

Digitalization Challenges and PAI Learning: Strengthening Digital Islamic Literacy as a Modern Spiritual Strategy at Senior High School

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Abstrak

Penelitian ini bertujuan untuk memahami bagaimana literasi keislaman digital berperan sebagai sarana spiritual modern bagi siswa yang mengalami kelelahan akibat paparan dunia maya (*digital fatigue*) di SMAN 1 Gedangan Sidoarjo. Fenomena kelelahan digital menjadi masalah serius di kalangan remaja, yang ditandai dengan menurunnya motivasi belajar, stres, dan kejenuhan spiritual akibat penggunaan media sosial yang berlebihan. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan studi kasus, teknik pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi. Analisis data dilakukan menggunakan model interaktif Miles & Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa digitalisasi membawa dampak ambivalen terhadap spiritualitas peserta didik: di satu sisi memudahkan akses terhadap pengetahuan keagamaan, namun di sisi lain menimbulkan distraksi dan kelelahan digital (*digital fatigue*). Melalui integrasi literasi keislaman digital, pembelajaran PAI berhasil mengalami transformasi dari metode ceramah menuju dialog interaktif berbasis refleksi nilai Islam di dunia maya. Literasi keislaman digital terbukti memperkuat kemampuan berpikir kritis, kesadaran spiritual serta kemampuan menyeleksi dan memaknai konten keagamaan secara kontekstual. Simpulan penelitian ini menegaskan bahwa literasi keislaman digital tidak hanya meningkatkan kecakapan teknologi peserta didik, tetapi juga menjadi sarana reaktualisasi spiritualitas Islam di era digital dan menjadikan pembelajaran PAI sebagai ruang pencerahan bagi generasi yang lelah oleh dunia maya.

Kata Kunci: Literasi Keislaman Digital, Strategi Spiritual Modern, Kelelahan Digital, Pembelajaran PAI

Abstract

This study aims to understand how digital Islamic literacy serves as a modern spiritual tool for students experiencing digital fatigue at SMAN 1 Gedangan Sidoarjo. Digital fatigue has become a serious problem among teenagers, characterized by decreased motivation to study, stress, and spiritual exhaustion stemming from excessive social media use. This study uses a qualitative case study approach, employing data collection techniques such as observation, in-depth interviews, and documentation. Data analysis was conducted using the Miles & Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing. The results show that digitalization has an ambivalent impact on students' spirituality: on the one hand, it facilitates access to religious knowledge, but on the other hand, it causes distraction and mental fatigue (*digital fatigue*). Through the integration of digital Islamic literacy, PAI learning has successfully transformed from a lecture-based method to an interactive dialogue focused on reflecting on Islamic values in the virtual world. Digital Islamic literacy has been shown to strengthen critical thinking skills, spiritual awareness, and the ability to select and

interpret religious content in context. The conclusion of this study confirms that digital Islamic literacy not only improves students' technological skills but also serves as a means of reactivating.

Keywords: Digital Islamic Literacy, Modern Spiritual Strategies, Digital Fatigue, Islamic Religious Education Learning

INTRODUCTION

The development of digital technology and internet penetration among the younger generation has brought about significant changes in the lifestyles of teenagers in Indonesia. Social media platforms, instant messaging applications, and online religious content have become integral parts of their daily lives. However, this widespread access and exposure also brings new challenges. One phenomenon that is becoming increasingly prominent is digital fatigue, a condition in which users experience exhaustion, boredom, or even spiritual exhaustion as a result of constantly interacting with the virtual world (Suryani, 2024). This condition is important because it can negatively affect students' motivation to learn, the quality of their social interactions, and their spiritual well-being.

Furthermore, in the context of Islamic religious education in secondary schools, there is a need to address these challenges with strategies that not only introduce digital technology but also equip students with critical skills for engaging with digital religious content (Lisyawati et al., 2023). Thus, the term "digital Islamic literacy" emerged, referring to students' ability to access, evaluate, select, and critically and ethically internalize religious content in digital spaces.

Several studies have shown that digital literacy in the context of PAI still faces obstacles. For example, research at MA Nurul Qur'an Bogor found that the readiness of madrasahs in terms of teachers, curriculum, facilities/infrastructure, and digital literacy culture is still low. Another study found that the integration of digital literacy into PAI remains weak due to factors such as teacher competence, facilities, student motivation, and concerns about deviant digital content. On the other hand, it was also found that digital literacy developed in PAI learning can contribute to the formation of students' social character and 21st-century skills. Meanwhile, studies on digital da'wah show that social media is a potentially powerful yet challenging arena for da'wah, and digital literacy is a key requirement for da'wah messages to be well received by the younger generation (Ibad, 2024).

However, although these studies have explored digital literacy and religious education separately, not many have examined in depth how digital Islamic literacy can function as a

protective mechanism against digital fatigue in the context of high school students, including how the process occurs, the form of practice, and its impact on students' spiritual well-being. In schools such as SMAN 1 Gedangan Sidoarjo, which is also active in religious and digitalization activities, this is relevant to research aimed at developing contextual intervention strategies.

As in the study by Lisyawati et al. (2023) titled "Digital Literacy in Islamic Religious Education at MA Nurul Qur'an Bogor," it is noted that many madrasas are not yet ready to implement PAI digital literacy comprehensively, in terms of teachers, infrastructure, and literacy culture. Furthermore, the study "Integration of Local Wisdom and Digital Literacy in Islamic Education to Face the Challenges of the 21st Century" by Ahmad Muflihin (2024) shows that local wisdom values can be combined with digital literacy to strengthen inclusive and tolerant PAI learning. Then, in the study "Interactive Digital Media as an Innovation in PAI Learning to Improve Students' Religious Literacy in the Modern Era" by Athaillah Abdul Ghani (2024), it was found that the use of interactive digital media in PAI learning can improve students' religious literacy, but the study was a literature review and did not extensively examine the impact on digital fatigue. Furthermore, the research "The Role of PAI Teachers in Improving 21st Century Skills through Digital Literacy" by Sujanto, Kurniawan & Holik (2023) shows that PAI teachers' role in digital literacy remains limited and that collective awareness is needed to improve students' 21st-century skills.

Based on this mapping, it appears that studies on PAI digital literacy have developed rapidly, but their relationship with the phenomenon of digital fatigue, such as decreased concentration, spiritual motivation, and mental health of students, is still very limited and has not become the focus of empirical research, especially at the high school level. In fact, the phenomenon of digital fatigue is important to study because the intensity of digital device use in learning without wise management has the potential to weaken the meaning of spirituality and the effectiveness of religious learning, which should foster depth of values, character, and inner peace.

Therefore, through a case study at SMAN 1 Gedangan, this research aims to examine how digital Islamic literacy in PAI learning can serve as a spiritual-modern means of overcoming digital fatigue among high school students.

RESEARCH METHOD

This study uses a descriptive qualitative method with a case study approach to understand a phenomenon in depth from participants' perspectives in their natural context (Creswell, 2018). This approach was chosen because the study's focus requires an in-depth understanding of subjective experiences, internal perspectives, and meanings that emerge from interactions among students, PAI teachers, and the digital environment. The research was conducted at SMAN 1 Gedangan Sidoarjo, East Java, a school that actively integrates digital technology into learning, including Islamic Religious Education subjects. The research period included the preparation, data collection, and data analysis stages as required in the field.

The research subjects were selected using purposive sampling, the deliberate selection of informants based on criteria relevant to the research objectives (Sugiyono, 2022). The informants consisted of: (1) students who actively participated in religious activities and were active on social media; (2) Islamic Religious Education teachers who played a role in fostering digital religious literacy; and (3) the school principal, who provided perspectives on digital literacy policies and programs in learning. Data collection was carried out using three main techniques, namely participatory observation, in-depth interviews, and documentation. Observations were conducted to examine the PAI learning process in relation to digital literacy and expressions of digital fatigue that arose in student interactions. Semi-structured interviews were conducted based on indicators of digital Islamic literacy (Zaimina, 2024) and digital fatigue (Pahruroji et al., 2023). Documentation took the form of school social media posts, photos of activities, and learning documents used as supplementary material and reinforcement of the research findings.

Data analysis used the interactive model developed by Miles & Huberman (2014), which consists of three main stages: data reduction, data presentation, and conclusion drawing or verification. In the data reduction stage, researchers sorted data from observations, interviews, and documentation according to thematic categories related to digital Islamic literacy, PAI learning, and symptoms of digital fatigue. Data presentation was carried out through descriptive narratives and verbal quotations to clarify the relationships among field findings. Conclusions were drawn gradually through the interpretation of meaning and verified using triangulation across sources, methods, and time to ensure data validity. In this study, the researcher acted as the main instrument (human instrument) who designed auxiliary instruments

in the form of interview guidelines, observation sheets, and documentation formats that had been validated by experts in research methodology and Islamic education (Creswel, 2018).

RESULT AND DISCUSSION

Spiritual Transformation of Students

The development of digital technology in the last decade has had a significant impact on the religious life of the younger generation, including secondary school students. Based on field observations at SMA Negeri 1 Gedangan, an interesting phenomenon was observed: changes in students' spiritual orientation. Students no longer consider mosques, majelis taklim (Islamic study groups), or rohis (Islamic extracurricular activities) the only spaces for learning about religion; they have expanded this to digital spaces. They follow ustadz (Islamic teachers) on YouTube, listen to short tausiyah (religious lectures) on TikTok, and quote Islamic advice from dakwah (Islamic preaching) accounts on Instagram.

This shift reflects the form of digital spirituality, the manifestation of religious practice shaped by interaction with digital media. Digital spirituality does not mean a rejection of tradition but rather a transformation in the way religion is practiced, in which students interpret Islam through visual logic, short narratives, and interactive experiences that involve emotional aspects (Rohmawati, Zulkifli, & Hakiem, 2025). In this context, digitalization cannot be separated from students' spiritual experiences. However, there is a significant risk of spiritual fatigue due to excessive exposure to information.

Interviews with several students revealed digital fatigue, which has led to a decline in their enthusiasm for learning about religion. They feel that there are too many conflicting religious messages on social media, causing epistemic confusion. One student said, "Sometimes I am confused. Teacher A says one thing, but Teacher B says something else. So, in the end, I don't know which one is right." This statement reveals a crisis of trust in digital religious authority, in which the boundaries between truth, opinion, and sensation become blurred (Usman, 2023).

This phenomenon is consistent with research by Adima (2024), which finds that digital literacy without spiritual guidance can lead to *epistemic confusion*, a situation in which young users lose the ability to distinguish between authentic and manipulative religious knowledge. In this context, digital Islamic literacy is a modern spiritual strategy that helps students navigate the virtual world with an awareness of Islamic values and ethics.

Students who have been guided to understand the principles of digital Islamic literacy show significant changes in attitude. They become more selective of religious content, more reflective in assessing truth, and more cautious in sharing information. These changes demonstrate a transformation of spirituality from ritualistic to reflective, namely the process of maturing faith through digital experiences guided by Islamic Education teachers.

In general, the spirituality of students has undergone a transformation in three aspects:

1. From dependence on a single authority to multi-authoritative awareness. Students learn that sources of religious truth can be examined from many perspectives while adhering to the principle of moderation.
2. From passive consumption to active reflection. Students not only absorb religious content but also analyze it and relate it to their own lives.
3. From formal rituals to digital spiritual experiences. Worship activities are not only carried out in physical spaces but are also manifested in ethical behavior in the virtual world.



Figure 1. Educational Video by Students on Instagram

The image above is evidence that student transformation is changing in the digital age. This transformation of spirituality does not necessarily diminish the meaning of religiosity, but rather expands the space for spiritual expression in the digital age. In line with the views of Lisyawati et al. (2023), Islamic-based digital literacy is not intended to replace traditional

religious learning but to enrich students' spiritual experiences so that they are more adaptive to the dynamics of the times. Thus, changes in students' spirituality are an indication that PAI learning needs to adapt to the mindset, media, and language of the digital generation in order to remain relevant and meaningful.

Implementation of Religious Literacy in PAI Learning

The application of digital Islamic literacy in Islamic Religious Education (PAI) at Gedangan 1 State Senior High School reveals an interesting dynamic that reflects the transformative efforts of teachers and students to adapt Islamic values to the demands of the digital era. Based on field observations, PAI teachers have gradually shifted from traditional lecture methods to digital, project-based learning models that emphasize collaboration, reflection, and the production of spiritually charged content.

One concrete way to implement digital Islamic literacy in this school is the "Creative Da'wah in the Virtual World" project, in which students are asked to create short-form content, such as reflective videos, podcasts, or infographics, on Islamic values and media ethics. Teachers act as facilitators, guiding students in finding reliable Islamic sources and analyzing them critically before producing their digital work. This approach transforms the role of teachers from centers of knowledge to *spiritual* mentors, and the role of students from recipients of information to producers of digital religious meaning (Rahman & Utami, 2023).

In an in-depth interview with the principal of SMA Negeri 1 Gedangan, he expressed the view that PAI teachers need to be present not only as conveyors of material, but also as guides to digital spirituality, namely, teachers who are able to facilitate students in finding Islamic meaning in their virtual lives. He also highlighted the importance of digital Islamic literacy as an integral part of the PAI curriculum, emphasizing critical thinking skills for navigating online religious content and the ability to craft soothing Islamic messages.

In line with the results of the PAI teacher interviews, most students felt motivated because this type of learning gave them space to find personal meaning in Islamic teachings. They no longer viewed religion as merely a set of rules, but as a value system that could be expressed through digital creativity. PAI teachers mentioned that integrating digital literacy had increased student engagement and strengthened the reflective spirituality dimension.

These findings are in line with the results of research by Syahputra and Ningsih (2024), which states that the application of Islamic value-based digital literacy increases students' *self-awareness* and *religious digital ethics*, especially in understanding the boundaries between religious expression and media ethics.

Practically, the implementation stages of digital religious literacy for Grade XI students at State Senior High School 1 Gedangan Sidoarjo can be detailed as follows:

Table 1
Implementation of Digital Islamic Literacy in PAI Learning at SMA Negeri 1 Gedangan

Learning Stage	Teacher activities	Student activities
Introduction (Digital Spiritual Orientation)	The teacher opens the lesson with a brief reflection on digital fatigue and connects it to the Islamic value of <i>tawazun</i> (balance in life).	Students write personal reflections on how social media use affects their inner peace and emotional well-being.
Concept Exploration (Digital Literacy Mapping)	The teacher explains the concept of <i>digital Islamic literacy</i> and the principles of selecting and verifying authentic online religious content.	Students observe and analyze several digital <i>da'wah</i> accounts (YouTube, Instagram, TikTok), and then discuss their credibility and moral messages.
Elaboration (Digital Reflection Project)	The teacher guides students to create a reflective project in the form of a short video or a digital <i>da'wah</i> infographic that presents Islamic values (such as patience, gratitude, or digital ethics).	Students create creative Islamic content and upload it to the school's social media platforms, accompanied by a reflective caption.

The implementation of digital Islamic literacy in Islamic Religious Education at SMAN 1 Gedangan was carried out through a series of structured and collaborative learning activities between teachers and students. In the introductory stage, known as digital spiritual orientation, the teacher began the lesson by inviting students to reflect on digital fatigue, an increasingly common condition among adolescents due to excessive exposure to smartphones and social media platforms (Rahman & Setiawan, 2021). This reflection was connected to the Islamic principle of *tawazun* which encourages harmony between spiritual, emotional, and digital engagement (Amin, 2022). Students were asked to write about their personal experiences of how prolonged digital activity affects their emotional well-being and inner peace. This activity aimed to foster self-awareness and open discussion about the importance of spiritual self-management amid a fast, high-pressure digital culture (Hadi & Mahfud, 2023).

In the next stage, which involved concept exploration or digital literacy mapping, the teacher elaborated on digital Islamic literacy and the principles for verifying authentic and credible religious content. Students were guided to observe and analyze several digital *da'wah* accounts on platforms such as YouTube, Instagram, and TikTok. They then engaged in discussions concerning source credibility, moral messages conveyed, and the relevance of such content to their everyday realities as teenagers. This stage supported the development of critical, analytical, and ethical thinking skills in consuming religious information online, helping reduce the spread of misinformation and superficial religious content (Muflihin, 2024; Ghani, 2024).

The elaboration stage took the form of a digital reflection project in which students created short videos or digital *da'wah* infographics highlighting Islamic values such as patience, gratitude, sincerity, and digital etiquette. Students produced creative Islamic content and published it on the school's social media channels, accompanied by reflective captions that explained the spiritual messages conveyed. This project functioned not only as a medium of spiritual expression but also as a practical training platform for productive digital literacy and media-based *da'wah* skills (Fauzi & Abdullah, 2022). Therefore, PAI learning was no longer limited to theoretical concepts but rather embodied a transformative process of practicing Islamic values through responsible and ethical digital engagement.

However, several challenges emerged during the implementation. The first was the digital competency gap between teachers and students, in which some PAI teachers admitted they were not yet competent in utilizing digital platforms for active learning and required further professional development (Sujanto, Kurniawan & Holik, 2023). The second challenge was the absence of a structured national curriculum regulating the integration of Islamic values into digital literacy, resulting in inconsistent and experimental practices across schools. Documentation from SMAN 1 Gedangan showed that these initiatives remained highly dependent on teachers' creativity rather than on institutional policy frameworks (Zaimina, 2024).

This condition aligns with Suryani's (2024) analysis, which emphasizes that Indonesia's education system still lacks a robust operational framework to systematically integrate Islamic digital literacy into the national curriculum. In fact, digitally based Islamic literacy integrated into the curriculum can serve a dual purpose: strengthening critical thinking skills and deepening students' spiritual awareness in the midst of the fast-paced information age.

Therefore, national education policy support is needed to position digitally-based Islamic literacy as one of *the core competencies* in Islamic Education (PAI) learning in the era of digital transformation.

Furthermore, the results of this study indicate that the application of digital Islamic literacy in PAI learning functions not only as a methodological innovation but also as a modern spiritual strategy. Through Islamic digital projects, students learn to balance *being connected* and *being mindful*. They are encouraged not to merely be consumers of digital content but to become spiritual subjects who are aware of their ethics and moral responsibilities in the virtual world. Values such as *sincerity*, *trustworthiness*, and *tabligh* are re-actualized in a new context, namely as principles of healthy and civilized media use.

In this context, PAI teachers act as *digital spiritual guides* who direct students to use technology as *a means*, not an end. Religious education in the digital world should not be trapped in moral romanticism, but must equip students with convergent literacy and spiritual competencies, namely the ability to read Qur'anic verses as well as digital verses with wisdom. With this approach, digital Islamic literacy becomes a medium of da'wah that not only educates the mind, but also calms the soul.

Thus, it can be concluded that the implementation of digital Islamic literacy in PAI learning at SMA Negeri 1 Gedangan serves as a space for the synthesis of science, faith, and technology. Learning is not only a means of transferring religious knowledge, but also an arena for the formation of spiritual awareness in harmony with digital reality. When teachers and students are able to engage in critical and reflective dialogue between Islam and the virtual world, religious education no longer becomes an escape from digitalization, but rather a moral guide amid the inevitable flow of technology.

Modern Spiritual Strategy: Building Calm Amidst Speed

Amidst technological acceleration and the rapid flow of digital information, students face a new spiritual crisis: the loss of inner peace. The fast-paced virtual world creates a condition called *hyperconnectivity*, in which individuals are always connected yet increasingly alienated from themselves (Turkle, 2020). Observations at Gedangan 1 State High School show that this phenomenon is very real among students. Many students admit to feeling spiritually exhausted, not because they reject religion, but because they do not have time to reflect on themselves amid their endless online routines.

PAI learning at this school attempts to respond to these challenges by creating a modern spiritual strategy, namely a learning approach that utilizes digital Islamic literacy to restore the balance between *digital speed* and *spiritual tranquillity*. Based on interviews with PAI teachers and documentation of learning activities, three main strategies have proven effective in fostering spiritual tranquillity among students: *digital pause*, *collective reflection*, and *digital spiritual creativity*.

1. *Digital Pause: Rehabilitation from Information Fatigue*

Islamic education teachers implement a "digital pause" habit, which is a short reflective break of 3–5 minutes before or after online learning. During this break, students are invited to perform *light zikr*, read a verse from the Qur'an, or write a short reflection on their feelings that day. This simple practice aims to reduce *mental noise* caused by information overload and foster self-awareness.

According to the *spiritual mindfulness* theory developed by Ahmad and Zainuddin (2022), spiritual pause practices such as this serve as transformative rituals that help individuals refocus their inner selves and process the meaning of life amid digital busyness. Their empirical study in Islamic secondary schools showed that *mindful dhikr* habits reduced academic stress levels by up to 37% and increased students' gratitude for the learning process.

In the context of SMA Negeri 1 Gedangan, the implementation of *digital pause* has become an oasis of calm amid the fast pace of life. Students report feeling calmer and more motivated after participating in digital dhikr sessions, which they consider a "soul break" before facing their next academic demands. This practice reinforces the view that modern spirituality need not abandon the digital world but rather rearrange human relations with it.

2. *Collaborative Reflection: Spirituality as a Social Experience*

The second strategy identified is digital media-based collective reflection activities. PAI teachers utilize online forums such as *Google Classroom* and WhatsApp groups to hold reflective discussions on themes such as "The Meaning of Sincerity in the Age of Social Media" or "Finding Peace Amidst the Noise of the Virtual World." In these discussions, students are invited to share their spiritual experiences, including their anxieties and search for meaning in their daily online activities.

This approach fosters what Romero-Rodríguez et al. (2023) refer to as *spiritual resilience*, which is the ability to persevere internally amid the pressures of the digital environment. By writing and reading each other's reflections, students learn that spiritual experiences are not merely personal but also social processes that strengthen empathy and a sense of togetherness.

Interview data shows that students who are active in digital reflective forums demonstrate higher levels of self-awareness and are less likely to engage in online conflicts. This shows that collective reflection can function as *a spiritual pedagogy that instills* the values of religious moderation, polite communication, and respect for differences.

3. *Digital Spiritual Creativity: Aesthetic Da'wah in the Virtual World*

The third strategy identified was strengthening digital spiritual creativity, in which students were encouraged to express Islamic values through digital works, such as short religious videos, reflective posters, or reels featuring quotations from the Quran and reflections on the meaning of life. Some students made videos entitled "*Calm in the Midst of a Noisy World*" and "*Dhikr as Digital Detox*", which were then uploaded to their Instagram accounts.

This activity sparked renewed enthusiasm for the idea that digital preaching is not merely the dissemination of religious messages but also a creative process for nurturing one's spirituality. According to Ismail et al. (2024), digitally packaged preaching that is aesthetically and reflectively presented can build stronger spiritual engagement than conventional preaching because it aligns with the visual culture of the younger generation. In the context of SMA Negeri 1 Gedangan, spiritual creativity serves as a means of self-actualization, connecting Islamic values with a humanistic, peaceful digital expression style.

Through this activity, students learn that being religious in the digital age does not mean rejecting technological advances, but rather using technology meaningfully to spread peace and divine values. This is in line with the research by Faridah and Mukhlis (2025), which emphasises that Islamic digital literacy is a form of *spiritual jihad* in cyberspace as a struggle to maintain morals, tranquillity, and truth amid the rapid flow of information.

The three modern spiritual strategies above show that Islamic Education learning can become a digital therapy space for students who are tired of the virtual world. *Digital pause* calms the mind, *collective reflection* strengthens social empathy, and *digital spiritual creativity* fosters a spirit of moderate da'wah. All of these strategies prove that digital Islamic literacy is

not only cognitive but also transformational, shaping a generation of Muslims who are spiritually strong and digitally intelligent.

Thus, modern spirituality is not the antithesis of technological progress, but rather an intelligent response to it. When PAI successfully integrates Islamic values with the digital ecosystem, students will no longer be victims of the speed of information, but will become peaceful, wise, and productive spiritual subjects in the virtual world.

CONCLUSION

This study concludes that digital Islamic literacy within PAI Learning at SMAN 1 Gedangan demonstrates a meaningful contribution to addressing digital fatigue among students by transforming digital engagement into a reflective and spiritually grounded learning experience, consistent with the findings discussed. The learning, built upon structured reflective activities, critical evaluation of online religious content, and creative digital expression, proved stronger at fostering students' critical awareness, ethical media behavior, and inner emotional-spiritual balance amid intensive digital exposure. However, this study acknowledges several limitations, including the restriction of data collection to a single school context and the reliance on qualitative interpretation without standardized psychological measurement tools, which limits the generalizability and empirical precision of the findings. Therefore, future research is recommended to adopt mixed-methods approaches using validated digital well-being and spiritual resilience instruments, examine comparative contexts across diverse educational settings, and develop longitudinal designs to evaluate sustainable behavioral outcomes and the scalability of digital Islamic literacy as a formal pedagogical framework.

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