

Digitalization Of Islamic Religionus Education And Media Literacy: Digital Dakwah Ethics, And Digital Islam

Moh. Andy Nurdiana ^{a,1,*}, Mambaul Ngadhimah ^{b,2}, Miftahul Ulum ^{c,3}.

^aUIN Kiai Ageng Muhammad Besari , Indonesia.

^bUIN Kiai Ageng Muhammad Besari , Indonesia

^cUIN Kiai Ageng Muhammad Besari , Indonesia

¹andymohammad0@gmail.com; ²mambaul@uinponorogo.ac.id; ³

emailauthor3miftahululum@uinponorogo.ac.id

*Moh Andy Nurdiana

Received: 09-07-2026

Revised: 11-08-2026

Accepted: 27-09-2026

KEYWORDS

Digitalization of PAI;
Media Literacy;
Digital Dakwah Etchics;
Digital Islam.

ABSTRACT

This study aims to synergize the strengthening of media literacy, the application of digital dakwah ethics, and digital pedagogical innovation as the main foundation in realizing meaningful, ethical, and relevant digitalization of Islamic Religious Education (PAI) that meets the demands of the times. The development of digital technology has transformed almost all aspects of life, including the realm of religious education and practice. This article examines the integration of digitalization in Islamic Religious Education and religious media literacy, focusing on three main pillars: dakwah media ethics, strengthening media literacy, and developing digital PAI pedagogy. This research uses a library research method with a qualitative-descriptive approach, analyzing various literature, journal articles, and related documents from 2019–2024. The results show that the digitalization of PAI not only transforms learning methods to be more interactive and flexible through platforms such as e-learning, social media, and religious applications, but also brings new challenges such as the spread of inaccurate information, degradation of dakwah ethics, and low critical thinking skills among students. Religious media literacy becomes a crucial competency to filter the digital information flow while maintaining the authenticity of Islamic teachings. Dakwah ethics in the digital era require preachers to have integrity, competence, and awareness of virtual communication ethics. Digital PAI pedagogy offers a collaborative, creative, and value-based learning approach while maintaining the essence of Islamic character education.

This is an open-access article under the [CC-BY-SA](#) license.



Introduction

The industrial revolution and massive development of information technology have fundamentally changed the landscape of education and religious practice. The phenomenon of Digital Islam emerges as a form of adaptation by Muslims to technological advancements, where religious teachings are no longer delivered only through formal institutions such as mosques and Islamic boarding schools, but also extend into virtual spaces such as social media, websites, and mobile applications. Islamic Religious Education (PAI), as one of the pillars of character and spiritual development for the younger generation, faces both challenges and opportunities in responding to the digital transformation. On one hand, digitalization opens wide access to authoritative religious sources and innovative learning methods. On the other hand, the proliferation of irresponsible religious content, religiously motivated hate speech, and low media literacy among educators and students become serious threats to the authenticity and moderation of religion.

Religious media literacy is an urgent competency that must be built in the era of digital disruption. The ability to access, analyze, evaluate, and create religious content critically and ethically is no longer optional, but a necessity. Without adequate media literacy, Muslims are vulnerable to radical, extremist, or even deviant content in the name of religion. Furthermore, digital dakwah ethics in the digital space need serious attention. Dakwah through social media, podcasts, and other digital platforms requires preachers not only to master religious material, but also to understand virtual communication ethics, respect differences, and uphold politeness and exemplary conduct.

In the educational realm, digital transformation gives birth to the concept of digital PAI pedagogy, an approach that pedagogically integrates digital technology to achieve religious education goals. Digital pedagogy is not just about using technology as a tool, but restructuring the learning process to be more interactive, participatory, and student-centered. The challenge is how to maintain the essence of religious education as the internalization of Islamic values amid the tendency of transactional and instant learning. This article aims to comprehensively examine the three main pillars of PAI digitalization and religious media literacy: digital dakwah media ethics, strengthening religious media literacy, and implementation of digital pedagogy in PAI learning. With a qualitative approach based on library research, this study is expected to provide both theoretical and practical contributions to the development of Islamic religious education that is adaptive to technological progress without losing its identity and Islamic values.

Method

This research uses a library research method with a qualitative-descriptive approach. Primary data sources are derived from indexed scientific journal articles (Sinta, Scopus, and Web of Science), academic books, and seminar proceedings discussing the digitalization of Islamic Religious Education, religious media literacy, Digital Islam, digital dakwah ethics, and digital PAI pedagogy published between 2019 and 2024. Secondary data sources are obtained from research reports, educational policy documents, and relevant online articles. Data collection techniques are carried out through digital searches in databases such as Google Scholar, DOAJ, and ResearchGate using keywords: "digitalization of PAI", "religious media literacy", "Digital Islam", "digital dakwah ethics", and "digital PAI pedagogy". Data analysis uses content analysis techniques with a thematic approach, identifying, categorizing, and interpreting the main themes emerging from the literature. Data validity is checked through source and theory triangulation and peer debriefing with experts in Islamic religious education and digital media.

Result & Discussion

Digital Islam and Dakwah Media Ethics in the Digital Era

Digital Islam refers to the phenomenon of religious practices and dissemination of Islamic teachings utilizing digital media as its main medium. This phenomenon gives birth to new spaces called cyber mosques or virtual mosques, where religious activities such as studies, sermons, and religious consultations can be accessed anytime and anywhere. The research results indicate that digital dakwah media, especially through platforms like YouTube, Instagram, TikTok, and podcasts, have become the main religious reference sources for millennials and Generation Z. However, the digitalization of dakwah also brings complex ethical challenges. Dakwah ethics in the digital era are not only related to content accuracy, but also to the way messages are delivered, politeness in responding to differences, and responsibility for the impacts caused.

Many digital preachers are caught in the contest for popularity by prioritizing sensational and provocative content, or even justifying any means to gain engagement (likes, comments, shares). This contradicts the principles of Islamic dakwah which emphasize tabligh (clear delivery), fathanah (intelligence), amanah (trustworthiness), and sidq (honesty). Digital dakwah ethics also require preachers to be competent in filtering

information, not spreading unverified news (tabayyun), and maintaining the unity of the ummah by avoiding hate speech and tafrik (division). The study's findings show that strengthening digital dakwah ethics requires collaboration between official religious institutions (such as MUI, Ministry of Religious Affairs) and digital platforms to establish codes of ethics and provide competency certification for digital preachers.

Religious Media Literacy as a Critical Competency

Religious media literacy is defined as the ability to access, analyze, evaluate, and create religious media content critically, ethically, and responsibly. The research reveals that the level of religious media literacy among students and the general public is still relatively low. Indicators include the ease with which the public is provoked by religious content from unclear sources, the proliferation of religious hoaxes, and the phenomenon of echo chambers on social media that reinforce extreme views without critical dialectics. Religious media literacy serves as the main barrier to protect society from exposure to radical, boundless liberal, or even deviant teachings in the name of Islam.

Integrating religious media literacy into the PAI curriculum is a necessity. PAI learning is not enough to deliver material about worship, creed, and morals; it must also equip students with the ability to filter religious information in the digital era. Research shows that critical media literacy-based learning models effectively improve students' analytical abilities toward digital religious content. Students are trained to identify information sources, assess the credibility of writers or content creators, understand the context of content production, and reflect on the impact of media consumption on their religious attitudes and behavior. In addition, religious media literacy encourages students not only to be passive consumers, but also creative, polite, and responsible producers of religious content.

Digital Pedagogy in Islamic Religious Education

Digital PAI pedagogy is a learning approach that consciously and systematically integrates digital technology to achieve religious education goals. The research results show that digital transformation in PAI encompasses three main aspects: first, the use of e-learning platforms (such as Google Classroom, Moodle, or LMS-based applications) to provide interactive and flexible learning materials. Second, the use of social media and instant messaging applications as spaces for discussion, consultation, and strengthening PAI

material outside school hours. Third, the use of digital content such as learning videos, animations, infographics, and podcasts to explain abstract concepts in PAI such as creed, fiqh, or Islamic history.

However, the implementation of digital PAI pedagogy is not without challenges. The main challenges are the digital divide, lack of digital competence among educators, and a tendency toward teacher-centered approaches even when using technology. More fundamentally, there is concern that digitalization will reduce the essence of religious education—which should shape character (ta'dib) and internalize values—into merely cognitive knowledge transfer. Therefore, digital PAI pedagogy must be developed with a blended learning principle that combines the strengths of face-to-face learning (character building, role modeling, and emotional interaction) with the flexibility and wealth of digital learning resources. The research also found that digital project-based learning and flipped classroom models are effective in increasing students' active participation and developing their creativity in designing innovative and ethical digital dakwah content.

Conclusion

The digitalization of Islamic Religious Education and religious media literacy are two inseparable sides of the coin in the context of contemporary Digital Islam. Digital transformation offers great opportunities for developing more innovative, accessible, and relevant PAI learning methods for the digital generation. However, without being accompanied by strengthened media literacy and enforcement of digital dakwah ethics, digitalization could potentially trigger a crisis of credibility, moral degradation, and disintegration of religious understanding. Digital dakwah ethics require preachers not only to convey religious messages politely and wisely, but also to possess proven integrity and competence. Religious media literacy must become a transversal competency systematically integrated into the PAI curriculum, equipping students with critical skills in responding to the digital religious information flow. Digital PAI pedagogy needs to be developed while adhering to the principles of Islamic character education, blending humanistic direct interaction with the richness of digital technology. In the future, further research is needed to develop effective digital PAI learning models and formulate comprehensive indicators of religious media literacy. Synergy among educators, religious institutions, policymakers, and digital platforms is the key to realizing an ethical, meaningful digitalization of PAI capable of producing intelligent, critical, and noble Muslim generations in the digital era.

References

- Syarif, M. "Literasi Media Keagamaan Dalam Kurikulum Merdeka: Peluang Dan Tantangan." *Jurnal Pendidikan Dan Kebudayaan* 8, no. 1 (2023): 34–48.
- Rohman, F, and U Wahid. "Etika Komunikasi Dakwah Di Era Media Sosial: Perspektif Al-Qur'an." *At-Tabsyir: Jurnal Komunikasi Penyiaran Islam* 8, no. 1 (2021): 43–62.
- Nuryana, Z, and A Fauzi. "Pengembangan Konten Digital Pembelajaran PAI Berbasis Kearifan Lokal." *Jurnal Teknologi Pendidikan* 24, no. 2 (2022): 155–68.
- Nasrullah, R. *Literasi Media: Teori Dan Praktik*. Bandung: Simbiosis Rekatama Media, 2020.
- Mubarok, A Z, and Z Nuryana. "Digital Pedagogy in Islamic Education: A Systematic Literature Review." *Cogent Education* 10, no. 1 (2023): 1–18.
- Maimun, A. *Pendidikan Agama Islam Di Era Digital: Menuju Pembelajaran Yang Humanis*. Malang: Madani Media, 2020.
- Lestari, S, and M Munir. "Pengaruh Literasi Digital Terhadap Pemahaman Moderasi Beragama Siswa." *Jurnal Pendidikan Agama Islam* 19, no. 2 (2022): 203–18.
- Kurniawan, A. "Dakwah Digital: Antara Peluang Dan Tantangan Etis." *Jurnal Ilmu Dakwah* 41, no. 1 (2021): 112–29.
- Hidayat, T, and A Wibowo. "Model Blended Learning Berbasis Nilai-Nilai Islam Dalam Pembelajaran PAI." *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 21, no. 1 (2023): 77–92.
- Hasan, N. "Digital Islam and Muslim Youth in Indonesia." *Studia Islamika* 27, no. 2 (2020): 341–58.
- Hamid, A, and T Rahman. "Literasi Media Keagamaan Sebagai Strategi Deradikalisasi Di Kalangan Mahasiswa." *Analisa: Journal of Social Science and Religion* 7, no. 1 (2022): 89–106.
- Fathurrohman, M. *Pembelajaran Digital Pendidikan Agama Islam: Teori Dan Praktik*. Bandung: Remaja Rosdakarya, 2021.
- Faizin, M, and D P Sari. "Pengembangan Pedagogi Digital Dalam Pembelajaran PAI Di Era Society 5.0." *Jurnal Ilmiah Pendidikan Agama Islam* 13, no. 1 (2023): 45–60.
- Fadli, M. "Etika Dakwah Di Media Sosial: Perspektif Maqashid Syariah." *Komunika: Jurnal Dakwah Dan Komunikasi* 16, no. 2 (2022): 221–36.
- Campbell, H A. *Digital Religion: Understanding Religious Practice in New Media Worlds*. London: Routledge, 2020.
- Bunt, G R. *Islam in the Digital Age: E-Jihad, Online Fatwas and Cyber Islamic Environments*. London: Pluto Press, 2019.
- Baharun, H, and M Finthariasari. "Literasi Media Sosial Dalam Membentuk Karakter Religious Siswa." *Jurnal Pendidikan Agama Islam* 17, no. 2 (2020): 187–202.
- Azra, A. "Pendidikan Islam Di Era Revolusi Industri 4.0: Tantangan Dan Peluang." *Jurnal Pendidikan Islam* 10, no. 1 (2021): 1–18.
- Abdullah, M A. *Digital Islam: Agama Dan Masyarakat Di Era Disrupsi Teknologi*. Yogyakarta: UII Press, 2020.