DIGITAL-BASED ISLAMIC EDUCATION MANAGEMENT AND ITS ROLE IN STRENGTHENING STUDENTS' LITERACY

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Abstract:
This study analyzes the representation of digital-based Islamic education management in strengthening elementary school students' academic literacy. The purpose of the research is to understand how optimizing education management to support digital literacy, integrating technology into Islamic religious learning, and strengthening academic literacy can enhance learning quality. This research method uses a qualitative descriptive approach. Data collection is carried out through observation, interviews, and documentation. The results show that digital literacy plays an important role in equipping students with the ability to filter information and develop critical thinking. Technology-based management of Islamic education can increase student participation. Students' academic literacy skills are significantly improved through the use of digital media and collaborative activities. This study emphasizes that implementing Islamic education management requires digital adaptation grounded in ethical and moral values. These findings are expected to be the basis for the development of a more effective technology-based PAI learning model.

Abstrak:
Penelitian ini menganalisis representasi manajemen pendidikan Islam berbasis digital dalam penguatan literasi akademik siswa sekolah dasar. Tujuan penelitian adalah untuk memahami bagaimana optimalisasi manajemen pendidikan dalam mendukung literasi digital, integrasi teknologi dalam pembelajaran agama Islam, dan penguatan literasi akademik dapat berkontribusi terhadap kualitas pembelajaran. Metode penelitian ini menggunakan pendekatan deskriptif kualitatif. Pengambilan data dilakukan melalui observasi, wawancara dan dokumentasi. Hasil menunjukkan bahwa literasi digital berperan penting dalam membekali siswa kemampuan memfilter informasi dan mengembangkan pemikiran kritis. Manajemen pendidikan Islam berbasis teknologi dapat meningkatkan partisipasi siswa. Kemampuan literasi akademik siswa secara signifikan meningkat melalui penggunaan media digital dan aktivitas kolaboratif. Penelitian ini menegaskan bahwa implementasi manajemen pendidikan Islam membutuhkan adaptasi digital yang berlandaskan nilai etika dan moral. Temuan ini diharapkan menjadi dasar bagi pengembangan model pembelajaran PAI berbasis teknologi yang lebih efektif.

INTRODUCTION

Islamic education plays a strategic role in shaping the quality of human resources with character, ethics, and adequate literacy skills. In the midst of the complexity of modern society, marked by moral crises, technological disruptions, and information overload, Islamic education is no longer understood merely as the transmission of religious doctrines. Islamic education is required to build students' religious literacy, enabling them to understand, interpret, and apply Islamic values critically and contextually. Various studies show that weak religious literacy contributes to students' low ability to think reflectively and to internalize moral values (Mubaidilah et al., 2025). This condition has a wide impact on the community's social life, as basic education is the foundation for long-term character formation. Therefore, strengthening literacy-based Islamic education is an important issue relevant not only to the world of education but also to the development of a civilized society grounded in spiritual values.

Although Islamic education has been integrated into the national curriculum, its implementation at the elementary school level still faces several fundamental problems, particularly in strengthening religious literacy. Islamic education learning is often still oriented towards memorizing material and delivering information in one direction, without linking it to the development of students' literacy skills. As a result, students tend to understand Islamic teachings superficially and are less able to relate religious values to the reality of daily life. Praja et al., (2025) emphasized that the lack of integration between literacy activities and religious learning is the main factor in students' low critical thinking skills and moral understanding. This problem shows a gap between the ideal goal of holistic Islamic education and the still-normative learning practices. If this condition continues to be left unchecked, Islamic education has the potential to lose its relevance in forming a generation with religious character and literacy.

In the context of basic education, religious literacy is often not positioned as an integral part of Islamic education. Students are generally trained to read and memorize Islamic texts, such as short letters or daily prayers, but are not directed to understand their meanings, reflect on values, or apply these teachings in real life. This phenomenon shows that Islamic education still tends to emphasize low-level cognitive aspects rather than the development of critical thinking and moral awareness. On the other hand, school literacy culture often runs in parallel to religious learning, so there is no synergy between the two. In fact, religious literacy has great potential to shape students' Islamic character, moderate attitude, and social sensitivity from an early age. This condition underscores the importance of an integrative learning approach to ensure that Islamic education optimally shapes students' values and character.

A number of previous studies have emphasized the importance of integrating Islamic education with religious literacy to improve learning quality. Mubaidilah et

al. (2025) show that religion-based literacy can foster reading habits, improve critical thinking skills, and encourage students to apply moral values in daily life. Other research also highlights the importance of a contextual understanding of religious texts for building students' ethical and religious awareness. In addition, literacy-based Islamic education is seen as able to shift the learning paradigm from just knowledge transfer to the formation of meaning and value. However, most of these studies remain conceptual or focus on secondary and higher education, and thus do not provide an in-depth empirical picture of the implementation of literacy-based Islamic education at the elementary school level.

Although the literature shows the significant potential of literacy-based Islamic education, several limitations open the door to further research. First, most studies have not specifically examined the impact of literacy-based Islamic education on elementary school students' ability to internalize Islamic values. Second, literacy is often narrowly understood as the ability to read texts, without emphasizing critical understanding, reflection, and value application. Third, the integration of digital literacy into Islamic education remains relatively limited, even though technological developments require students to evaluate information critically and ethically. Farial Naftalin & Hasiolan, (2025) emphasized that digital literacy grounded in Islamic values is important for fostering a responsible attitude toward technology. This limitation highlights a significant research gap in the development of Islamic education models grounded in religious and digital literacy in elementary schools.

This research offers novelty by integrating Islamic education, religious literacy, and digital literacy into a comprehensive, contextually grounded learning framework at the elementary school level. In contrast to previous research which tended to be partial, this study places literacy as the main pedagogical approach in Islamic education. The novelty of this research lies in the empirical analysis of the influence of literacy-based Islamic education on students' ability to understand and internalize Islamic values in depth. In addition, this study emphasizes the importance of digital literacy, which is in line with Islamic principles, as part of strengthening religious literacy. This approach aligns with the idea of developing Islamic education that is adaptive, contextual, and relevant to the challenges of the times (Alfaiz & Aimah, 2025). Thus, this research contributes to the development of contemporary Islamic educational theory and practice.

Based on the conceptual description and synthesis of previous research, this study focuses on the main problem: the effectiveness of literacy-based Islamic education in improving elementary school students' ability to understand and internalize Islamic values. These problems include a low understanding of the meaning of religious texts, limited reflective abilities of students, and a lack of optimal formation of Islamic character through the learning process. In addition, there are still challenges in integrating religious literacy with digital literacy systematically in Islamic education. Therefore, this research is directed to answer the question of how literacy-based Islamic education can strengthen the quality of

learning and develop students' cognitive, affective, and moral abilities in a balanced manner. Formulating this problem is important because basic education is a crucial phase in shaping students' religious mindset and character.

This research argues that literacy-based Islamic education has a strategic role in improving the quality of understanding and internalization of Islamic values in elementary school students. The literacy approach allows Islamic education to be oriented not only to memorization but also to the processes of meaning, reflection, and the application of values in daily life. The integration of religious literacy and digital literacy is believed to foster students who are critical, ethical, and wise in facing the challenges of the digital era. The contribution of this research is theoretical and practical, namely, enriching the study of literacy-based Islamic education and offering a relevant and applicable learning model. In practice, the results of this study are expected to serve as a reference for educators and policymakers in designing an integrative, contextual, and holistic Islamic education.

RESEARCH METHODS

This study employed a descriptive qualitative research design, which was selected to capture an in-depth understanding of the implementation of digital-based Islamic education and the strengthening of students' academic literacy in a natural school setting. A qualitative approach allows researchers to explore educational practices, perceptions, and experiences holistically, particularly when examining values-based learning such as Islamic education. This design is appropriate for describing real conditions and interpreting educational phenomena within their context rather than for measuring variables statistically. As emphasized by Nik Azman et al., (2025) and Dyah Maulida Karimah et al., (2024) Descriptive qualitative research is effective for analyzing instructional processes and literacy development through rich, contextual data. Accordingly, this design enabled the researcher to examine how digital-based Islamic education is implemented and how it contributes to students' literacy development, while aligning empirical findings with relevant theoretical perspectives.

The research was conducted at SDN 3 Maparah, located in Panjalu District, Ciamis Regency, Indonesia. This site was purposively selected due to the school's demonstrated interest in developing academic literacy and its initial adoption of basic digital facilities to support learning activities. The school has begun integrating digital tools into instructional practices, including Islamic education, making it a relevant context for examining the implementation of digital-based literacy. Moreover, SDN 3 Maparah represents a typical public elementary school in a semi-rural setting, allowing the findings to reflect realistic conditions faced by many similar institutions. The availability of digital learning artifacts and the school's openness to pedagogical innovation further justified its selection as a suitable research site for exploring the intersection of Islamic education, literacy, and digital learning.

Research participants included: (a) the school principal and Islamic

Education teachers at SDN 3 Maparah, (b) selected upper-grade students (Grades 5 and 6) involved in digital-based learning, and (c) relevant school documents such as students' digital assignments and learning platforms used in instruction (Ismail & Wardi, 2025). Upper-grade students were selected because they possess more advanced basic literacy skills and are cognitively more prepared to engage in digital learning environments (Sugiri et al., 2023). Data were collected through three main techniques. First, classroom observations were conducted to examine digital-based Islamic education practices, including the use of applications and multimedia learning resources. Second, semi-structured interviews were carried out with teachers and students to explore their experiences, perceptions, challenges, and perceived benefits of digital learning in Islamic education. Third, documentation analysis was undertaken using photographs, instructional materials, and academic records to support and triangulate the observational and interview data.

Data analysis was conducted using an interactive analysis model comprising three interrelated stages: data reduction, data display, and conclusion drawing or verification (Wahyudin et al., 2024). During the data reduction stage, relevant information from interviews, observations, and documentation was selected, focused, and simplified to align with the research objectives related to the implementation of digital-based Islamic education (Hayati & Basnang Said, 2025). The next stage involved data display, in which the reduced data were organized into descriptive narratives and thematic categories to facilitate the identification of patterns and relationships among findings (Nursyamsiyah, 2023). The final stage was conclusion drawing and verification, conducted through continuous interpretation and reflection on the data to generate meaningful insights into the role of digital-based Islamic education in supporting students' learning processes. Data analysis was carried out iteratively throughout the research process to ensure the credibility, consistency, and validity of the findings.

RESULTS AND DISCUSSION
RESULTS
Based on field evidence from observations, documents, and interviews at SDN 3 Maparah, the following can be presented as research results.

The Use of Digital Media in Islamic Education Learning

Figure 1. *Digital PAI Learning Documentation – SDN 3 Maparah (2025)*

Documentation shows that PAI teachers use animated videos and interactive quizzes based on tablets or laptops in learning Islamic values. Students seemed enthusiastic about using the application, and teachers noted an increase in student participation in online and face-to-face discussions. Based on interviews, students stated that "it is easier to understand the value of honesty and helpfulness when explained through videos and digital tasks". The teacher also said that using digital media helps attract students who previously tended to be passive in PAI learning.

Figure 2. *Teacher Interview Documentation – SDN 3 Maparah (2025)*

Further, the results of the documentation of students' digital assignments show that many students are starting to integrate religious values into small digital projects, for example creating digital posters about "honesty" and uploading them to the school platform. This shows that the representation of digital-based Islamic education is not only passive acceptance, but also the production of content by the students themselves.

In the interview with the two upper-class teachers, Eti, S.Ag. (49) and the lower class Enkun Kurniasih, S.Pd. (53) revealed obstacles: some students

experienced network constraints or inadequate devices, and the teacher revealed that not all digital content was fully adapted to the PAI curriculum and academic literacy. This shows that despite the progress, the digital representation aspect still needs to be strengthened in terms of infrastructure and material development.

Improving Students' Academic Literacy through Digital Platforms

The results of students' academic literacy tests before and after the implementation of digital learning showed an increase. For example, the average scores for critical reading and reflective writing increased from the previous semester. Interviews with teachers showed that the digital tasks assigned (e.g., searching for short articles and writing religious reflections) prompted students to actively seek information, perform simple analyses, and present their results digitally.

Students also reported that through digital learning, they became more accustomed to using the internet as a learning resource, rather than just watching entertainment videos. (Abu et al., 2025) PAI teachers use digital learning sessions to invite students to compare two online articles and discuss which one is more valid from an Islamic and academic perspective. This shows the integration between digital literacy, academic literacy, and religious values.

Figure 3. *Documentation of Students' Academic Literacy Results* **– SDN 3 Maparah (2025)**

However, the documentation also indicates that not all students have access to the same devices, and some students tend to use devices only on a limited basis outside of school hours. This hinders consistency in strengthening digital academic literacy.

Islamic Education Values Conveyed and Integrated in Digital Learning

Interviews with teachers and students showed that representations of Islamic educational values (such as trust, honesty, cooperation, and helping) were more alive when linked to digital tasks and group projects. For example, students make short vlogs about helping in the school environment and then reflect those values on the school's digital platform. The documentation also shows the existence of a school forum platform where students share experiences of applying religious values in daily life and discuss the challenges they face.

Figure 4. *Documentation of Interview on Strengthening Islamic Values* **– SDN 3 Maparah (2025)**

The teacher said that digital learning makes students more open to value dialogue and reflection, not just listening to lectures but thinking, writing, presenting, and discussing. This shows that the representation of Islamic education is not only static but dynamic through digital media.

However, one challenge is students' time and attention: digital tasks sometimes compete with online entertainment, so effective arrangements are needed to ensure digital use remains productive and religious values are not just content. Schools and teachers need to establish a clear digital framework and monitor student use to ensure a balance between academic and religious literacy.

DISCUSSION

The findings of this study indicate that integrating digital literacy with Islamic values significantly enhances students' ability to critically evaluate information, engage in higher-order thinking, and understand Islamic learning content in its contextual context. This result aligns with the conceptualization of digital literacy proposed by Oktahariana et al. (2025), who argue that digital literacy extends beyond technical skills to include deep evaluation and interpretation of information. Similarly, Wicaksono et al. (2025) emphasize that digital literacy inherently involves advanced cognitive processes such as analysis, synthesis, and reflection. From an Islamic education perspective, the findings resonate with Saepurohman et al., (2025), who assert that Islamic education should cultivate adab and sound reasoning, rather than mere content mastery. The study also supports

Adima et al., (2025), who stress that the use of technology in Islamic learning must remain grounded in spiritual and ethical values. However, unlike some previous studies that treat digital literacy as value-neutral, this research highlights the importance of explicitly embedding Islamic values within digital literacy practices.

In addition to cognitive outcomes, the study reveals that digital-based Islamic education positively influences students' learning motivation and classroom participation. Interactive digital platforms such as Islamic animated videos, online quizzes, and digital discussion forums encourage active engagement and sustained interest in learning. This finding is consistent with Trajaya et al., (2025), who demonstrate that educational digitalization expands access to learning and increases student participation. Within the context of Islamic education, Agustina et al., (2025) similarly reports that digital media grounded in Quranic values enhances students' conceptual understanding of religious content. However, this study extends previous findings by demonstrating that motivation is not merely driven by technological novelty, but by the meaningful integration of religious values into digital learning experiences. This suggests that motivation in digital Islamic education is closely linked to value relevance rather than technological sophistication alone.

Furthermore, the findings corroborate prior research indicating that structured digital activities strengthen academic literacy and critical thinking skills. Nuruddin et al., (2024) highlight that interactive technologies enable students to grasp moral values more contextually, while Kharismatunisa., (2023) emphasizes that well-designed digital learning activities foster academic literacy development. The present study supports these conclusions, but adds a distinct contribution by situating digital literacy explicitly within Islamic epistemological and ethical frameworks. Rather than positioning digital tools as supplementary media, this research demonstrates that digital literacy can function as a pedagogical bridge connecting Islamic values, academic literacy, and critical reasoning. This theoretical contribution enriches existing discussions by reframing digital literacy in Islamic education as a value-laden construct rather than a purely technical competence.

The findings also carry important theoretical and practical implications. Theoretically, this study strengthens the discourse on integrated literacy by demonstrating that digital literacy, when aligned with Islamic values, contributes simultaneously to cognitive development and moral formation. In practice, the results suggest that the effective implementation of digital-based Islamic education requires coherent strategies at multiple levels, including pedagogy, institutional policy, and teacher competence. Fitri et al., (2025) emphasize that educational innovation depends on teachers' pedagogical and technological capacities, whereas Siregar et al., (2025) argue, through the TPACK framework, that teachers must understand the dynamic relationship among content, pedagogy, and technology. In line with Rohmiati, (2025) This study reinforces that technology should serve as a medium for strengthening moral values rather than replacing them. Additionally, Maswati et al., (2025) Underline the importance of a safe digital ecosystem, which this study identifies as a prerequisite for sustainable digital Islamic education.

Despite its contributions, this study has several limitations that warrant consideration. First, the research is based on literature-oriented and qualitative analysis, limiting its ability to capture real-time digital behavior among students, as noted by Syaifuddin & Junaedi, (2025). Second, scholarly references on digital Islamic education at the elementary level remain limited, reflecting the emerging

nature of this research field (Fauzi et al., 2025). Third, contextual diversity across elementary schools may restrict the generalizability of the findings, as local conditions significantly shape educational outcomes (Supriatna, 2025). Abdillah et al., (2025) caution that generalization from literature-based studies should be approached carefully. Therefore, future research is recommended to employ empirical and mixed-method approaches Jayadi et al., (2025), develop and test digital-based Islamic learning models across diverse classroom contexts Syahrijar et al., (2023), examine teachers' digital competence Agustina et al., (2025), and quantitatively analyze the relationship between digital literacy and academic literacy Budiyanti et al., (2022) to strengthen empirical evidence in this domain.

CONCLUSION

The main findings of this study show that the integration of digital-based Islamic education management has a significant and holistic impact on strengthening academic literacy and the moral and religious literacy of elementary school students. The main lesson from this research is that digital literacy is not value-neutral; when systematically managed and integrated with Islamic values, it can transform how students understand, process, and apply religious information in their daily lives. This study confirms that elementary school students have the capacity to be critical and selective in their use of religious digital information when supported by effective learning management. The main strength of this paper lies in its scholarly contribution to expanding the perspective on Islamic education studies, especially by showing that academic literacy and religious literacy can be developed simultaneously through a structured, ethically value-based approach to digital-based Islamic education management.

However, this study has several limitations that need to be considered. The study still focuses on a single primary school context, so the findings cannot be generalized to other educational settings. In addition, this study has not examined the long-term impact of integrating Islamic value-based digital literacy on students' character development. Therefore, further research is recommended to engage with a broader range of school contexts, adopt longitudinal empirical approaches, and explore the role of collaboration among schools, parents, and Islamic digital communities. Further research is also important to examine the development of digital literacy grounded in Islamic values across different levels of education, thereby strengthening empirical evidence and deepening scientific contributions in the field of Islamic education and digital literacy.

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