

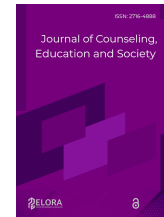


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Integration of islamic education and digital literacy in twenty-first century learning

Miftahuddin Miftahuddin^{*1}, Muhammad Rizki Perdana²

¹ UIN Syarif Hidayatullah Jakarta

² STMIK IKMI Cirebon

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ABSTRACT

The rapid development of digital technology has created new challenges and opportunities for Islamic education in the twenty-first century. Educational institutions are increasingly required to integrate digital literacy with Islamic values to support ethical and responsible technology use. This study aims to analyze the integration of Islamic education and digital literacy, identify implementation challenges, and explore learning development strategies relevant to contemporary educational contexts. The study employed a qualitative Narrative Literature Review (NLR) approach. Literature sources were collected from Google Scholar, Scopus, ScienceDirect, Springer, and Garuda databases using keywords related to Islamic education, digital literacy, and twenty-first century learning. Relevant journal articles, books, conference proceedings, and policy documents were selected based on their relevance, credibility, and alignment with the study objectives. The collected literature was examined through content analysis and qualitative descriptive analysis to identify recurring themes and conceptual patterns. The review revealed that the integration of Islamic education and digital literacy is consistently associated in the literature with the development of critical thinking, creativity, communication, collaboration, and ethical awareness in digital learning environments. The analysis also identified major implementation challenges, including limited teacher digital competence, unequal technological infrastructure, weak curriculum integration, ethical risks in digital media, and resistance to educational change. The findings highlight the importance of teacher development, curriculum transformation, technology-supported learning ecosystems, and multi-stakeholder collaboration in strengthening the integration of Islamic values and digital literacy within twenty-first century education.



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Corresponding Author:

Miftahuddin Miftahuddin,
UIN Syarif Hidayatullah Jakarta
Email: miftahuddin.miftahuddin@uinjkt.ac.id

Introduction

The development of digital technology in the twenty-first century has brought significant changes to various aspects of human life, including education. Digital transformation encourages educational institutions to adapt learning methods to the needs of generations living in the era of information and communication technology. In the context of Islamic education, the integration of digital technology represents both a challenge and an opportunity to improve the quality of learning so that it becomes more adaptive, innovative, and relevant to

contemporary developments (Hefner, 2008). Digital literacy is not merely understood as the ability to operate technological devices, but also includes critical thinking skills, digital ethics, and the ability to filter information wisely within digital spaces (Raj & Singh, 2026). Therefore, Islamic education needs to develop learning models capable of integrating Islamic values with digital literacy competencies so that students can achieve a balance between intellectual, spiritual, and social abilities (Zainudin, 2026).

Islamic education fundamentally aims to shape individuals who possess faith, knowledge, and noble character in accordance with the teachings of the Qur'an and Hadith (Nata, 2016). However, the development of the digital era has introduced various new challenges such as the spread of hoaxes, moral degradation, cyberbullying, and the misuse of social media, all of which affect students' behavior (Livingstone, 2014). This condition indicates that Islamic education is insufficient if it only instills religiosity through conventional approaches; it must also provide critical and ethical digital literacy understanding (Nasrullah et al., 2017). The integration of Islamic education and digital literacy therefore becomes a strategic effort to shape students who are capable of using technology responsibly while remaining grounded in Islamic moral and spiritual values (Azra, 2020).

Furthermore, twenty-first century learning requires students to possess critical thinking, creativity, communication, and collaboration skills, commonly referred to as the 4C competencies (Peña-Ayala, 2021). These competencies require technological support within the learning process so that students can access information broadly and rapidly. In the context of Islamic education, the use of digital media such as e-learning platforms, online learning systems, and educational social media can serve as effective tools to improve learning quality (Anderson & Dron, 2011). Nevertheless, the implementation of technology in Islamic education still faces several challenges, including limited teachers' digital competence, inadequate technological infrastructure, and the lack of integration of Islamic values into digital media usage (Hoeruman et al., 2025). Therefore, a learning approach capable of systematically and sustainably integrating digital literacy with Islamic educational principles is urgently needed.

In Indonesia, the integration of Islamic education and digital literacy has become an important issue alongside the increasing use of the internet among students and university learners. Data from the Indonesian Internet Service Providers Association indicate that young people constitute the largest group of internet users in Indonesia. The high level of access to digital media provides positive impacts by expanding learning resources, yet it also creates risks related to exposure to negative content and the decline of students' social interaction quality (Kominfo, 2021). In this situation, Islamic education plays an essential role as a moral foundation in guiding students to utilize technology productively and in accordance with Islamic values (Muhaimin, 2015). Thus, the integration of Islamic education and digital literacy has become an urgent necessity in creating a learning system that is relevant to the demands of the digital era.

The urgency of this study lies in the importance of developing Islamic education learning models capable of integrating digital literacy into the twenty-first century educational process. Such integration is necessary to address increasingly complex technological developments while simultaneously strengthening students' religious character amidst the flow of digital globalization (Selwyn, 2021). This study is also important because there remains a gap between the utilization of digital technology in learning and the internalization of Islamic values within educational environments (Sugesti et al., 2026). Therefore, the study of the integration between Islamic education and digital literacy is expected to contribute both theoretically and practically to the development of innovative, adaptive, and value-based learning systems.

Several previous studies have discussed the relationship between Islamic education and digital technology. Research conducted by (Zainudin, 2026) demonstrated that digital literacy can improve the effectiveness of Islamic Religious Education learning through the use of interactive media. Another study by (Sugesti et al., 2026) explained that the integration of digital technology in Islamic education can strengthen students' critical thinking skills. Furthermore, (Hoeruman et al., 2025) found that teachers' digital competence is a major factor in the successful implementation of technology-based learning in madrasahs. Research by (Prensky, 2001) also emphasized that digital-native generations require different learning approaches compared to previous generations. However, most previous studies still focus primarily on the technological aspect, while comprehensive studies examining the integration of Islamic educational values and digital literacy within twenty-first century learning remain limited. Therefore, this research offers novelty by examining the integration of Islamic education and digital literacy as a holistic learning strategy.

Based on the background above, this study aims to analyze the integration of Islamic education and digital literacy in twenty-first century learning, identify the challenges of its implementation, and examine learning development strategies capable of integrating Islamic values with digital literacy competencies. This study is expected to contribute to the development of Islamic education learning concepts that are relevant to the needs

of the digital era and support the creation of students who are characterized by strong morals, critical thinking, and adaptability to technological developments.

Method

This study employed a qualitative approach using the Narrative Literature Review (NLR) method. The NLR approach was chosen to provide a comprehensive and interpretative understanding of the integration of Islamic education and digital literacy in twenty-first century learning (Ferrari, 2015). This method allows researchers to analyze theories, concepts, and previous research findings systematically and descriptively (Creswell & Creswell, 2017).

Data Sources

The data sources consisted of primary and secondary data. Primary data were obtained from national and international scientific journal articles discussing Islamic education, digital literacy, and twenty-first century learning. Secondary data were collected from books, conference proceedings, policy documents, and official publications relevant to the research topic. Literature sources were accessed through academic databases such as Google Scholar, Scopus, ScienceDirect, Springer, and Garuda.

Data Collection Technique

Data were collected through documentation and systematic literature searches using keywords such as “Islamic education,” “digital literacy,” “digital learning,” and “twenty-first century learning.” The selected literature was filtered based on relevance, publication quality, credibility, and suitability to the research focus (Sugiyono, 2019).

Data Analysis Method

The data were analyzed using content analysis and qualitative descriptive analysis. The analysis process involved identifying key themes, categorizing relevant findings, interpreting relationships among concepts, and conducting narrative synthesis to explain the integration of Islamic education and digital literacy in modern learning contexts (Krippendorff, 2018).

Results and Discussions

Integration of Islamic Education and Digital Literacy in Twenty-First Century Learning

The integration of Islamic education and digital literacy in twenty-first century learning reflects a significant transformation in the orientation of Islamic educational practices in Indonesia. Islamic education is no longer limited to the transmission of religious doctrines through conventional classroom instruction, but has evolved into a multidimensional educational process that combines religious understanding, ethical awareness, technological competence, and critical thinking skills. In the digital era, students are exposed to unlimited information through social media, online platforms, video-sharing applications, and artificial intelligence technologies. Consequently, Islamic education institutions are required to develop adaptive learning systems that enable students to navigate digital spaces critically while maintaining Islamic moral values. Digital literacy in Islamic education therefore encompasses not only technical abilities in operating digital devices but also ethical literacy, media awareness, information verification skills, and responsible digital behavior grounded in Islamic teachings.

The findings indicate that the integration of Islamic education and digital literacy contributes significantly to the formation of students' critical reasoning and moral awareness. In practice, digital literacy enables students to access various Islamic learning resources such as digital Qur'an applications, online tafsir platforms, virtual Islamic lectures, educational podcasts, and interactive learning management systems. This transformation broadens students' learning experiences beyond textbooks and classroom-based instruction. However, the abundance of digital religious content also presents challenges related to misinformation, radical narratives, and the spread of religious intolerance through online media. Therefore, Islamic educational institutions must guide students in evaluating the credibility of digital information and distinguishing authentic Islamic teachings from misleading content (Gomez-Galan, 2018).

A concrete example of this integration can be observed in several Indonesian madrasahs and pesantren that have implemented technology-based Islamic learning systems. Research conducted in Madrasah Ibtidaiyah in DKI Jakarta found that digital literacy integration was implemented through four major strategies: embedding digital literacy into classroom learning materials, developing special literacy programs, providing digital learning resources, and strengthening teacher role-modelling in ethical digital behavior. The study revealed that students became more capable of preventing cyberbullying, avoiding harmful online content, and understanding ethical communication within digital spaces (Susanto, 2021).

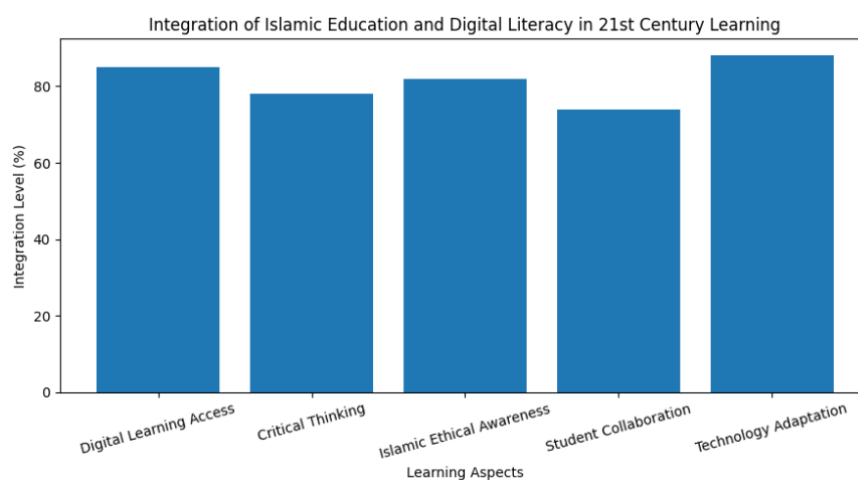


Figure 1. Integration of Islamic Education and Digital Literacy

Another case can be found in pesantren-based madrasahs in Banjarnegara, Indonesia, where digital learning practices were integrated with the concept of *adab* (Islamic ethics). The study demonstrated that Islamic values were not diminished by technological adoption; rather, they were transformed into contextual digital ethics governing students' online interactions, communication patterns, and learning behavior. Teachers and school authorities actively guided students to apply Islamic manners in digital communication, including respectful online discussions, responsible information sharing, and disciplined use of technology. This finding indicates that digital transformation in Islamic education does not necessarily weaken religious identity, but instead creates opportunities for reconstructing Islamic ethical values within modern technological environments (Aji et al., 2026).

Furthermore, the integration of Islamic education and digital literacy has also been implemented through the use of digital Qur'an applications in Madrasah Ibtidaiyah. Research by Khikmah and Ismail (2025) demonstrated that digital Qur'an applications equipped with interactive tajwid features, audio recitations, gamification systems, and visual learning tools significantly improved students' Islamic literacy and engagement in learning activities. Students showed increased motivation and better understanding of Qur'anic reading practices because learning became more interactive and enjoyable. Nevertheless, the study emphasized that technological effectiveness depends heavily on teachers' pedagogical guidance and parental supervision to ensure that technology usage remains aligned with Islamic educational values (Khikmah & Ismail, 2025).

The Indonesian experience during and after the COVID-19 pandemic also strengthened the urgency of integrating Islamic education with digital literacy. During the pandemic, many Islamic educational institutions shifted to online learning platforms such as Google Classroom, Zoom, Moodle, and WhatsApp-based learning groups. Although this transition accelerated digital transformation, it simultaneously exposed inequalities in technological infrastructure and teachers' digital competencies. Research on digital madrasahs in Kota Langsa found that successful digital transformation required institutional management support, infrastructure readiness, teacher training, and curriculum adaptation that integrates Islamic educational objectives with digital learning systems. Schools that successfully implemented digital learning emphasized not only technological accessibility but also moral supervision and the strengthening of Islamic character education through online learning environments (Kurniawan & Lazwardi, 2026).

In addition, the integration of digital literacy into Islamic Religious Education (PAI) learning in Indonesian schools has shown positive impacts on the development of twenty-first century competencies. At SMKN 3 Cilegon, for example, digital literacy integration in PAI learning encouraged students to analyze digital information critically, collaborate through online learning discussions, and create digital educational content based on Islamic values. The implementation of digital literacy also improved students' creativity and communication skills while strengthening ethical awareness in social media usage. This demonstrates that Islamic education can contribute not only to religious understanding but also to the development of modern competencies required in the digital era (Aisah & Aqodiah, 2025).

Moreover, the emergence of artificial intelligence (AI) technologies in Indonesian Islamic schools has introduced new dimensions in digital literacy integration. A recent study conducted in Madrasah Aliyah in Karawang revealed that AI-assisted learning systems helped students access personalized Islamic educational materials more efficiently and enhanced independent learning practices. However, the study also highlighted ethical concerns regarding overdependence on AI systems, reduced critical reflection, and the potential spread

of inaccurate religious information generated by digital technologies. Consequently, Islamic education institutions are required to strengthen ethical literacy alongside technological competence so that students can use emerging technologies responsibly and critically (Hermawan et al., 2025).

Overall, the integration of Islamic education and digital literacy in Indonesia demonstrates that Islamic educational institutions are gradually adapting to the demands of twenty-first century learning. The integration process supports the development of students who are technologically competent, morally grounded, critically aware, and socially responsible. Nevertheless, successful implementation depends on several interconnected factors, including teachers' digital competence, institutional readiness, curriculum integration, parental involvement, technological infrastructure, and the incorporation of Islamic ethical principles into digital learning environments. Therefore, Islamic education in the digital era should not merely focus on technological modernization, but also prioritize the cultivation of ethical consciousness and spiritual values as foundational components of digital citizenship.

Challenges in the Implementation of Islamic Education and Digital Literacy Integration

The table above demonstrates that the integration of Islamic education and digital literacy in twenty-first century learning still encounters multidimensional challenges involving pedagogical, technological, ethical, and institutional aspects. The first challenge concerns the limited digital competence of teachers, which significantly affects the effectiveness of technology-based learning implementation. Teachers who lack digital skills tend to use technology only as a complementary tool rather than integrating it meaningfully into learning activities. This finding indicates that teacher professionalism in the digital era must include technological competence alongside pedagogical and religious competencies.

Table 1. Challenges in the Integration of Islamic Education and Digital Literacy

Main Challenges	Description	Impact on Learning
Limited Teachers' Digital Competence	Many Islamic education teachers still depend on conventional teaching methods and have limited ability in utilizing digital technologies for learning.	The integration of digital literacy into classroom instruction becomes less effective and less innovative.
Technological Infrastructure Inequality	Limited internet access, inadequate digital facilities, and unequal technological infrastructure remain major problems, particularly in rural areas.	Students experience unequal access to digital learning opportunities and educational resources.
Ethical and Moral Risks in Digital Media	Students are exposed to hoaxes, cyberbullying, hate speech, pornography, and radical online content through unrestricted digital access.	Students may experience moral degradation and difficulties in critically evaluating online information.
Weak Integration of Digital Literacy in Curriculum	Digital literacy is often taught separately from Islamic educational values and character education.	Learning tends to focus only on technical skills without strengthening moral and spiritual development.
Resistance to Educational Change	Some educators and institutions are reluctant to adopt digital learning innovations due to limited readiness and traditional educational culture.	The implementation of technology-based Islamic learning becomes slower and less adaptive to contemporary educational needs.

The second challenge relates to unequal technological infrastructure, especially in rural and underdeveloped regions in Indonesia. Limited internet access and inadequate digital facilities create disparities in students' opportunities to participate in digital learning environments. This condition widens the educational gap between urban and rural institutions and limits the successful implementation of digital transformation within Islamic education.

The third challenge involves ethical and moral risks arising from unrestricted digital media exposure. Students who actively engage with digital platforms may encounter misinformation, online radicalism, cyberbullying, and inappropriate content that contradict Islamic moral values. Consequently, Islamic education institutions are expected to strengthen ethical digital literacy by teaching students how to verify information, maintain responsible online behavior, and apply Islamic ethical principles in digital interactions (Gomez-Galan, 2018).

Furthermore, the table indicates that curriculum integration remains relatively weak. In many educational institutions, digital literacy is still positioned as a technical competency rather than being integrated into Islamic educational values and character-building processes. As a result, students may develop technological proficiency

without adequate moral and spiritual guidance. This condition highlights the importance of designing holistic curricula that combine digital competence with Islamic ethics and character education (Susanto, 2021).

Finally, resistance to educational change remains a significant institutional challenge. Some educators and educational institutions continue to maintain traditional teaching cultures and demonstrate reluctance toward adopting digital innovation. This resistance slows the modernization process of Islamic education and reduces institutional adaptability to contemporary educational demands. Therefore, successful integration requires not only technological readiness but also cultural transformation, institutional support, and continuous professional development programs for educators (Aji et al., 2026).

Learning Development Strategies Integrating Islamic Values and Digital Literacy Competencies

The development of learning strategies that integrate Islamic values with digital literacy competencies has become increasingly important in responding to the challenges of twenty-first century education. Islamic educational institutions are required not only to teach religious knowledge but also to prepare students to become digitally literate individuals who are capable of critically analyzing information, communicating ethically, and adapting to technological developments without losing their moral and spiritual foundations. In Indonesia, the integration of Islamic values and digital literacy competencies has gradually shifted from merely introducing technology into classrooms toward developing holistic educational ecosystems that combine technological innovation with character education, ethical awareness, and religious moderation.

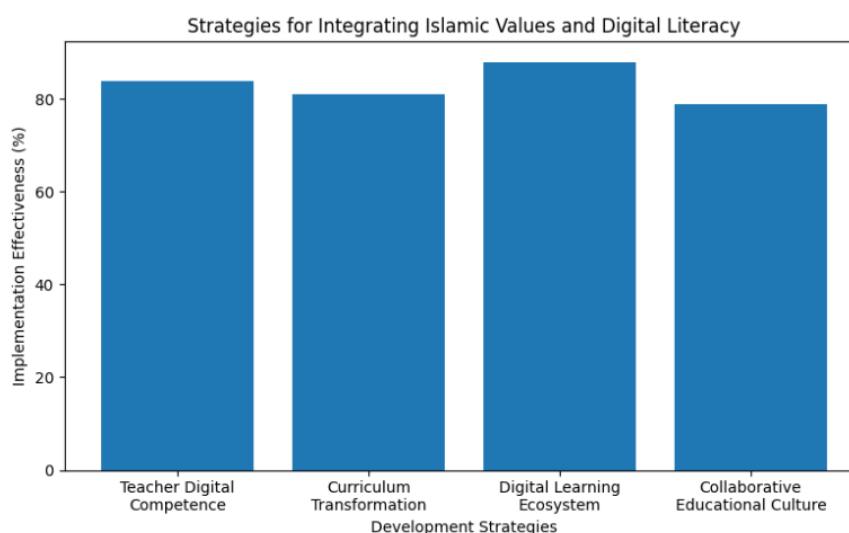


Figure 2. Strategies for Integrating Islamic Values and Digital Literacy

The findings indicate that successful integration depends on several interconnected strategies, including teacher competency development, curriculum transformation, technology-based learning ecosystems, and collaborative educational culture among schools, families, communities, and governments.

Teacher Digital Competence Development

One of the most fundamental strategies is strengthening teachers' digital competence. In the digital era, teachers are no longer positioned solely as transmitters of knowledge but also as facilitators, mentors, and digital role models who guide students in using technology responsibly and ethically. Research conducted in Indonesian Islamic schools revealed that many Islamic Religious Education (PAI) teachers still experience difficulties in integrating digital technology effectively due to limited technological skills, inadequate training, and lack of pedagogical adaptation to digital learning environments (Domingo-Coscollola et al., 2020). Therefore, professional development programs focusing on digital pedagogy, educational technology utilization, and ethical digital literacy are essential for improving instructional quality.

A concrete example can be found in the digital transformation program implemented in several Muhammadiyah and Nahdlatul Ulama (NU)-based schools in Indonesia. During and after the COVID-19 pandemic, these institutions organized intensive teacher training programs on the use of Google Classroom, Zoom, Canva Education, Moodle, and digital content creation platforms. Teachers were trained not only to operate technological tools but also to integrate Islamic ethical values such as honesty (*ṣidq*), responsibility (*amanah*), discipline, and moderation (*wasatiyyah*) into online learning practices. As a result, students became

more engaged in interactive learning activities while maintaining respectful online communication and responsible digital behavior (Darajat et al., 2022).

In pesantren-based schools, teacher digital competence development also involves the adaptation of traditional Islamic educational values into digital environments. For example, several pesantren in Yogyakarta and East Java developed blended learning systems that combine classical Islamic learning traditions (bandongan and sorogan) with online learning platforms. Teachers were encouraged to create digital Islamic learning materials, video lectures, and online discussion forums while emphasizing adab (Islamic ethics) during digital interactions. This approach demonstrates that technological modernization in Islamic education can coexist with the preservation of religious and cultural identity (Arifin & Turmudi, 2019).

Curriculum Transformation Integrating Digital Literacy and Islamic Values

Another important strategy involves transforming Islamic education curricula to systematically integrate digital literacy competencies into learning objectives, teaching materials, instructional methods, and assessment systems. In many Indonesian schools, digital literacy has traditionally been treated as a separate technical competency rather than being integrated into Islamic educational content. However, contemporary Islamic education increasingly recognizes that digital literacy should function as both a technological skill and a medium for strengthening Islamic character education.

Research on curriculum integration in Indonesian madrasahs indicates that digital literacy can be embedded into Islamic Religious Education learning through project-based learning, critical media analysis, collaborative online discussions, and digital content creation activities (Rojas-Estrada et al., 2024). Students are encouraged to critically analyze Islamic content circulating on social media, identify misinformation and radical narratives, verify online religious information sources, and produce digital educational campaigns promoting tolerance, moderation, and Islamic ethical values.

A practical case can be observed in Madrasah Aliyah Negeri (MAN) schools in Indonesia, where students are assigned digital projects such as creating Islamic educational podcasts, short videos on religious moderation, digital posters about anti-cyberbullying campaigns, and online Qur'anic interpretation presentations. These activities simultaneously develop students' creativity, communication skills, critical thinking, and digital literacy while strengthening Islamic moral values. Research conducted in Islamic senior high schools in Java demonstrated that project-based digital learning significantly improved students' engagement, critical reasoning, and collaborative learning competencies (Amrullah, 2022).

Furthermore, curriculum transformation also involves integrating media and information literacy into Islamic education to help students critically navigate the massive flow of digital information. Students are trained to evaluate the credibility of religious content shared through YouTube, TikTok, Instagram, and online forums. This strategy is particularly important in Indonesia, where digital religious misinformation and online radicalism have become growing concerns among educators and policymakers. Through integrated digital literacy curricula, Islamic education institutions aim to develop students who are not only technologically competent but also ethically responsible and resistant to digital manipulation.

Development of Technology-Based Islamic Learning Ecosystems

The development of technology-based learning ecosystems is another essential strategy for integrating Islamic values and digital literacy competencies. Educational institutions are increasingly utilizing e-learning systems, virtual classrooms, educational applications, and multimedia learning resources to create more interactive and student-centered learning environments. These digital ecosystems enable students to access broader educational resources while encouraging collaborative and independent learning practices.

In Indonesia, many Islamic schools and universities have adopted digital learning management systems such as Moodle, Google Classroom, and locally developed Islamic educational platforms. For example, several State Islamic Universities (Universitas Islam Negeri/UIN) implemented integrated online learning systems that combine digital lectures, virtual Qur'anic learning, online discussions, and digital academic supervision. These systems facilitate flexible learning while maintaining Islamic educational values through digital ethics guidelines and institutional supervision mechanisms (Al-Razi et al., 2024).

A significant case occurred during the COVID-19 pandemic, when Islamic educational institutions rapidly transitioned toward online learning systems. In pesantren and madrasahs across Indonesia, WhatsApp groups, Zoom meetings, and YouTube-based learning became major instructional tools. While this transition accelerated digital transformation, it also revealed the importance of digital ethics and responsible online behavior. Consequently, many schools developed digital conduct regulations rooted in Islamic principles such as honesty, mutual respect, discipline, and responsible communication. Students were taught that digital

interactions should reflect Islamic morality, including avoiding hate speech, cyberbullying, plagiarism, and the spread of false information.

Additionally, several Indonesian pesantren have introduced digital literacy programs specifically designed to counter online radicalism and misinformation. For example, the Darunnajah Islamic Boarding School in Jakarta developed digital literacy initiatives that train students to critically evaluate online religious information and produce moderate Islamic digital content. Students participate in workshops on fact-checking, digital journalism, and ethical social media engagement. This initiative demonstrates that pesantren are no longer isolated from technological development but are actively contributing to the cultivation of responsible digital citizenship grounded in Islamic ethics.

Collaborative Culture Among Schools, Families, Communities, and Governments

The integration of Islamic values and digital literacy competencies cannot rely solely on schools. Effective implementation requires collaboration among families, communities, educational institutions, and governments to create a supportive digital literacy culture. Parents play a crucial role in supervising students' digital activities outside school environments and reinforcing ethical digital behavior at home. Community organizations, religious leaders, and Islamic institutions also contribute to promoting moderate and ethical digital engagement among young people.

In Indonesia, government institutions such as the Ministry of Religious Affairs and the Ministry of Communication and Informatics have launched various digital literacy programs targeting students, teachers, and Islamic educational institutions. One example is the National Digital Literacy Movement (Gerakan Nasional Literasi Digital), which promotes digital ethics, digital safety, critical information literacy, and responsible social media use. Islamic schools and pesantren have increasingly participated in these programs to strengthen students' awareness of ethical digital citizenship and prevent exposure to online extremism and harmful content.

A notable case occurred in West Java, where collaborative programs between schools, local governments, and Islamic organizations were implemented to improve digital literacy among pesantren students. These programs included digital literacy workshops, anti-hoax campaigns, cyber-ethics seminars, and training on responsible social media usage. Research findings revealed that students who participated in collaborative digital literacy programs demonstrated stronger critical thinking skills, higher awareness of online misinformation, and more responsible online communication practices.

Overall, the findings demonstrate that the successful integration of Islamic values and digital literacy competencies requires comprehensive and multidimensional strategies. Teacher competency development, curriculum transformation, technology-based learning ecosystems, and collaborative educational culture collectively contribute to the creation of students who are morally grounded, critically aware, technologically competent, and adaptable to the challenges of the digital era. Islamic education in Indonesia therefore has the potential not only to preserve religious values but also to shape ethical digital citizens capable of contributing positively to contemporary society.

This study contributes theoretically by expanding the discourse on the integration of Islamic education and digital literacy within twenty-first century learning. The findings demonstrate that Islamic education remains highly relevant in addressing contemporary educational challenges when combined with digital literacy competencies. The integration model proposed in this study emphasizes the balance between technological adaptation and moral-spiritual development.

Practically, this study provides insights for educators, curriculum developers, and educational institutions in designing learning systems that are adaptive to technological developments while maintaining Islamic educational values. Through the integration of Islamic education and digital literacy, students are expected to develop strong moral character, critical thinking abilities, digital responsibility, and adaptability toward future technological transformations. Therefore, Islamic education can continue to serve as a foundational framework for shaping ethical, knowledgeable, and socially responsible individuals in the digital era.

Conclusions

This study employed a Narrative Literature Review (NLR) approach combined with content analysis and qualitative descriptive analysis to examine the integration of Islamic education and digital literacy in twenty-first century learning. Based on the synthesis of the reviewed literature, the findings indicate a consistent pattern showing that the integration of Islamic values with digital literacy competencies is widely associated with the development of critical thinking, creativity, communication, collaboration, and ethical awareness among learners in digital learning environments. The review further identified several recurring challenges reported

across the literature, including limited teacher digital competence, unequal technological infrastructure, insufficient integration of digital literacy within Islamic education curricula, ethical risks associated with digital media exposure, and institutional resistance to educational change. These challenges were not measured directly through primary empirical data in this study; rather, they emerged as dominant themes across the analyzed scholarly sources and were subsequently categorized through content analysis. The findings also highlight that successful implementation requires a multidimensional approach involving teacher professional development, curriculum transformation, technology-supported learning ecosystems, and collaborative engagement among educational institutions, families, communities, and policymakers. The synthesis suggests that digital literacy integration is most effective when technological competencies are developed alongside Islamic ethical and moral values. This study contributes to the literature by providing a conceptual framework that connects Islamic educational principles with digital literacy competencies within the context of twenty-first century learning. Nevertheless, because the study relies on secondary sources, future research is recommended to employ empirical approaches, such as surveys, interviews, case studies, or mixed-method designs, to validate and measure the effectiveness of the proposed integration strategies in specific educational settings.

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