengthening of moral values. Digital literacy is not just a learning tool, but also an important vehicle in the formation of Islamic character and identity in the midst of the times. Therefore, Islamic education must continue to innovate to present digital literacy strategies that are able to answer the challenges of the digital era while maintaining the noble values that are the foundation of Muslim life.

METHOD

This research uses qualitative research with a phenomenological approach. The phenomenological approach was chosen because this research seeks to understand and reveal in depth the experiences, views, and meanings held by teachers at MTs. Nurul Falah West Aceh Regency in implementing digital literacy to shape student character in the era of rapidly growing social media use. This approach allows researchers to explore phenomena as perceived and experienced directly by research subjects, so that the meanings hidden behind teachers' actions and strategies can be revealed comprehensively.

Selection of MTs. Nurul Falah West Aceh Regency as the research location is based on the consideration that this madrasah is one of the middle-level Islamic educational institutions that is quite representative in facing the challenges of social media development among adolescents. This madrasah has a socio-

cultural background that is religious, but still cannot be separated from the strong influence of digital media among students. In addition, this madrasah actively tries to integrate Islamic values in various aspects of learning and daily life, including in the use of social media by its students. Therefore, research in this madrasah is expected to provide a relevant and in-depth picture of teachers' efforts in implementing digital literacy based on Islamic education.

The data sources in this study consist of primary and secondary data. Primary data was obtained directly from informants, namely teachers at MTs. Nurul Falah who are directly involved in the learning process and student character building, as well as students who are the target of digital literacy implementation. In addition, the head of the madrasah and related parties were also primary data sources to gain a broader perspective on madrasah policies and support for digital literacy. Secondary data were obtained from the madrasah's official documents, manuals, curriculum, archives and literature relevant to digital literacy and character education in Islam.

Data collection techniques were conducted through observation, in-depth interviews and documentation studies. Observations were conducted directly in the madrasah environment to observe learning activities, teacher and student interactions, as well as the use of social media in the school environment. In-depth interviews were conducted with teachers, students and the

madrasah principal to explore their experiences, views and strategies they apply in guiding students regarding the use of social media and digital literacy. Documentation studies were conducted by reviewing various madrasah documents such as school regulations, work programs, activity records, and communication media used by madrasah in learning.

The collected data were analyzed using the Miles and Huberman interactive analysis model which includes three stages: data reduction, data presentation, and conclusion drawing. Data reduction is done by sorting, selecting, and simplifying data that is considered relevant to the focus of the research. Data presentation is done in a structured descriptive form so that it is easier to understand the relationship between findings. The final step is conclusion drawing and verification, where researchers formulate the deep meanings of the phenomena studied and ensure the consistency of the findings.

To ensure data validity, this research used triangulation and member crosscheck techniques. Triangulation is done by utilizing various data sources, methods, and different informants to test the consistency of the information obtained. Thus, the research results become more valid and reliable. Member crosscheck is done by confirming the interim findings with the informants concerned to ensure that the researcher's interpretation is in accordance with the reality they experience. Through these two techniques, the accuracy and

validity of the data can be maintained so that the research results are able to provide an objective, in-depth, and scientifically accountable picture. This research is expected to make a real contribution to the development of digital literacy strategies in Islamic education, especially in the formation of student character in madrasah.

RESULTS AND DISCUSSION

Implementation of Digital Literacy in Islamic Education learning

The implementation of digital literacy in learning Islamic Religious Education at MTs. Nurul Falah West Aceh Regency reflects a significant transition in teaching methods. Along with the rapid development of technology and social media, teachers in this madrasah utilize the potential of digital media to enrich learning. This is in line with the opinion of the literature which suggests that digital literacy is an important skill in facing an age filled with digital information. Bawden (2008) mentions that digital literacy is an evolution of information literacy that requires individuals to not only access information, but also assess, interpret and use that information effectively and ethically.

In the context of Islamic Religious Education, digital literacy at MTs. Nurul Falah aims to make religious learning more relevant and in accordance with the times. As suggested by Piaget and Vygotsky's Constructivism Theory, experiential learning through the use of technology allows students to construct their knowledge actively and meaningfully. The use of

da'wah videos, digital Qur'an applications, and impressions of exemplary stories of the Prophet and companions provide a more vivid and real experience for students, which allows them to connect religious material with their daily lives. This is in line with the view of connectivism theory promoted by George Siemens, which states that knowledge is not only transferred linearly, but built through connections between individuals, information and other sources in digital networks.

In addition, digital literacy also plays a role in building students' critical skills of the information they receive. In the digital world, students are faced with various sources of information that are not necessarily valid and accountable. As suggested by Bhardwaj's information literacy theory (2017), students need to be trained to have the skills to evaluate the sources of information they encounter, especially those related to religion. In this case, the teachers at MTs. Nurul Falah not only teach Islamic religious material, but also teach how to filter and verify existing information, so that students are not trapped in the spread of hoaxes or misinformation. This emphasizes the importance of digital literacy education to build students' skills in interacting with a digital world full of challenges and unverified information.

According to Dexter (2011), technology can accelerate the learning process, but its application must be accompanied by appropriate supervision and direction so that learning objectives can be achieved. Teachers at MTs.

Nurul Falah strive to provide the right direction in the use of technology, given the potential of social media which is often used for entertainment purposes. By utilizing social media as a means of da'wah, teachers hope to direct students to use it as a means to deepen their understanding of Islamic values, as well as build character in accordance with religious teachings. Utilizing platforms such as YouTube, Instagram, and Facebook provide opportunities for students to engage more deeply in the learning process, which can also increase their active participation in learning.

Despite its benefits, digital-based teaching is also not free from challenges. As Livingstone's Digital Safety theory (2009) reveals, while digital media brings many advantages, it also opens up space for potential dangers, such as access to information that is not in line with religious norms. Therefore, it is important for educators to integrate moral and ethical values in any use of technology in education. Teachers at MTs. Nurul Falah strive to teach students about digital ethics, such as the importance of maintaining good manners in interacting online, as well as being responsible in sharing information.

Overall, the implementation of digital literacy in Islamic Religious Education learning at MTs. Nurul Falah is not just using technology to deliver material, but also building students' character and morality in accordance with Islamic values. In this case, digital media is not only a tool in conveying religious knowledge,

but also as a means to form individuals who are not only smart in understanding religion, but also wise in using technology. As stated by Creighton (2018), young people who now live in the digital age need to be equipped with good digital literacy skills so that they can function effectively and ethically in an increasingly connected world. By utilizing digital media wisely, MTs. Nurul Falah strives to create a young generation that not only masters religious knowledge, but also has the skills to face the challenges of the digital world wisely and responsibly.

Islamic Religious Education Teacher's Strategy in Shaping Islamic Character through Digital Literacy

Islamic Religious Education teacher's strategy in shaping Islamic character through digital literacy at MTs. Nurul Falah West Aceh Regency shows an integrated and comprehensive approach. The implementation of digital literacy in learning is not only related to mastery of technology, but also to how Islamic values can be applied in an increasingly rapidly developing virtual world. There are several strategies implemented by teachers to ensure that this digital learning is not only effective in delivering religious material, but also can shape students' Islamic character with integrity and responsibility.

First, teachers in this madrasa started Islamic character building by instilling social media ethics that are in line with Islamic teachings. Social media, which is often seen as a

space for entertainment and social interaction, is now utilized as a tool to educate students about values such as honesty, respecting other people's privacy, and not spreading vague information or hoaxes. One Islamic Religious Education teacher emphasized that we should start from digital morals, indicating the importance of maintaining good behavior online that reflects one's personality. By discussing actual cases that occur on social media and relating them to the teachings of Islam, students are expected to be able to relate what they do online to the religious values they learn in madrasah. This case-based learning allows students to think critically and actively seek solutions to problems that exist in the digital world. This approach is in line with Vygotsky's social constructivism theory (1984) which asserts that understanding is formed through social interaction and real experiences.

Second, Islamic Religious Education teachers at MTs. Nurul Falah not only teach the wise use of social media, but also integrate Islamic values in every digital-based assignment given to students. This strategy includes giving assignments that involve creating positive digital content, such as short da'wah videos, Islamic reflection blogs, or presentations on inspiring Islamic figures. One teacher said, I ask students to create positive content about Islam so that they learn to be useful creators, not just viewers or disseminators of obscure content. This approach is in line with Bandura's view of social-cognitive theory which emphasizes the

importance of learning through observation, modeling and direct experience. By creating Islamic-based content, students not only learn theory, but also apply the values in their real world, making it a deeper and more meaningful learning. This creates a connection between what they learn and how they implement those values in their digital lives (Amin & Sulastri, 2024; Aulia et al., 2024; Livingstone & Helsper, 2007).

Third, Islamic Religious Education teachers also act as role models in the use of social media. In this connected world, teacher behavior in cyberspace greatly influences the way students view social media. Teachers who are able to show positive behavior, maintain their speech and actions on digital platforms, will be a good example for students. This is very important because one of the basic principles in character education is exemplary. According to Lickona (Thomas Lickona, 2014), effective character education requires real examples that students can see and follow. Exemplary teachers in the digital world strengthen the process of internalizing Islamic values and encourage students to imitate behavior that is in accordance with religious guidance. Teachers who are able to practice these values in the use of social media provide a strong foundation for students to develop consistent Islamic character in both online and offline spaces.

The combination of these three strategies—planting digital ethics, integrating Islamic values in technology-based tasks, and

good role models from teachers-forms a solid foundation for building Islamic character through digital literacy. This strategy is not only practical but also has a strong theoretical dimension, referring to constructivism learning theory, social-cognitive theory and the principles of character education. With this approach, students at MTs. Nurul Falah not only learn about Islam, but also understand how they can act as agents of positive change in the digital world. They learn to be content creators who not only share knowledge but also maintain morals, and respect religious values in their every action, both online and offline. This strategy not only prepares students to be better individuals in their daily lives, but also equips them with the digital skills needed to survive and thrive in the ever-changing technological era. In this way, digital literacy-based Islamic Religious Education learning at MTs. Nurul Falah is expected to give birth to a young generation that is not only smart in religious knowledge but also wise in interacting with the digital world. This is the novelty of this research, which is an integrative approach that places digital literacy not merely as a technical skill, but as a means of Islamic character building that is contextual and relevant to modern life.

Implementation of Digital Literacy in Islamic Education Learning

However, the implementation of digital literacy in Islamic Religious Education learning at MTs. Nurul Falah is inseparable from various challenges. One of the madrasah heads stated

that "there are still some teachers who have not fully mastered technology so that the process of integrating digital literacy has not been maximized." This indicates a digital competency gap among educators that needs to be addressed through training and capacity building. Another challenge faced is the limited facilities such as the availability of devices and a stable internet connection. A student also revealed that sometimes the signal at school is difficult, so if there is an assignment using video or the internet, it is a bit difficult to do. This is a technical obstacle that has an impact on the effectiveness of digital literacy implementation in madrasah.

In addition to technical factors, challenges also arise in terms of student behavior. The teacher revealed that "some students still like to open content that is not in accordance with Islamic teachings even though they have often been reminded." This phenomenon shows that digital literacy is not only about skills, but also about self-control and internalization of moral values. In this context, Lickona's theory of character education (2004) is very relevant, namely that moral knowledge must be followed by moral feelings and consistent moral actions.

An in-depth analysis of these findings shows that digital literacy in Islamic education is not only about mastering technology, but also about transforming the way students think, behave and act according to Islamic values in cyberspace. Teachers in this madrasah

consciously try to build a bridge between Islamic values and students' digital lives. This reinforces Al-Ghazali's idea that true education is one that instills noble morals and brings people closer to God.

Experts' views also support this finding. According to Bawden (Bawden, 2008), digital literacy must include evaluative and ethical abilities in processing information, which is in line with the needs of Islamic education to form a person who is not only intelligent, but also noble. Vygotsky through the theory of social constructivism also emphasizes the important role of social and cultural interactions in the formation of understanding. In this case, teachers as social agents are very important in assisting students in the digital era.

The novelty of this research lies in the deep integration between digital literacy and Islamic character education in the context of madrasah. So far, digital literacy research in the realm of Islamic education has focused more on improving cognitive learning outcomes. This research instead highlights the affective and moral dimensions played by digital literacy in the formation of students' Islamic character. In addition, this research provides a practical contribution in the form of a teacher strategy model that is not only adaptive to technology, but also proactive in instilling Islamic values through digital media (Abdillah, 2021; Adhani et al., 2024; Damayanti et al., 2024; Pratiwi et al., 2024).

This research also shows that digital literacy in Islamic education is not the ultimate goal, but a tool to achieve a greater goal, namely the formation of people with Islamic character who are able to live and interact in the digital era while still upholding the teachings of their religion. Therefore, the implementation of digital literacy needs to be supported by sustainable policies, continuous teacher training, and collaboration between schools, parents and communities so that character education through digital literacy can run effectively and have a positive impact on future generations of Islamic youth.

CONCLUSION

Overall, the implementation of digital literacy in learning Islamic Religious Education at MTs. Nurul Falah West Aceh District shows a significant innovation in harmonizing technology with religious education. Teachers in this madrasah have integrated digital literacy to enrich the learning process of Islamic religion in a way that is relevant and engaging for students. The use of technology such as da'wah videos, digital Qur'an apps and Prophetic stories provide a more vivid learning experience that connects with students' lives. This approach not only improves students' religious understanding, but also equips them with digital literacy skills that are much needed in today's digital era. The strategies implemented by teachers at MTs. Nurul Falah also focuses on Islamic character building through the use of social media and digital technology. Teachers

provide good examples of social media ethics and advise students to become creators of useful content, not just consumers of information. This approach is in line with character education theory and social constructivism which emphasize the importance of social interaction and experiential learning. However, the implementation of digital literacy is not without challenges, such as limited devices and internet signals that can hinder the learning process. In addition, the behaviour of students who are still influenced by content that is not in accordance with Islamic teachings is also a challenge in internalizing religious values through digital media. Nevertheless, this study highlights the importance of digital literacy not only as a technical skill, but also as a means to shape students' Islamic character. By utilizing technology wisely, teachers at MTs. Nurul Falah not only teach religious materials, but also guide students to become individuals who are not only smart in religious knowledge, but also wise in interacting with the digital world. Hopefully, this approach can have a positive impact on the formation of the Islamic character of the younger generation in the future. The implication of this study shows that the integration of digital literacy in Islamic religious education can create a young generation that is not only technologically literate, but also has a strong character in accordance with Islamic teachings. Therefore, it is important for schools to continue to improve the capacity of teachers and supporting facilities so that digital-based learning can be optimized.

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