Cyber Religion As An Innovation In Teaching The Qur'an And Hadith To Improve Religious Literacy Skills Among Students At MAN Pinrang

Wildayanti[1*], Sitti Jamilah Amin[2], Muhammad Saleh[3]

Institut Agama Islam Negeri Parepare[*1, 2, 3]
[*1]email: wildayantitahir@gmail.com
[2]email: stjamilahamin@iainpare.ac.id
[3]email: muhammadsaleh@iainpare.ac.id

Abstract	Artikel Info
The objective of this research is to examine the level of students' religious literacy and explore how cyber religion contributes to its enhancement. The research employs a qualitative method with an exploratory case study approach. Data were collected through observation, interviews, and documentation. Primary data sources include students, Qur'an and Hadith subject teachers, the Vice Principal for Curriculum Affairs, and the Principal. Secondary data were gathered from students' searches on websites, platforms, and social media. The findings reveal that students' religious literacy is at a good level. Students not only understand religious teachings conceptually but also apply them in their daily lives. They make good use of technology to access religious information, demonstrate the ability to analyze and critically evaluate the information they encounter, and exhibit wisdom and tolerance in communication and in responding to differences. ***Keywords:*** Cyber religion; Religious Literacy; Qur'an and Hadith.	***Artikel Info*** ***Received:*** July 18, 2025 ***Revised:*** August 19, 2025 ***Accepted:*** October 25, 2025 ***Published:*** December 10, 2025

Abstrak
Tujuan penelitian ini adalah untuk mengetahui kemampuan literasi keagamaan peserta didik dan bagaimana penggunaan *cyber religion* dalam peningkatan kemampuan tersebut. Penelitian menggunakan metode kualitatif dengan pendekatan studi kasus eksploratif, dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Sumber data primer meliputi peserta didik,

guru mata pelajaran Al-Qur'an hadis, Wakil Kepala Madrasah bidang kurikulum, dan Kepala Madrasah, sedangkan data sekunder diperoleh dari hasil pencarian peserta didik di situs, website, dan media sosial. Hasil penelitian menunjukkan bahwa kemampuan literasi keagamaan peserta didik berada pada tingkat yang baik. Peserta didik tidak hanya memahami ajaran agama secara konseptual, tetapi juga mempraktikkannya dalam kehidupan sehari-hari, peserta didik memanfaatkan teknologi dengan baik untuk mencari informasi keagamaan, mampu menganalisis dan mengkritisi informasi yang mereka dapatkan serta mampu bersikap bijak dan toleran dalam berkomunikasi dan menyikapi perbedaan.

Kata Kunci: Cyber religion; Literasi Keagamaan; Al-Qur'an Hadis

A. Introduction

The development of information technology has created a new transformation in religious practices in the digital age. One form of this transformation is the emergence of cyber religion, which refers to religious activities that take place in cyberspace (Campbell, 2012). This phenomenon has grown rapidly in Indonesia alongside increased internet access and the use of digital platforms such as YouTube, Facebook, Instagram, and TikTok, which have become new tools for disseminating information and spreading Islamic teachings (Nitah, 2021). The presence of cyber religion not only changes the general religious patterns of society but also opens up opportunities for the world of Islamic education, particularly in the study of the Qur'an and Hadith. This makes research on the utilization of cyber religion in religious education important, especially in relation to strengthening the religious literacy of students in senior high schools.

In practice, internet technology in cyber religion is used as a means to perform rituals, build spiritual relationships, and disseminate religious education without geographical boundaries. For example, streaming platforms are widely used to broadcast

lectures live, while websites and social media serve as a medium for distributing religious content in the form of videos, articles, and interactive discussion forums (Cheong, 2017).

This phenomenon demonstrates that cyber religion can create a more inclusive and adaptive space for religious diversity (Fadhilah, 2023), although it also poses challenges such as the potential spread of invalid information, negative content, and inadequate information management (Anas, 2025).

The situation is further complicated by the fact that much of the religious content circulating on social media is unverified, which can lead to radical views (Hidayat, 2023). On the other hand, there are moderate preachers such as Habib Husein Ja'far who use social media, particularly YouTube, to spread religious messages that emphasize tolerance. For example, in the podcast "Jeda Nulis," Habib Husein emphasizes the importance of respecting differences and building mutual trust through moral messages: differing in religion is acceptable, but doing good is

the duty of every believer (Rohmawati, 2023). Such digital da'wah strategies are considered effective and more easily accepted by society, especially the younger generation (Fajrussalam, 2022).

This digital transformation also marks a shift in religious authority from formal figures to popular figures on social media who are more influential among the younger generation (Nurdin, 2019). This digital authority is not only based on traditional knowledge, but also on communication skills and visual appeal in conveying religious messages. This phenomenon has given rise to the figure of the digital cleric, who wields significant influence in shaping the religious perceptions of their audience (Hasan & Subhani, 2021). Moreover, the convergence of religion, technology, and popular culture has become increasingly evident, as religious preaching is packaged in light-hearted formats such as memes, short videos, and viral animations on platforms like TikTok and Instagram (Lubis & Harahap, 2020). This shift expands the reach of Islamic preaching while challenging Islamic educational institutions to adapt their

teaching methods to remain relevant in the digital age (Putri & Latifah, 2022).

In the field of learning, digital technology has the potential to facilitate a more personalized and interactive approach, such as digital Al-Qur'an applications, online quizzes, and video-based learning content (Arifin, 2020). Therefore, cyber religion is not only a cultural discourse but also a pedagogical strategy in strengthening religious education, including in schools and madrasa. Educational institutions need to support the use of digital technology, including artificial intelligence (AI), as an innovative tool in Qur'an and Hadith education to enhance students' interest in learning (Suryadi et al., 2023).

However, students' ability to use digital media to understand religious teachings correctly remains a serious issue. At MAN Pinrang, for example, students are quite active in searching for religious information on the internet to study, do assignments, and answer religious questions they encounter. They utilize various digital sources such as websites, blogs, e-books, and YouTube lecture videos. However, they often lack adequate religious literacy skills to filter, understand, and verify this information. While this activity reflects a high level of enthusiasm for learning, it also has the potential to lead to misunderstandings of religious teachings due to inaccurate information (Dewina et al., 2025).

Therefore, digital-based religious education requires the simultaneous integration of digital literacy and religious literacy. Students should not only be taught the content of religious teachings but also equipped with critical and evaluative thinking skills to assess the religious information sources they encounter online (Ramadhani & Kurniawan, 2023). Religious literacy in this context encompasses the ability to read and understand religious texts, analyze digital information, and apply religious values in daily life (Gilster, 1997; Martin, 2008). Thus, the gap between the advancement of information access and the limitations of literacy skills is an important issue in the teaching of the Qur'an and Hadith in senior high schools.

Good religious literacy indicators include: (1) the ability to read and

understand religious teachings; (2) the ability to analyze and critique religious information; (3) the ability to apply religious values; (4) the ability to use digital technology to search for religious information; and (5) the ability to communicate about religious teachings wisely and tolerantly (M. Lim, 2017). The improvement of religious literacy is relevant to be analyzed using Vygotsky's social constructivism approach, which emphasizes the importance of social interaction in the zone of proximal development (ZPD) and the use of scaffolding in completing complex tasks. In this framework, cyber religion can be viewed as a collaborative digital space that supports active and contextual learning processes (Marwiah, 2015).

This research is important considering that most previous studies or research have focused more on the role of digital technology and cyber religion as a means of preaching in the general community (Malik, 2021) or in the context of specific communities, such as research on the Shift community led by Ustadz Hanan Attaki in using YouTube to deliver sermons (Toni et al., 2021).

Unlike previous studies, this research focuses on the utilization of cyber religion in the teaching of the Qur'an and Hadith, particularly to enhance the religious literacy of students in senior high schools.

Thus, this study aims to examine in depth how cyber religion is used as a medium for learning the Qur'an and Hadith at MAN Pinrang and the extent of its contribution to improving students' religious literacy. The results of this study are expected to contribute to the development of a digital-based religious learning model that is relevant, contextual, and adaptive to the times, as well as enriching the academic discourse in technology-based Islamic education.

B. Methods

This study uses qualitative methods to describe the use of cyber religion in improving the information literacy skills of students at MAN Pinrang in the subject of Al-Qur'an hadith. Qualitative research is a research method used to study the situation of objects in their natural environment. The researcher acts as the primary tool in this

study, and data collection techniques include observation at MAN Pinrang, interviews with several students, teachers, the school principal, and the vice principal, as well as documentation. Data analysis is conducted inductively. Qualitative research results emphasize interpretation of meaning rather than generalizations (Zuchri Abdussamad, 2021).

Emphasizing qualitative analysis that focuses on case study approaches and exploratory contexts, this research aims to gain a deeper understanding of the experiences and perspectives of the individuals or groups being studied.

C. Results and Discussion

1. Religious literacy skills of students at MAN Pinrang

Religious literacy is an important competency in shaping a generation that not only understands religious teachings textually and conceptually, but is also able to apply them contextually in a diverse social life. In the digital age, which is characterized by a rapid flow of religious information that is not always validated, the ability

to sort, understand, and respond to religious information critically and wisely is becoming increasingly urgent. Religious literacy is not merely an academic skill but also an ethical and spiritual foundation that supports tolerant, moderate, and productive attitudes toward religion in the digital public sphere. Therefore, the first discussion in this study focuses on the extent to which the religious literacy skills of students at MAN Pinrang have developed across various aspects.

The results of this study indicate that the religious literacy skills of students at MAN Pinrang have developed comprehensively and reflect the integration of cognitive, affective, and psychomotor aspects. These findings indicate that students not only understand religious teachings conceptually but are also able to internalize these values into their real lives, both personally and socially. This suggests that the use of cyber religion in the teaching of the Qur'an and Hadith has significant potential in strengthening students' religious understanding and practice.

One of the main scientific findings in this study is that students demonstrate reflective abilities in understanding and applying religious teachings, as reflected in their worship habits, such as diligently performing the five daily prayers, reading the Qur'an, and giving alms. In addition to performing religious practices, students also demonstrated good social behavior by living simply, avoiding extravagance, and participating in maintaining environmental cleanliness. Equally important, students cultivated a tolerant attitude in their daily lives. Good religious literacy is not only about understanding religious texts but also about the ability to apply those values in a social context (Martin, 2008). These results reinforce this perspective and highlight its relevance in the context of madrasa education.

Additionally, students demonstrate critical thinking skills in analyzing religious information obtained through various digital platforms. They are able to distinguish credible and non-credible information through source verification, discussions with teachers or peers, and the use of technology such as social media and artificial intelligence. This is in line with the results of research (Lim, 2017), which emphasizes the importance of digital skills in supporting religious literacy in the information age.

Another finding is that students are able to use information technology productively in religious education. They utilize social media, e-books, lecture videos, and AI-based applications to search for and discuss religious issues. It is clear that the integration of AI and IT in Quran and Hadith education can stimulate learning interest (Suryadi et al. 2023) and expand students' access to credible religious sources, ultimately training them to better analyze and develop critical thinking skills in selecting and using the information they find.

In terms of communication, students also demonstrate the ability to communicate religious teachings with a tolerant and wise attitude, both in classroom discussions and in digital interactions. They understand the

importance of communication ethics and are not easily provoked by extremist religious content. This indicates the creation of a moderate religious climate through a cyber religion-based learning approach.

When compared to research (Toni et al., 2021) on the Shift community and the use of YouTube as a means of digital preaching, the results of this study provide a new contribution by showing that the use of cyber religion not only has an impact on the general public but is also effective when applied in the context of formal education in madrasa. This approach contributes to fostering contextual, adaptive, and technology-based religious literacy.

2. The use of cyber religion in Al-Qur'an hadith lessons to improve the religious literacy skills of students at MAN Pinrang

Cyber religion refers to all forms of religious activities conducted online, where students can access, study, and internalize religious values through digital platforms connected to the internet.

The teaching of the Quran and Hadith at MAN Pinrang has effectively integrated various forms of cyber religion into the learning process. This is evident from the use of diverse digital platforms such as Google, ChatGPT, Canva, Padlet, and Mentimeter, which support interactive and innovative teaching and learning activities whether for seeking information and learning materials, completing assignments, or the teaching and learning process itself. WhatsApp is also utilized as a communication medium between teachers and students to expedite the dissemination of information and assignments. Additionally, the internet serves as an alternative to textbooks, enabling students to access materials more broadly and flexibly. Collaborative digital-based assignments are also part of the learning strategy, encouraging students to work together online. Teachers also emphasize the importance of using reliable online sources of interpretation and hadith to ensure the accuracy of religious information. Supporting facilities such

as Smart TVs and access to online media further strengthen the implementation of this digital-based learning. All these efforts align with the Ministry of Religion's priority to realize an adaptive digital madrasa in line with advancements in information technology.

The use of cyber religion in teaching the Qur'an and hadith has contributed significantly to improving students' religious literacy. This improvement is evident through various indicators, including in the aspect of understanding religious teachings, where students demonstrate progress in comprehending the meaning of verses and hadiths because the learning process is not limited to textual materials but is reinforced with digital content such as religious preaching videos, interpretations shared on social media, and independent research conducted while completing digital assignments. These activities make the learning process more engaging, contextual, and encourage active student participation in deeply exploring the meaning of Islamic teachings.

Another aspect is the ability to analyze and critically evaluate religious information, which develops as students become accustomed to comparing various digital sources. They are trained not to accept information at face value but to verify the accuracy of content through research on reputable websites, Islamic journals, or content from credible religious figures. The challenge of the abundance of diverse information becomes an opportunity to sharpen critical thinking skills in filtering religious knowledge.

The ability to apply religious values in daily life has also shown improvement. Students not only understand the content of religious texts but are also motivated to practice them in real life. The process of producing educational media such as short videos and presentations encourages them not only to read verses or hadiths but also to interpret and communicate them in an applicable and easily understandable language for their peers.

In terms of the ability to utilize digital technology to search for religious information, in this context,

students respond positively to developments in information technology. Students demonstrate that their digital literacy skills can be considered quite good. They actively use various platforms such as Google, YouTube, TikTok, and even ChatGPT to explore the meaning of verses, watch lectures, or find answers to religious questions. This process indicates that students are beginning to shift from passive learning patterns to active, technology-based learning.

Lastly, and related to the previous points, there are initial indications that wise and tolerant religious attitudes are beginning to emerge through cyber religion-based learning and good digital literacy. The habit of digital literacy or using cyber religion to learn religion, primarily through social media from sermons by religious scholars, has undoubtedly had a positive impact. This is evident from the students' open attitude toward various views of religious scholars and their habit of discussing topics politely in class. The role of teachers is also crucial in guiding and directing these processes to

ensure that learning not only enhances intellectual development but also fosters an inclusive religious character.

The integration of cyber religion in Quran and Hadith education offers several advantages, such as easier access to information without geographical or temporal constraints, and the ability to utilize richer and more diverse learning resources. Learning content that is visualized in an attractive and interactive manner also enhances students' interest and enthusiasm for learning. The use of this technology also encourages them to be more independent in their studies, efficient in completing tasks, and able to keep pace with the times. Additionally, this approach contributes to the development of digital religious literacy, which is highly relevant to the needs of the modern era.

However, the implementation of cyber religion also faces several challenges, such as limited and uneven internet access, the spread of hoaxes or invalid information, and difficulties in sorting through the various religious opinions circulating in cyberspace. The

risk of dependence on gadgets and online games is a particular concern, accompanied by technical obstacles in operating technological devices that sometimes interfere with the smooth running of the learning process.

From a constructivist theory perspective, this entire process shows that students are not merely recipients of knowledge, but active subjects in constructing religious knowledge through interaction with various sources and learning experiences. The role of teachers as facilitators is crucial in determining the direction and quality of this construction process, especially in guiding students to develop a moderate, critical, and contextual understanding of religion.

D. Conclusion

The religious literacy skills of students are generally at a fairly advanced level and reflect the integration of cognitive, affective, and psychomotor aspects. Students not only understand religious teachings conceptually but are also able to practice them in their daily lives through regular worship, good

behavior, and social actions that reflect Islamic values. Students also demonstrate critical thinking skills regarding religious information, whether through source verification, discussions with teachers and peers, or the use of digital technology such as social media and artificial intelligence to seek more valid information. Their religious literacy skills are also reflected in tolerant attitudes and wise communication, which are shaped through exposure to moderate and educational religious content.

The use of cyber religion in Al-Qur'an Hadith learning at MAN Pinrang has proven to contribute to improving students' religious literacy through an adaptive learning approach to technological developments. The integration of digital media in the learning process not only expands students' access to more varied and interactive religious information but also encourages them to be more active in seeking, managing, and presenting religious knowledge through various platforms such as YouTube, Google, Canva, and even artificial intelligence

like ChatGPT. Students have demonstrated improved abilities in understanding religious teachings, critically thinking about various sources of information, and applying religious values in real life, while also fostering an open and tolerant attitude toward different perspectives. However, there are still challenges such as limited internet access, the risk of hoaxes, and dependence on technology.

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