



Religious Digital Literacy of Students in Indonesia and Malaysia

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Abstract

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on of
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Advances in information and communication technology are so fast, capable of dynamically changing the order of human life. Everyone is increasingly dependent on technology in every inch of their activities, including in the realm of education. The use of technology products in the form of internet access and social media has been massively used by millions of people in the world. Learning, which initially only focused on meeting in class and relying only on printed books, is now developing with the presence of a new era, namely digital literacy, including in religious learning. This study is a type of qualitative research with a systematic literature review (SLR) approach. Sources of data come from research journal articles and books that are in accordance with the theme of the discussion. The data analysis technique uses content analysis. The findings or results of the study are that digital literacy in Indonesia and Malaysia both utilise information and communication technology media spread across the internet, information on websites and social media. Information seeking through ICT media has become a necessity for most individuals, including in religious literacy. There are still problems in both countries, namely related to equity, some areas have not been able to reach the internet optimally and certainly have not been able to fully implement digital literacy. Digital religious literacy of students in Indonesia and Malaysia is by utilizing interesting and free-access content and materials available on the internet and social media. Access to religious material in digital space by students has proven to be able to increase understanding of the material.

Abstrak:

Kata Kunci:
Literasi Digital;
Keagamaan;
Perbandingan
Indonesia dan
Malaysia.

Kemajuan teknologi informasi dan komunikasi yang begitu cepat, mampu mengubah tatanan kehidupan manusia secara dinamis. Setiap orang makin bergantung pada teknologi dalam setiap jengkal aktifitas yang dilakukannya, termasuk dalam ranah pendidikan. Penggunaan produk teknologi berupa akses internet dan media sosial telah massif digunakan oleh jutaan manusia di dunia. Pembelajaran pun yang awalnya hanya berkuat pada pertemuan di kelas dan hanya mengandalkan buku cetak, kini berkembang dengan hadirnya era baru yakni literasi digital, termasuk dalam pembelajaran keagamaan. Studi ini merupakan jenis penelitian kualitatif dengan pendekatan systematic literature review (SLR). Sumber data berasal dari artikel jurnal penelitian dan buku yang sesuai dengan tema pembahasan. Teknik analisis data menggunakan

analisis konten. Temuan atau hasil penelitian adalah literasi digital yang ada di Indonesia dan Malaysia sama-sama memanfaatkan media teknologi informasi dan komunikasi yang tersebar di internet, informasi yang ada dalam website dan media sosial. Pencarian informasi melalui media TIK telah menjadi kebutuhan oleh sebagian besar individu, termasuk dalam literasi keagamaan. Masih ditemukan permasalahan di kedua Negara tersebut, yakni terkait dengan pemerataan, beberapa wilayah belum mampu menjangkau internet secara optimal dan tentunya belum mampu mengimplementasikan literasi digital sepenuhnya. Literasi digital keagamaan siswa di Indonesia dan Malaysia yakni dengan memanfaatkan konten dan materi menarik serta bebas akses yang tersedia di internet maupun sosial media. Akses materi keagamaan dalam ruang digital yang dilakukan oleh para siswa terbukti mampu meningkatkan pemahaman materi.

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1. Introduction

Today's technology has provided a lot of convenience, one can access whatever information one wants freely via the internet. However, the problem is that internet users are often unable to sort and select the correct information, and are trapped into misinformation (hoax).¹ The tug-of-war between positive and negative sides in the context of using digital media in literacy activities will always exist, and is determined by the individual as the user. With the rise of false information, of course it will have a bad impact on a person's mindset and attitude, and of course it will have an impact on hate speech,² the fading of the social order of society, to the spread of forbidden ideas or ideologies (extremism, terrorism, radicalism) and so on.³

People in Indonesia have a low interest in reading, and should strengthen literacy to improve their competence. This problem must be addressed immediately, especially by the government.⁴ There are many strategies that can be used in order to increase public literacy in general, including by increasing the education budget as an intermediary to improve the quality of human resources, establishing libraries and community reading gardens evenly, especially in areas where literacy levels are still low, translating monumental works in foreign languages into Indonesian to make it easier to study it, increase the government's attention to scientists.⁵ The use of social media in various countries, including in Indonesia, such as Facebook, Twitter and Instagram, is a tool for citizens to channel their aspirations for social change in civil society.

¹ Ahmad Sultra Rustan, "Communication in Indonesian Social Media: Avoiding Hate Speeches, Intolerance and Hoax," *Journal of Social Studies Education Research* 11, no. 2 (2020): 174–185, accessed October 26, 2022, <https://eric.ed.gov/?id=EJ1260460>.

² Steven Zhao, "The Existential-Phenomenological Situation of Ideological Extremism," *Educational Theory* 71, no. 4 (August 2021): 475–495.

³ Khamami Zada et al., "Reduce Extremism through Digital Literacy," in *2019 7th International Conference on Cyber and IT Service Management, CITSM 2019*, 2019.

⁴ Christina Lhaksmita Anandari and Yuseva Ariyani Iswandari, "Extensive Reading in Indonesian Schools: A Successful Story," *TEFLIN Journal: A publication on the teaching and learning of English* 30, no. 2 (2019): 137–152.

⁵ Anisa Dwi Makrufi, "FAKULTAS ILMU TARBIYAH DAN KEGURUAN UNIVERSITAS ISLAM NEGERI (UIN) MAULANA MALIK IBRAHIM MALANG 23-24 OF NOVEMBER, 2017 P-ISSN: 2477-3638 VOLUME: 2 YEAR 2017" (2017): 8.

Social media has been widely used as a tool to convey ideas, public opinion,⁶ and also practiced as a medium for trading. Community participation in channeling the aspirations and various forms of individual community opinion is part of the act of critical literacy into social practice.⁷

The presence of information and communication technology, one of which is in the form of easy internet access and the availability of supporting applications, makes individual humans have a way to increase their literacy. With free internet access, one can dig up information, find ideas, use them and share them with others. Digital literacy is an urgent matter for every individual in surviving and maintaining existence in the digital world. Educational institutions have an important role in educating the younger generation and the general public in order to be able to access digital information properly. It is intended that the younger generation is expected to be able to make a major contribution to individual progress and the development of the social life of society and the State. Digital literacy is the key for developing countries to increase competitiveness and progress in all aspects of life.⁸

A teacher must incorporate digital literacy into learning, and must have good competence in the use of digital technology. There are many positive values that will be obtained if digital literacy is implemented in learning. As an example of creating a closed Facebook group account that can be used as a forum for students to express their opinions and actively participate in the group. Classrooms must be integrated into digital technology so that students are able to develop writing skills and broaden their horizons. This integration has the effect that learning is not only in the classroom, but can also be applied to the digital space that is being developed.⁹

Educator competence is an important part of success in digital literacy. In exploring learning resources, students are required to have sufficient competence to be able to explore, filter and cross-check the data found. Competence in utilizing digital literacy as a learning resource can be categorized as good if it meets three indicators, namely basic competence in information-communication technology, information skills, and media awareness.¹⁰ During the COVID-19 pandemic, schools implemented online learning by utilizing applications such as Zoom, Microsoft Teams, and so on. What determines online learning is how a student accesses material related to learning. Therefore, good digital literacy

⁶ Georgios Lampropoulos et al., "The Impact of Personality Traits on Social Media Use and Engagement: An Overview," *International Journal on Social and Education Sciences* 4, no. 1 (2022): 34–51, accessed October 26, 2022, <https://eric.ed.gov/?id=EJ1332326>.

⁷ Audrey Yue, Elmie Nekmat, and Annisa R. Beta, "Digital Literacy through Digital Citizenship: Online Civic Participation and Public Opinion Evaluation of Youth Minorities in Southeast Asia," *Media and Communication* 7, no. 2 Critical Perspectives (2019): 100–114.

⁸ Pritika Reddy, Bibhya Sharma, and Kaylash Chaudhary, "Digital Literacy: A Review in the South Pacific," *Journal of Computing in Higher Education* 34, no. 1 (2022): 83–108.

⁹ Tati Lathipatud Durriyah and Muhammad Zuhdi, "Digital Literacy With EFL Student Teachers: Exploring Indonesian Student Teachers' Initial Perception About Integrating Digital Technologies Into a Teaching Unit," *International Journal of Education and Literacy Studies* 6, no. 3 (July 31, 2018): 53, accessed October 11, 2022, <https://journals.aiac.org.au/index.php/IJELS/article/view/4611>.

¹⁰ Evi Fatimatur Rusydiyah, Eni Purwati, and Ardhi Prabowo, "HOW TO USE DIGITAL LITERACY AS A LEARNING RESOURCE FOR TEACHER CANDIDATES IN INDONESIA," *Jurnal Cakrawala Pendidikan* 39, no. 2 (June 12, 2020): 305–318, accessed October 11, 2022, <https://journal.uny.ac.id/index.php/cp/article/view/30551>.

skills are needed. Student learning achievement during learning is strongly influenced by their digital literacy skills. Students must be able to use e-learning properly, so that the learning outcomes obtained are satisfactory.¹¹

Literacy policies in Indonesia are developed and implemented by the Ministry of Education at the primary, secondary and tertiary levels. The Ministry of Education is working with various other ministries to increase the purchase of books in schools and the community. The School Literacy Movement is a flagship program in order to improve children's literacy skills and culture at all levels of education. The School Literacy Movement is a program initiated by the ministry of education and the key to the success of the program is determined by many parties, including school members, parents, community, media, publishers, academics and policy makers.¹²

Many studies on digital religious literacy have been carried out, such as research from Nawi et al. on the need for Islamic digital resources at the Brunei Darussalam Polytechnic.¹³ There is also research from Juzwik et al on the creation of spiritual and religious meaning in language and literacy studies: a global perspective on teaching, learning, curriculum and policy.¹⁴ There is also a research article from *Durriyah* on digital literacy with EFL student teachers: exploring the initial perceptions of Indonesian student teachers about the integration of digital technology into teaching units.¹⁵ However, these studies do not touch on the comparative aspect between the two countries regarding digital religious literacy between Indonesia and Malaysia. Thus the distinction in this study is to analyze the digital religious literacy of students in the two countries. This distinction is a finding in this study that distinguishes previous studies.

2. Methods

This study used qualitative research methods.¹⁶ Qualitative method¹⁷ in this study aims to observe the religious digital literacy of students in Indonesia and Malaysia. Data collection techniques in this study, using a systematic literature review approach¹⁸ with data collected from various existing scientific

¹¹ Sumin Sumin, Kahirol Mohd Salleh, and Nurdin Nurdin, "The Effect of External Factors Moderated by Digital Literacy on the Actual Use of E-Learning during the Covid-19 Pandemic in Islamic Universities in Indonesia," *REID (Research and Evaluation in Education)* 7, no. 2 (December 30, 2021): 132–144.

¹² Evi Fatimatur Rusdiyah, Zaini Tamin AR, and Moh. Rifqi Rahman, "Literacy Policy in Southeast Asia: A Comparative Study between Singapore, Malaysia, and Indonesia," *Center for Educational Policy Studies Journal* (July 11, 2022), accessed October 11, 2022, <https://cepsj.si/index.php/cepsj/article/view/1214>.

¹³ Aliff Nawi et al., "The Needs of Islamic Digital Resources in Polytechnic Brunei Darussalam: A Preliminary Study," *International Journal of Instruction* 13, no. 1 (January 2020): 225–234, accessed October 26, 2022, <https://eric.ed.gov/?id=EJ1239194>.

¹⁴ Mary M. Juzwik et al., "Spiritual and Religious Meaning Making in Language and Literacy Studies: Global Perspectives on Teaching, Learning, Curriculum and Policy," *English Teaching: Practice and Critique* 21, no. 3 (2022): 225–237.

¹⁵ Lathipatud Durriyah and Zuhdi, "Digital Literacy With EFL Student Teachers."

¹⁶ John. W. Creswel, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches, Research Design Qualitative Quantitative and Mixed Methods Approaches*, 2013.

¹⁷ Patrik Aspers and Ugo Corte, "What Is Qualitative in Research," *Qualitative Sociology*, 2021.

¹⁸ Martina K. Linnenluecke, Mauricio Marrone, and Abhay K. Singh, "Conducting Systematic Literature Reviews and Bibliometric Analyses," *Australian Journal of Management*, 2020.

articles, both books, journals, proceedings, and others. Search for literature sources through e-journal service sites and e-books published. Literature data collection begins with searching articles based on keywords through the official website page or portal. Furthermore, the researcher collects data from the article in accordance with the discussion matrix table compiled. Furthermore, the collected data will be selected based on its relevance to the research theme and ends with data analysis using content analysis techniques¹⁹ related to the theme.

3. Results and Discussion

3.1 Utilization of Information and Communication Technology in Digital Literacy in Indonesia and Malaysia

Education in Malaysia and Indonesia utilize advances in information technology as part of learning media, such as the use of e-books, e-journals which make it easy for students to search for information and knowledge data. However, in some rural areas it is still difficult to access the internet which has an impact on limited use of digital literacy that can be utilized. There is a disparity between urban and regional areas which of course has an impact on the literacy of students.²⁰ The Malaysian government has fully supported efforts to implement digital literacy in that country, various information technology developments have also been carried out to address this. The goal is that students will increase their knowledge in the context of mastery of knowledge. Besides that, students are also required to be proficient in using and operating all kinds of forms of information technology that really support their learning.²¹

The outbreak of the Covid-19 virus which claimed the lives of thousands of people and changed the order of human life, including learning. Learning during a pandemic carried out online proved to be effective as a substitute for conventional learning which was closed due to lockdown. Digital literacy is needed by every student as a supporting tool for ease of learning. However, the fact is that not all children have the ability to master digital literacy. Digital literacy will have a positive effect on children's learning achievement, both in offline and online learning.²²

The impact of the pandemic has been felt in the world of education, especially the impact of learning on students and teachers. Learning that was originally conventional face-to-face changed to distance (online). Online learning is carried out as an effective way to keep the learning process going. Various application platforms have proven to be very helpful in online learning, such as Google Meet, Zoom, and Microsoft Teams. The challenge of learning during a

¹⁹ Steve Stemler, "An Overview of Content Analysis," *Practical assessment, research, and evaluation* 7, no. 1 (2000): 17.

²⁰ Adi Jafar et al., "Assessing the Challenges of E-Learning in Malaysia during the Pandemic of Covid-19 Using the Geo-Spatial Approach," *Scientific Reports* 12, no. 1 (October 1, 2022): 1–10, accessed January 9, 2023, <https://doi.org/10.1038/s41598-022-22360-4>.

²¹ Ong Liap-Teck, "Information Technology Literacy: The Crucial Factor in Aged Second-Career Academics' Sustainability," *SHS Web of Conferences* 124 (January 1, 2021): 06005, accessed January 9, 2023, https://www.shs-conferences.org/articles/shsconf/pdf/2021/35/shsconf_icmesh2020_06005.pdf.

²² N Araniri et al., "The Impact of Digital Literacy Ability of Islamic Religious Education Students on FIQH Learning Achievements," in *Proceedings of the 1st Paris Van Java International Seminar on Health, Economics, Social Science and Humanities (PVJ-ISHESSH 2020)*, vol. 535 (Atlantis Press, 2021).

pandemic is very heavy because it has to be done online, but it can be overcome a little by using learning applications that make it easier.²³

Mobile phone (HP) users around the world are growing massively, including in Malaysia. The school age group is also not free from this phenomenon. The operating system on the cellphone circulating in society today is very sophisticated which has come to be known as a smartphone. This sophistication is utilized by many parties, including in this case education in Malaysia. The development of mobile-based learning applications is carried out as part of facilitating millennial generation students who often come into contact with smartphones. That is, the application that is made really helps students in the learning process. Content or learning materials contained in the application are interactive and interesting. The use of mobile applications also has an impact on increasing student learning activity and motivation, as well as giving students a more meaningful learning experience.²⁴

One of the big problems with the impact of advances in information technology in this decade is the spread of fake news or information which is so widespread and massive and spreads quickly on various social media channels. This then causes disinformation in the midst of people's lives. The bad impact will be more widespread, namely the conflicts and violence that arise and damage the social order that has been formed as a result of the disinformation being spread. Due to this phenomenon, educational institutions in Malaysia provide reinforcement to students as part of a preventive measure so as not to fall prey to and be influenced by non-informative reporting. Another path taken is to develop students' digital literacy so that they are proficient in finding, filtering, and using information available on various internet media channels.²⁵

The influence of digital literacy echoed in Malaysia has become a new era for students. Children do not only study conventionally at school, but they will be more active with the use of the internet and the various learning applications available. The current generation is required to be digitally proficient in order to be able to keep up with the times and not to be left behind. One of the main factors in digital literacy that must be considered is related to learning materials. Factors and the role of educators also become urgent. Because the teacher becomes a verifier of all information obtained by students. Another factor that must be considered in developing digital literacy is the individual student factor. There are absolute differences in each child's personality. Access to information is certainly different from one another and it also affects children's learning outcomes. Therefore, the role of educators is needed to be able to develop students' literacy so that the existing learning environment becomes better.²⁶

²³ Ambigapathy, Ed. Pandian, Surinderpal, Ed. Kaur, and Huey Fen, Ed. Cheong, "COVID-19, Education, and Literacy in Malaysia: Social Contexts of Teaching and Learning. COVID-19 in Asia.," *Routledge, Taylor & Francis Group* (October 28, 2021).

²⁴ Azizah Che Omar, Nurulnadwan Aziz, and Mohd Adib Abd Muin, "User Experience on BM Year 2 Mobile-Based Learning Application for Alpha Generation," *International Journal of Interactive Mobile Technologies* 15, no. 06 (March 1, 2021): 65–76, accessed January 9, 2023, <https://online-journals.org/index.php/i-jim/article/view/20639>.

²⁵ Moonyati Mohd Yatid, "Truth Tampering Through Social Media: Malaysia's Approach in Fighting Disinformation & Misinformation," *IKAT: The Indonesian Journal of Southeast Asian Studies* 2, no. 2 (January 1, 2019): 203–230, accessed January 9, 2023, <https://jurnal.ugm.ac.id/ikat/article/view/40482>.

²⁶ Mohd Arif Fahmi Bidin, Shamila Mohamed Shuhidan, and Noor Zaidi Sahid, "Reliability Analysis of the Effect of Digital Literacy on Performance among Secondary School Students in Malaysia," *Proceedings* 82, no. 102 (October 1, 2022): 102, accessed January 9, 2023, <https://www.mdpi.com/2504-3900/82/1/102>.

Digital technology has been utilized by many groups, including in the education segment. After the outbreak of the COVID-19 pandemic, the use of digital technology in education has become increasingly widespread. This was due to the closed school (*lockdown*) to prevent the spread of the disease. The impact is that all learning activities are diverted *online learning*. Of course, all parties must adapt quickly so that the teaching and learning process continues. During the pandemic, the use of learning applications greatly increased, because there were no other options that were relevant to the situation and conditions at that time. Even though there are many obstacles in practice, online learning continues as part of a child's education.²⁷

Facing the era of the industrial revolution 4.0, students are required to be familiar with operating a variety of information technology. The aim is to equip students to be able to access information and knowledge more broadly. The availability of learning content on the internet is extraordinary. If it is not utilized properly, it will be left behind with the others. E-learning is one of the things that helps students' learning process in accessing digital literacy during the educational process. E-learning is used as an independent learning tool. The content of the available material varies, it supports and meets the needs of students in order to learn effectively and efficiently. The existence of E-learning, for students in Malaysia²⁸ and Indonesia²⁹ has become a media liaison between students and teachers who do not only carry out the teaching and learning process in conventional classes, but develop into learning that knows no time, place because it can be accessed anytime and anywhere.

Existing education is now very dynamic. Many changes and developments in life must be immediately answered by the world of education. Education has a noble duty, as a place to prepare a superior and competitive generation. Facing rapid technological advances, there are at least six factors which become the key to successful learning in the current era, namely 1. The deep Mastery information literacy, 2. Development of digital literacy that is carried out online continue and relevant to conditions, 3. Effective and efficient digital learning, 4. Use of sophisticated information and communication technology, 5. Optimum utilization of social media, 6. 21st century digital skills.³⁰

Information digital literacy is a national project in Malaysia. The transformation of education in this era leads to the use of information technology as a very adequate learning resource. The development of learning applications has been carried out by many citizens to support the government's efforts to improve the quality of education. Every child is required to be skilled at operating

²⁷ Hussien Mohamad Alakrash and Norizan Abdul Razak, "Technology-Based Language Learning: Investigation of Digital Technology and Digital Literacy," *Sustainability* 13, no. 12304 (November 1, 2021): 12304, accessed January 9, 2023, <https://www.mdpi.com/2071-1050/13/21/12304>.

²⁸ Ai Chin Thoo et al., "Students' Satisfaction Using E-Learning as a Supplementary Tool," *International Journal of Emerging Technologies in Learning (IJET)* 16, no. 15 (August 1, 2021): 16–30, accessed January 9, 2023, <https://online-journals.org/index.php/i-jet/article/view/23925>.

²⁹ Clara Herlina Karjo and Wiwik Andreani, "Affordances of E-Learning in Indonesian Higher Education Institutions" (Presented at the 20th AsiaTEFL-68th TEFLIN-5th iNELTAL Conference (ASIATEFL 2022), Atlantis Press, 2023), 82–95, accessed July 5, 2023, <https://www.atlantis-press.com/proceedings/asiatefl-22/125986921>.

³⁰ Catherine Audrin and Bertrand Audrin, "Key Factors in Digital Literacy in Learning and Education: A Systematic Literature Review Using Text Mining," *Education and Information Technologies* 27, no. 6 (July 1, 2022): 7395–7419.

technological media that can support their learning outcomes.³¹ Digital literacy is also part of the policies implemented by the Indonesian government, in this case the ministry of education, from primary to tertiary levels. The literacy movement is realized by providing books both conventionally and digitally.³² Technological advances are able to change the order of human life, including children's learning styles in education. Digital literacy that is developing at this time is expected to be the spearhead to support and improve lifelong education. The factors that determine the increase in students' digital literacy in Malaysia are well-formed learning systems from upstream to downstream. The child's visual learning style is also very influential. To obtain valid information, of course, critical skills are needed in filtering the information obtained, because not only operational skills in obtaining information, but also adequate critical power is needed to sort and select the right information.

Another support for increasing digital literacy in Malaysia is a collaborative learning style. Every student is required to be able to work together, synergize with one another. Study groups have been proven to be effective in improving student learning outcomes. All sectors of life have used technology in their processes, which means that education must be responsive to this fact. Children must be prepared to be relevant to the needs and challenges of the times. Education must be a place of regeneration that is a solution to various problems in society. Generations that are prepared and forged in education must be prepared to become smart and skilled individuals to face competition in the 21st century. It is the competence of the child that must be the main concern.³³

Moral issues are also a major focus that must be resolved in education in Malaysia. The concern is due to cultural shifts that lead to moral decline, especially among adolescents and young people. This problem of moral decline is influenced by many factors, including the influence of information technology, shifting cultural values in society. Therefore, Islamic education in Malaysia is directed at emphasizing the *tarbiyah* side, namely character education. This is intended to overcome the problem of moral decline that has plagued generations in the country. The problem of moral decline is also one of the challenges that must be faced by Islamic education in Indonesia. Islamic educational institutions are expected to be the solution to these problems by forming students with noble character. Islamic values related to character are raised in every learning process. The side of learning objectives is not only directed at the cognitive aspect, but more importantly can touch the affective (attitude) and motor (skills) aspects. Strengthening the character of students will be easier to form when a good culture at school, home and society has been formed. These three environments greatly influence children's mindsets, attitudes and actions. Therefore, cooperation is needed from each of them to maximize their role in shaping children's character.

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³¹ Yurii Horban and Olena Skachenko, "National Information Literacy Programs: The Experience of Southeast Asia and Ukraine," *Bibliotečnij visnik*, no. 2 (January 1, 2021): 91–101, accessed January 9, 2023, http://nbuv.gov.ua/j-pdf/bv_2021_2_11.pdf.

³² Fatimatur Rusydiyah, Tamin AR, and Rahman, "Literacy Policy in Southeast Asia."

³³ Nasreen Khan et al., "Connecting Digital Literacy in Higher Education to the 21st Century Workforce," *Knowledge Management & E-Learning: An International Journal* 14, no. 1 (March 1, 2022): 46–61, accessed January 9, 2023, <http://www.kmel-journal.org/ojs/index.php/online-publication/article/view/502>.

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Schools in Malaysia also apply integrated learning as an effort to prepare students to have integral competence. This is done as a tool to solve problems that have existed so far. Integrated learning contains the integration of several subjects that are related in terms of material and learning objectives. One of those that is integrated is Islamic religious learning. Its implementation, compiling a learning plan and also containing other related subject matter. Furthermore, the content of learning material also contains other scientific study material that is multi-perspective.³⁶

A social media networking site that can be used as a tool for developing children's digital literacy. Social media users can use the application to gain new knowledge about religion. The framework needed is material or content that is displayed that reflects good Islamic values.³⁷ The emergence of the spread of Islamic content and material in cyberspace is a unique phenomenon in itself. Optimal use of information technology by school age groups must be a major concern. Applications and social media sites are not only used as media tools to connect communication with other users. More than that, the internet and existing applications must be used as a source of learning that makes it easy.³⁸ One of the preventive measures that can be taken in order to protect children from extremist views is to counter-narrate by posting moderate Islamic teachings in the digital space. The internet must be filled with information on Islamic studies that

³⁴ Nurulwahidah Fauzi, "The Purification of Islamic Education System in Risalat An-Nur Perspective: A Case Study in Malaysia," *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 15, no. 2 (September 1, 2014), accessed January 9, 2023, <https://ejournal.uin-suka.ac.id/ushuluddin/esensia/article/view/777>.

³⁵ Yuli Supriani, Hasan Basri, and Andewi Suhartini, "Leadership Role in the Formation of Students' Morals," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 3 (2023): 528–538.

³⁶ Maimun Aqsha Lubis, "Effective Implementation Of The Integrated Islamic Education," *Global Journal Al-Thaqafah* 5, no. 1 (June 1, 2015): 59–68, accessed January 9, 2023, <http://www.gjat.my/gjat062015/7920150501.pdf>.

³⁷ A.R. Riza Ayu and A. Abrizah, "Do You Facebook? Usage and Applications of Facebook Page among Academic Libraries in Malaysia," *International Information & Library Review* 43, no. 4 (December 1, 2011): 239–249, accessed January 10, 2023, <https://doi.org/10.1080/10572317.2011.10762906>.

³⁸ Azimatun Abdul Rahman, Nor Hazlina Hashim, and Hasrina Mustafa, "Muslims in Cyberspace: Exploring Factors Influencing Online Religious Engagements in Malaysia," *Media Asia* 42, no. 1–2 (April 3, 2015): 61–73, accessed January 10, 2023, <https://doi.org/10.1080/01296612.2015.1072343>.

shows Islam is polite and friendly. There is no room for hate speech, intolerance, and so on. This is a collective duty as a nation, to protect generations (including students), so that they are free from exposure to radicalism.³⁹

Entering the current era of disruption which is characterized by very fast changes, the use of internet-based technology, as well as the swift flow of information that is increasingly flooding the digital space. One of the big problems in this era is the increasing prevalence of hoaxes or fake news that attacks many groups, from children to adults. This problem is influenced by the ease in spreading news through various social media applications. The impact has also been felt by the world of education, not a few students have also become victims of hoax information which has led to rampant hate speech, acts of intolerance, and the notion of extremism and radicalism. These problems can be solved by maximizing the development of digital literacy skills. There are eight essentials that must be done in order to strengthen digital literacy; 1. Understand the context of circulating information. 2. Expanding the mind to be able to maximize the role and power of reason. 3. Presenting positive things, 4. Proficient and proficient when socializing and communicating in cyberspace 5. Increasing self-confidence and always being responsible, 6. Thinking critically on all information received, 7. Creating a good order and space for social life, 8. Make new things to increase creativity. These eight elements must be fulfilled as provisions to strengthen one's foundation in the scope of digital literacy.⁴⁰

3.2 Religious Digital Literacy students in Indonesia and Malaysia

Religious literacy can be integrated into other subjects with an interdisciplinary approach. Islamic religious learning is not only focused on one religious discipline, but is integrated with other scientific studies. This action is carried out in order to equip students to have more mature abilities and produce holistic learning. The integration of Islamic learning is integrated with the available information technology. Islamic content and Islamic learning resources are increasingly flooding the digital space in Malaysia due to the easier and faster spread of information disclosure. The concept of scientific integration developed in Islamic studies consists of four categories, namely: ayatization (*al-nusus*), comparison (*al-muqaranah*), adaptation (*al-taqyim*), integration (*al-tafaquh*).⁴¹ The four models are implemented in detailed and in-depth learning which then results in integrative religious learning. Religious digital literacy is something that continues to grow, because of digital information media. The new era that is emerging now is also Islamic content that adorns social media walls and of course this has an impact on students' literacy regarding religious studies.

The ability of technology-savvy teachers is also a factor in the success of students' religious digital literacy. Islamic learning is directed and integrated with existing digital technology services. This process is carried out so that students can access information and knowledge anytime and anywhere. The point of the

³⁹ Nicholas Chan, "In Moderation of 'Strangers': Terrorism, Ontological (In)Security and Counter-Narratives in Malaysia," *Critical Studies on Security* 8, no. 1 (January 2, 2020): 28–45, accessed January 10, 2023, <https://doi.org/10.1080/21624887.2020.1734906>.

⁴⁰ Naimatus Tsaniyah and Kannisa Ayu Juliana, "LITERASI DIGITAL SEBAGAI UPAYA MENANGKAL HOAKS DI ERA DISRUPSI," *al-Balagh: Jurnal Dakwah dan Komunikasi* 4, no. 1 (June 30, 2019): 121–140, accessed October 4, 2022, <https://ejournal.uinsaid.ac.id>.

⁴¹ Zarkasih Zarkasih et al., "INTEGRATION OF NAQLI AND AQLI KNOWLEDGE IN ISLAMIC SCIENCE UNIVERSITY OF MALAYSIA: CONCEPT AND MODEL," *Potensia* 5, no. 2 (September 1, 2020): 123–134, accessed January 9, 2023, <http://ejournal.uin-suska.ac.id/index.php/potensia/article/view/7800>.

problem is that both teachers and educational institutions must jointly provide digital space that is relevant to the learning needs of students, so that they are not influenced by misinformation (disinformation). The content provided must bring out a high creative side so that it will attract and increase students' interest in using the available digital learning resource services.⁴² The role of Islamic teachers in Malaysia as agents of change is to prepare a generation that is ready and able to face the 21st century. Automatically, the learning that is carried out also leads to students' skills wrapped in a comprehensive conceptual understanding. The teacher's role is very large in the child's education process. Teachers are not only limited to providing cognitive understanding, but also become role models for all their students. Global competition is getting tougher, forcing education to work hard so that the graduates or output they produce are relevant to the demands of market needs.⁴³

Students in Indonesia are very used to accessing knowledge, including religious information, through the help of search engines. Every individual is able to search, find, use and disseminate information about Islamic content through the various websites and social media they have. However, what is more widespread is that information about religion fills the digital space on social media. Most of the current millennial generation have multiple accounts from several social media accounts, and this is an opportunity to spread Islamic content. Students' interest in digital literacy is strongly influenced by the appearance of the content they access, both in terms of interesting discussions, pictures and illustrations, and various information.⁴⁴ On average, every student in Indonesia in the context of digital literacy has just reached the stage of searching for and finding the information he is looking for, not yet leading to an evaluation of the information found. Students more directly receive and use the information obtained, without identifying the source, and not accompanied by cross-checking from other authoritative sources. This can be used as a reference for all parents, teachers and educational institutions to always provide direction, understanding, and equip them with sufficient competence so that they can be selective and wise in accessing existing information.⁴⁵

Students at school do not only receive Islamic learning in the classroom, but their studies are also carried out in existing places of worship (mosques). This approach is used so that students are able to live up to the teachings of their religion, so that they not only understand the concept but are also able to

⁴² Maulana Muhammad Ilyas Temrin and Mohd Akil Muhamed Ali, "PERSEPSI GURU TERHADAP PEMBELAJARAN ILMU HADITH DI SEKOLAH-SEKOLAH MENENGAH KEBANGSAAN AGAMA (SMKA) DI SERAWAK, MALAYSIA," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 16, no. 1 (June 1, 2017): 136–160, accessed January 9, 2023, <http://jurnal.uin-antasari.ac.id/index.php/al-banjari/article/view/1277>.

⁴³ Noornajihan Jaafar et al., "The Significant Correlation between Self-Efficacy and Goal Orientation with the Role of Islamic Education Teachers as a Society Change Agent," *Journal of Research, Policy & Practice of Teachers & Teacher Education* 9, no. 2 (December 1, 2019): 30–38, accessed January 9, 2023, <https://ejournal.upsi.edu.my/index.php/JRPPTTE/article/view/2848/2083>.

⁴⁴ Mahmudah Nur, "LITERASI DIGITAL KEAGAMAAN AKTIVIS ORGANISASI KEAGAMAAN DI MADRASAH ALIYAH NEGERI (MAN) DI KOTA BANDUNG," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 5, no. 1 (June 27, 2019): 1–14, accessed October 11, 2022, <https://blasemarang.kemenag.go.id/journal/index.php/smart/article/view/745>.

⁴⁵ Ma'sum Ashari and Nuny Sulistiany Idris, "KEMAMPUAN LITERASI DIGITAL GENERASI DIGITAL NATIVE," *Seminar Internasional Riksa Bahasa* (2019), accessed January 11, 2023, <http://proceedings.upi.edu/index.php/riksabahasa/article/view/1019>.

implement and disseminate it.⁴⁶ Digital literacy in Malaysia is effective through cooperative learning. Religious learning is integrated with information and communication technology (ICT) to produce interactive and fun learning for students. Need to choose the right learning media. Currently, there is a lot of Islamic digital content available that provides education about religious material. Students can use their gadgets, laptops or PCs to access whatever they want. The information obtained will be an added value for him and will certainly affect the process and learning outcomes.⁴⁷

The quality of understanding of Islamic studies is strongly influenced by reading material and supporting studies. There are many understandings of Islam that are distorted and carried out consciously and disseminated via the internet and social media. In the end, it resulted in cases of religious harassment, intolerance, and hate speech, and others.⁴⁸ The role of parents and educators is needed in supervising and escorting children so that they can avoid access to information that is incorrect and can be fatal. Cooperative learning strongly supports activeness in religious digital literacy. For example by using *learning management system* (LMS) by utilizing effective technology features. The use of group social media such as Facebook, WhatsApp, Telegram and other applications can be tried to be implemented in order to support children's digital literacy.⁴⁹

Technological products have filled all corners of human life, almost all fields using advanced technology, including in education. As a result of the rapid development of science and technology, new information and knowledge can be extracted easily and quickly through various intermediary devices, whether through applications, the web, and others. Including today's students have also taken advantage of the same thing with it. Of course, the challenge for teachers now is to modify the learning model that includes elements of information technology in it. Thus, students will become more active and interested and can provide a holistic learning experience.⁵⁰ Personality factors also become an urgent determinant of the success of learning and education. Teachers are indeed the role as a role model for all their students. Teachers contribute greatly

⁴⁶ Awang Abdul Muizz Awang Marusin, Suraya Sintang, and Mohd Azri Ibrahim, "The Practice of Usrah in Teaching and Learning: Case Study at the International Islamic University Malaysia," *International Journal of Islamic Thought* 13 (December 1, 2018): 21–26, accessed January 9, 2023, http://www.ukm.my/ijit/wp-content/uploads/2018/12/IJIT-Vol-14-Dec-2018_2_21-26.pdf.

⁴⁷ Robitah Spian, Issham Ismail, and Azidah Abu Ziden, "Can Cooperative Learning Maximize the Effectiveness of WebQuest Used in Learning?," *International Journal of Emerging Technologies in Learning (iJET)* 7, no. 4 (December 1, 2012): 58–64, accessed January 9, 2023, <http://online-journals.org/i-jet/article/view/2153>.

⁴⁸ Mansoureh Ebrahimi, Kamaruzaman Yusoff, and Arieff Salleh Bin Rosman, "Understanding Several Characteristics of Islam and Good Muslim: A Study of University Students in Malaysia," *Journal of Islamic Thought and Civilization* 11, no. 1 (June 1, 2021), accessed January 9, 2023, <https://journals.umt.edu.pk/index.php/JITC/article/view/1485>.

⁴⁹ Md Abul Kalam Siddike, Md Shiful Islam, and Hasanul Banna, "Use of Social Networking Sites: Facebook Group as a Learning Management System," *Knowledge Management & E-Learning: An International Journal* 7, no. 2 (June 1, 2015): 232–249, accessed January 9, 2023, <http://www.kmel-journal.org/ojs/index.php/online-publication/article/view/277/257>.

⁵⁰ Khadijah Abdul Razak et al., "Information and Communication Technology among Excellent Islamic Education Teachers in Selangor Malaysia.," *International Education Studies* 7, no. 13 (2014): 146–156.

to students' learning achievement.⁵¹ Teachers in Malaysia have good self-efficacy and it plays a big role in the effectiveness of their performance, namely the achievement of learning objectives.⁵² In Indonesia, teachers also play an important role in the success of education. Every teacher carries out their duties professionally accompanied by strengthening the attitude of responsibility.⁵³

Digital religious literacy of students in Indonesia will not be carried out optimally if there is no readiness and role from teachers and educational institutions. Every teacher must have qualified and capable abilities in operating a variety of digital technologies. Of course, schools also provide training in the form of training and workshops on an ongoing basis for teachers and students. Digital learning methods must also be implemented as a step towards achieving this goal. Making digital-based learning media related to Islamic materials must be available so that they can be used as learning materials for students. Character strengthening can be used as a foundation in digital literacy.⁵⁴ Very high use of the internet in order to find information among students can have a positive effect on digital literacy. Searching for information through various existing channels makes children's knowledge and thinking more open. It remains only for teachers and parents to carry out their roles as directors and supervisors of the access opened by children. What is clear is that the use of the internet has made students obtain a lot of information about Islamic studies circulating on available websites.⁵⁵

The concept of unlimited learning is the foundation. Each child can work together, discuss, criticize regarding the theme of the discussion given. The choice to use digital technology as a source of literacy is the right choice in the industrial era 4.0 which is marked by rapid technological advances. The use of digital technology in learning Islamic studies is very helpful for teachers in developing students' cognitive potential. Every student easily and quickly obtains information and knowledge from the studies discussed. The role of the teacher is to provide comments and filter information from students whether it is wrong or right. Every child's understanding of the material being studied can be different from one another, for this reason children are given the freedom to look for new

⁵¹ Mesnan Supà et al., "Factors Contributing to the Subjective Career Success among Islamic Educators in Primary Schools.," *International Journal of Education and Literacy Studies* 1, no. 1 (July 2013): 55–60.

⁵² Sun Guoyan et al., "Teachers' Self-Efficacy, Mental Well-Being and Continuance Commitment of Using Learning Management System during COVID-19 Pandemic: A Comparative Study of Pakistan and Malaysia," *Interactive Learning Environments* 0, no. 0 (October 3, 2021): 1–23, accessed June 11, 2023, <https://doi.org/10.1080/10494820.2021.1978503>.

⁵³ Ani Widayati, Judith MacCallum, and Amanda Woods-McConney, "Teachers' Perceptions of Continuing Professional Development: A Study of Vocational High School Teachers in Indonesia," *Teacher Development* 25, no. 5 (October 20, 2021): 604–621, accessed June 11, 2023, <https://doi.org/10.1080/13664530.2021.1933159>.

⁵⁴ Aas Siti Sholichah et al., "Penguatan Profesionalisme Guru dalam Mengembangkan Literasi Digital Kegamaan (Studi di SMP Islamic School al-Bayan Jakarta)," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 01 (May 31, 2022): 433–454, accessed January 11, 2023, <http://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/2267>.

⁵⁵ Millenia Prihatini and Abdul Muhid, "Literasi Digital Terhadap Perilaku Penggunaan Internet Berkonten Islam Di Kalangan Remaja Muslim Kota," *Journal An-Nafs: Kajian Penelitian Psikologi* 6, no. 1 (May 24, 2021): 23–40, accessed October 4, 2022, <https://ejournal.iai-tribakti.ac.id/index.php/psikologi/article/view/1307>.

things related to the material in application features and search engines on the internet.⁵⁶

Scientific integration is one *concern* In Islamic education in Malaysia, each lesson is studied not only on a monodisciplinary basis, but is developed with an inter-multi- and trans-disciplinary perspective. This was done to break the assumption that there is a dichotomy between religious and general knowledge. Such as the integration of Islamic studies with other materials such as culture, language, science and technology. The implication is that Islamic studies are broader and in demand by students. Collaboration between many parties is needed, so that the integration can be implemented properly, the result of which is to give birth to a competitive superior generation.⁵⁷

Digital media can be used in many ways, one of which is as a tool to maintain one's identity. For most people, digital space, especially social media, can also be used as a tool for active participation in literacy, both for reading (looking for information), or writing (stories, opinions, ideas), and other activities.⁵⁸ Information and communication technology should be used optimally for positive purposes, especially in the educational process. The development of children's moral standards can be achieved by filling in content that leads to moral formation. The contents of the existing religious education curriculum can be integrated with digital technology, so that religious values and scientific discourse in Islam can decorate digital spaces.⁵⁹

The face of Islam in Malaysia, which applies moderate Islam, has experienced several attacks from within and outside. Sentiment between citizens spreads in digital spaces which is then generalized as a negative issue. Conflict of interest remains the main reason. Moderate Islam, which is the majority, presents itself with the spread of cool preaching. On the other hand, fundamentalist Islamic groups are also trying to show their existence. Extremism and intolerance have emerged as a result. The debates and contradictions that arise lead to mutual accusations between people and groups. This has an effect on religious digital literacy in Malaysia. Every child can get information from anywhere with the help of the internet, while the content on the internet about the face of Islam itself has not fully led to the view of moderate Islam. The task of educational institutions and educators to deal with this problem is to direct students to obtain in-depth information and knowledge so that they are able to become good Muslims *wasathiyah*.⁶⁰

⁵⁶ Norabeerah Saforrudin, Halimah Badioze Zaman, and Azlina Ahmad, "Usage Concepts of Augmented Reality Technology in Islamic Study," *Global Journal Al-Thaqafah* 2, no. 1 (June 1, 2012): 15–22, accessed January 9, 2023, <http://www.gjat.my/gjat062012/gjat1020120201.pdf>.

⁵⁷ Fatin Nur Marhamah Zabidi, Norshariani Abd Rahman, and Lilia Halim, "Integration of Islamic Values for Environmental Conservation: An Analysis of School Textbooks," *Religions* 12, no. 509 (July 1, 2021): 509, accessed January 9, 2023, <https://www.mdpi.com/2077-1444/12/7/509>.

⁵⁸ Rohany. Nayan and University of Wisconsin--Madison. Curriculum & Instruction., "Reading Jihad: The Identity Enactment and Literacy Practices of Muslim Immigrant Children in the United States.," *ProQuest LLC* (2012).

⁵⁹ Sa'dullah Assa'idi, "Religious Education Curriculum in Indonesian Islamic University in the Digital Age: Incepting Thematic Alquran of Fadlur Rahman.," *Journal of Social Studies Education Research* 12, no. 3 (2021): 294–311.

⁶⁰ Murni Wan Mohd Nor et al., "Perceptions of Reporting on Islamization by Malaysia's Popular Alternative Media: An Accurate Representation?," *Journal of Muslim Minority Affairs* 42, no. 2 (April 3, 2022): 239–254, accessed January 9, 2023, <https://doi.org/10.1080/13602004.2022.2113289>.

The use of hate speech in Malaysia has increased through social media such as Facebook, Twitter, and news portal comment sections have been misused to distribute hateful content. It has increased tensions in Malaysian society. Hate speech has become a major problem that must be dealt with immediately, as its adverse impact is destructive to social life.⁶¹ Various violent incidents have occurred, such as church burnings, desecration of religious symbols and places of worship such as mosques.⁶² Some argue that intolerance contributes to such animosity. However, the discourse around intolerance is focused on Muslims and Islam, adding to the fear of “strict Islam” among Malaysians. Sensational media reports on the issue of “creeping Islamization” can widen ethnic divisions. This study explores how popular Malaysian news portals represent Islamization using content analysis and critical discourse. The findings show that Islamization tends to be framed in a negative light, contributing to fears of Islamization and restrictions on fundamental freedoms.⁶³

Cases of hate speech, intolerance, and acts of extremism and radicalism are increasing because they are spread using free social media. Everyone can access information through their social media. Because of that freedom which then causes the proliferation of content that leads to deviated teachings that are full of hatred for other groups. This is what scares many people. Issues and discourses of violence that appear in the digital space become seeds of hostility.⁶⁴ It is a big job and task for students, namely not to be affected and poisoned by teachings that are distorted by strengthening their religious foundations. In addition, there must be a form of resistance by filling in material content featuring friendly Islam which makes religious life in society happy and there is no room for hatred towards one another. Existing students must be given an understanding of how to sort and select religious-related information available on the internet and other digital spaces, so they are not exposed to these problems.

There is a restriction on religious freedom which is a hot issue in Malaysia. Members of other religions in some areas are still experiencing restrictions and rejection. This was influenced by local government policies that wanted to strengthen the supremacy of the Muslim-majority government and also maintain Malay culture. Even though such actions should not have happened, freedom of religion is an absolute thing for every citizen because it is part of universal human rights.⁶⁵ Islamic education is a top priority for the Malaysian government as an effort to strengthen Malay hegemony. The development of Islamic education is so rapid both in terms of planning, management and implementation. In many areas emerging international Islamic schools that are in great demand.⁶⁶ One of the references for students in Malaysia is to access the

⁶¹ Noramira Fatehah Azman and Norena Abdul Karim Zamri, “Conscious or Unconscious: The Intention of Hate Speech in Cyberworld—A Conceptual Paper,” *Proceedings* 82, no. 1 (2022): 29, accessed June 11, 2023, <https://www.mdpi.com/2504-3900/82/1/29>.

⁶² Murni Wan Mohd Nor and Peter Gale, “Growing Fear of Islamisation: Representation of Online Media in Malaysia,” *Journal of Muslim Minority Affairs* 41, no. 1 (January 2, 2021): 17–33, accessed January 9, 2023, <https://doi.org/10.1080/13602004.2021.1903161>.

⁶³ Nor and Gale, “Growing Fear of Islamisation.”

⁶⁴ Nor and Gale, “Growing Fear of Islamisation.”

⁶⁵ Syed Mohammed Ad’ha Aljunied, “Religious Freedom in Malaysia’s ‘Islamic State’: Comparisons with the Islamic State of Medina,” *Journal of Muslim Minority Affairs* 31, no. 1 (March 1, 2011): 113–123, accessed January 9, 2023, <https://doi.org/10.1080/13602004.2011.556892>.

⁶⁶ Mohd. Shuhaimi bin Haji Ishak and Osman Chuah Abdullah, “Islamic Education in

web materials of the Islamic authorities in their respective states. On the website, Friday sermon materials are uploaded which become a tool or media to convey government ideas and interpretations related to Islamic teachings.⁶⁷ Libraries which are information centers have provided many e-resources which can be used as reading sources and knowledge references by students. This has proven to be effective in raising children's awareness to access information through available web channels. There are a large number of online reading materials consisting of e-journals, e-books and others. With the existence of a digital library that is used as a source of digital literacy for students in Indonesia⁶⁸ and Malaysia⁶⁹, their motivation is raised, and makes it easy to increase knowledge, as well as being an effective and efficient learning model.

The similarities between Indonesia and Malaysia in the context of religious digital literacy lie in planning, implementation and evaluation. Another similarity lies in the uniqueness of the selection of existing study material in Islamic learning. The difference lies, of course the two countries have their own philosophies which are certainly not the same. Other differentiating factors are in terms of social, cultural, political, and geographical. Because the philosophical basis is one thing that is used as the main reference in making a learning curriculum.⁷⁰ Religious digital literacy possessed by students should always be developed by institutions and the government as a determinant of educational policy. The literacy abilities of each child vary, ranging from low, medium, high levels. Therefore, policies and implementation of digital literacy must always be monitored and evaluated so that there are better follow-up program developments.⁷¹

4. Conclusion

Digital literacy has developed rapidly in various countries including Indonesia and Malaysia by utilizing various information and communication technology products. The use of online learning resources has become a new tradition for students to enrich their knowledge. Access to learning that was

Malaysia: A Study of History and Development," *Religious Education* 108, no. 3 (May 1, 2013): 298–311, accessed January 9, 2023, <https://doi.org/10.1080/00344087.2013.783362>.

⁶⁷ Mohd Al Adib Samuri and Peter Hopkins, "Voices of Islamic Authorities: Friday Khutba in Malaysian Mosques," *Islam and Christian-Muslim Relations* 28, no. 1 (January 2, 2017): 47–67, accessed January 10, 2023, <https://doi.org/10.1080/09596410.2017.1280916>.

⁶⁸ Ratna Hidayah, Muhammad Nur Wangid, and Wuri Wuryandani, "Teaching as Part of Blended Learning Lead to the Trend of Indonesian Future Cyber Education," *International Journal of Intelligent Systems and Applications in Engineering* 11, no. 2 (2023): 484–494.

⁶⁹ Wahidah Mohd Zain, Roslina Othman, and Faizal Hazri Mat Ripin, "Contrasting Usage of Web-Based Library Services among Postgraduate Students by Type of University within Malaysia," *The Serials Librarian* 69, no. 3–4 (November 17, 2015): 310–333, accessed January 10, 2023, <https://doi.org/10.1080/0361526X.2015.1114549>.

⁷⁰ Erni Munastiwi and Marfuah Marfuah, "Islamic Education in Indonesia and Malaysia: Comparison of Islamic Education Learning Management Implementation," *Jurnal Pendidikan Islam* 8, no. 1 (August 1, 2019): 1–26, accessed January 9, 2023, <http://ejournal.uin-suka.ac.id/tarbiyah/index.php/JPI/article/view/2474>.

⁷¹ Rizki Ramdhani, Indri Sudanawati Rozas, and Evi Fatimatur Rusydiyah, "Perilaku Literasi Digital Keagamaan Mahasiswa UIN Sunan Ampel Surabaya," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 7, no. 2 (December 6, 2021): 184–195, accessed January 11, 2023, <https://journal.blasemarang.id/index.php/smart/article/view/1320>.

initially conventional in the classroom has grown to be unlimited wherever and whenever. The convenience of accessing the internet which provides millions of information is also an added value for students to be able to develop themselves.

In essence, religious digital literacy in Indonesia and Malaysia has similarities, namely content and material about Islam have flooded digital media pages, including the most massive ones on social media. However, this is also a challenge in itself, because hoax information and deviant teachings are found in the two countries and its spread is also via the internet and social media. Therefore, every child must be given strengthened competence in digital literacy to avoid missteps. Supervision and direction from teachers, parents and related parties can also have a positive effect on each child.

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