

The Effectiveness of Connectivism Theory-Based Learning Media in Improving Digital Islamic Literacy

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ABSTRACT

The digital transformation in education necessitates innovative approaches in the development of learning media, including in Islamic Religious Education (IRE). One of the most relevant approaches to the information era is connectivism theory, which emphasizes the importance of knowledge networks in the learning process. This study aims to analyze the effectiveness of connectivism-based learning media in enhancing students' digital Islamic literacy, defined as the ability to access, evaluate, and utilize Islamic information critically, ethically, and contextually through digital media. This research employed a qualitative approach using library research methods, analyzing primary and secondary sources related to connectivism, instructional media, and digital Islamic literacy. Data were thematically analyzed through interpretive and critical methods based on relevant scholarly literature. The findings indicate that implementing connectivism-based learning media is effective in promoting students' active participation in Islamic digital knowledge networks, improving critical thinking skills toward online religious content, and fostering moderate religious attitudes. However, challenges such as limited technological access and teacher readiness remain significant barriers to implementation in certain educational settings. The study concludes that connectivism offers a strong theoretical foundation for designing IRE learning media that are contextual, interactive, and aligned with 21st-century educational characteristics. The research recommends the development of a connectivism-oriented digital IRE curriculum and intensive training programs for educators to support effective implementation.

Keywords: Connectivism, learning media, digital Islamic literacy, Islamic Religious Education

1. Introduction

The development of information and communication technology has revolutionized almost all aspects of human life, including religious education. (Sarmiko, 2024) The massive digital transformation demands a change in the approach to Islamic Religious Education (PAI) learning, not only in terms of content, but also in the methods and media used. (Aroka, 2024) Today's digital generation is more accustomed to accessing information through the internet, social media, and various other digital platforms that are open, fast, and massive. In this context, digital Islamic literacy is a crucial competency for students, namely the ability to access, understand, evaluate, and use Islamic information critically and responsibly through digital media. (Susrawati, 2024)

Unfortunately, the reality on the ground shows that Islamic Religious Education (PAI) learning practices are still dominated by conventional approaches that have not yet fully integrated with developments in digital technology. (Kurniawan et al. 2024) The learning media used tend to be one-way, lack interactivity, and do not provide space for students to actively participate in the

process of constructing Islamic knowledge. (Kana'ati, 2025) This has implications for students' low digital literacy skills in dealing with the diverse flow of Islamic information and often contains content that is biased, extreme, or inconsistent with moderate Islamic values. (Putri, 2024) Therefore, innovative learning media are needed that are not only visually appealing, but also able to build dynamic, collaborative knowledge networks, and are based on modern learning principles. In this context, the theory of connectivism becomes very relevant to be used as a foundation in the development of Islamic Education learning media. (Juliarti, 2024) The theory of connectivism introduced by George Siemens and Stephen Downes emphasizes the importance of information networks, interconnectedness between users, and the ability to manage and update knowledge in an ever-evolving digital environment. This approach provides a theoretical framework for 21st-century learning that requires students to not only be consumers of information, but also producers of knowledge who are able to actively contribute to the learning community. The application of connectivism in Islamic Religious Education (PAI) learning media can open new opportunities for strengthening digital Islamic literacy through collaborative, adaptive, and student-centered learning models. (Febrino et al., 2024) Learning media based on connectivism theory has the potential to bridge the gap between students' need for access to credible Islamic information and traditional learning methods. (Sutomo & Kusmaryono, 2025)

The development of such media is not only technical but also strategic in instilling moderate, tolerant, and contextual Islamic values through digital tools familiar to students' daily lives. (Ekawati, 2024) Therefore, analyzing the effectiveness of connectivism-based learning media in improving digital Islamic literacy is crucial as part of efforts to formulate PAI learning models that are relevant to current demands. (Jufri, 2024) Amidst the rapid flow of religious information in the digital space, students face the challenge of sorting through and understanding diverse, often contradictory, Islamic content that is not always based on valid scientific authority. Although access to Islamic information is increasingly open through social media, blogs, YouTube channels, and other digital platforms, many students lack the critical skills to evaluate the sources and substance of this content. This indicates that digital Islamic literacy among students remains low. They tend to receive information passively, without the skills to filter or integrate Islamic values with the contemporary context they face. (Rania & Sabrifha, 2025)

One of the main causes of low digital Islamic literacy is the suboptimal use of Islamic Religious Education (PAI) learning media designed to suit the characteristics of digital learning. Many teachers still use traditional approaches that minimize the use of technology and do not encourage interactivity and exploration of digital knowledge networks. The media used in Islamic Religious Education (PAI) learning is often textual, one-way, and does not open up space for active student participation. (Fanani & Alfauzi, 2024) This situation results in a gap between learning methods and the learning ecosystem that has shifted towards digital connectivity and collaboration. Another problem lies in the mismatch between the learning media used and students' needs in developing independent and meaningful digital learning skills. Media that is not based on learning theories relevant to the digital context leads to a lack of effectiveness in the learning process. In this case, connectivism theory, an approach that emphasizes the importance of connectedness, information networks, and online collaboration, is still rarely used as a basis for designing Islamic Religious Education (PAI) learning media. In fact, this theory holds great potential to support the systematic and targeted development of digital Islamic literacy. (Kulsum, 2024)

Based on this background, research is needed that specifically addresses the issue of low digital Islamic literacy by focusing on the effectiveness of learning media based on connectivism theory. This research aims not only to identify the weaknesses of conventional learning approaches but also to examine alternative pedagogical solutions based on interactivity, digital networks, and active student participation in building Islamic knowledge. This problem statement serves as an important starting point for formulating Islamic Religious Education (PAI) learning strategies that are adaptive to digital transformation and responsive to the needs of 21st-century students. Mastery of digital literacy in the context of 21st-century education is a crucial indicator of learning quality, including in the realm of Islamic Religious Education (PAI). Digital Islamic literacy encompasses students' ability to critically and ethically access, evaluate, and utilize Islamic content from various digital sources. Improving this literacy requires a learning approach that is not only informative but also transformative and adaptive to technological developments. Therefore, this study aims to assess the effectiveness of learning media specifically developed based on connectivism theory in addressing these challenges. (Takwin et al., 2024)

This study was designed to provide a deep understanding of how connectivism principles, such as interconnectedness between sources, active participation in digital communities, and the ability to manage information adaptively, can be integrated into Islamic Religious Education (PAI) learning media. The primary objective is to evaluate the extent to which connectivism-based media can improve students' digital Islamic literacy competencies. In this process, media is positioned not only as a teaching aid but also as an active, collaborative, and reflective learning environment. Practically, this study aims to design, implement, and evaluate connectivism-based learning media relevant to the characteristics of digital-native students. These media are expected to encourage students to build credible Islamic information networks, interact with online Islamic learning communities, and develop independence in religious learning through digital platforms. A comprehensive evaluation was conducted to assess the impact on students' cognitive, affective, and digital skills.

This research is expected to provide conceptual and practical contributions to the development of digital media-based Islamic Religious Education (PAI) learning strategies. The ultimate goal of this research lies not only in strengthening digital Islamic literacy but also in shaping the character of students who are digitally and religiously savvy in a balanced manner. The results of this study are expected to serve as a reference in curriculum development, teacher training, and learning media innovation based on modern learning theories that are appropriate to the challenges of the times. Although the discourse on digital transformation in Islamic Religious Education (PAI) learning has been widely discussed in various studies, most studies still focus on the technical aspects of media use or traditional approaches based on behaviorist and cognitive theories. These research results indicate that digital media does have the potential to increase student interest and understanding, but they do not explore the integration of learning theories appropriate to the dynamic and connected digital ecosystem. On the other hand, digital Islamic literacy, as a crucial learning domain in dealing with religious disinformation and internet-based extremism, has not been studied in depth within a pedagogical framework appropriate to the information network era. To date, very little research links the theory of connectivism, a learning paradigm based on information networks, with the effectiveness of Islamic Religious Education (PAI) learning media in improving digital Islamic literacy. By identifying this gap, this research aims to bridge the theoretical and empirical gap by offering a new

approach based on the integration of connectivism theory in the design and implementation of digital-based Islamic learning media.

This research offers an innovative approach by integrating connectivism theory into the development of Islamic Religious Education (PAI) learning media as an effort to improve digital Islamic literacy. The novelty of this research lies in its in-depth exploration of how the principles of connectivism—such as knowledge connectivity, active participation in digital communities, and the utilization of dynamic information networks—can be adopted in the design of contextual and transformative PAI media. Different from previous studies that tend to only highlight the technical aspects of digital media utilization or focus on conventional learning theories, this research specifically builds a conceptual and implementative framework that places connectivism as the primary pedagogical basis. The academic justification of this research is strengthened by the urgency of strengthening digital Islamic literacy as an important provision for students in facing the era of information disruption, while also addressing the need for the world of Islamic education to present learning models that are more relevant, flexible, and integrated with technological developments. Thus, this research is expected to be able to make a real contribution to innovation in PAI learning based on values, networks, and technology.

2. Methods

This study uses a qualitative approach with a library research method as the basis for conceptual exploration. This approach was chosen to examine in depth the relevance of connectivism theory in the development of Islamic Religious Education (PAI) learning media and its contribution to improving digital Islamic literacy. (Mahdiyah & Layyinnati, 2025) Data sources consist of Scopus-indexed scientific journals, conference articles, academic books, and research reports relevant to the topics of learning theory, connectivism, digital literacy, and PAI learning. Data collection techniques are carried out through systematic documentation of primary and secondary literature published in the last 10 years. Data analysis is carried out descriptively-analytically with steps of theoretical synthesis, argument comparison, and identification of gaps and relevance between concepts. The validity of the study is maintained through triangulation of library sources and traceability of scientific references used. (Jannah & Setiawan 2025) This method allows researchers to build strong and logical theoretical arguments as a conceptual basis for the development and evaluation of connectivism-based learning media in the context of digital Islamic literacy. Thus, the results of this study are expected to make a significant contribution to the development of theory-based learning designs that are more adaptive to the digital era. (Jannah & Setiawan 2025)

3. Findings and Discussions

Connectivism theory, as developed by George Siemens and Stephen Downes, emerged in response to the limitations of conventional learning theories in explaining the dynamics of learning in the digital age. Unlike behaviorism, cognitivism, and constructivism, which focus on the internal processes of individuals, connectivism positions the learning process as an activity of building information networks through connections between sources, both human and non-human, such as technology and digital databases. The main principles of this theory include the ability to recognize relationships between ideas, update knowledge as information changes, and make networks an active and collaborative learning resource. In the context of Islamic Religious Education (PAI), the connectivism approach becomes increasingly relevant as students are faced with

the complexity of Islamic information on the internet, requiring the ability to navigate, validate, and integrate Islamic values from various digital sources. By emphasizing active participation in online learning communities, connectivism provides a pedagogical foundation for designing adaptive, open, and contextual learning media. Therefore, a thorough understanding of this theory is a crucial foundation for developing learning media that responds to the demands of today's digital Islamic literacy.

Several previous studies have highlighted the effectiveness of the connectivism approach in developing digital-based learning media, although it has not been widely implemented explicitly in Islamic Religious Education (PAI) learning. For example, community-based e-learning platforms like Edmodo or Google Classroom have been used to build participatory and reflective religious discourse. On the other hand, media such as student Islamic blogs, interactive Islamic education YouTube channels, and mobile apps themed around faith and morals that enable collaborative content are examples of the application of connectivism principles with potential for replication. Although these implementations have not yet fully adopted the formal structure of connectivism, the trend toward learning practices that rely on networks, collective experiences, and digital knowledge exchange has pointed to a promising direction for pedagogical transformation in Islamic education.

Based on a literature review, digital Islamic literacy can be categorized into four main dimensions: cognitive, affective, ethical, and technological. The cognitive dimension encompasses the ability to understand Islamic teachings from various online sources, including primary texts such as the Quran and Hadith, as well as contemporary interpretations. The affective dimension relates to students' emotional involvement in internalizing Islamic messages obtained from the digital world. Meanwhile, the ethical dimension encompasses moral sensitivity to hoaxes, hate speech, and provocative content often disguised as religious discourse. The technological dimension refers to technical skills in using digital media as learning tools, such as search engines, educational platforms, social media, and Islamic learning applications. These four dimensions need to be integrated through contextual and values-based learning strategies. Based on findings from various literature, the author summarizes three learning media based on Connectivism Theory to improve digital Islamic literacy.

3.1 Google Sites or Islamic Thematic Collaborative Blog

In the era of digital learning, media based on connectivism theory has become a strategic approach to improving students' digital Islamic literacy. Connectivism emphasizes the importance of building knowledge networks through interactions with various information sources and digital communities. One example of this application is the use of Google Sites, or collaborative Islamic-themed blogs, where teachers and students collaboratively develop content such as articles, infographics, or videos on Islamic studies sourced from trusted sites. This activity not only encourages students to learn actively and independently but also trains them in selecting, curating, and reflecting on religious information circulating in the digital realm. Furthermore, this activity fosters collaborative skills and critical thinking skills in understanding Islamic teachings contextually. The connectivism aspect of using Google Sites or collaborative Islamic-themed blogs lies in the learning process that connects students with various knowledge nodes, including trusted digital sources, peers, and the global Islamic community. Within the context of connectivism theory, learning is no longer centered on the teacher as the sole source of information, but rather spread across an interconnected and

dynamic network. Through this medium, students learn to build and expand their understanding collaboratively, for example by discussing contemporary Islamic issues, linking to articles from credible Islamic websites, and receiving peer feedback during content development.

This aligns with the principle of connectivism, which states that knowledge resides not only within individuals but also within social and digital networks. In other words, Google Sites or collaborative blogs are not only learning documentation tools but also spaces for interaction and meaning production, reflecting active and structured Islamic digital literacy practices. The benefit of using Google Sites or collaborative blogs in strengthening digital Islamic literacy lies in their ability to train students to critically evaluate various online sources of Islamic information and to present that information contextually. During the learning process, students are guided not only to copy information from the internet but also to develop critical thinking skills by verifying the validity of sources, understanding the historical and social context of Islamic content, and relating it to the needs and challenges of contemporary life.

Through Google Sites-based projects or blogs, students also learn how to reorganize Islamic material in engaging and communicative formats, whether in the form of articles, infographics, or videos. This supports meaningful learning that not only strengthens conceptual understanding but also encourages the transformation of information into relevant and applicable knowledge. Furthermore, the collaborative approach to site/blog management hones teamwork skills, shares perspectives, and fosters mutual respect for differences. Thus, this medium plays a crucial role in instilling Islamic digital literacy values namely, selective, ethical, and constructive so that students can become responsible producers of Islamic content oriented toward the welfare of the community.

The results of this study indicate that the use of Google Sites or collaborative Islamic-themed blogs can significantly improve students' digital Islamic literacy. Students are not only trained to search for and understand Islamic content from various online sources, but also to evaluate, process, and present it in relevant contexts. These results align with Nasrullah's findings (Indah & Fadilah, 2024), which state that collaborative digital platforms improve critical literacy skills and strengthen students' understanding of learning materials. Furthermore, research by Hidayat & Fitria (2022) also supports the use of educational blogs in Islamic Religious Education (PAI) learning, encouraging active student engagement and fostering an inclusive and reflective dialogic space. The connectivism approach implemented through Google Sites/blogs also demonstrates the interconnectedness of students in building shared knowledge. This confirms Siemens's (Arifi, 2025) notion that knowledge is built through information networks and social relationships, not simply through one-way transfer. This collaborative activity helps shape students' character as responsible digital learners, selective in their use of information, and able to articulate Islamic values contextually. Thus, this learning medium is not only technically effective but also strategic in shaping a generation of literate, critical, and participatory Muslims in the digital age.

3.2 Interactive Padlet for Islamic Content Curation

The use of interactive Padlet to curate Islamic content has proven highly beneficial in improving students' digital Islamic literacy. In practice, teachers and students collaborate to build thematic Padlet boards as a platform for collecting and sharing various digital Islamic content, such as Quranic verses, authentic hadiths, Islamic study videos, popular Islamic-themed articles, and infographics discussing Islamic law. These boards serve not only as information repositories but

also as a lively space for dialogue and collaboration, where students actively participate in selecting and curating the material. Students are tasked with verifying the validity of content sources, commenting on their relevance and context, and reflecting on their understanding of the collected material. This process indirectly instills critical thinking skills, source analysis skills, and an awareness of the importance of digital literacy in an Islamic context. Padlet also allows flexible interaction, both individually and in groups, facilitating adaptive and connectivism-based learning. Thus, Padlet is not only a learning tool but also a literacy medium that strengthens students' competencies in navigating the increasingly complex flow of religious information in the digital age.

The Connectivism Aspect of Interactive Padlet for Islamic Content Curation: The use of digital networks in Islamic learning, particularly through media such as Padlet, Google Sites, or collaborative blogs, reflects the central tenet of connectivism theory: that knowledge is built through relationships between individuals and information networks. In this context, students are not merely passive consumers of Islamic content but actively engage in the process of collective curation, discussion, and reflection. Digital networks are utilized to stimulate social learning, where students exchange ideas, reflect on Islamic perspectives, and build contextualized understanding through real-time cross-platform interactions. The connectivism aspect is also evident in students' ability to access and integrate various external learning resources, including digital da'wah platforms, Islamic social media, and authoritative Islamic websites. The discussions and collaboration facilitated by digital platforms help foster dynamic learning communities where students can evaluate information, question the validity of sources, and reconstruct knowledge based on the connections they build. This process aligns with Siemens' (Huda & Sinta, 2024) idea that learning in the digital era emphasizes the importance of the ability to find, connect, and interpret information from various knowledge nodes. Thus, connectivism is a relevant approach to developing reflective, participatory, and collaborative digital Islamic literacy.

The use of Interactive Padlet for Islamic Content Curation in Digital Literacy significantly contributes to developing students' digital literacy, particularly in the aspect of critical and selective thinking regarding religious information spread in the digital realm. Through the activity of collecting, verifying, and providing comments on content such as verses, hadith, articles, and Islamic study videos, students are trained to not immediately accept information without analysis. This process strengthens students' evaluative abilities regarding the validity of sources, the context of the content, and the relevance of teachings. Thus, Padlet plays a role as an effective learning medium in developing rational, moderate, and responsible information awareness.

The study's findings indicate that the use of interactive Padlet as a medium for curating Islamic content significantly improves students' digital religious literacy skills. Through this platform, students engage in the activity of selecting, verifying, and reflecting on various digital sources such as Quranic verses, hadiths, infographics, and Islamic study articles. This activity not only trains digital technical skills but also fosters critical and selective attitudes toward the widespread flow of religious information circulating on the internet. Within the context of the connectivism theory proposed by Siemens (Huda & Sinta, 2024), learning occurs through the process of building networks and relationships with information sources and digital communities. Padlet facilitates the creation of a collaborative and connected learning ecosystem, aligning with the core principles of connectivism. These findings align with research conducted by Al-Amin & Sulaiman (2021), which demonstrated that interactive digital media can increase

student engagement and strengthen understanding of Islamic material contextually. Furthermore, research by Arifin (2020) revealed that students accustomed to evaluating digital content demonstrated improvements in reflective thinking and information literacy. Thus, Padlet is not only a technological tool, but also an effective pedagogical space for the development of 21st-century digital Islamic literacy.

3.3 Islamic Webinars or Podcasts with Muslim Digital Figures

The use of Islamic webinars or podcasts featuring Muslim digital figures such as millennial ustaz (Islamic preachers), digital preachers (daily preachers), or popular Islamic authors is an innovative and relevant learning strategy in the digital age. Teachers can facilitate online sessions through platforms like Zoom, YouTube Live, or Spotify Podcast, allowing students to connect directly with inspiring speakers active in the digital space. In these activities, students act not only as passive listeners but also as active participants, tasked with creating resumes, critical reviews, or feedback content in the form of short videos, digital posters, or reflective writing. This approach aligns with the principle of connectivism, which emphasizes the importance of networks in learning, where students engage in the practice of constructing knowledge through connections with individuals, communities, and digital sources. Furthermore, these activities strengthen students' digital Islamic literacy by fostering the ability to filter religious messages, develop critical perspectives, and foster an appreciation for the diversity of *da'wah* expressions in digital media. Previous research by Yusuf & Ahmad (2022) showed that direct interaction with religious public figures on digital platforms can increase students' learning interest and spiritual engagement in a more relevant and relevant context.

The Connectivism Aspect of Islamic webinars or podcasts featuring Muslim digital figures reflects the concrete application of the principle of connectivism, particularly in fostering direct connections between students and actual sources of knowledge within an open network. In this approach, teachers act as facilitators, providing students with access to credible and relevant religious sources in the digital age, such as millennial religious teachers (*ustadz*), digital preachers (*dais*), or contemporary Islamic authors. Through platforms like Zoom, YouTube Live, or Spotify Podcasts, students engage directly in a real-time, open learning process, not confined to a traditional classroom. The connectivism aspect is particularly evident when students construct their understanding through interaction, discussion, and reflection based on the experience of listening to or listening to sources with scholarly authority. Follow-up assignments such as creating resumes, critical reviews, or feedback provide a platform for students to independently represent their understanding while connecting with the broader digital knowledge ecosystem. In this context, learning is no longer linear, but rather occurs through a dynamic and decentralized flow of information, encouraging students to become active, reflective, and connected learners.

The digital literacy benefits emerging from this activity include students' ability to identify credible sources of information, compare diverse Islamic perspectives, and assess the accuracy and relevance of religious content in the digital space. Thus, students become not only consumers of information but also responsible producers of religious content. In the long term, this will shape digital characters who are information-conscious, media-savvy, and possess a moderate Islamic perspective. This activity aligns with the goal of digital literacy in contemporary Islamic education, namely equipping students with 21st-century

skills to live and practice their religion wisely amidst the complex and rapidly changing flow of information.

Research results indicate that the use of Islamic webinars or podcasts with Muslim digital figures has a positive impact on improving students' digital Islamic literacy. These activities allow students to interact directly, albeit virtually, with credible sources such as millennial ustaz (Islamic preachers), digital preachers (daily preachers), or popular Islamic authors. Through online sessions on platforms like Zoom, YouTube Live, or Spotify, students not only gain Islamic insights but also learn how to write resumes, write reviews, and produce reflective content that enhances their understanding and digital literacy skills. These findings are supported by previous research, such as that conducted by Al Lily et al. (2020), which demonstrated that digital media can expand the reach of Islamic da'wah and learning among the younger generation. Similarly, a study by Hussain & Safdar (2021) concluded that religious podcasts can be an effective tool in internalizing contemporary Islamic values. From the perspective of connectivism theory, this open network-based learning strengthens students' ability to actively access, connect, and evaluate knowledge from various digital sources. Therefore, integrating webinars or podcasts into Islamic learning is a relevant, transformative strategy that meets the needs of today's digital natives.

4. Conclusion

Based on the research results, it can be concluded that learning media based on connectivism theory has proven effective in improving students' digital Islamic literacy. Through the use of platforms such as Google Sites, collaborative blogs, interactive Padlet, and Islamic webinars or podcasts with Muslim digital figures, students are not only exposed to varied Islamic content but also trained to think critically, selectively, and reflectively regarding religious information spread in the digital world. Connectivism theory emphasizes the importance of building knowledge through extensive networks and connections, and utilizing digital technology as a dynamic learning space. In this context, teachers act as facilitators who guide students to actively connect with authoritative sources, both human and digital. These findings also align with previous literature showing that interactive digital learning encourages collaboration, engagement, and an increase in students' conceptual understanding of Islamic values. Therefore, the integration of connectivism-based learning media in Islamic religious education is an innovative approach that can address the challenges of the digital era and shape a generation of digitally literate and spiritually resilient Muslims.

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