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Designing Digital Literacy-Based Islamic Religious Education Teaching Materials for Evaluating Religious Information

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ABSTRACT

The rapid expansion of digital media has increased students' access to religious information while simultaneously exposing them to sources of varying credibility, authority, and contextual accuracy. This condition requires Islamic Religious Education (PAI) to develop not only students' religious knowledge but also their ability to critically and responsibly evaluate digital religious information. This study aims to analyze the principles and formulate a conceptual design of digital literacy-based PAI teaching materials for strengthening students' religious information evaluation skills. The study employed a qualitative library research approach using content analysis of literature on digital literacy, Islamic Religious Education, religious misinformation, information evaluation, *tabayyun*, and digital teaching materials. The findings indicate that effective PAI teaching materials should integrate three interconnected dimensions: digital literacy as a critical competence, information evaluation as an epistemic process, and *tabayyun* as an Islamic ethical foundation. These dimensions can be operationalized through learning activities involving source identification, credibility and authority assessment, evidence verification, cross-checking, information analysis, argumentation, discussion, and ethical reflection. The teaching materials may be developed as e-modules, interactive e-books, or LMS-based materials using a learning sequence that connects religious content, digital cases, verification, argumentation, and reflection. The study contributes by synthesizing previously fragmented discussions of digital literacy, religious misinformation, information evaluation, *tabayyun*, and PAI teaching materials into a more operational instructional design. As the proposed design remains conceptual, further research is needed to develop, validate, and empirically test its effectiveness in classroom settings.

Keywords: *Islamic Religious Education, Digital Literacy, Teaching Materials, Religious Information, Tabayyun, Information Evaluation.*

INTRODUCTION

Digital technology has significantly transformed the ways students acquire, process, and use knowledge. Information that was previously obtained mainly through books, teachers, and formal educational settings can now be accessed rapidly through websites, social media, videos, online forums, and various digital platforms. In the context of Islamic

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Religious Education (PAI), this development broadens learning resources and creates opportunities for students to obtain religious knowledge through diverse channels.[1]However, open access also creates new challenges because not all religious information circulating in digital spaces has reliable quality, context, credibility, or scholarly authority. Consequently, the ability to access information alone is no longer sufficient; students also need the ability to assess whether information is trustworthy, determine how it should be verified, and decide how it should be used or disseminated responsibly.

This issue becomes increasingly important because religious information in digital spaces appears not only in scholarly writings or official sources, but also in short videos, excerpts from sermons, quotations from Qur'anic verses and hadith, infographics, comments, and social media posts that are often detached from their original contexts. Rusadi and Aripin (2023) show that Islamic Religious Education students use the internet as a source of religious information, yet access to digital sources is not always accompanied by verification of information validity.[2] This finding demonstrates that technical ability to use the internet does not automatically result in adequate religious digital literacy. In a broader context, Hidayatulah et al. (2025) likewise identify low levels of digital literacy and ethical awareness as important challenges in confronting religious disinformation and emphasize the need to integrate digital literacy, critical-contextual learning, and digital ethics into PAI.[3]

Therefore, digital literacy in PAI learning should be understood as extending beyond technical proficiency in using devices and platforms. Digital literacy includes the ability to understand, analyze, select, evaluate, verify, and use information critically and responsibly. Conceptual studies on the transformation of PAI learning indicate that digital literacy should develop students' capacity to select religious sources, verify information, and cultivate respectful and responsible digital behavior. Rivai et al. (2025) further demonstrate a relationship between digital literacy and students' ability to assess the credibility of religious information, distinguish facts from opinions, and analyze arguments.[4]Thus, information-evaluation ability can be positioned as one of the core competencies of digital literacy in PAI learning.[5]

More general studies of information literacy also show that evaluation skills do not develop merely through exposure to digital sources; they require explicit analytical procedures. Chyne et al. (2023), for example, examined the CCOW approach—Credentials, Claims, Objectives, and Worldview—to help university students evaluate social media information and found improved evaluation ability after students were provided with this analytical guidance.[6] This finding suggests that the assessment of digital information can be

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[1] Maria Sofia Georgopoulou et al., "Digital Literacy in Higher Education: Examining University Students' Competence in Online Information Practices," *Computers* 14, no. 12 (2025), https://doi.org/10.3390/computers14120528.

[2] Bobi Erno Rusadi and Syamsul Aripin, "Religious Digital Literacy of Islamic Education Students at Indonesia State Islamic University," *TADRIS: Jurnal Pendidikan Islam* 18, no. 1 (2023): 90–110.

[3] Ahmad Syarif Hidayatulah et al., "Strategies for Strengthening Digital Islamic Religious Education in Overcoming Religious Disinformation," *Journal of English Language and Education* 10, no. 3 (2025): 254–62, https://doi.org/10.31004/jele.v10i3.896.

[4] Muhammad Rivai et al., "Digital Literacy to Improve Students' Information Evaluation and Analysis Skills in the Context of Islamic Religious Education Technology-Based at SMA Negeri 1 Raha," *International Journal on Advanced Science, Education, and Religion* 8, no. 3 (2025): 313–22.

[5] Saefudin Saefudin, "Digital Transformation in Islamic Education: A Strategic Framework for IT-Based Instructional Design," *Kawruh: Journal of Islamic Studies* 1, no. 1 (2026): 14–28, https://doi.org/10.67245/kawruh.v1i1.2.

[6] Rudolf Carey Chyne et al., "Evaluation of Social Media Information among College Students: *An Information Literacy Approach Using CCOW*," *The Journal of Academic Librarianship* 49, no. 5 (2023): 102771, https://doi.org/10.1016/j.acalib.2023.102771.

trained through structured criteria and evaluative steps. In the context of PAI, a similar principle acquires an additional dimension because evaluating religious information involves not only source credibility and claim quality, but also religious authority, the basis of argumentation, interpretive context, and ethical responsibility for information.

From the perspective of Islamic education, this evaluative dimension can be connected to the principle of *tabayyun*. *Tabayyun* requires caution in receiving and transmitting information and encourages examination of the truth, source, and context of a report or claim. Putri et al. (2025) show that principles of Islamic epistemology such as *ḥaqq*, *tabayyun*, *sanad*, and the ethics of knowledge transmission remain relevant for evaluating digital religious narratives and reducing users' epistemic vulnerability.[7] Prawito (2025) brings this principle into the context of PAI learning through the 3C model—checking sources, checking claims, and checking context.[8] The study shows that habituating students to examine sources, claims, and contexts can help build resilience against religious misinformation and disinformation, particularly when supported by verification worksheets, teacher modeling, contextual cases, and reflection grounded in *tabayyun*.

These findings confirm that the issue of digital literacy in PAI is no longer merely whether students use technology, but how information-evaluation processes are embedded in learning. This also requires the readiness of educators and instructional resources. Atmaja et al. (2026) show that teachers' digital literacy competence influences the quality of PAI learning media they use.[9] Reksiana et al. (2024) identify a more specific problem: the digital competence of PAI teachers in several schools still tends to remain at the level of using media such as YouTube, PowerPoint, Quizizz, Google Classroom, and Google Forms, while the ability to independently develop digital teaching materials remains limited.[10] These findings highlight an important distinction between using technology as a medium and designing digital teaching materials that intentionally develop particular competencies.

Teaching materials therefore occupy a strategic position in connecting digital literacy with the objectives of PAI learning. Teaching materials should not merely transfer conventional content into electronic formats; they can function as pedagogical tools that shape how students interact with information. Marhamah et al. (2025) show that the development of PAI teaching materials for the digital generation requires innovation, interactivity, contextual relevance, and attention to the quality of digital religious content.[11] Rizal et al. (2024) also demonstrate that digital-based PAI modules can be developed as feasible learning products,[12] while Oktahariana et al. (2025) position digital literacy within Problem-Based Learning as an approach that can support student engagement and critical-

[7] Dinda Febrianti Putri et al., "Truth in the Age of Disinformation: The Relevance of Islamic Epistemology in Filtering Digital Religious Narratives," *Insight: Journal of Islamic Thought and Society* 1, no. 2 (2025): 96–109.
[8] Anton Prawito, "Religious Literacy in the Social Media Era: Islamic Religious Education (PAI) Strategies to Combat Disinformation at Madrasah Aliyah Al Muslihun," *Journal of Teacher Training and Educational Research* 3, no. 2 (2025): 84–94, https://doi.org/10.71280/jotter.v3i2.555.
[9] Sandrinna Salsabillah Atmaja et al., "LITERASI DIGITAL GURU DAN PENGARUHNYA TERHADAP KUALITAS MEDIA PEMBELAJARAN PENDIDIKAN AGAMA ISLAM," *Jurnal Inovasi Pembelajaran Dan Teknologi Modern* 10, no. 1 (2026).
[10] Reksiana et al., "Digital Extension of Digital Literacy Competence for Islamic Religious Education Teachers in the Era of Digital Learning," *Jurnal Pendidikan Agama Islam* 21, no. 2 (2024): 402–20, https://doi.org/10.14421/jpai.v21i2.9719.
[11] Revan Marhamah et al., "Tantangan Dan Peluang Dalam Pengembangan Bahan Ajar Pendidikan Agama Islam Dalam Generasi Digital," *Jurnal Literasiologi* 14, no. 3 (2025).
[12] Setria Utama Rizal et al., "Developing Digital-Based Islamic Religious Education Teaching Modules on the Subject Matter of Duha Prayer in Elementary Schools," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 131–46.

thinking ability.[13] This literature indicates important progress in the digitalization of PAI learning, although its focus remains dispersed across media development, learning models, teacher competence, and digital-literacy enhancement.

Research on religious disinformation has also expanded. Pratama et al. (2026) discuss the integration of digital literacy into PAI learning to address religious disinformation and recommend the use of credible internet sources, problem-based learning, and reinforcement of the value of *tabayyun*.[14] Hidayatulah et al. (2025) emphasize the integration of digital literacy into the PAI curriculum, the strengthening of teachers' roles, critical-contextual learning, and digital ethics.[15] Prawito (2025) provides a more operational approach through the 3C model for checking sources, claims, and contexts.[16] Meanwhile, Putri et al. (2025) provide an epistemological foundation by connecting *tabayyun* and *sanad* with the process of filtering digital religious narratives.[17] Thus, previous research has established a strong foundation regarding the urgency of digital literacy, the challenge of disinformation, verification principles, teachers' roles, and information-evaluation strategies.

Nevertheless, the literature still shows a fragmentation of focus. Some studies examine students' digital-literacy competence, others emphasize teachers' capacity or the use of digital media, while other studies focus on religious disinformation, *tabayyun*, or information-verification strategies. Studies on the development of PAI teaching materials themselves tend to emphasize format digitalization, interactivity, and product feasibility. Research that specifically synthesizes religious information-evaluation competencies, the principle of *tabayyun*, source-credibility criteria, and verification strategies into an operational structure for PAI teaching materials remains limited. In other words, previous studies have extensively explained why digital literacy and information verification are necessary and have begun to offer ways in which evaluation can be conducted, yet relatively few have translated these competencies into a sequence of learning activities embedded in the design of PAI teaching materials.

This gap is important because information-evaluation ability will not develop merely through presenting digital-literacy concepts or normative advice about *tabayyun*. Students need learning experiences that deliberately require them to identify sources, assess credibility, trace evidence, compare sources, distinguish facts from interpretations, construct arguments, and consider ethical consequences before accepting or disseminating information. The final design proposed in this article directs teaching materials toward source identification, credibility assessment, verification, cross-checking, argumentation, and reflection. Thus, the contribution of this study lies not merely in the digitalization of teaching materials, but in organizing the evaluation of religious information as a core activity within digital-literacy-based PAI learning.

Based on this gap, this study aims to analyze the principles and formulate a design for digital-literacy-based PAI teaching materials specifically directed toward developing students' ability to evaluate religious information. The study integrates three dimensions that have often been discussed separately: digital literacy as a critical competence, information evaluation as an epistemic process, and *tabayyun* as an Islamic ethical foundation. This

[13] Alifia Oktahariana et al., "Digital Literacy in Problem-Based Learning for Islamic Religious Education," *IJGIE (International Journal of Graduate of Islamic Education)* 6, no. 1 (2025): 222–35.
[14] Riki Adi Pratama et al., "Integrasi Literasi Digital Dalam Pembelajaran PAI Untuk Menghadapi Disinformasi Keagamaan Di Era Digital," *Action Research Journal Indonesia (ARJI)* 8, no. 2 (2026): 736–48, https://doi.org/10.61227/arji.v8i2.753.
[15] Hidayatulah et al., "Strategies for Strengthening Digital Islamic Religious Education in Overcoming Religious Disinformation."
[16] Prawito, "Religious Literacy in the Social Media Era."
[17] Putri et al., "Truth in the Age of Disinformation."

synthesis is then translated into teaching-material activities that include source identification, credibility assessment, verification and source comparison, argument analysis, discussion, and ethical reflection. Through this framework, PAI teaching materials are expected to function not only as media for delivering religious knowledge, but also as pedagogical tools for developing students who are critical, selective, and responsible when engaging with religious information in digital spaces.

METHOD

This study employed a qualitative approach using the library research method. This method was selected because the study focuses on examining concepts and formulating a design for digital-literacy-based Islamic Religious Education (PAI) teaching materials to support students' ability to evaluate religious information in digital spaces. In library research, the data sources consist of scholarly documents relevant to the focus of the study; therefore, the research did not involve respondents or direct field-based data collection. This approach enabled the researchers to identify, compare, and synthesize ideas and previous research findings concerning digital literacy, PAI learning, religious information evaluation, and teaching-material development. A library-research approach using content analysis has also been employed in previous studies examining the integration of digital literacy into PAI learning to address religious disinformation.

The study drew its data from scholarly literature relevant to the research focus, particularly journal articles addressing digital literacy in education, digital literacy in PAI learning, religious digital literacy, information-evaluation skills, religious disinformation, and the development of technology-based PAI teaching materials. The literature was selected based on its substantive relevance to the research objectives while also considering the recency of the sources. In addition, the study used sources discussing the concept of *tabayyun* and Islamic values relevant to the processes of receiving, examining, and disseminating information.

Data were collected through documentation by identifying, reading, and recording relevant information from the selected literature. The collected information included concepts and characteristics of digital literacy, forms of religious-information problems in digital spaces, competencies required for information evaluation, strategies for integrating digital literacy into PAI learning, and principles that can be used in the development of teaching materials. The process was conducted in stages by grouping information thematically to produce a more systematic account of the relationships among digital literacy, PAI learning, religious information evaluation, and teaching materials.[18]

The data were analyzed using content analysis through the stages of identification, categorization, interpretation, and synthesis of information from multiple sources. At the identification stage, the researchers selected information directly related to the research focus. The information was then grouped into five main themes: (1) the urgency of digital literacy in PAI learning; (2) the ability to evaluate religious information in digital spaces; (3) digital-literacy principles relevant to Islamic educational values; (4) the characteristics of digital-literacy-based PAI teaching materials; and (5) the design of teaching-material activities that can train religious information-evaluation skills. Findings from different sources were subsequently compared and synthesized to establish a conceptual basis for designing digital-literacy-based PAI teaching materials.

The trustworthiness of the review was strengthened through source comparison by examining the consistency of findings and ideas across the literature used. In this way, the

[18] Marhamah et al., "Tantangan Dan Peluang Dalam Pengembangan Bahan Ajar Pendidikan Agama Islam Dalam Generasi Digital."

proposed design of the teaching materials was not based on a single source, but on a synthesis of multiple relevant studies and scholarly discussions. The synthesis was then used as the basis for formulating the components, principles, and learning activities of digital-literacy-based PAI teaching materials.[19]

RESULTS AND DISCUSSION

Digital Literacy in Islamic Religious Education Learning

Digital literacy in Islamic Religious Education (PAI) learning should be understood as a competence broader than technical proficiency in using digital devices and technologies. Although technology makes it easier for students to access various learning resources, the ability to access information does not in itself indicate that students can understand, assess, and use information appropriately. In the context of PAI, digital literacy concerns students' ability to use digital sources to acquire religious knowledge while considering the quality, truthfulness, and consequences of the information obtained. Systematic studies of digital literacy in PAI show that the concept has developed from a primarily technical understanding into a competence that encompasses critical, ethical, and spiritual dimensions.[20]

This expanded meaning is important because the characteristics of religious information in digital spaces differ from those of conventional learning resources. In digital environments, students may encounter religious material produced by educational institutions, religious organizations, educators, scholars, preachers, and general social-media users. Such information appears in various forms, including articles, sermon videos, infographics, excerpts from Qur'anic verses or hadith, social media posts, and online discussion forums. This diversity provides students with broader opportunities to gain religious knowledge, but it also requires the ability to distinguish accountable sources from unverified information. Research on digital literacy in PAI learning likewise identifies the ability to evaluate religious information as a central reason for strengthening digital literacy in religious education.[21]

Accordingly, digital literacy in PAI includes at least two interconnected dimensions. First, the instrumental dimension concerns the ability to use devices, platforms, search engines, learning media, and various digital sources. Second, the critical and ethical dimension concerns the ability to assess information, understand context, conduct verification, and use and disseminate information responsibly. This distinction is important so that technology integration in PAI learning does not stop at the use of digital media as a vehicle for delivering content. Technology should also become a space in which students develop critical-thinking skills toward the information they encounter. Rivai et al. show that digital literacy has a significant relationship with students' ability to evaluate and analyze information, including

[19] Rivai et al., "Digital Literacy to Improve Students' Information Evaluation and Analysis Skills in the Context of Islamic Religious Education Technology-Based at SMA Negeri 1 Raha"; Fandy Ahmad, "Reorienting the Pedagogy of Ta'lim al-Muta'allim in Shaping the Academic Ethics of Generation Z," *Al-Munawwarah: Journal of Islamic Education* 2, no. 2 (2026): 216–28, https://doi.org/10.38073/almunawwarah.v2i2.6110; Barlian Fajri et al., "The Utilization of Learning Media for Ayat Kauniyah in Science-Based Pesantren: Integrating Science and the Qur'an in Islamic Boarding Schools," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 5, no. 2 (2026): 179–96, https://doi.org/10.38073/adabuna.v5i2.4985.

[20] Handaru Kusbiantoro et al., "Strengthening Digital Literacy in Islamic Religious Education: A Systematic Literature Review," *FITRAH: International Islamic Education Journal* 8, no. 1 (2026): 67–82.

[21] Nandang Solihin, "Urgensi Literasi Digital Dalam Pembelajaran Pendidikan Agama Islam," *Jurnal Mathlaul Fatah: Jurnal Pendidikan Dan Studi Islam* 16, no. 2 (2025): 1–15.

assessing the credibility of religious information, distinguishing facts from opinions, and analyzing arguments.[22]

From the perspective of Islamic education, this critical dimension can be connected with the principle of *tabayyun*. In the context of digital information, *tabayyun* can be understood as an attitude of not hastily accepting or disseminating information before examining its truthfulness. Therefore, digital literacy in PAI should not only develop students who are proficient in using technology, but also cultivate the intellectual habit of checking information before believing or sharing it. Studies of digital and information literacy in PAI also position *tabayyun* and critical thinking as competencies that need to be developed in confronting the flow of information in the era of disruption.[23]

This perspective also demonstrates that digital literacy has a moral dimension in PAI learning. Students need not only to determine whether information is true or false, but also to understand the responsibility that follows from receiving it. Unverified information can create misunderstanding when it is accepted as truth and disseminated to others. Therefore, values such as honesty (*ṣidq*), *amanah*, caution, and *tabayyun* can serve as ethical foundations for students' digital behavior. Recent systematic studies on strengthening digital literacy in PAI likewise show that these critical and ethical dimensions can be integrated with Islamic values, including *tabayyun*, *amanah*, and *ṣidq*.[24]

At the same time, the implementation of digital literacy in PAI learning requires changes in learning patterns. Students need opportunities to engage with real problems encountered in digital environments rather than merely receiving materials that have been fully selected by teachers. One approach is problem-based learning that uses digital sources as objects of analysis. Research on digital literacy in Problem-Based Learning within PAI indicates that integrating the two can support student engagement, critical-thinking ability, and learning outcomes. Thus, digital sources can be positioned not only as reading materials but also as objects that students must analyze and evaluate.

The implication for PAI learning is the need to shift from instruction oriented toward receiving information to instruction that trains students to process and evaluate it. Students should not merely be directed to find answers on the internet; they should be guided to question the source of those answers, examine their informational basis, compare them with other sources, and consider their conformity with reliable religious principles and sources.

In this context, PAI teachers play an important role as guides and facilitators who help students develop criteria for assessing digital information. Teachers' own digital literacy is also important because the quality of technology use in learning is closely related to their ability to select and manage digital sources appropriately. Based on this discussion, digital literacy in PAI learning can be defined as students' ability to access, understand, analyze, evaluate, verify, use, and disseminate digital information critically, responsibly, and in accordance with Islamic values. This formulation shows that information evaluation is not an additional or separate component, but one of the core elements of digital literacy in religious education. Therefore, strengthening digital literacy in PAI needs to be translated

[22] Rivai et al., "Digital Literacy to Improve Students' Information Evaluation and Analysis Skills in the Context of Islamic Religious Education Technology-Based at SMA Negeri 1 Raha."

[23] Latifatuz Zahra et al., "LITERASI DIGITAL DAN INFORMASI," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 11, no. 02 (2026): 211–27; Muhammad Hanif Alatas, "Internalizing Taqwa in Islamic Religious Education," *Al-Munawwarah: Journal of Islamic Education* 2, no. 1 (2026): 14–23, https://doi.org/10.38073/almunawwarah.v2i1.4470; Aidil Aidil et al., "E-Learning-Based Instructional Design in Islamic Religious Education for Enhancing Religious Literacy," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 5, no. 2 (2026): 129–43, https://doi.org/10.38073/adabuna.v5i2.4704.

[24] Kusbiantoro et al., "Strengthening Digital Literacy in Islamic Religious Education: A Systematic Literature Review."

into instructional resources that deliberately provide students with experience in conducting such evaluation.

In this study, this conception provides the basis for directing the development of PAI teaching materials. Digital-literacy-based teaching materials are insufficient if they merely provide links, videos, or internet sources as supplementary content. They need to be designed so that students interact critically with digital information, especially information related to religious issues. This leads to a more specific question for the subsequent discussion: what competencies do students need to evaluate religious information, and how can these competencies be trained through PAI teaching materials?

Evaluating Religious Information in Digital Spaces

The development of digital spaces has changed the ways people obtain and disseminate religious information. Whereas religious knowledge was previously obtained mainly through educational institutions, teachers, classical texts, books, or religious forums, students can now find diverse religious information through search engines and social media. This shift offers the advantage of easier access to learning resources, but it also creates an epistemological problem: ease of access does not necessarily correspond to the truthfulness of the information obtained. In the context of PAI learning, this issue is important because the information students receive can influence their religious understanding, attitudes, and practices.[25]

Religious information circulating in digital spaces has diverse characteristics. It may originate from religious institutions, academics, educators, scholars, mass media, or individuals without specific expertise in religious studies. The forms in which it appears are equally varied, ranging from scholarly articles and fatwas to short videos, images, quotations from Qur'anic verses or hadith, and statements packaged as popular content. This diversity requires students to develop the ability to determine the quality of the information they encounter. Research on religious digital literacy shows that the ability to use the internet to find religious information is not necessarily accompanied by the ability to verify its validity. In other words, the challenge of religious digital literacy lies not only in access, but also in evaluation and verification.

The ability to evaluate information can be understood as the process of assessing the quality of information according to a number of indicators before accepting it as knowledge or using it as a basis for taking a position. In the context of religious information, this process is more complex because students face not only questions of factual accuracy, but also issues of source, scholarly authority, textual interpretation, context, and the consistency of arguments with accountable religious sources. Students therefore need a set of competencies that prevents them from readily accepting religious claims merely because they are presented persuasively or receive considerable attention on social media.[26]

One of the first competencies to be developed is source identification. Students need to know where information comes from, who communicates it, when it was published, and whether the original source can be traced. This step is important because digital information often changes when it is quoted, excerpted, or redistributed. A statement that originally had

[25] Solihin, "Urgensi Literasi Digital Dalam Pembelajaran Pendidikan Agama Islam"; Asep Rahmatullah and Muhammad Habibi Perdana, "Internalization of Fastabiqul Khairat Values through the Plastic Bottle Waste Bank Program at Pondok Pesantren Dalam Pagar Kandangan," *Afkaruna: International Journal of Islamic Studies (AIJIS)* 4, no. 1 (2026): 159–72, https://doi.org/10.38073/aijis.v4i1.5635; Wahyu Sihab and Muhammad Daffa Imaduddin, "Mapping the Discourse of Islamic Epistemology in Addressing Modern Science Crises: A Systematic Literature Review (2020-2025)," *Afkaruna: International Journal of Islamic Studies (AIJIS)* 4, no. 1 (2026): 59–78, https://doi.org/10.38073/aijis.v4i1.4606.

[26] Rivai et al., "Digital Literacy to Improve Students' Information Evaluation and Analysis Skills in the Context of Islamic Religious Education Technology-Based at SMA Negeri 1 Raha."

a particular context may change in meaning when only selected parts are presented in a post. PAI teaching materials should therefore habituate students not to stop at the content of information, but also to trace its origin.

The next competency is assessing source credibility and authority. Not all digital sources have equal standing in producing religious knowledge. Students need to consider the competence of the person communicating the information, the reputation of the institution or media outlet publishing it, and the availability of references supporting the statement. In this context, follower counts, view numbers, or high levels of social-media engagement cannot serve as the sole measure of whether information is true. The popularity of content indicates social acceptance, not academic or religious validity.

Students also need the ability to examine the basis or evidence used in a religious claim. Religious information often uses Qur'anic verses, hadith, scholarly opinions, or religious terminology to reinforce an argument. However, the presence of a religious quotation does not automatically guarantee the validity of the conclusion built upon it. Students need guidance to check whether the quotation is accurate, whether its source is clear, what its context is, and whether the interpretation offered corresponds with the broader discussion. In the case of hadith, for example, students should be aware that the status and quality of a hadith need to be considered when it is used as the basis for an argument.

This competency is closely related to comparing information across multiple sources. Information evaluation cannot always be conducted by consulting a single source. When students encounter a questionable religious claim, they can be directed to seek comparative sources with stronger authority and credibility. Such comparison helps students determine whether information is supported by other sources, whether different interpretations exist, or whether circulating information has been oversimplified. Thus, information seeking does not stop at searching but develops into cross-checking.

Another important competency is distinguishing facts, opinions, interpretations, and religious claims. In digital spaces, these categories are often presented in ways that make them difficult to distinguish. A statement that is actually a personal opinion may be presented as if it were an indisputable fact. Likewise, an interpretation of a Qur'anic verse or hadith may be presented without explaining its context or the existence of differing interpretations. Research on digital literacy in the context of PAI emphasizes the importance of students' ability to distinguish facts from opinions and analyze arguments before drawing conclusions. This ability is an important component of critical thinking when engaging with religious information.

All of these competencies can ultimately be situated within the framework of *tabayyun*. In PAI learning, *tabayyun* should not be understood merely as advice to be cautious about news; it can be translated into a concrete learning procedure. Students can be trained to ask: Who communicated this information? What is its source? What evidence supports it? What is the context? Are there comparative sources? Is the information worthy of trust or dissemination? In this way, *tabayyun* can serve as both an ethical and epistemological principle for developing the ability to evaluate religious information.[27]

[27] Syarifah Jazilah et al., "Konsep Tabayyun Dalam Islam:(Analisis Tematik Terhadap Fenomena Informasi Digital Keagamaan)," *AL-ATSAR: Jurnal Ilmu Hadits* 4, no. 1 (2026); Nuke Ladyna Anggerawati and Novi Ariyanti, "Mapping Syntactic Vulnerabilities in Thesis Writing among Islamic Religious Education Students: A Three-Level Error Profile," *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 4, no. 1 (2026): 117–32, https://doi.org/10.38073/pelita.v4i1.5830; Junaidi Junaidi, "Transforming Kasada Local Wisdom into Tolerance Education for Muslim Students in the Tengger Community," *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 4, no. 1 (2026): 133–49, https://doi.org/10.38073/pelita.v4i1.6054.

Applying this principle also relates to students' responsibility after receiving information. Information evaluation does not end with deciding whether information is true or false; it also involves deciding what action should be taken in response to it. Unverified information should not be immediately disseminated, particularly when it may cause misunderstanding, slander, conflict, or erroneous judgments about particular groups or individuals. In this respect, digital literacy in PAI has a moral dimension because the ability to evaluate information must be accompanied by awareness of the consequences of digital activity.

Based on the discussion above, religious information-evaluation ability can be formulated into several core competencies: (1) identifying information sources; (2) assessing the credibility and authority of sources; (3) examining evidence and religious foundations; (4) understanding the context of information; (5) comparing information with other sources; (6) distinguishing facts, opinions, and interpretations; (7) conducting verification or *tabayyun*; and (8) determining a responsible response to the information obtained. These competencies demonstrate that information evaluation involves both cognitive ability and ethical judgment.

In PAI learning, these competencies should not merely be presented as theory but should be trained through concrete learning experiences. Students need to engage with examples of religious information resembling what they encounter in digital life and then be guided to analyze them gradually. In this way, students not only know that they should practice *tabayyun*, but also understand how to do so when confronting religious information in practice.

The implication of this discussion is that digital-literacy-based PAI teaching materials need to provide space for students to conduct systematic evaluation. Teaching materials are insufficient if they only present content about digital literacy or provide a list of internet sources to visit. They should include cases, guiding questions, verification steps, source-comparison activities, and ethical reflection so that information-evaluation skills can develop through the learning process. The need for teaching materials specifically designed to train the evaluation of religious information therefore becomes increasingly clear.[28]

Principles for Developing Digital Literacy-Based PAI Teaching Materials

The development of Islamic Religious Education (PAI) teaching materials in digital learning environments needs to consider changes in student characteristics, learning resources, and patterns of interaction with information. Teaching materials can no longer be positioned merely as one-way media for delivering content; they need to be designed as tools that enable students to gain active, contextual learning experiences relevant to the problems they encounter in digital life. Marhamah et al. (2025) show that digital technological development creates a need for PAI teaching materials that are innovative, interactive, and relevant to the characteristics of the digital generation. At the same time, their development faces challenges related to the quality of digital religious content, limitations in educators' digital literacy, and unequal access to technology.[29]

In the context of this study, these needs are translated into teaching materials that not only present PAI content in digital formats but also incorporate information evaluation as part of the learning experience. This is important because students' ability to use technology does not automatically guarantee their ability to assess information. Rivai et al. (2025), for example, found that digital literacy is related to students' ability to evaluate the credibility of religious information, distinguish facts from opinions, and analyze arguments. Digital-literacy-based teaching materials therefore need to be designed so that technology

[28] Oktahariana et al., "Digital Literacy in Problem-Based Learning for Islamic Religious Education."
[29] Marhamah et al., "Tantangan Dan Peluang Dalam Pengembangan Bahan Ajar Pendidikan Agama Islam Dalam Generasi Digital."

functions not only as a means of delivering content but also as an environment in which students practice critical thinking about information.[30] Based on the synthesis of the literature, the development of digital-literacy-based PAI teaching materials should consider at least the following principles.

First, student-needs orientation. Teaching materials should be developed around information problems that students actually encounter. Religious information appearing on social media, short videos, websites, or messaging applications can be used as learning contexts because these forms of information are part of students' digital environments. This principle keeps PAI learning connected to students' everyday experiences. This approach is also consistent with the development of digital-literacy-based PAI learning that positions students as active participants interacting with multiple sources of information. Research on the integration of digital literacy into Problem-Based Learning in PAI shows that digital sources and problems can be used to support student engagement and the development of critical-thinking skills. Accordingly, teaching materials do not always need to begin with definitions and theoretical explanations. Learning can start with a real problem, for example a social media post containing a particular religious claim. Students can then be directed to question the information before studying the concepts needed to address the problem.[31]

Second, integrating PAI content with digital literacy. The second principle is the integration of PAI subject matter and digital-literacy competencies. Digital literacy should not be positioned as an additional, stand-alone topic; rather, it should become part of how students learn PAI content. For example, when students study hadith, the teaching materials should not merely explain the definition and status of hadith, but can also present examples of hadith circulating in digital media. Students can then be directed to trace the hadith source, examine the information accompanying it, and compare it with more authoritative sources. In this way, PAI content simultaneously becomes a context for practicing digital literacy. This pattern is more relevant than merely providing students with a list of websites or applications. Research on digital literacy in PAI shows that the key issue is not only the ability to access digital sources but also the ability to evaluate the information obtained from them.[32]

Third, integrating PAI content with digital literacy. A key characteristic of PAI teaching materials is responsibility for the validity of religious content. Therefore, digital teaching materials must pay attention to the quality of the sources they use. Links, videos, articles, images, or religious quotations included in the materials should come from traceable and accountable sources. This principle is important because digital environments allow information of highly varied quality to circulate simultaneously. Marhamah et al. (2025) specifically identify the quality of digital religious content as one of the challenges in developing PAI teaching materials for the digital generation.[33] Therefore, teaching materials should not only tell students what is correct, but also demonstrate how to find and recognize trustworthy sources. In this way, the teaching materials themselves model good digital-literacy practice.[34]

Fourth, encouraging evaluation rather than mere information consumption. Effective digital teaching materials should not position students as passive consumers of information. Every digital resource provided should be followed by activities that encourage

[30] Rivai et al., "Digital Literacy to Improve Students' Information Evaluation and Analysis Skills in the Context of Islamic Religious Education Technology-Based at SMA Negeri 1 Raha."
[31] Oktahariana et al., "Digital Literacy in Problem-Based Learning for Islamic Religious Education."
[32] Solihin, "Urgensi Literasi Digital Dalam Pembelajaran Pendidikan Agama Islam."
[33] Marhamah et al., "Tantangan Dan Peluang Dalam Pengembangan Bahan Ajar Pendidikan Agama Islam Dalam Generasi Digital."
[34] Marhamah et al., "Tantangan Dan Peluang Dalam Pengembangan Bahan Ajar Pendidikan Agama Islam Dalam Generasi Digital."

analysis. For example, after being given a piece of religious content, students can be asked: Who created or communicated this information? What is its source? Can the source be verified? What evidence is used? Are there other sources that support or contradict it? Is the statement a fact, an opinion, or an interpretation? Is the information appropriate to disseminate? Such activities make information evaluation a practiced skill rather than merely a concept to memorize. This is consistent with the findings of Rivai et al. (2025) concerning credibility evaluation, distinguishing facts from opinions, and argument analysis in the context of PAI.[35]

Fifth, incorporating the principle of *tabayyun* as an ethical foundation. The development of digital-literacy-based PAI teaching materials also requires a value foundation that distinguishes it from digital-literacy learning in general. In the context of Islamic education, the principle of *tabayyun* can be used to cultivate the habit of checking information before accepting or disseminating it. This principle can be translated into a concrete learning procedure. Students should not only receive explanations about the importance of *tabayyun* but should also be trained to conduct the information-checking process step by step. In this way, *tabayyun* does not remain a normative concept but becomes part of information-evaluation competence. The inclusion of this ethical dimension is important because the goal of digital literacy in PAI is not only to develop critical students, but also responsible technology users. Studies on the urgency of digital literacy in PAI learning position the evaluation of religious information, prevention of disinformation, and responsible use of digital sources as important components of religious digital literacy.[36]

Sixth, being interactive and contextual. Digital teaching materials need to provide space for interaction among students, content, information sources, problems, and learning activities. Digital formats create opportunities to include videos, hyperlinks, infographics, quizzes, case studies, discussion forums, and external resources that students can explore. However, multimedia use should not become an end in itself.[37] Digital media should be used because it serves a pedagogical function in helping students achieve learning objectives. Research on the development of digital-based PAI modules shows that digital teaching materials can be developed as feasible learning products, while research on the integration of digital literacy and Problem-Based Learning indicates the potential of technology to support student engagement and critical-thinking ability.[38] Thus, the interactivity of teaching materials should be directed toward thinking activities. A video, for example, should not merely be displayed for viewing; it can be followed by tasks requiring students to identify claims, examine sources, and evaluate the arguments presented.

Seventh, providing space for reflection and digital responsibility. The final principle is to provide opportunities for students to reflect on the evaluation process they have conducted. After determining whether information can be trusted, students should be encouraged to consider the appropriate response to that information. Reflective questions may include: Would I share this information? Why? What might happen if the information

[35] Rivai et al., "Digital Literacy to Improve Students' Information Evaluation and Analysis Skills in the Context of Islamic Religious Education Technology-Based at SMA Negeri 1 Raha."
[36] Solihin, "Urgensi Literasi Digital Dalam Pembelajaran Pendidikan Agama Islam."
[37] Asep Rahmatullah, "MAKNA DAN URGENSI DEEP-LEARNING BAGI PESERTA DIDIK DALAM PERSPEKTIF PENDIDIKAN AGAMA ISLAM: The Meaning and Importance of Deep Learning for Students from the Perspective of Islamic Religious Education," *TA'LIMUNA: Jurnal Pendidikan Islam* 15, no. 1 (2026): 259–68, https://doi.org/10.32478/aed31j69; Muhamad Abdul Muid and Adi Sucipto, "Libraries as Therapeutic Spaces for Supporting the Mental Health of Santri in Pesantren," *Muthmainnah: Jurnal Bimbingan Konseling Islam Dan Psikosufistik* 1, no. 2 (2026): 125–45, https://doi.org/10.38073/muthmainnah.v1i2.5681.
[38] Rizal et al., "Developing Digital-Based Islamic Religious Education Teaching Modules on the Subject Matter of Duha Prayer in Elementary Schools."

turns out to be false? Such questions connect cognitive ability with moral responsibility. Students learn not only to become competent information seekers, but also responsible information users.

Designing the Structure of Digital Literacy-Based PAI Teaching Materials

Digital-literacy-based PAI teaching materials need to be designed not only as media for delivering content, but also as tools for training students to obtain, examine, and evaluate religious information. They can be developed as e-modules, interactive e-books, or LMS-based materials that integrate PAI content with digital-literacy activities. The development of PAI teaching materials in the digital era also needs to consider interactivity, relevance to students' lives, and the quality of the religious sources used, as highlighted by Marhamah et al.[39] The structure of the teaching materials can be organized into several stages. First, orientation, which presents a phenomenon or case of religious information close to students' digital lives. Second, presentation of PAI content connected with the digital-information issue. Third, presentation of digital sources, such as articles, videos, social-media posts, or religious information that becomes the object of analysis. Fourth, information verification, including tracing sources, examining evidence, and comparing information with other sources. These competencies are relevant to Rivai's findings on the importance of assessing information credibility, distinguishing facts from opinions, and analyzing arguments.[40] Fifth, *tabayyun* activities, in which students are directed not to immediately accept or disseminate information before examining it. Sixth, discussion and argumentation, in which students explain their assessment based on the sources and evidence identified. Seventh, reflection, in which students consider the impact and moral responsibility involved in receiving and disseminating religious information.

Implementing Teaching Materials in PAI Learning

Digital-literacy-based PAI teaching materials can be implemented through learning that positions students as active participants in seeking and evaluating information. Teachers act as facilitators who guide students in understanding PAI content while verifying religious information encountered in digital spaces. This approach is consistent with research showing that the integration of digital literacy into PAI learning can support students' critical-thinking skills.[41] Learning implementation can proceed through three stages. First, in the introductory stage, the teacher presents a phenomenon or case of religious information found in digital media and connects it with the PAI topic. Second, in the core stage, students study the content, trace information sources, compare several sources, and conduct verification based on available evidence. At this stage, the principle of *tabayyun* serves as guidance so that students do not hastily accept or disseminate information. Third, in the closing stage, students present the results of their analysis, draw conclusions, and reflect on the importance of using religious information critically and responsibly.

Evaluating Students' Competencies

To determine the achievement of learning objectives, evaluation can focus on students' ability to identify sources, assess information credibility, conduct verification, compare sources, provide arguments, and determine appropriate responses to religious information. Evaluation can be conducted through case studies or analytical assignments involving religious information found in digital spaces. With this model, assessment measures

[39] Marhamah et al., "Tantangan Dan Peluang Dalam Pengembangan Bahan Ajar Pendidikan Agama Islam Dalam Generasi Digital."

[40] Rivai et al., "Digital Literacy to Improve Students' Information Evaluation and Analysis Skills in the Context of Islamic Religious Education Technology-Based at SMA Negeri 1 Raha."

[41] Rivai et al., "Digital Literacy to Improve Students' Information Evaluation and Analysis Skills in the Context of Islamic Religious Education Technology-Based at SMA Negeri 1 Raha."

not only students' ability to recall PAI content, but also their ability to apply the principle of *tabayyun* and critical thinking when engaging with information. Evaluation therefore becomes an integral part of developing digital literacy in PAI learning.

CONCLUSION

Digital spaces have changed the ways students obtain and interact with religious information. Easier access to diverse sources is not always accompanied by the ability to assess the credibility, authority, context, and accuracy of the information obtained. Therefore, digital literacy in Islamic Religious Education (PAI) should be understood not only as proficiency in using technology, but as a critical competence that includes identifying sources, assessing credibility, examining evidence, comparing information, analyzing arguments, and determining responsible responses to religious information.

This study shows that digital-literacy-based PAI teaching materials can function as pedagogical tools that integrate three interrelated dimensions: digital literacy as a critical competence, information evaluation as an epistemic process, and *tabayyun* as an Islamic ethical foundation. This integration is translated into learning activities involving source identification, assessment of credibility and authority, verification, cross-checking, information analysis, argumentation, discussion, and ethical reflection. Thus, teaching materials do more than transfer PAI content into digital formats; they guide students to interact critically with religious information and develop the habit of examining information before accepting or disseminating it.

The main contribution of this study lies in synthesizing aspects that previous research has tended to discuss separately—digital literacy, information-credibility evaluation, religious disinformation, *tabayyun*, and PAI teaching-material development—into a more operational instructional design. The materials can be developed as e-modules, interactive e-books, or LMS-based resources using a learning sequence that connects content, digital cases, verification, argumentation, and reflection. However, because this study is based on library research, the proposed design remains conceptual and has not yet been empirically tested in actual learning settings. Future research should develop this design into a teaching-material product, examine its feasibility and practicality, and evaluate its effectiveness in strengthening students' ability to assess religious information critically, selectively, and responsibly.

DECLARATION OF AI AND AI-ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In preparing this manuscript, the author used ChatGPT for language editing, readability improvement, and academic refinement. AI was not used for data generation or analysis. All outputs were reviewed and revised by the author, who remains fully responsible for the content.

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