

Religious Understanding of Central Java Communities through the AISAS Digital Literacy Model in Accessing Religious Content

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DOI: 10.21580/wa.v13i1.30705

Abstract

Community religious understanding can not only be obtained from sources or people who are religious experts/clerics, along with technological developments, people often use online media as a reference for information that can lead opinions and mindsets about religious understanding. This study was conducted on 600 respondents spread across several areas of Central Java to determine the level of community religious understanding and online behavior through digital literacy which can give rise to different perceptions in understanding religious content and even cause intolerant behavior in society. This study was conducted using a survey method and analyzed qualitatively in order to present a real picture of what is happening in society. The results of the study found that there are still many people who have low AISAS literacy patterns so that they are easily influenced by online media content and can lead to intolerant understanding due to differences in religious understanding. Community religious understanding has been seen well with the internalization of religious values that are upheld and combined with the culture of the surrounding community. However, the influence of inappropriate digital literacy can actually provide negative perceptions that can cause disputes in society.

Keywords: Religious Understanding, AISAS Literacy, Religious Content.

Abstrak

Pemahaman keagamaan masyarakat tidak hanya bisa didapatkan dari sumber atau orang yang ahli agama/ulama, seiring perkembangan teknologi masyarakat seringkali menjadikan media online sebagai rujukan informasi yang dapat menggiring opini dan mainset tentang pemahaman keagamaan. Penelitian ini dilakukan kepada 600 responden yang tersebar di beberapa wilayah Jawa Tengah untuk mengetahui tingkat pemahaman keagamaan masyarakat dan perilaku online melalui literasi digital yang dapat memunculkan persepsi yang berbeda dalam memahami konten keagamaan bahkan menimbulkan perilaku intoleran dalam masyarakat. Penelitian ini dilakukan dengan metode survey dan dianalisis secara kualitatif agar dapat menampilkan gambaran riil yang terjadi di masyarakat. Hasil penelitian menemukan bahwa masih banyak masyarakat yang memiliki pola literasi AISAS yang rendah sehingga mudah terpengaruh konten media online dan dapat menimbulkan pemahaman intoleran karena perbedaan pemahaman keagamaan. Pemahaman keagamaan masyarakat sudah nampak baik dengan internalisasi nilai-nilai agama yang dijunjung tinggi dan dipadu dengan budaya masyarakat sekitar. Namun pengaruh literasi digital yang tidak tepat ternyata mampu memberikan persepsi negatif yang dapat menimbulkan perselisihan di masyarakat.

Kata Kunci: Pemahaman Keagamaan, Pola Literasi Digital, Model AISAS, Konten Keagamaan.

A. Introduction

The ongoing development of the digital era has required society to undergo transformations in the ways religious teachings are accessed, understood, and practiced. One notable phenomenon in Central Java is the increasing dependence on digital-based religious content accessed through social media, streaming platforms, Islamic websites, and da'wah applications¹. The pursuit of spiritual meaning is no longer conducted solely through conventional religious forums such as *pengajian* or face-to-face sermons, but also through dynamic and easily accessible digital interactions². This phenomenon reflects a significant shift in how religious understanding is constructed. Many individuals now rely on online content as a primary source of religious learning, covering areas such as *fiqh*, *'aqidah*, and social fatwas, which are subsequently used as references in ethical decision-making and daily

¹ Onur Altun and Erman Yukselturk, "LİSE ÖĞRENCİLERİNİN DİJİTAL OKURYAZARLIK ve SİBER GÜVENLİK FARKINDALIKLARININ İNCELENMESİ TT - Investigation of Digital Literacy and Cyber Security Awareness of High School Students," *Kırıkkale Üniversitesi Sosyal Bilimler Dergisi* 14, no. 2 (2024).

² Diah Khoirohnissah, "Digital Transformation in Indonesian Religious Education: A Case Study of Madrasah Management at Kemenag Sleman," *Journal of Islamic Education Management Research* 1, no. 2 (2023), <https://doi.org/10.14421/jiemr.2023.12-10>.

religious practices³. However, alongside the massive circulation of religious information, new challenges have emerged, particularly regarding content validity, the authority of religious figures, and the potential spread of non-moderate, intolerant, or even radical religious ideologies.

To prevent the development of intolerant religious interpretations and exposure to radicalism, education and caution are required in receiving and understanding religious teachings, especially religious content that is increasingly widespread in digital and online media⁴. Conventional dakwah practices remain widely implemented in society; however, they are now also supported by modern approaches through the use of internet technology and social media⁵. Proper religious understanding, particularly among individuals of productive age, is one preventive measure to reduce exposure to intolerance and radicalism within society⁶.

Technology-based and modern dakwah methods are applied to reach a wider audience more effectively. Nevertheless, patterns of digital literacy within society need to be observed and directed, as exposure to radical ideologies disseminated by extremist movements through various media, including social media, necessitates greater public awareness and critical engagement with religious content. Strengthening digital literacy is therefore important to ensure that Indonesian society becomes more capable of identifying appropriate and credible religious content⁷.

In this context, it is important to examine patterns of public interaction with religious content through the framework of digital literacy, particularly by applying the AISAS (Attention, Interest, Search, Action, Share) model⁸. This model illustrates the sequence of user behavior in consuming digital information, ranging from initial attention to the act of sharing content, making it highly relevant for observing patterns of online religious content consumption⁹. By employing the AISAS model, this article seeks to analyze how communities in Central Java construct their religious understanding, whether through critical and reflective processes or in a passive and merely consumptive manner. Therefore,

³ Erna Sari Augusta, "PEMANFAATAN LITERASI DIGITAL KEAGAMAAN DALAM MENUMBUHKAN SIKAP MODERASI BERAGAMA SISWA," *Jurnal Lingkar Mutu Pendidikan* 21, no. 1 (2024), <https://doi.org/10.54124/jlmp.v21i1.125>.

⁴ Moh. Nor Ichwan et al., "Digitalization and the Shifting Religious Literature of Indonesian Muslims in the Era of Society 5.0," *Islamic Communication Journal* 9, no. 2 (2024), <https://doi.org/10.21580/icj.2024.9.2.22515>.

⁵ Mohamad Faisal Subakti, "Literasi Digital: Fondasi Dasar Dakwah Dalam Media Sosial," *Jurnal Dakwah* 23, no. 1 (2022), <https://doi.org/10.14421/jd.23.1.22.4>.

⁶ Nani Sintiawati, "PERILAKU MASYARAKAT DALAM MENGGUNAKAN MEDIA DIGITAL DI MASA PANDEMI," *Jurnal AKRAB* 11, no. 2 (2020), <https://doi.org/10.51495/jurnalakrab.v11i02.341>.

⁷ Yuliatul Firdaus, Muhammad Nauval Azizurrochman, and Hasan Siswanto, "Dakwah Digital: Optimalisasi Media Sosial Sebagai Sarana Transformasi Sosial Islam," *Jurnal Penelitian Nusantara* 1 (2025).

⁸ Siti Ropiah and Sahlani Hafiz, "Moderasi Beragama Di Ruang Digital: Studi Kasus Pada Harmonisasi Moderasi Beragama Di STAI Haji Agus Salim Cikarang Bekasi," *Action Research Journal Indonesia (ARJI)* 7, no. 1 (2025), <https://doi.org/10.61227/arji.v7i1.268>.

⁹ Agustyarum Pradiska Budi, "Program Edukasi Literasi Digital Dan Pendampingan Masyarakat Dalam Mengatasi Dampak Pandemi Di Desa Manisharjo, Kabupaten Sukoharjo," *Journal of Community Service and Empowerment (JCSE)* 3, no. 1 (2022), <https://doi.org/10.32639/jcse.v3i1.82>.

this study is important not only for mapping digital behavior in religious understanding but also as a reflection on the quality of religious and digital literacy, as well as a reference for developing more effective, credible, and socially grounded digital media based Islamic da'wah strategies.

B. Research Method

This study employs a quantitative research approach using questionnaires as the primary data collection instrument, aimed at explaining the relationship between dependent and independent variables and conducting hypothesis testing¹⁰. The sampling technique applied is Multistage Random Sampling¹¹, with respondents drawn from the population of Central Java Province aged 14-55 years. The sample consists of 600 respondents from six regencies/municipalities: Semarang City, Surakarta, Tegal City, Magelang Regency, Demak Regency, and Pemalang Regency.

The number of respondents varies across regencies/municipalities; however, each village/urban ward (*desa/kelurahan*) is represented by 10 respondents. The sampling is based on a combination of area (rural/urban), gender (male and female), and age group, including Generation Z (ages 14–19)¹², Millennials (ages 20-39)¹³.

Data collection was conducted through interviews with respondents using questionnaires administered both directly and via mobile¹⁴. Responses from each respondent were entered directly into a designated application. The use of mobile-based surveys enabled faster, more controlled, and real-time monitoring of survey progress¹⁵. In addition, this study was complemented by in-depth interviews to support qualitative interpretation of the quantitative data, allowing for a more comprehensive and in-depth description.

¹⁰ Agus Rustamana et al., "Penelitian Metode Kuantitatif," *Sindoro Cendikia Pendidikan* 5, no. 6 (2024).

¹¹ Purwita Sari, Lucky Indra Kesuma, and Ahmad Rifai, "Implementasi Metode Multistage Random Sampling Untuk Aplikasi Quick Count Pada Pilkada Kota Palembang Berbasis Java Mobile," *Jurnal Ilmu Komputer Dan Teknologi Informasi* 1, no. 1 (2021).

¹² Moh Ishak et al., "Gen Z Dalam Dunia Pendidikan," *Jurnal Multidisiplin Ilmu Akademik* 2, no. 1 (2025).

¹³ Aqsha Apriza Hermawan, Maulida Rizkia Irfan Hadi, and Muhammad Ikhsan Sauqi, "Manajemen Agama Islam Di Era Digital: Tantangan Dan Peluang Bagi Generasi Milenial," *Journal Islamic Education* 1, no. 3 (2023).

¹⁴ Alvin Rivaldi, Fahrul Ulum Feriawan, and Mutaqqin Nur, "Metode Pengumpulan Data Melalui Wawancara," *Sebuah Tinjauan Pustaka*, 2023.

¹⁵ Siti Zariati Jannah and Novi Fitriandika Sari, "Internet Use Identification as a Learning Platform for Biology Education Students," *BIO-INOVED: Jurnal Biologi-Inovasi Pendidikan* 5, no. 1 (2023), <https://doi.org/10.20527/bino.v5i1.15344>.

C. Result and Discussion

Intensity of Internet Use Across Generations

Based on survey data, the majority of respondents have internet access (73%). Analysis of 438 active internet users out of the total 600 respondents, showed a correlation between age and daily usage duration. In general, Generation Z and Millennials spend more time online than Generation X.

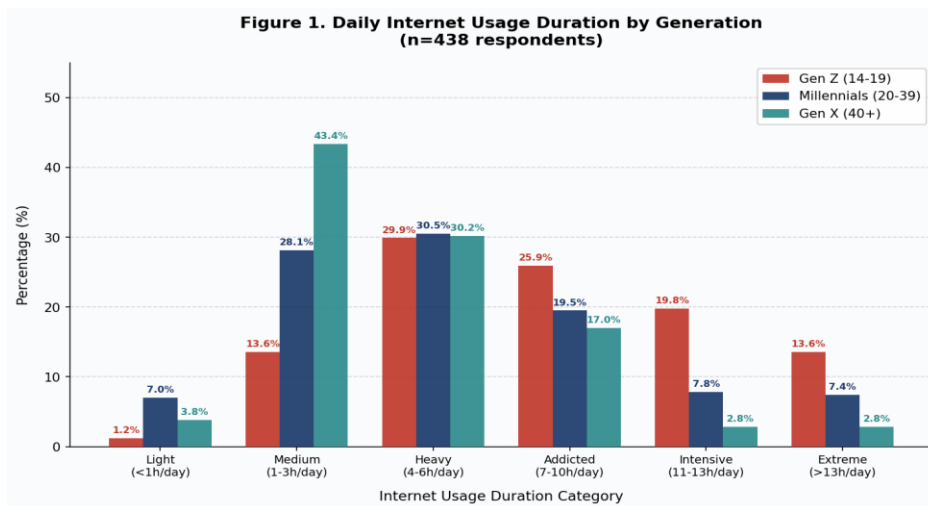


Figure 1. Daily Internet Usage Duration by Generation

Based on survey data, the majority of respondents, 73%, have internet access. An in-depth analysis of 438 active internet users revealed a significant correlation between age and daily usage duration. In general, it was found that the intensity of internet usage is inversely proportional to age; Generation Z and Millennials spend significantly more time online than Generation X. The distribution of daily internet usage duration by user category can be described as follows:

1. *Light to Medium Users*, In the relatively short usage duration category, Generation X represents the most dominant proportion. In the medium user category (1–3 hours per day), Generation X recorded the highest percentage at 43.4%, followed by Millennials at 28.1% and Generation Z at 13.6%. Meanwhile, in the light user category (<1 hour per day), Millennials led with 7.0%, followed by Generation X (3.8%) and Generation Z (1.2%). This data indicates that Generation X tends to use the internet selectively for functional purposes and for more measured durations.

2. *Heavy Users*, In the heavy user category (4–6 hours per day), usage distribution tends to be even across the three generations. Millennials account for 30.5%, followed closely by Generation X at 30.2% and Generation Z at 29.9%. This nearly uniform figure indicates that the 4–6 hour period represents a cross-generational intersection of digital activity in society.

3. *Addicted to Extreme Users*, Entering usage durations exceeding 7 hours per day, dominance shifts drastically to Generation Z. Addicted Category (7–10 hours/day): Generation Z reaches 25.9%, surpassing Millennials (19.5%) and Generation X (17.0%). Intensive Category (11–13 hours/day): Generation Z's dominance strengthens to 19.8%, while Millennials only account for 7.8% and Generation X declines sharply to 2.8%. Extreme Category (>13 hours/day): Generation Z remains in the lead with 13.6%, followed by Millennials at 7.4%, while Generation X is only at 2.8%.

Theoretical Analysis and Risk of Digital Literacy These findings reinforce Marc Prensky's Digital Natives theory¹⁶, which states that the generation born in the digital era (Gen Z) has a much higher level of dependency and technological fluency than the Digital Immigrants (Gen X) group. The high internet consumption pattern among Generation Z places them as the group most exposed to the flow of digital information, including religious content.

Consumption of Digital Religious Content

The social media applications used by respondents vary. Among the 438 respondents, the majority have Facebook accounts (84.3%), followed by Instagram (56.3%), Twitter (12.6%), TikTok (11.7%), and Line (7.5%). Regarding messaging applications, among the same 438 respondents, almost all use WhatsApp (99.8%), followed by Messenger (31.8%), Telegram (8.6%), Line (5.9%), and MeChat (0.2%). These findings indicate that respondents demonstrate a high level of digital activity in their use of social media platforms. Among the 438 internet users, 68% (298 respondents) reported searching for religious information or content through the internet (websites, YouTube, and social media) within the past year, while 32% (140 respondents) did not seek religious information or content online. In terms of media platforms used to access religious content during the past year, YouTube was the most frequently used platform (81.5%), followed by social media platforms such as Facebook and Twitter (38.1%), and websites (25.5%). These results indicate a relatively high level of public interest in digital religious content. The forms of religious content most frequently accessed via the internet (websites, YouTube, and social media) are predominantly video-based (86.8%), followed by written narratives such as books or articles (37.1%), audio content (14.1%), and image-based content such as pictures or memes (21.2%).

The religious content followed by respondents includes topics on interpersonal relations (50.7%), procedures of worship (39.1%), and the history of religion or messengers of God (33.1%). This is followed by contemporary or trending themes (32.8%) and religious legal issues (30.5%). Interpersonal relations and worship practices emerge as the two most

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n Press, 2012).", "plainTextFormattedCitation": "Marc R Prensky, *From Digital Natives to Digital Wisdom: Hopeful Essays for 21st Century Learning* (Corwin Press, 2012).", "properties": {"noteIndex": 16}, "schema": "https://github.com/citation-style-language/schema/raw/master/csl-citation.json"} Marc R Prensky, *From Digital Natives to Digital Wisdom: Hopeful Essays for 21st Century Learning* (Corwin Press, 2012).

frequently sought types of religious content on the internet. This indicates that public religious literacy behavior largely refers to these two thematic areas. However, this tendency carries potential risks of debate or differing interpretations when individuals lack a detailed understanding of the legal foundations and *fiqh* studies underlying the content they consume. When religious understanding is limited to media-based content without support from comprehensive religious study, it becomes more susceptible to disagreement and, in some cases, to the blaming of other groups with differing interpretations.

Respondents who frequently watch or listen to religious lectures on YouTube for durations of less than 10 minutes account for 20.2%, those watching for 10-30 minutes account for 54.6%, those watching for 30-60 minutes account for 18.2%, and those watching for more than 60 minutes account for 7.0%. Accordingly, the majority of respondents consume religious lecture videos with relatively short durations (less than 30 minutes). This pattern has the potential to result in incomplete understanding of religious content, as information is often obtained only partially from more comprehensive religious discussions. Respondents who frequently watch or listen to religious lectures on YouTube for durations of less than 10 minutes account for 20.2%, those watching for 10-30 minutes account for 54.6%, those watching for 30-60 minutes account for 18.2%, and those watching for more than 60 minutes account for 7.0%. Accordingly, the majority of respondents consume religious lecture videos with relatively short durations (less than 30 minutes). This pattern has the potential to result in incomplete understanding of religious content, as information is often obtained only partially from more comprehensive religious discussions.

This tendency to choose short videos indicates the phenomenon of "*micro learning*" in religion¹⁷. Theoretically, short durations facilitate the absorption of information amidst busy schedules, but this research warns of the risk of partial or fragmented understanding. This aligns with academic concerns about the "*New Religious Authority*" on the internet, where the depth of knowledge is often replaced by the popularity of visuals and attractive but shallow content.

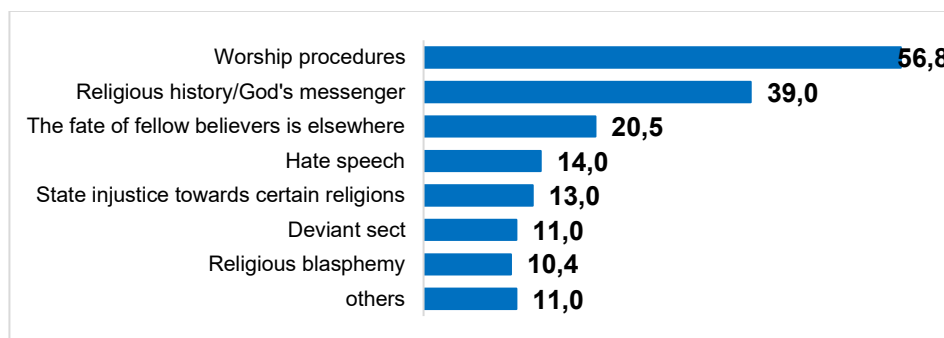


Figure 2. Frequently accessed religious content

The distribution of content received who accessed religious material from the internet within the past year includes topics on worship practices (56.8%), religious history or

¹⁷ Mary Jo Dolasinski and Joel Reynolds, "Microlearning: A New Learning Model," *Journal of Hospitality & Tourism Research* 44, no. 3 (2020): 551-61.

messengers of God (39.0%), the condition of fellow believers in other regions (20.5%), hate speech (14.0%), perceived state injustice toward certain religions (13.0%), deviant religious sects (11.0%), and religious blasphemy (10.4%), while other topics account for 11.0%. Content related to hate speech and perceptions of state injustice toward particular religions appears to be received by a considerable proportion of respondents, in addition to materials on worship practices and religious history. This pattern warrants attention, as such content may contribute to the development of intolerant attitudes.

Digital Literacy Patterns : The AISAS Model

This study uses the AISAS (Attention, Interest, Search, Action, Share) model to measure the depth of respondents' literacy in consuming religious content

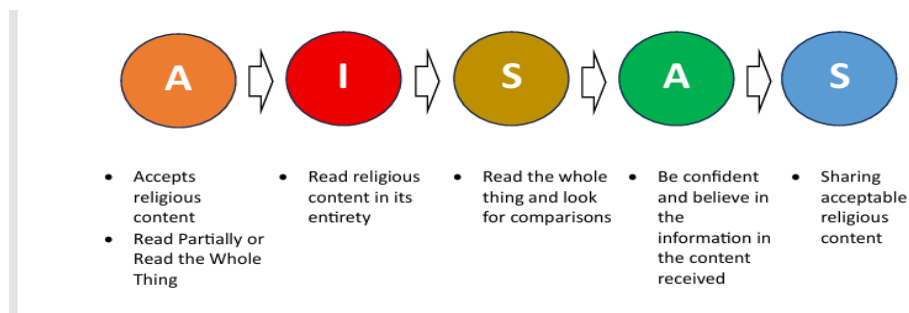


Figure 3. Concept of AISAS literacy pattern

Respondents' attitudes in receiving religious content are examined using the A-I-S-A-S concept, which consists of Attention (receiving religious content and reading it either partially or in full), Interest (reading the religious content in its entirety), Search (reading the content in full and seeking comparative information), Action (believing and accepting the information contained in the received content), and Share (sharing the received religious content). The survey results regarding AISAS digital literacy patterns in relation to religious content are presented as follows:

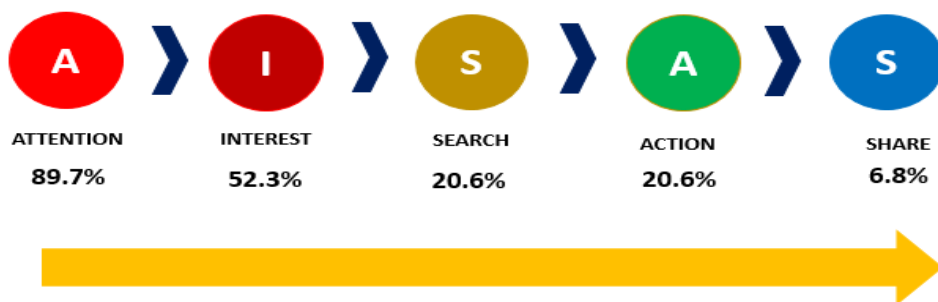


Figure 4. Respondents' attitudes

Based on the figure above, 6.8% demonstrate attitudes consistent with the A-I-S-A-S behavioral pattern when receiving religious information or content from others.

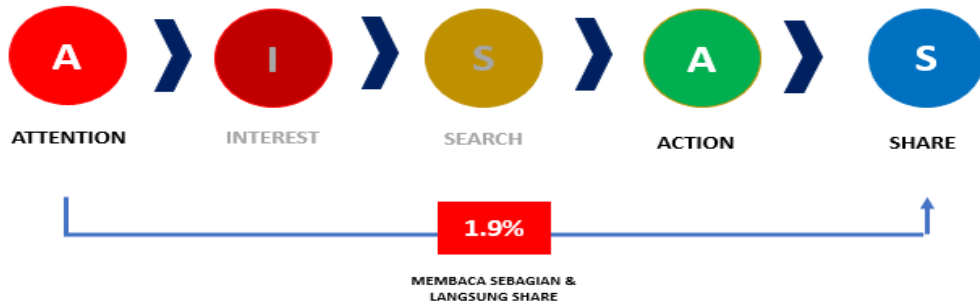


Figure 5. AISAS digital literacy patterns towards religious content

When receiving religious information or content from others, 1.9% of respondents immediately share every religious content they receive. This relatively small proportion indicates that most respondents do not directly share religious content upon receiving it.

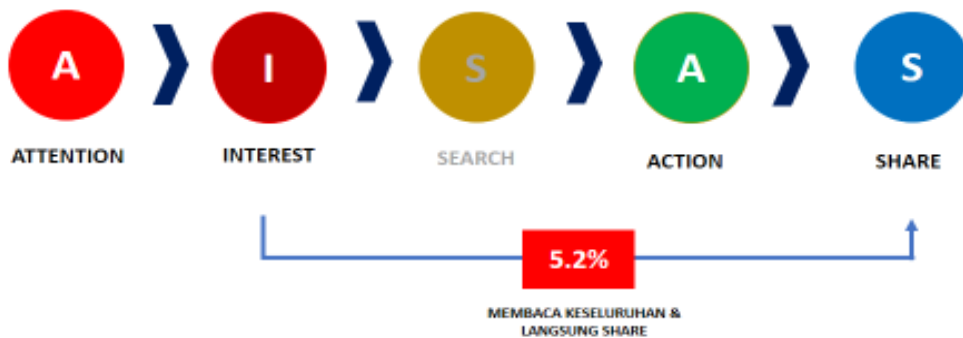


Figure 6. AISAS digital literacy patterns towards religious content

Responden 5.2% read the religious content they received in full and subsequently shared it without seeking comparative information. Regarding dissemination behavior, 33% of the 443 respondents reported having shared religious information or content via the internet, while 67% reported never sharing religious content online. Based on these data, approximately one out of two respondents has shared religious information or content through social media or messaging platforms.

The digital literacy profile of the Central Java community in relation to religious content can be described as follows.

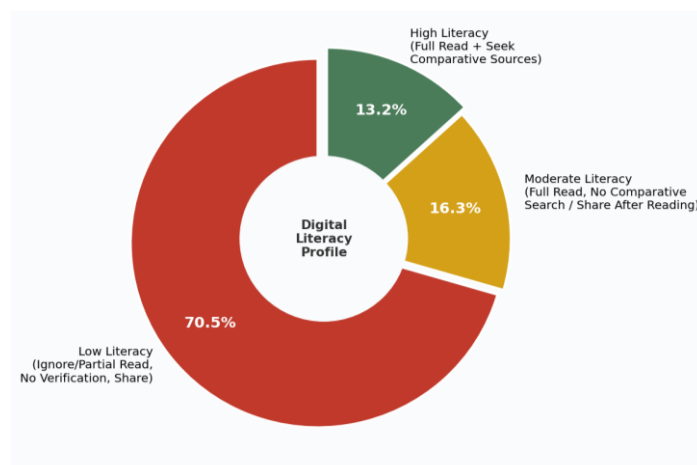


Figure 7. Portrait of the community's digital literacy regarding religious content

Based on the mapping results in Figure 7, the digital literacy profile of Central Javanese people in consuming religious content shows a wide gap between accessibility and critical competency. Low Literacy (70.5%): The majority of respondents fall at this level, characterized by passive behavior such as ignoring information, reading only parts of the content, and not verifying it, but have the potential to spread the information. Moderate Literacy (16.3%): Respondents in this category have read the information in its entirety, but have not taken the initiative to seek comparison sources (verification) before believing or sharing the content. High Literacy (13.2%): Only a small proportion of respondents demonstrate ideal literacy behavior, namely reading information comprehensively and actively seeking comparison sources for verification. This data represents a "one in seven" situation, where only one in seven people have adequate resilience to the flow of information in the digital space.

AISAS Behavior Analysis in Consuming Religious Content, A more worrying finding emerged when respondents behavior was tested using the AISAS (Attention, Interest, Search, Action, Share) model. Although the majority of users (68%) actively search for religious content through YouTube (81.5%) and social media (38.1%), only 6.8% of respondents consistently apply all AISAS stages in interacting with the content. This disparity indicates a major obstacle at the Search stage (verification search). The low percentage of respondents who compared sources indicates that the majority of people tend to accept the truth of information instantly without going through an adequate digital tabayyun process. In fact, 1.9% of respondents openly admitted to immediately sharing religious content even though they only read part of it.

The Risk of Echo Chamber and Micro-Learning The combination of high internet access duration (especially among Gen Z and Millennials) with low digital literacy creates a real risk of social disintegration. In accordance with communication theory, the absence of the Search stage leaves individuals trapped in an Echo Chamber. In this space, individuals are only exposed to information that supports their initial beliefs without considering legal perspectives or more comprehensive Islamic jurisprudence (fiqh) studies. The public's preference for short videos (<30 minutes) reinforces the phenomenon of shallow micro-

learning. Although respondents claimed to prefer religious figures with "depth of knowledge" (75.5%), short video consumption patterns actually risk producing a partial and fragmented understanding of religion. This shallow understanding, when combined with exposure to negative content such as hate speech (14.0%) or sentiments of injustice (13.0%), can easily turn into intolerant attitudes and blame behavior between groups with differing interpretations.

The results are quite concerning: only 6.8% of respondents fully implemented the AISAS model (reading in full, comparing, and then believing or sharing). Therefore, the AISAS digital literacy model can be categorized as follows: Low Literacy: Reaching 70.5% (respondents tend to ignore, read only partially, do not verify, but have the potential to share). Medium Literacy: 16.3% (reading in full but without verifying/comparing). High Literacy: Only 13.2% (verifying and searching for comparative sources).

The low high literacy rate indicates society's vulnerability to false information (hoaxes) or extreme content. In communication theory, the Search stage (seeking comparisons) is key to critical thinking. Without this stage, individuals become trapped in an Echo Chamber, where they only accept information that supports their initial beliefs without considering more comprehensive legal perspectives or Islamic jurisprudence. This aligns with findings that religious understanding based solely on media without comprehensive study tends to make individuals more prone to blaming other groups for differing interpretations.

The people of Central Java have high digital accessibility, but this is not accompanied by adequate literacy skills. The dominant use of YouTube as a source for religious learning, with its short video duration and minimal verification efforts (only 13.2% have high literacy), pose a major challenge to maintaining religious moderation in the digital space. More extensive educational efforts are needed regarding the importance of source verification (*tabayyun*) so that the digitalization of religion brings enlightenment, not division.

However, this high intensity of use is not accompanied by adequate digital literacy skills. This study shows that only 13.2% of respondents have a high level of digital literacy, while the majority (70.5%) are in the low literacy category. The imbalance between long access duration and low verification capabilities creates a risk of vulnerability to false information (hoaxes) or radical and exclusive religious content. Therefore, strengthening critical filters through digital literacy education is urgent for the younger generation to avoid partial religious understanding in cyberspace.

D. Conclusion

Based on the results and discussion of this study, it can be concluded that the digital literacy patterns of the Central Java community across Millennials, Generation Z, and Generation X are relatively strong in terms of online activity intensity and engagement with various social media platforms. Public interest in religious content accessed through online media is also relatively high, enabling religious information to be obtained easily, particularly given the time and spatial constraints associated with attending face-to-face religious

gatherings. This condition provides substantial opportunities for the dissemination of religious teachings across diverse segments of society.

However, when digital literacy patterns are examined using the AISAS model, the findings indicate that a considerable proportion of the community has not yet achieved adequate levels of digital literacy. This issue should be a matter of concern not only for the wider public but also for religious leaders and content creators, who need to be more deliberate in producing comprehensive religious content. Such efforts are necessary to ensure that audiences gain a holistic understanding of religious teachings and to reduce the risk of narrow interpretations arising from the uncritical sharing of information without prior verification. Sound religious understanding is more likely to result in constructive religious behavior when it is supported by comprehensive and well-grounded interpretation of religious teaching.

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