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## MODEL OF ISLAMIC RELIGIOUS EDUCATION LEARNING SYSTEM PLANNING ORIENTED TOWARD DIGITAL LITERACY AND RELIGIOUS CHARACTER

Abdul Hakim<sup>1)</sup>

<sup>1)</sup> IAI Al Khoziny Buduran, Sidoarjo

e-mail Correspondent: abd.hakim@gmail.com

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Info Artikel	Abstract
	The development of information technology in the digital era requires the field of education, including Islamic Religious Education (PAI), to adapt its learning planning systems. Digital literacy has become a fundamental competency that must be integrated into the learning process, without neglecting the primary goal of PAI, which is to shape students' religious character. This article aims to examine a PAI learning system planning model oriented toward strengthening digital literacy while simultaneously internalizing religious values. This study employs a qualitative approach using the literature review method. The findings indicate that PAI learning system planning must integrate technology-based instructional design principles with religious values grounded in akhlakul karimah (noble character).
<b>Keywords:</b>	Keywords: Learning planning, Islamic Religious Education (PAI), digital literacy, religious character, education system

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### OPENING

The shifting landscape of education in the digital era demands that all subjects, including Islamic Religious Education (PAI), undergo transformation in both content and teaching methods. As a part of character education, PAI carries a strategic mission in shaping students' moral and religious values.<sup>1</sup> However, a significant challenge arises when students are more closely connected to digital media than to religious values. Therefore, PAI can no longer be delivered through conventional methods without considering digital approaches that are more relevant to students' current world.<sup>2</sup>

Digital literacy has become an essential competency to be developed in PAI learning. It is not limited to the technical ability to operate devices but also encompasses ethics, information management, communication, and digital security.<sup>3</sup> On the other hand, the core mission of PAI is to cultivate students' religious character through an understanding of Islamic values and their application in daily life. Thus, integrating digital literacy with religious values has become an inevitable necessity in today's learning system.<sup>4</sup>

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<sup>1</sup> Zubaedi. *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*. Jakarta: Kencana, 2015.

<sup>2</sup> Susanto, A. *Pengembangan Pembelajaran PAI di Era Digital*. Yogyakarta: Pustaka Pelajar, 2021.

<sup>3</sup> Gilster, P. *Digital Literacy*. New York: Wiley, 1997.

<sup>4</sup> Hasan, S. "Pendidikan Karakter dalam Perspektif Islam." *Jurnal Tarbawi*, 4(2), 2020: 134-145.

The rapid social and technological changes of the 21st century have affected nearly every aspect of human life, including the field of education. The development of the digital era compels education not only to adapt technically but also to undergo a paradigm shift in the learning process.<sup>5</sup> One impact of the digital revolution is the increased accessibility of information, including religious knowledge. On the one hand, this facilitates the acquisition of knowledge; on the other hand, it poses risks of misinformation and the spread of values contrary to Islamic teachings.<sup>6</sup>

Islamic Religious Education (PAI), as a key pillar in shaping students' character, must be able to transform in line with digital advancements. PAI should not merely function as a medium for transmitting religious knowledge, but also as a reinforcement of moral and spiritual values amid the strong currents of globalization and secularization.<sup>7</sup> However, the PAI learning model in many schools remains traditional and disconnected from the digital realities faced by students. This has led to a gap between the learning environment and students' real-life experiences, which are deeply intertwined with the digital world.<sup>8</sup>

Digital literacy is a new skill that cannot be ignored in modern education. It encompasses the ability to access, understand, evaluate, and communicate information through digital media in a wise and responsible manner.<sup>9</sup> In the context of PAI, digital literacy must be integrated so that students are not only skilled in using technology but also possess the spiritual capacity to approach digital religious content critically and wisely.<sup>10</sup>

Meanwhile, religious character remains the primary foundation to be developed through PAI. This character includes values such as faith, piety, honesty, responsibility, and empathy—values that are essential for building a civilized and tolerant society.<sup>11</sup> Fostering religious character cannot be achieved solely by delivering religious theories; it must also be accompanied by learning plans that encourage students to experience, reflect upon, and internalize Islamic values in their daily lives.<sup>12</sup>

Learning planning is a crucial starting point in the educational process. A well-designed plan provides a clear direction, facilitates implementation, and offers a vision of the intended outcomes.<sup>13</sup> In the realm of PAI, a learning plan that is purely textual and neglects students' digital realities will be ineffective. Therefore, a learning system design that is grounded in digital literacy while remaining rooted in Islamic values is necessary.<sup>14</sup>

Such a model must address contemporary challenges—namely, how to instill religious values in a world that is increasingly instant, visual, and digital. The integration of religious values

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<sup>5</sup> UNESCO. (2021). *Reimagining our futures together: A new social contract for education*. Paris: UNESCO Publishing.

<sup>6</sup> Abdullah, M. A. (2022). Literasi Keagamaan Digital: Urgensi dan Tantangan. *Jurnal Islamika*, 25(1), 44–58.

<sup>7</sup> Zubaedi. (2015). *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*. Jakarta: Kencana.

<sup>8</sup> Susanto, A. (2021). *Pengembangan Pembelajaran PAI di Era Digital*. Yogyakarta: Pustaka Pelajar.

<sup>9</sup> Gilster, P. (1997). *Digital Literacy*. New York: Wiley.

<sup>10</sup> Gunawan, H. (2021). Peran PAI dalam Meningkatkan Literasi Digital Siswa. *Jurnal Pendidikan Islam*, 7(2), 101–112.

<sup>11</sup> Hasan, S. (2020). Pendidikan Karakter dalam Perspektif Islam. *Jurnal Tarbawi*, 4(2), 134–145.

<sup>12</sup> Lickona, T. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books.

<sup>13</sup> Uno, H. B. (2019). *Perencanaan Pembelajaran*. Jakarta: Bumi Aksara.

<sup>14</sup> Majid, A. (2018). *Perencanaan Pembelajaran*. Bandung: Remaja Rosdakarya.

and technology is the key to producing a generation that is both religiously committed and digitally competent.<sup>15</sup> Furthermore, PAI teachers are expected to have balanced pedagogical and digital competencies. They are not merely content deliverers but also facilitators, mentors, and role models in the religious and responsible use of technology.<sup>16</sup> A PAI learning system design oriented toward digital literacy and religious character also aligns with the vision of the Merdeka Curriculum, which emphasizes differentiated learning and the strengthening of the Pancasila Student Profile.<sup>17</sup>

One of the key indicators of the Pancasila Student Profile is faith, piety to God Almighty, and noble character—an aim that aligns with the core mission of PAI. Therefore, PAI learning must be adapted to innovative and contextual approaches.<sup>18</sup> Digital literacy must not be understood merely as a technical skill but must also include ethical and spiritual dimensions. Thus, PAI learning system planning should be designed to produce a generation that is not only digitally native but also religiously literate.<sup>19</sup>

Based on this background, this study is essential to formulate a PAI learning system design that is responsive to digital challenges while remaining firmly rooted in Islamic values and national educational goals.<sup>20</sup> The main objective of this study is to develop a conceptual framework for PAI learning planning that bridges two major educational needs: mastery of digital literacy and the cultivation of students' religious character.<sup>21</sup> As the initial stage in the instructional cycle, learning planning plays a pivotal role. Failure to design an adaptive and relevant learning system will greatly affect the overall effectiveness of PAI.<sup>22</sup>

A PAI learning system design oriented toward digital literacy and religious character is not merely about creating ICT-based lesson plans; it is a systematic design that connects objectives, strategies, media, evaluation, and Islamic values in every stage of the learning process.<sup>23</sup> This article aims to formulate and describe a PAI learning system planning model that can simultaneously accommodate two crucial aspects: enhancing digital literacy competence and strengthening students' religious character.

## RESEARCH METHOD

This study employs a qualitative approach using the library research method, a scholarly investigation focused on collecting, analyzing, and synthesizing relevant literature sources. This approach was chosen as it is suitable for an in-depth examination of concepts and models of Islamic Religious Education (PAI) learning planning from the perspective of digital literacy and religious character.<sup>24</sup> Library research enables the researcher to explore previously developed theoretical ideas and integrate them into a new model that is relevant to contemporary needs. The

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<sup>15</sup> Miarso, Y. (2007). *Menyemai Benih Teknologi Pendidikan*. Jakarta: Kencana.

<sup>16</sup> Yamin, M. (2020). *Strategi Pembelajaran Berbasis Teknologi Informasi*. Jakarta: Gaung Persada.

<sup>17</sup> Kemendikbudristek. (2022). *Panduan Implementasi Kurikulum Merdeka*. Jakarta: Dirjen GTK.

<sup>18</sup> Kementerian Pendidikan dan Kebudayaan. (2021). *Profil Pelajar Pancasila*. Jakarta: Badan Standar Kurikulum dan Asesmen Pendidikan.

<sup>19</sup> Hamid, L. (2022). Etika Digital dalam Pendidikan: Tantangan Kepala Sekolah Abad 21. *Jurnal Etika Pendidikan*, 5(1), 55–63.

<sup>20</sup> Miarso, Y. *Menyemai Benih Teknologi Pendidikan*. Jakarta: Kencana, 2007.

<sup>21</sup> Moleong, L. J. (2021). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.

<sup>22</sup> Uno, H. B. *Perencanaan Pembelajaran*. Jakarta: Bumi Aksara, 2019.

<sup>23</sup> Miarso, Y. *Menyemai Benih Teknologi Pendidikan*. Jakarta: Kencana, 2007.

<sup>24</sup> Zed, M. (2014). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.

primary focus of this study is to develop a conceptual model that can be practically applied in school settings.<sup>25</sup>

The data sources for this research consist of various literature, including scholarly books, national and international journals, undergraduate theses, master's theses, doctoral dissertations, and policy documents from official institutions such as the Ministry of Education and Culture of the Republic of Indonesia and UNESCO.<sup>26</sup> The inclusion criteria for the sources are as follows: (1) relevance to the topics of PAI learning, digital literacy, and character education; (2) publication within the 2015–2024 period; (3) issued by reputable publishers or journals; and (4) adoption of a scientific approach consistent with contemporary Islamic education studies.<sup>27</sup>

The initial step in data collection involved identifying and gathering primary and secondary sources from scholarly databases such as Google Scholar, Garuda, Scopus, and ProQuest. Keywords used included “PAI learning planning,” “digital literacy,” “religious character,” and “value-based instructional design.”<sup>28</sup> Once the data were collected, a content analysis was conducted for each source to identify patterns, themes, and relationships among concepts related to digital-based and Islamic character-oriented PAI learning systems. This method allowed the researcher to extract conceptual and thematic data.<sup>29</sup>

The analysis process comprised several stages: (1) reading and thoroughly understanding the content of each source; (2) identifying relevant information; (3) categorizing information according to key themes; and (4) organizing the findings into a systematic and argumentative structure.<sup>30</sup> To ensure the validity and objectivity of the results, source triangulation was applied, comparing information from multiple literature sources to arrive at more credible conclusions. Additionally, the researcher's reflective engagement played a role in maintaining the depth of the analysis.<sup>31</sup>

A critical analysis of existing learning planning models was also conducted to evaluate their strengths and weaknesses and to adapt elements that could be developed into a model suitable for the current PAI context.<sup>32</sup> The output of this method is a conceptual framework containing the essential elements of PAI learning planning that integrates religious values with digital competence. This model is systematically designed to be adopted in educational practice by PAI teachers, school principals, and curriculum developers.<sup>33</sup>

In this study, the researcher functions as the primary instrument (human instrument), responsible for source selection, data interpretation, and conceptual synthesis. Therefore, the researcher's sensitivity to the context of Islamic education and technological developments is

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<sup>25</sup> Sugiyono. (2020). *Metode Penelitian Kualitatif, Kuantitatif dan R&D*. Bandung: Alfabeta.

<sup>26</sup> Creswell, J. W. (2019). *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (6th ed.). Boston: Pearson.

<sup>27</sup> Ary, D., Jacobs, L. C., & Sorensen, C. (2018). *Introduction to Research in Education*. Boston: Cengage Learning.

<sup>28</sup> Moleong, L. J. (2021). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.

<sup>29</sup> Krippendorff, K. (2018). *Content Analysis: An Introduction to Its Methodology*. Thousand Oaks: Sage.

<sup>30</sup> Bowen, G. A. (2009). Document Analysis as a Qualitative Research Method. *Qualitative Research Journal*, 9(2), 27–40.

<sup>31</sup> Patton, M. Q. (2015). *Qualitative Research & Evaluation Methods* (4th ed.). Thousand Oaks: Sage.

<sup>32</sup> Wiggins, G., & McTighe, J. (2005). *Understanding by Design*. Alexandria, VA: ASCD.

<sup>33</sup> Miarso, Y. (2007). *Menyemai Benih Teknologi Pendidikan*. Jakarta: Kencana.

crucial in maintaining the quality of the findings.<sup>34</sup> Through a systematic and in-depth application of the library research method, this study is expected to provide a strong conceptual contribution to the development of a PAI learning system that is both contextual and adaptive to the digital era, while remaining firmly rooted in Islamic values.<sup>35</sup>

## RESULTS AND DISCUSSION

### Results

Digital literacy is directly related to students' ability to search for, evaluate, and use religious information critically and ethically. Without digital literacy, students are vulnerable to exposure to extreme, misleading, or non-scientifically grounded religious content.<sup>36</sup> PAI must serve as a medium for fostering selective attitudes toward digital content and strengthening faith in an era of open information. Therefore, PAI lesson planning should include indicators of digital literacy competence, including critical thinking skills in evaluating online religious narratives.<sup>37</sup>

The digital era has created a new reality in the world of education, including the teaching of Islamic Religious Education (PAI). Students now live in a digital ecosystem that not only provides vast amounts of information but also shapes the way they think, interact, and interpret religious values.<sup>38</sup> Digital literacy in the context of PAI is essential so that students are not only technology users but also able to think critically, be selective, and act responsibly when engaging with online religious information.<sup>39</sup> The abundance of religious content available on the internet—from digital sermons to online interpretations—presents both opportunities and challenges. Students must be equipped with the ability to filter authentic and scientifically as well as spiritually accountable information.<sup>40</sup> Here, digital literacy plays a vital role as a filter for information that can either strengthen or mislead their religious understanding.

PAI that is not integrated with a digital approach will lose its appeal to Generation Z and Alpha, who are deeply immersed in the online world. Therefore, a digital literacy-based learning approach becomes a strategic way to bridge Islamic content with the learning habits of digital-native students.<sup>41</sup> The integration of digital literacy in PAI is also closely linked to the reinforcement of digital ethics, such as honesty in writing, respect for others' work, avoiding hate speech, and rejecting hoax information. These values are inherently part of Islamic teachings—such as honesty (*shidq*), trustworthiness (*amanah*), and conveying truth (*tabligh*)—which must be reflected in the digital world.<sup>42</sup>

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<sup>34</sup> Suryabrata, S. (2013). *Metodologi Penelitian*. Jakarta: Rajawali Pers.

<sup>35</sup> UNESCO. (2021). *Reimagining Our Futures Together: A New Social Contract for Education*. Paris: UNESCO Publishing.

<sup>36</sup> Abdullah, M. A. "Literasi Keagamaan Digital: Urgensi dan Tantangan." *Jurnal Islamika*, 25(1), 2022: 44–58.

<sup>37</sup> Gunawan, H. "Peran PAI dalam Meningkatkan Literasi Digital Siswa." *Jurnal Pendidikan Islam*, 7(2), 2021: 101–112.

<sup>38</sup> Abdullah, M. A. (2022). Literasi Keagamaan Digital: Urgensi dan Tantangan. *Jurnal Islamika*, 25(1), 44–58.

<sup>39</sup> Gunawan, H. (2021). Peran PAI dalam Meningkatkan Literasi Digital Siswa. *Jurnal Pendidikan Islam*, 7(2), 101–112.

<sup>40</sup> Hamid, L. (2022). Etika Digital dalam Pendidikan: Tantangan Kepala Sekolah Abad 21. *Jurnal Etika Pendidikan*, 5(1), 55–63.

<sup>41</sup> Susanto, A. (2021). *Pengembangan Pembelajaran PAI di Era Digital*. Yogyakarta: Pustaka Pelajar.

<sup>42</sup> Hasan, S. (2020). Pendidikan Karakter dalam Perspektif Islam. *Jurnal Tarbawi*, 4(2), 134–145.

Furthermore, digital literacy can serve as a tool to broaden students' Islamic knowledge. Through educational content such as lecture videos, Qur'an learning simulations, and interactive Islamic applications, PAI teachers can develop more dynamic and contextual learning strategies.<sup>43</sup>

## DISCUSSION

### Religious Character Values as the Core Orientation

Religious character in the context of Islamic Religious Education (PAI) encompasses values such as honesty, responsibility, tolerance, empathy, and reliance on God (tawakal). These values cannot be effectively taught merely through verbal instruction; rather, they must be systematically planned to become internalized through meaningful learning activities.<sup>44</sup> Learning models that emphasize value internalization—such as contextual approaches, problem-based learning, and experiential learning—are highly suitable for implementing character-based PAI instruction.<sup>45</sup> Islamic Religious Education does not solely aim to instill cognitive knowledge; more importantly, it seeks to shape religious character that serves as the foundation for students' thinking, attitudes, and behavior. Religious character reflects Islamic values that should be evident in students' everyday lives.<sup>46</sup>

The intended religious character includes values such as faith (iman), piety (taqwa), honesty (shidq), responsibility, trustworthiness (amanah), compassion (rahmah), tolerance, and humility (tawadhu'). These values should not only be taught theoretically but also internalized through a well-planned and continuous learning process.<sup>47</sup> Character formation cannot be separated from learning planning. In the context of PAI, teachers must design learning experiences that demand not only cognitive achievement but also affective and psychomotor development that fosters the habitual practice of religious values.<sup>48</sup>

For example, teaching the concept of honesty in Islam should not be limited to presenting scriptural evidence; it should also be connected to the practice of honesty in social media use, academic integrity, and digital life ethics. This demonstrates the relevance of religious character to students' real-world experiences.<sup>49</sup> A PAI learning model oriented toward religious character should employ active and reflective approaches such as experiential learning, problem-based learning, and value clarification techniques, which enable students to experience, reflect upon, and interpret religious values in the context of their own lives.<sup>50</sup>

Religious character should also be cultivated through teacher role modeling and the creation of a religious school environment. In the digital era, however, the teacher's role as a role model must also extend into digital spaces—such as how the teacher conducts themselves on social

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<sup>43</sup> Sari, R. (2023). Integrasi Nilai Islam dan Teknologi dalam Perencanaan PAI. *Jurnal Pendidikan Islam Digital*, 3(1), 87–96.

<sup>44</sup> Lickona, T. *Educating for Character*. New York: Bantam Books, 1991.

<sup>45</sup> Syah, M. *Psikologi Pendidikan dengan Pendekatan Baru*. Bandung: Remaja Rosdakarya, 2020.

<sup>46</sup> Hasan, S. (2020). Pendidikan Karakter dalam Perspektif Islam. *Jurnal Tarbawi*, 4(2), 134–145.

<sup>47</sup> Zubaedi. (2015). *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*. Jakarta: Kencana.

<sup>48</sup> Majid, A. (2018). *Perencanaan Pembelajaran*. Bandung: Remaja Rosdakarya.

<sup>49</sup> Gunawan, H. (2021). Literasi Digital dalam Pembelajaran Nilai Kejujuran. *Jurnal Pendidikan Islam Digital*, 2(2), 77–89.

<sup>50</sup> Lickona, T. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books.

media, delivers Islamic-themed educational content, and responds to religious issues with wisdom and moderation.<sup>51</sup> In lesson planning, religious character must serve as the primary orientation in formulating learning objectives, structuring learning activities, selecting media, and determining evaluation strategies. Assessment should measure not only students' knowledge but also changes in attitudes and the practice of Islamic values in real life.<sup>52</sup>

Strengthening religious character aligns with the values of the Pancasila Student Profile, particularly the indicators of faith in God Almighty, piety, and noble character. Thus, religious character-based PAI instruction directly supports the implementation of a holistic and transformative national curriculum.<sup>53</sup> Contextualizing Islamic values within the digital reality is essential for maintaining the relevance of PAI instruction. Topics such as online etiquette, protecting digital privacy, avoiding hoaxes, and respecting diversity in online spaces should be integrated into religious character education in the digital era.<sup>54</sup>

To ensure these values are truly internalized, teachers need to establish value-based habits, create spaces for value discussions, and utilize technology to strengthen students' moral and spiritual awareness. The use of reflective videos, digital journaling, and attitude-based assessment can support this goal.<sup>55</sup> By making religious character the core orientation, PAI instruction does not merely produce individuals with religious knowledge but also shapes digitally civilized and morally upright Muslims. This represents a contextual, transformative, and solution-oriented face of Islamic education amid contemporary challenges.

### **Implementation of the Model in the School Context**

This model can be implemented through collaborative planning between Islamic Religious Education (PAI) teachers, the school's ICT team, and the principal. Religious-based digital habituation programs such as "Digital Tadarus", "Online Short Sermons", and "Digital Character Journals" can be incorporated into weekly or semester lesson plans.<sup>56</sup> The implementation of a PAI learning system planning model based on digital literacy and religious character in schools requires a collaborative and contextual approach. This model is not normative but rather flexible, adapting to the specific needs, resources, and culture of each school.<sup>57</sup>

The first step in implementation is to build shared awareness among school stakeholders, particularly PAI teachers, principals, curriculum development teams, and school IT staff. They must have a mutual understanding that strengthening digital literacy and religious character are two inseparable components in the modern learning era.<sup>58</sup> As the primary implementers, PAI

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<sup>51</sup> Hamid, L. (2022). Etika Digital dalam Pendidikan: Tantangan Kepala Sekolah Abad 21. *Jurnal Etika Pendidikan*, 5(1), 55–63.

<sup>52</sup> Wiggins, G., & McTighe, J. (2005). *Understanding by Design*. Alexandria, VA: ASCD.

<sup>53</sup> Kemendikbudristek. (2021). *Profil Pelajar Pancasila*. Jakarta: Badan Standar Kurikulum dan Asesmen Pendidikan.

<sup>54</sup> Sari, R. (2023). Integrasi Nilai Islam dan Teknologi dalam Perencanaan PAI. *Jurnal Pendidikan Islam Digital*, 3(1), 87–96.

<sup>55</sup> Yamin, M. (2020). *Strategi Pembelajaran Berbasis Teknologi Informasi*. Jakarta: Gaung Persada.

<sup>56</sup> Sari, R. "Integrasi Nilai Islam dan Teknologi dalam Perencanaan PAI." *Jurnal Pendidikan Islam Digital*, 3(1), 2023: 87–96.

<sup>57</sup> Widiastuti, I. (2021). Implementasi Model Pembelajaran Berbasis Nilai dalam Kurikulum Sekolah. *Jurnal Pendidikan Islam*, 6(2), 88–98.

<sup>58</sup> Suryani, A. (2020). Kolaborasi Guru dan Manajemen Sekolah dalam Integrasi TIK. *Jurnal Teknologi dan Pendidikan*, 8(2), 133–145.

teachers must first be empowered through training that integrates three main competencies: digital pedagogy, transformative Islamic values, and the ability to design contextual learning. Such training can be facilitated by the education office, the Ministry of Religious Affairs, or professional Islamic education institutions.<sup>59</sup>

The principal acts as a facilitator and internal policy-maker. They must ensure the provision of supporting infrastructure such as internet access, digital devices, LMS platforms, and appropriate digital learning materials. Principals are also responsible for creating a school climate that supports values-based and technology-based learning. In practice, this model can be applied by integrating religious values into each stage of technology-based learning.<sup>60</sup> For example, teachers may begin a lesson with an interactive video on the value of honesty in Islam, followed by students writing reflections in a digital learning journal or discussing the topic in an online class forum.<sup>61</sup>

Beyond the classroom, implementation can take place through school culture-strengthening programs. Initiatives such as “Digital Tadarus”, “Daily Virtual Sermons”, “Online Islamic Discussion Forums”, and “Digital Kindness Projects” serve as concrete forms of embedding Islamic values into students’ everyday digital practices.<sup>62</sup> Teachers can also design assessments that integrate value and technology aspects, such as project-based assessments in which students create digital da’wah content, produce Islamic educational vlogs, or design infographics on Islamic character relevant to contemporary issues.<sup>63</sup>

Implementation must also consider inclusivity and accessibility. Since not all students have equal access to digital devices, schools should provide alternative learning resources such as offline content, shared facilities, or device loan systems through a rotation schedule.<sup>64</sup> Monitoring and evaluation are vital parts of the implementation process. Teachers and principals should periodically assess how effective the planning model is in developing students’ digital literacy and religious character. Evaluations may include teacher reflections, student attitude assessments, feedback from parents, and direct observations.<sup>65</sup>

The success of implementation also depends on parental involvement. Through digital communication channels such as class WhatsApp groups, Islamic parenting webinars, or online discussion forums, parents can be engaged in reinforcing character values at home in alignment with school-based learning.<sup>66</sup> With gradual, adaptive, and collaborative implementation, this PAI learning planning model will not only remain a conceptual design but will become a practical framework that fosters a generation of digitally literate Muslims with strong Islamic character in both real and virtual life.

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<sup>59</sup> Wahyudi, A. (2022). Pelatihan Guru PAI dalam Pengembangan Literasi Digital. *Jurnal Kependidikan Islam*, 10(1), 51–62.

<sup>60</sup> Kemendikbudristek. (2022). *Panduan Transformasi Digital Sekolah*. Jakarta: Dirjen GTK.

<sup>61</sup> Gunawan, H. (2021). Praktik Pembelajaran Reflektif dalam Pendidikan Islam. *Jurnal Pendidikan Islam Digital*, 2(2), 101–111.

<sup>62</sup> Sari, R. (2023). Inovasi Praktik Keagamaan Siswa Melalui Program Sekolah Digital. *Jurnal Pendidikan Islam Kontemporer*, 4(1), 77–89.

<sup>63</sup> Wiggins, G., & McTighe, J. (2005). *Understanding by Design*. Alexandria, VA: ASCD.

<sup>64</sup> UNESCO. (2021). *Ensuring Equitable Access to Digital Learning*. Paris: UNESCO Publishing.

<sup>65</sup> Uno, H. B. (2019). *Evaluasi Pembelajaran*. Jakarta: Bumi Aksara.

<sup>66</sup> Hasan, S. (2022). Peran Orang Tua dalam Pendidikan Karakter Era Digital. *Jurnal Parenting Islami*, 5(1), 66–77.



## CONCLUSION

The transformation of the digital world has comprehensively changed the paradigm of education, including within the realm of Islamic Religious Education (PAI). In this context, lesson planning can no longer be carried out conventionally, but must be adapted to the needs of the times and the characteristics of 21st-century learners. This article has outlined the importance of a PAI learning system planning model that integrally combines digital literacy with the development of religious character. The findings show that digital literacy is not merely a technical competence, but also encompasses critical thinking, information ethics, and spiritual awareness in the technological era. Digital-based PAI learning should equip students with the ability to filter religious information, interact courteously in the digital sphere, and practice Islamic teachings in the online environment.

On the other hand, the development of religious character remains the core of PAI learning. Values such as honesty, responsibility, tolerance, and compassion must be instilled contextually through active, reflective, and collaborative learning approaches. Religious character is not taught verbally, but internalized through meaningful educational processes. The planning model proposed in this study consists of six main components: needs analysis, formulation of integrative objectives, contextual learning strategies, the use of valuable digital media, value- and digital skills-based evaluation, and continuous reflection. Implementing this model requires the support of all school stakeholders, including teachers, principals, IT staff, and parents.

Through this PAI learning system planning model oriented toward digital literacy and religious character, it is expected that a generation of Muslims will emerge who are not only technologically proficient but also excel in moral and spiritual values—a generation capable of meeting the challenges of the digital era without losing their identity as faithful, ethical, and culturally Islamic individuals.

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