



Journal of Elementary Education (JELEDUC)

Volume 3 (1) 10 – 18, June 2026

E-ISSN: 3063-5330 (Online)

DOI: 10.38040/jeleduc.v3i1.1483

The article is published with Open Access at: <https://jurnal.umla.ac.id/index.php/JELEDUC/index>

Digital Literacy Integration in Islamic Learning: A Case Study at Tenggulun State Elementary School

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ABSTRACT

This study aims to examine how digital literacy supports the development of Islamic learning at Tenggulun State Elementary School and to identify the challenges and opportunities associated with its implementation. This study adopts a qualitative descriptive case study approach, utilizing semi-structured interviews, classroom observations, and document analysis to collect comprehensive data. The participants consisted of an Islamic education teacher and the school principal. Data were analyzed using a descriptive qualitative framework involving data reduction, data display, and conclusion drawing. The findings reveal that the integration of digital literacy remains limited and has not been systematically implemented. Digital technologies are primarily used as instructional support tools rather than as a means of actively developing students' digital literacy competencies, and learning practices remain largely teacher-centered. Nevertheless, digital media such as videos and presentations have demonstrated potential to enhance students' engagement, understanding, and motivation. The study also identifies several challenges, including inadequate infrastructure, limited teacher competence, low student digital skills, and insufficient parental support. In conclusion, digital literacy has the potential to support the gradual development of more engaging and learner-centered Islamic learning practices. However, its effective implementation requires improved infrastructure, enhanced teacher competencies, and stronger collaboration between schools and parents to support sustainable digital-based learning.

Keywords: Digital Literacy; Islamic Learning; Elementary Education; Educational Transformation

Received: 14 April 2026	Revised: 18 June 2026	Accepted: 26 June 2026	Published: 30 June 2026
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Citation (APA Style):

Wibowo, H., et al. (2026). Digital Literacy Integration in Islamic Learning: A Case Study at Tenggulun State Elementary School. *JELEDUC: Journal of Elementary Education*. 3(1), 10–18. DOI: 10.38040/jeleduc.v3i1.1483

INTRODUCTION

In the contemporary era of digital transformation, Indonesian elementary school students are increasingly exposed to digital technologies through smartphones, internet-based learning platforms, and various social media applications. Data from recent national surveys indicate that children are accessing digital media at younger ages and with greater frequency, while their ability to critically evaluate information, identify misinformation, and use digital resources responsibly remains relatively limited ((UNICEF) & (Kemenpppa), 2026). This condition presents significant challenges for elementary education, particularly in fostering students' digital literacy competencies from an early age. As digital environments become integral to learning and daily life, schools are expected not only to facilitate technological access but also to develop students' capacities to access, analyze, evaluate, and create information in a critical and ethical manner (Wibowo et al., 2025).

Within this evolving educational landscape, digital literacy has become a fundamental competency that shapes how individual access, interpret, and construct knowledge in increasingly complex and interconnected contexts. The integration of digital literacy into elementary education is particularly important because students are at a formative stage of cognitive, social, and moral development. For educational institutions, including those grounded in religious and cultural traditions, this transformation necessitates a critical rethinking of pedagogical approaches and learning paradigms. Schools are therefore challenged to design learning environments that not only enhance technological skills but also cultivate character, critical thinking, and responsible digital citizenship (Wibowo & Tobroni, 2025).

In the context of Islamic education, which is inherently oriented toward the development of moral character, spiritual awareness, and ethical conduct, the integration of digital literacy presents both a strategic opportunity and a significant challenge. Traditionally, Islamic learning has relied heavily on direct instruction, textual study, and the transmission of values through teacher authority and exemplary behavior. While these approaches remain essential, they may not fully address the learning preferences and cognitive styles of students growing up in a digital environment (Wibowo et al., 2025). Therefore, the incorporation of digital literacy into Islamic learning is not merely an addition of technological tools, but rather a transformative process that reshapes how Islamic knowledge is delivered, experienced, and internalized. Digital literacy enables the use of diverse digital resources—such as multimedia content, interactive applications, online platforms, and virtual learning environments—which can enrich students' understanding of Islamic teachings and make learning more contextual, engaging, and relevant (Mansir, 2022; Munjiat et al., 2023).

From a conceptual perspective, digital literacy extends beyond technical proficiency to encompass critical, cognitive, and ethical dimensions. Students are required not only to operate digital devices but also to evaluate information critically, engage responsibly in digital environments, and apply ethical considerations in their online interactions. In Islamic education, this dimension is particularly significant, as it aligns with core Islamic values such as honesty, responsibility, and ethical conduct. The integration of digital literacy, therefore, offers a unique intersection between technological competence and value-based education, fostering learners who are not only digitally capable but also morally grounded. This dual orientation reinforces the relevance of Islamic education in preparing students to navigate the challenges of the twenty-first century while maintaining their religious identity (Araniri et al., 2021; Bali et al., 2023; Solong et al., 2024).

In Indonesia, the urgency to transform Islamic learning through digital literacy is increasingly recognized, particularly at the elementary school level, where foundational cognitive, social, and moral competencies are established. National educational policies have emphasized the importance of integrating digital literacy into curricula to equip students with the skills necessary to access, analyze, and produce information in a digital society (Purnama et al., 2021; Sari et al., 2022). However, the implementation of these policies varies significantly across regions and schools, particularly in resource-constrained settings where access to digital infrastructure and technological

support remains limited. This disparity creates a gap between policy expectations and classroom realities, raising concerns about the effectiveness and inclusivity of digital transformation in education.

Preliminary observations conducted by the researchers at Tenggulun State Elementary School in Lamongan, Indonesia, indicated several challenges related to the integration of digital literacy into Islamic learning. At the time of the initial observation, learning practices appeared to rely primarily on textbooks and teacher-centered instruction, while the use of digital media in classroom activities remained limited. Several contextual factors were also identified, including limited digital resources, inadequate internet connectivity, and the absence of a structured digital learning environment. In addition, teachers appeared to face challenges related to their digital competencies, which may affect their ability to integrate technology effectively into instructional practices. Parental support for digital learning was also perceived as varying across households due to differences in socioeconomic conditions and awareness of digital literacy issues. These preliminary findings highlighted the need for a more in-depth investigation into how digital literacy is implemented in Islamic learning and what challenges and opportunities exist within the school context.

Despite these challenges, the potential of digital literacy to transform Islamic learning remains substantial. When effectively integrated, digital literacy can enhance student engagement, promote active learning, and support the development of higher-order thinking skills. It can also provide opportunities for more personalized and flexible learning experiences, enabling students to explore Islamic teachings in ways that are meaningful and relevant to their lives. Moreover, the integration of digital literacy can strengthen the connection between religious values and contemporary realities, ensuring that Islamic education continues to play a vital role in shaping individuals who are both intellectually competent and ethically responsible.

Given this context, this study aims to examine how digital literacy functions as a transformative force in Islamic learning within Indonesian elementary schools. Specifically, it seeks to analyze current practices, identify key challenges, and explore strategies that can support the effective integration of digital literacy into Islamic education. By focusing on a case study in a resource-constrained educational setting, this research provides empirical insights into the complexities of educational transformation and contributes to the broader discourse on the role of digital literacy in enhancing the quality, relevance, and sustainability of Islamic learning in the digital age.

METHODS

This study employed a qualitative descriptive case study design to investigate the implementation of digital literacy in Islamic learning at Tenggulun State Elementary School. A case study approach was considered appropriate because it enables an in-depth exploration of a contemporary educational phenomenon within its real-life context (Pahleviannur et al., 2022). The study focused on a single case, namely Tenggulun State Elementary School, to gain a comprehensive understanding of how digital literacy is integrated into Islamic learning practices, as well as the challenges and opportunities associated with its implementation.

A qualitative approach was adopted to facilitate a contextual and holistic understanding of participants' experiences and educational practices within their natural setting. In this study, the researcher served as the primary research instrument, actively involved in data collection and interpretation. The research process was flexible and adaptive, allowing themes and insights to emerge inductively while being informed by relevant theoretical perspectives (Creswell & Creswell, 2022).

Data were collected through semi-structured interviews, classroom observations, and document analysis. The interview participants consisted of two key informants: one Islamic Education teacher (Ms. Risydatur Ridla) and the school principal (Mr. Nor Kholid). Participants

were selected purposively based on their direct involvement in Islamic learning and digital literacy practices within the school. Semi-structured interviews were conducted to explore participants' experiences, perceptions, and challenges while allowing the researcher to probe emerging issues in greater depth.

Classroom observations were carried out to examine the actual implementation of Islamic learning, focusing on instructional strategies, the use of digital technologies, the availability of infrastructure, and student engagement during the learning process. In addition, document analysis was conducted to support the primary data by reviewing lesson plans (RPP), school policies, and instructional materials, providing broader insights into how digital literacy is integrated within institutional practices. The data analysis followed a descriptive qualitative approach, involving systematic stages of data reduction, data display, and conclusion drawing (Sugiyono, 2019). Throughout the process, data were continuously organized, coded, and interpreted to identify patterns, relationships, and key themes. The combination of inductive and deductive analysis enhances the validity and credibility of the findings, enabling a deeper understanding of how digital literacy functions as a transformative element in Islamic learning within the studied context.

RESULTS

The findings reveal that Islamic learning at Tenggulun State Elementary School is still largely dominated by conventional teaching methods, including lectures, discussions, exercises, and question-and-answer sessions. Teachers primarily depend on government-issued textbooks as the main instructional resources. Although digital literacy has been introduced, its integration into Islamic learning remains limited and has not yet become a systematic part of classroom practices. Digital-based learning is only applied in a restricted manner, mainly through the use of videos to support Islamic storytelling activities. Access to digital tools is generally controlled by teachers, with minimal direct student interaction. One of the Islamic education teachers, Ms. Risydatur Ridla, stated that digital learning helps teachers deliver material more effectively, especially when supported by videos, as students tend to understand lessons better when presented in a more engaging way; however, its use remains limited. Furthermore, the school has not yet implemented a structured e-learning system, indicating that digital literacy has not been fully embedded within the educational framework.

These findings suggest that the current use of digital technology in Islamic learning primarily functions as a teaching aid rather than as a means of fostering students' digital literacy competencies. Students generally engage with digital media as passive recipients of information, particularly through watching instructional videos selected and controlled by teachers. Opportunities for students to actively access, evaluate, create, or communicate information using digital technologies remain limited. As a result, the integration of digital literacy has not yet fully supported the development of higher-order digital competencies such as critical information evaluation, digital communication, content creation, and responsible digital citizenship. While the use of videos contributes to increased engagement and understanding of learning materials, it does not automatically translate into active digital literacy development. Therefore, the findings indicate that digital literacy practices at the school remain at an introductory level, emphasizing media consumption rather than active and meaningful digital participation.

Despite its limited implementation, digital literacy demonstrates potential to enhance learning effectiveness. Teachers reported that digital media can improve students' understanding and engagement during lessons. Interactive and visual content, such as videos and presentations, enables students to grasp abstract Islamic concepts more easily. As expressed by Ms. Risydatur Ridla, students tend to learn more effectively when materials are presented creatively, and visual media increases their interest and attention during classroom activities. These findings indicate that digital

media can enhance students' engagement and understanding of Islamic learning materials. However, because digital tools are primarily controlled by teachers and student participation remains limited, the current implementation has not yet fully realized the principles of student-centered learning. Nevertheless, the findings demonstrate the potential of digital literacy to support more interactive and learner-centered educational practices when implemented more systematically and supported by adequate infrastructure, teacher competencies, and student participation.

However, the study also identifies several significant challenges in implementing digital literacy in Islamic learning. One of the primary issues is the lack of adequate infrastructure, including limited internet access and the absence of a digital library, which restricts access to diverse learning resources. Another challenge relates to students' behavior when using digital devices. As noted by Ms. Risydatur Ridla, students often lose focus when allowed to use mobile phones due to distractions from other applications. In addition, students' ability to search for and utilize digital learning materials remains limited. Parental support is also insufficient, as many parents are occupied with work and are unable to supervise their children's learning activities at home. These factors collectively hinder the effective integration of digital literacy.

Further findings from interviews with the school principal, Mr. Nor Kholid, indicate that the implementation of Islamic learning generally follows the established learning strategy framework, with teachers applying adaptive and differentiated teaching approaches to accommodate students' diverse needs. He explained that learning activities are carried out according to agreed strategies, and teachers adjust their methods based on students' conditions. Although some digital tools are used, not all aspects of learning can be conducted digitally. Teachers also utilize available technological tools, such as projectors and presentation slides (PPT), to enhance lesson delivery. However, due to limited resources—such as having only one projector—these tools must be shared among teachers, which limits their optimal use. Moreover, certain learning activities, such as handwriting practice, are intentionally maintained in a traditional format to preserve students' foundational skills. This reflects a blended approach that combines both conventional and digital methods.

These findings highlight the limitations of digital transformation in Islamic learning and suggest that technology should be viewed as a complementary rather than a substitutive tool. Several learning activities continue to require conventional approaches due to their pedagogical and developmental significance. For example, handwriting exercises remain important for developing students' fine motor skills, concentration, and literacy foundations. Similarly, activities related to Qur'anic recitation, memorization (hafalan), and the cultivation of Islamic values and manners (adab) often rely on direct teacher guidance, repetition, modeling, and face-to-face interaction. Such practices are difficult to replicate fully through digital media because they involve not only cognitive learning outcomes but also affective and behavioral dimensions. Therefore, the findings suggest that the most appropriate approach is not the complete digitalization of Islamic learning but the balanced integration of digital and conventional methods, allowing technology to support learning while preserving essential educational and character-building practices.

Overall, the findings suggest that digital literacy has begun to influence the development of Islamic learning, although its integration remains at an early stage. Teachers have started to incorporate digital elements selectively, and there is growing awareness of the importance of digital literacy in supporting educational quality. As highlighted by the school principal, efforts to integrate digital methods are being implemented gradually, although they continue to be constrained by limitations in facilities and resources. These findings indicate that digital literacy has the potential to support the gradual development of more engaging and learner-centered learning practices. However, its effective implementation requires more comprehensive support, including improved infrastructure, enhanced teacher competencies, and stronger parental involvement.

DISCUSSION

The findings of this study indicate that the integration of digital literacy into Islamic learning at Tenggulun State Elementary School remains limited and has not yet been systematically embedded within instructional practices. This condition reflects broader challenges faced by Islamic education in adapting to the demands of the digital era. Mansir (2022) highlights that Islamic education continues to struggle in aligning traditional pedagogical approaches with rapid technological advancements. Similarly, Munjiat et al. (2023) emphasize that the integration of digital media is essential to improve learning effectiveness and student engagement, particularly in religious education contexts.

The predominance of conventional teaching methods observed in this study suggests that digital literacy is still positioned as a complementary rather than integral component of learning. This finding is consistent with Bali et al. (2023) and Sari et al. (2022), who argue that digital literacy should be embedded into the curriculum to enhance students' engagement and learning outcomes. Moreover, Solong et al. (2024) underline the importance of teacher competence in digital pedagogy as a critical factor influencing the success of digital learning integration. The limited digital proficiency of teachers identified in this study further supports Simanullang (2023), who asserts that educators' understanding of digital tools significantly affects their ability to implement effective digital learning strategies.

Despite these limitations, the findings demonstrate that digital literacy has a positive impact on student engagement and comprehension when applied. The use of videos and visual media in Islamic learning enhances students' interest and facilitates a better understanding of abstract concepts. This aligns with Tarigan et al. (2023), who found that interactive digital learning improves students' retention and academic performance. Furthermore, Araniri et al. (2021) report that digital literacy significantly influences students' achievement in Islamic subjects by promoting active and independent learning. The role of digital literacy in fostering critical thinking and responsible behavior also supports the multidimensional framework proposed by Perdana et al. (2019), which includes cognitive, technical, and social-emotional competencies.

However, the study also identifies several significant barriers that hinder the effective implementation of digital literacy. One of the main challenges is the lack of digital infrastructure, including limited internet access and the absence of digital learning facilities. This finding is consistent with Noskova et al. (2021), who emphasize that access to digital resources is essential for creating effective learning environments. He & Li (2019) further argue that a supportive technological environment is necessary to enhance student engagement and learning outcomes. The absence of such infrastructure in Tenggulun State Elementary School limits students' ability to access diverse and meaningful learning resources.

In addition to infrastructural limitations, students' digital competencies remain relatively low, and the use of mobile devices often leads to distraction rather than productive learning. This observation supports Limniou (2021), who highlights that uncontrolled use of digital devices can negatively impact students' academic performance. Furthermore, the dominance of traditional teaching methods may reduce student engagement, as noted by Abou-Khalil et al. (2021), who argue that interactive and technology-enhanced learning environments are more effective in engaging modern learners.

Another important factor identified in this study is the limited role of parental support in facilitating digital learning. This finding is in line with Khan et al. (2020), who emphasize that parental involvement is crucial in supporting students' engagement in digital learning, especially in home-based learning contexts. The lack of parental guidance in this study further exacerbates the challenges of integrating digital literacy into students' daily learning activities.

At a broader level, the findings reflect disparities in the implementation of digital literacy across educational institutions in Indonesia. Purnama et al. (2021) and Rahman et al. (2021)

highlight that digital literacy development varies significantly depending on institutional readiness, access to technology, and teacher competence. This uneven implementation creates gaps in students' opportunities to develop essential digital skills, particularly in resource-constrained environments.

Despite these challenges, the study reveals that digital literacy has strong potential as a transformative force in Islamic learning. The gradual use of digital tools, such as videos and presentation media, indicates an emerging shift toward more innovative and student-centered learning practices. This transformation aligns with Tuna (2021), who notes that digital literacy can enhance access to information and promote more efficient learning processes in elementary education. Furthermore, Triandayani et al., (2024) demonstrate that the integration of digital media significantly improves students' problem-solving skills and overall learning outcomes.

From a pedagogical perspective, the transformation of Islamic learning requires a comprehensive and systemic approach. As suggested by Rahman et al. (2021), the development of digital literacy should move beyond basic skills toward digital intelligence, which includes critical thinking, ethical awareness, and responsible technology use. In the context of Islamic education, this transformation must be aligned with core Islamic values to ensure that technological advancements contribute to both intellectual and moral development.

The findings highlight that although digital literacy has begun to influence Islamic learning practices, its transformative potential has not yet been fully realized. The integration of digital literacy requires a holistic strategy that addresses infrastructural, pedagogical, and social challenges. By strengthening teacher competencies, improving digital infrastructure, and enhancing parental involvement, Islamic education can be effectively transformed to meet the demands of the digital era while preserving its ethical and spiritual foundations.

CONCLUSION

This study concludes that the integration of digital literacy into Islamic learning at Tenggulun State Elementary School remains at an early stage and has not yet been systematically embedded in classroom practices. Digital technologies are primarily used as instructional support tools rather than as a means of actively developing students' digital literacy competencies. While digital media has contributed to improving student engagement and understanding, students largely remain passive consumers of digital content. The findings further indicate that the most appropriate approach for Islamic learning is not complete digitalization but a balanced integration of digital and conventional methods that supports both technological competence and character development. Therefore, digital literacy should be viewed as a complementary element with the potential to gradually enhance the quality and relevance of Islamic education when supported by adequate infrastructure, teacher competence, and stakeholder involvement.

The findings suggest that schools should adopt a more structured approach to digital literacy integration by improving access to digital infrastructure, strengthening teachers' digital pedagogical competencies, and developing learning activities that encourage students' active participation in digital environments. In addition, parental involvement should be strengthened to support responsible and meaningful digital learning beyond the classroom. Educational policymakers may also consider providing greater support for resource-constrained schools to reduce disparities in digital literacy implementation.

This study is limited to a single case study and primarily reflects the perspectives of school leadership and teachers. Future research should involve students and parents as additional participants, examine diverse school contexts, and employ mixed-method approaches to provide a more comprehensive understanding of digital literacy integration in Islamic education.

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