

Reorientation of Religion Curriculum Based on Digital Literacy: Challenges and Opportunities

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Abstract: The rapid progress of information and communication technology has fundamentally shaken the education system, including Islamic religious education (PAI), which for years has been attached to conventional teaching patterns. This article was prepared to examine how urgent the need is for reorienting the PAI curriculum towards digital literacy, as well as mapping the challenges and opportunities that accompany this process. Using a qualitative approach based on literature study, this research explores, compares, and assembles various relevant literature sources, ranging from journal articles, books, to education policy documents. The findings obtained confirm that reorienting the PAI curriculum towards digital literacy is no longer an option, but rather an urgent need to answer the character of digital native generation students; However, its implementation in the field is still hampered by a number of problems, including the gap in digital competence among teachers, the lack of infrastructure, the reluctance of some parties to move away from the old paradigm, the ethical and security vulnerabilities of religious content in cyberspace, the scarcity of truly credible digital teaching materials, and policy support at the educational unit level which is not yet strong enough.

Keywords: digital literacy; Islamic Education curriculum; curriculum reorientation; Islamic education; digital era.

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INTRODUCTION

Over the past decade, the wave of digital transformation has penetrated almost every aspect of human life, and the realm of education is no exception. The emergence of the internet, smart devices, and various digital platforms has gradually altered how people interact, search for information, and undergo the teaching-learning process—shifting from conventional methods to an interconnected and interactive approach. Today's students, commonly referred to as "digital natives," have grown up in a technology-saturated environment; thus, it is not surprising that their way of thinking, learning styles, and expectations regarding education have shifted significantly (Nasrullah, 2020; Prensky, 2001).

The term digital native itself was first coined by Prensky (2001) to describe a generation raised amidst an abundance of digital technology, distinct from the "digital immigrant" generation, who were introduced and adapted to such technology only in adulthood. The characteristic divide between these two generations carries direct consequences for the differing perspectives between educators—who are predominantly digital immigrants—and students, who are digital natives. In many schools, this generational gap contributes to Islamic Religious Education (PAI) being perceived as less engaging and grounded for today's learners.

As a subject carrying a strategic role in shaping students' character and spirituality, Islamic Religious Education (PAI) cannot afford to remain passive in the face of this wave of change. Historically, PAI instruction has often been synonymous with textual, rote-memorization, and teacher-centered teaching methods, making it ill-suited for digital native students who prefer interactive, visual, and contextual learning (Suyanto, 2020). The gap between conventional PAI teaching methods and the needs and characteristics of modern students represents an urgent core problem that must be addressed through curriculum reorientation.

Bawden (2008) defines digital literacy as the capability to understand and process information in various formats from a multitude of sources presented via computer devices; this proficiency has now evolved into a vital competency for both students and educators. The initial framework for this concept was put forward by Gilster (1997), who defined it as the ability to critically understand and use information from diverse digital

sources, evolving continuously as the digital ecosystem grows increasingly complex. Furthermore, UNESCO (2018) highlights digital literacy as a crucial milestone in achieving Sustainable Development Goals in education, specifically target indicator 4.4.2, which measures the proportion of youth and adults with information and communications technology (ICT) skills.

In the context of PAI, digital literacy extends beyond technical skills in operating devices; it encompasses the ability to filter, evaluate, and utilize religious information critically and responsibly—especially since the digital sphere is currently inundated with religious content that lacks solid scholarly grounding (Hasan, 2019). The influx of religious content on social media, which frequently blends authoritative sources with academically unverified ones, requires students to possess proficient digital literacy skills to avoid falling into erroneous or radical religious understandings.

The ongoing implementation of the *Kurikulum Merdeka* (Independent Curriculum) in Indonesian educational units has provided ample room for integrating digital literacy into instruction, including PAI, through project-based learning approaches and the reinforcement of the *Profil Pelajar Pancasila* (Pancasila Student Profile) (Kemendikbudristek, 2022). Unfortunately, its implementation on the ground still encounters various obstacles, ranging from human resource readiness and infrastructure availability to cultural reluctance to shift learning paradigms (Rahman, 2022). This reality underscores that a digital literacy-based PAI curriculum reorientation is not a simple matter resolved by mere documentation revisions; rather, it demands a comprehensive paradigm shift spanning planning, execution, and evaluation stages.

While several prior studies have touched upon digital literacy and PAI curriculum development, both topics are predominantly discussed in isolation. Studies that explicitly integrate both issues into a unified curriculum reorientation framework remain scarce. Previous research has tended to focus narrowly on teachers' digital competencies (Fahmi, 2021: 90) or the utilization of technology-based learning media (Rusydiyah, 2019), without connecting them comprehensively to the broader framework of PAI curriculum reorientation. This research gap motivates this study to offer a more holistic perspective on digital literacy-based PAI curriculum reorientation, examining both challenges and opportunities as interrelated facets.

Building upon the background outlined above, this study formulates three primary research questions:

1. How urgent is the reorientation of a digital literacy-based PAI curriculum?
2. What challenges hinder this reorientation process?
3. What opportunities can be leveraged to support the success of a digital literacy-based PAI curriculum reorientation?

This article is prepared to explore in depth the urgency of a digital literacy-based PAI curriculum reorientation while identifying and analyzing its accompanying challenges and opportunities. Academically, this study is expected to contribute insights toward developing a PAI curriculum that is more adaptable to changing times. Practically, it serves as a reference for policymakers, curriculum developers, PAI teachers, and educational units in crafting instructional strategies aligned with the needs of learners in the digital age.

METHODS

This study adopts a qualitative approach utilizing the library research method. The selection of this method is driven by the research objective to explore, analyze, and synthesize concepts and findings established in various literature regarding digital literacy and Islamic Religious Education (PAI) curriculum development. Data sources include primary sources in the form of national and international scientific journal articles published within the last ten years, alongside secondary sources such as reference books, educational policy documents, and official institutional reports relevant to the topic.

Data collection was conducted through a systematic literature search across academic databases, followed by a screening phase based on thematic relevance, publication quality, and source recency. Inclusion criteria for the literature search comprised: (1) publications examining digital literacy within the context of general education or Islamic Religious Education; (2) publications discussing the development or reorientation of the PAI curriculum; and (3) publications published in accredited journals or by official institutions. Meanwhile, exclusion criteria encompassed publications that were thematically irrelevant or lacked full-text access.

The gathered data were then processed using content analysis techniques, specifically by identifying patterns, themes, and categories emerging from various sources, then interpreting and synthesizing them to answer the research questions. The analysis process was conducted inductively, wherein specific findings from diverse literature were grouped into broader themes, particularly those concerning the concept of digital literacy, the current reality of the PAI curriculum, and the challenges and opportunities of curriculum reorientation. To maintain data validity, this study employed source triangulation techniques—comparing and confirming findings from one literature source with others—ensuring that the resulting interpretations are academically rigorous and defensible.

RESULT

Concept and Urgency of Digital Literacy in Islamic Religious Education

Digital literacy fundamentally goes beyond mere technical proficiency in operating digital devices and applications; it encompasses cognitive, social, and ethical dimensions when interacting with digital information ([Buckingham, 2019](#)). In the context of Islamic Religious Education (PAI), the urgency of digital literacy is increasingly felt given the rapid influx of religious information on social media and other digital platforms, which frequently contains provocative content, lacks scholarly depth, or even leans toward exclusive and intolerant religious views ([Hasan, 2019](#)). Students who are not equipped with adequate digital literacy skills are vulnerable to exposure to incredible religious information, which in turn can form erroneous religious understandings.

Sa'diyah and Mustaqim ([2021](#)) emphasize that reinforcing digital literacy in PAI instruction holds three main urgencies. First, the epistemological urgency, which equips students with critical thinking skills to filter and validate religious information circulating in the digital space. Second, the pedagogical urgency, which aligns PAI teaching approaches with the characteristics and learning preferences of digital native students who prefer interactive and technology-based learning. Third, the sociological urgency, which prepares students to become digital citizens capable of actively spreading moderate and tolerant Islamic values through digital platforms.

Beyond these three dimensions, this study introduces another crucial factor: the psychological urgency. Digital native students tend to have shorter attention spans when

exposed to conventional learning methods, yet they demonstrate significantly higher engagement when instruction is packaged interactively and visually (Alfin, 2021: 148). Therefore, enhancing digital literacy in PAI instruction contributes to increasing students' motivation and psychological involvement in the learning process, ultimately influencing the effectiveness with which Islamic values are internalized.

Actual Condition of the PAI Curriculum and the Need for Reorientation

Generally, the existing PAI curriculum structure has undergone various improvements, including through the *Kurikulum Merdeka* policy, which grants educational units the flexibility to develop project-based and contextual learning (Direktorat Jenderal Pendidikan Islam, 2022). Nevertheless, Rahman's study (2022) reveals that digital literacy content within PAI curriculum documents across various educational levels remains implicit and is not yet explicitly integrated into learning outcomes or competency indicators. This condition highlights a disconnect between the spirit of curriculum policies designed to be adaptive to technological advances and their concrete realization at the document and classroom implementation levels.

Furthermore, Anshori (2020) notes that most PAI learning materials used in educational units are still dominated by conventional text-based content, while the use of digital technology remains limited to simple presentation media. In reality, the potential for utilizing digital technology in PAI instruction is vast—ranging from developing interactive multimedia and digital simulations for practical worship learning to leveraging online learning platforms to broaden access to credible religious learning resources. This reality underpins the need for a more comprehensive reorientation of the PAI curriculum, not only at the document level but also across instructional implementation and evaluation.

To clarify the direction of this reorientation, a structural comparison illustrates the contrast between the conventional PAI curriculum and a digital literacy-oriented PAI curriculum across key educational aspects. In terms of learning resources, the conventional approach relies primarily on textbooks and teacher lectures, whereas a digital literacy-based curriculum incorporates multimedia, e-books, online platforms, and digital primary sources. Regarding learning methods, traditional instruction emphasizes lectures and rote memorization, while the digital approach adopts project-based learning, blended learning, and online discussions. The teacher's role shifts from being the primary

source of information to serving as a facilitator and curator of digital information. For evaluation, traditional reliance on written exams yields to digital portfolios, project-based assessments, and interactive quizzes. Finally, while the conventional curriculum emphasizes mastery of textual content, the reoriented curriculum demands both content mastery and the proficiency to filter and evaluate digital information critically.

This comparison demonstrates that reorienting the PAI curriculum toward digital literacy is by no means intended to eliminate conventional approaches, but rather to enrich and integrate them with the proportionate use of digital technology. Teachers retain their pivotal role as role models and moral guides; however, their role shifts toward that of facilitators who are also skilled in curating and guiding students to utilize digital learning resources critically and responsibly.

Challenges in Reorienting the Digital Literacy-Based PAI Curriculum

A synthesis of various literature reveals that the reorientation of a digital literacy-based PAI curriculum faces a number of interconnected challenges.

Disparities in Teachers' Digital Competence: Fahmi (2021) found a striking disparity in the digital competence levels of PAI teachers across regions, where urban teachers tend to possess higher digital competence than those in rural or remote areas. This inequality poses a serious challenge given that teachers are key actors in delivering the curriculum in class. Without adequate digital skills, teachers will struggle to design interactive learning materials, utilize online learning platforms, or guide students in filtering religious information online.

Technological Infrastructure Constraints: Not all educational units, particularly madrasahs and schools in underdeveloped, frontier, and outermost (3T) regions, possess adequate access to computer hardware, internet connectivity, or stable electricity (Rusydiyah, 2019). Such limitations threaten to widen the educational quality gap between regions if a digital curriculum reorientation is not accompanied by equitable infrastructure development. This gap directly impacts students' equal access to high-quality digital learning resources between urban and rural areas.

Resistance to Shifts in Learning Paradigms: Some PAI educators still view digital-based learning as contrasting with the sacred nature of religious instruction, which heavily emphasizes direct personal example (Muhaimin, 2018). While understandable from a philosophical standpoint, this perspective needs to be addressed with a more open

mindset, recognizing that digital technology is fundamentally a tool—not a replacement for exemplary character in PAI instruction. Similar resistance is often found at the institutional policy level, where digital learning is still treated as a secondary priority rather than a core focus.

Ethical and Safety Issues in Digital Religious Content: Zamzami (2021) cautions that the digital sphere is vulnerable to the proliferation of unverified religious content, religious hate speech, and the exploitation of religious identity for specific motives. This challenge demands that the PAI curriculum not only teach technical digital literacy but also instill ethical awareness when interacting with religious content online. Without reinforcing ethics, students risk becoming passive consumers and propagators of irresponsible religious content.

Shortage of Credible Digital Learning Materials: Another crucial challenge is the scarcity of PAI digital learning materials that are credibly developed in accordance with sound Islamic scholarly standards. A large portion of freely accessible digital religious content on the internet lacks proper academic curation, making it susceptible to substantive and methodological errors (Alfin, 2021). This situation necessitates systematic efforts from educational institutions and religious authorities to produce and distribute scholarly vetted PAI digital learning materials.

Weak Policy Support at the Educational Unit Level: Even though national policies like *Kurikulum Merdeka* have created space for digital literacy integration, actual implementation in schools remains heavily dependent on the initiative and commitment of individual school or madrasah principals (Amri & Setiawan, 2022). The lack of specific technical guidelines regarding the integration of digital literacy into PAI instruction leads to inconsistent implementation across educational units.

Opportunities for Reorienting the Digital Literacy-Based PAI Curriculum

Despite these challenges, the digital era opens up several strategic opportunities for PAI curriculum development.

Utilization of Interactive Learning Platforms: A wide range of digital platforms—such as online learning applications, interactive multimedia, and virtual simulations—can be leveraged to develop more engaging and contextual PAI learning materials. Examples include practical worship simulations, interactive quizzes for Quranic memorization, and online discussion forums for thematic Islamic studies (Rusydiyah, 2019). Utilizing these

platforms has been proven to boost student engagement and motivation compared to conventional methods.

Strengthening Digital Literacy within *Kurikulum Merdeka*: The flexibility offered by *Kurikulum Merdeka* allows educational units to explicitly embed digital literacy into PAI learning outcomes. This can be achieved through project-based learning focused on reinforcing the Pancasila Student Profile with themes such as digital-based religious moderation (Kemendikbudristek, 2022). Educational units should maximize this opportunity by developing teaching modules and learning projects that explicitly combine digital literacy skills with PAI learning outcomes.

Promoting Religious Moderation through Digital Media: Yusuf and Ilyas (2023) demonstrate that proper utilization of digital media serves as a powerful channel to disseminate moderate, tolerant, and contextually grounded Islamic narratives, serving as a counterweight to extreme religious content. Students equipped with strong digital literacy skills have the potential to become agents of religious moderation within their respective digital environments across social media and other online platforms.

Inter-Institutional Collaboration: Reorienting the digital literacy-based PAI curriculum creates avenues for strategic collaboration among educational institutions, the Ministry of Religious Affairs, educational technology providers, and civil society organizations. These partnerships can support the development of digital learning materials, provide teacher training, and improve learning infrastructure (Amri & Setiawan, 2022). Such collaboration accelerates curriculum reorientation without overburdening individual educational units financially or resource-wise.

Development of Digital-Based Assessments: Another promising opportunity is the implementation of digital-based PAI assessments, such as digital portfolios and interactive online quizzes. These tools allow for a more varied, efficient, and comprehensive evaluation of student progress than traditional written tests alone. Digital assessments also enable teachers to provide faster, more personalized feedback to students.

Expanding Access to Credible Religious Learning Resources: The digital era grants students broader access to credible religious learning resources from authoritative institutions without geographic barriers. Through digital libraries, official religious

channels, and online classes taught by qualified scholars, students can reduce their reliance on unverified religious information found on social media.

Strategies for Reorienting the Digital Literacy-Based PAI Curriculum

Based on the analysis of challenges and opportunities, this study formulates several reorientation strategies grouped according to the involved stakeholders.

At the teacher level, strategies include bolstering PAI teachers' digital competencies through continuous professional development that addresses technical, pedagogical, and ethical aspects of technology use in religious education. Training programs should be designed progressively, starting from basic device and application usage to advanced competencies in creating multimedia learning materials and managing online classrooms.

At the curriculum and educational unit level, a clear curriculum framework must be established to explicitly list digital literacy as a core competency integrated with PAI learning outcomes and assessment indicators at every educational level. Educational units also need to formulate internal policies supporting digital integration, including providing adequate infrastructure and allocating specific budgets for digital-based learning development.

At the learning material level, contextual digital learning materials grounded in religious moderation must be developed through joint efforts between religious subject matter experts and educational technology developers. This development process should undergo rigorous curation and scholarly verification to ensure content adheres to Islamic scholarly standards and remains free from extreme interpretations.

At the infrastructure and policy level, equitable distribution of educational technology infrastructure is necessary, especially for units in remote and underdeveloped regions, to ensure equal access to digital education. The government, through the Ministry of Religious Affairs and the Ministry of Education, must issue specific technical guidelines regarding digital literacy integration in PAI to ensure uniform and measurable implementation nationwide.

At the ethics and character level, instilling digital ethics awareness within PAI instruction is essential so that students become not only technically capable but also wise and responsible digital citizens. This focus can be integrated into moral and etiquette lessons (*akhlak and adab*), expanding traditional frameworks to include social media etiquette and communication ethics in the digital space.

DISCUSSION

Theoretically, this study reinforces the argument that PAI curriculum development must be understood as a dynamic process responsive to societal changes, aligning with the curriculum relevance principles proposed by Muhaimin (2018) and Tyler's curriculum model (2013). Integrating UNESCO's digital literacy framework (2018) and Ribble's digital citizenship concepts (2015) into the PAI curriculum demonstrates a strong convergence with the core Islamic moral values (akhlak) at the heart of PAI instruction, allowing coherent integration without diluting the essence of Islamic teachings.

Practically, this study offers clear implications for various stakeholders. For curriculum developers, it highlights the need to revise PAI curriculum documents to explicitly include digital literacy. For school leaders, it illustrates the critical role of institutional policy and infrastructure support during curriculum transition. For PAI teachers, it serves as a roadmap for competencies that require continuous cultivation. Finally, for future researchers, this study paves the way for empirical studies testing the effectiveness of these proposed strategies across diverse educational settings.

The success of a digital literacy-based PAI curriculum reorientation relies on synergy across multiple stakeholder levels: micro (classroom and school), meso (higher education and local government), and macro (national policy). At the micro level, teachers and school principals serve as central drivers of classroom innovation, while students and parents act as partners determining the success of digital learning practices in home environments.

At the meso level, Islamic higher education institutions—particularly those running PAI teacher preparation programs—hold a strategic responsibility to train future educators in digital competencies prior to entering the workforce. Higher education curricula should be enriched with courses on digital learning media development, ensuring graduates are prepared for digital-era instruction from the start of their careers. Local governments, via regional education offices and Ministry of Religious Affairs branches, play an equally vital role in facilitating continuous training and mentorship for local PAI teachers.

At the macro level, the central government sets the overarching policy direction for national digital literacy integration, providing regulations, funding, and infrastructure to foster equitable digital education access across Indonesia. Sustained collaboration across

all three levels is the key to achieving a lasting, systemic curriculum reorientation, as top-down or isolated changes rarely endure without comprehensive structural support.

While emphasizing the urgency and opportunities of curriculum reorientation, it is vital to underline that digital technology integration in PAI instruction must remain balanced and proportionate. Susanto (2021) reminds us that digital technology is fundamentally a tool, not an end in itself; its application must remain aligned with the primary goals of PAI—namely, shaping the moral character and Islamic personality of students. Over-reliance on technology without direct teacher-student interaction risks eroding the personal role modeling that forms a cornerstone of Islamic education.

Therefore, reorienting the PAI curriculum toward digital literacy does not mean replacing traditional learning methods entirely with digital tools. Instead, it seeks a balanced integration where digital technology serves to enrich the learning experience, while personal mentorship, spiritual guidance, and moral role modeling from teachers remain the beating heart of PAI instruction. Maintaining this balance is essential across all stages of planning, implementing, and evaluating curriculum reorientation across educational units.

In discussion, it is the most important section of your article. Here you get the chance to sell your data. Make the discussion corresponding to the results, but do not reiterate the results. Often should begin with a brief summary of the main scientific findings (not experimental results). The following components should be covered in discussion: How do your results relate to the original question or objectives outlined in the Introduction section (what)? Do you provide interpretation scientifically for each of your results or findings presented (why)? Are your results consistent with what other investigators have reported (what else)? Or are there any differences? Use at least 10 relevant and up-to-date references.

CONCLUSION

Based on the findings presented, it can be concluded that the reorientation of a digital literacy-based Islamic Religious Education (PAI) curriculum is an absolute necessity amidst the swift tide of digital transformation, which heavily impacts the learning patterns and characteristics of digital native students. The urgency of this reorientation rests on

epistemological, pedagogical, sociological, and psychological dimensions, which collectively demand fundamental adjustments in PAI instructional approaches.

The study also concludes that the reorientation process continues to face various challenges, including gaps in teachers' digital competence, technological infrastructure constraints, resistance to shifts in learning paradigms, ethical and safety concerns regarding religious content in the digital realm, a shortage of credible digital instructional materials, and insufficient policy support at the educational unit level. Conversely, the digital era offers substantial opportunities to develop a more adaptive PAI curriculum by leveraging interactive learning platforms, enhancing digital literacy within the Kurikulum Merdeka framework, promoting religious moderation through digital media, fostering inter-institutional collaboration, introducing digital-based assessments, and expanding access to trustworthy religious learning resources.

The proposed strategy for reorienting the digital literacy-based PAI curriculum spans five levels: the teacher level, the curriculum and educational unit level, the learning material level, the infrastructure and policy level, and the ethics and character level. These five levels must be implemented simultaneously and continuously to ensure that the curriculum reorientation is effective and holistic—extending beyond mere curriculum documentation to encompass teacher readiness, infrastructure provision, and the embedding of ethical values when deploying digital technology in PAI instruction.

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