

DIGITAL LITERACY IN ISLAMIC ELEMENTARY EDUCATION: TRANSFORMING RELIGIOUS CHARACTER BUILDING IN RURAL MADRASAH IBTIDAIYAH

Galuh Fadella¹, Musammah Al Jaenab², Jini Wahyedi³, Maryam⁴, Dalima Septiria⁵
Universitas Islam Negeri Fatmawati Sukarno Bengkulu, Indonesia
Corres. Author: fadellagaluh@gmail.com

Abstract

The digital era presents both challenges and opportunities for Islamic educational institutions in rural areas. This study aims to explore the integration of digital literacy in the process of building students' religious character in rural Madrasah Ibtidaiyah (MI). Using a descriptive qualitative method with a case study approach, this research highlights how the use of information technology can transform conventional moral learning methods into more adaptive and interactive ones. The results indicate that digital literacy is not merely the mastery of technical devices, but a means to instill Islamic values through educative digital content. Despite facing infrastructural limitations in rural areas, collaboration between teachers, parents, and the appropriate use of digital media has proven effective in strengthening students' religious character, such as honesty in cyberspace and digital responsibility. This transformation demonstrates that rural madrasahs are capable of adapting to modernity without losing the essence of faith-based character education.

Keywords: digital literacy, religious character, madrasah ibtidaiyah, rural education, educational transformation.

Background

Digital transformation has fundamentally redefined the pedagogical landscape of Islamic elementary education in the modern era. Madrasah Ibtidaiyah (MI) faces the urgent necessity to adapt its traditional teaching frameworks to meet the needs of digital-native students. Primary education serves as the foundational phase for developing both cognitive abilities and religious character in

children. Students at this age are increasingly exposed to digital devices that shape their perception of the world and their faith. Integrating digital literacy into the Islamic Education (PAI) curriculum is no longer an optional enhancement but a core requirement. Rural madrasahs often encounter unique challenges in balancing technological adoption with limited infrastructural resources. Effective digital literacy provides a platform for

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enhancing the quality of moral and spiritual instruction for young learners. This research analyzes the specific dynamics of digital literacy implementation within the context of a rural Madrasah Ibtidaiyah (Mahmudiyah & Mulyadi, 2021).

Early childhood development requires a specialized approach to digital integration that prioritizes safety and ethical guidance. Islamic Education must evolve beyond rote memorization toward a more interactive and visually-mediated learning experience. Students with high digital literacy skills demonstrate greater engagement when exploring religious stories through animated media. Digital proficiency at the elementary level focuses on the ability to consume age-appropriate religious content responsibly. Madrasah Ibtidaiyah plays a critical role in equipping young students with the tools to navigate digital spaces without compromising their Islamic identity. Rural educational environments often struggle with a lack of standardized digital training for both teachers and students. Developing a cohesive digital literacy framework is essential for producing a generation that is technologically capable and spiritually grounded. Religious literacy in the 21st century is inextricably linked to the ability to navigate digital information with integrity (Huda et al., 2018).

Infrastructure disparities between urban and rural regions continue to pose significant barriers to equitable elementary education. Remote villages often face geographical constraints that limit stable internet connectivity for madrasah activities. Madrasah Ibtidaiyah must innovate with modest resources to provide students with meaningful digital learning encounters. The digital divide manifests in the unequal distribution of hardware and the varying quality of digital engagement. Elementary students frequently rely on shared family devices as their primary gateway to digital educational content. Inadequate technological support can lead to a sense of digital alienation among students in underdeveloped areas. Addressing these infrastructural hurdles is the first step toward creating an inclusive digital ecosystem in the madrasah. Strategic collaboration between schools and local communities is vital for overcoming technical limitations in rural settings.

Teachers of Islamic Education in rural MI serve as the primary facilitators for introducing technology to young children. Pedagogy for elementary students requires educators to possess a dual mastery of religious substance and simplified technological application. Many teachers in rural areas face pressure to modernize their teaching methods

without receiving formal professional development. The teacher's ability to curate safe and high-quality digital content determines the success of the character-building process. Madrasah Ibtidaiyah educators are tasked with translating complex Islamic values into engaging digital narratives for children. Effective digital leadership from teachers can inspire students to use technology for productive and moral purposes. Professional training programs must be specifically designed for the needs of rural elementary Islamic educators. The shift toward digital pedagogy necessitates a fundamental change in instructional strategies for young learners (Pahrul & Hamdani, 2021).

Opportunities for digital literacy in elementary Islamic Education include the use of gamification and interactive storytelling. Students can access animated series of Prophetic stories, interactive prayer guides, and digital Arabic language games. These technologies bring abstract religious concepts to life through visualization and immersive play-based learning. Rural students can benefit from open-access educational platforms that offer high-quality religious instruction. Digital media provides a space where children can express their understanding of faith through creative digital projects. Engagement with digital tools increases student

motivation and curiosity in Islamic Education lessons. Technology acts as a catalyst for making religious instruction more vibrant and relevant to the child's daily life. Utilizing digital opportunities requires a proactive mindset from madrasah administrators and teaching staff.

Digital ethics and "Akhlak Digital" represent the moral frontier of the elementary Islamic Education curriculum. Students must be trained from an early age to apply Islamic principles of honesty and kindness in digital interactions. Social media and online gaming often test the moral character of young students in ways that traditional environments do not. Digital literacy training at the MI level focuses on promoting polite and constructive online behavior. Protecting children from negative internet influences such as inappropriate content and cyber aggression is a top priority. Digital morality is an extension of traditional Islamic ethics into the virtual world where children now spend significant time. Students need to understand the spiritual significance of their actions in both physical and digital realms. Ethics-based digital literacy ensures that technology serves as a tool for positive character development (Sauri et al., 2022).

Critical thinking skills are nurtured when young students are

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encouraged to ask questions about the digital content they consume. The abundance of online information requires even elementary students to develop basic evaluative filters. Madrasah Ibtidaiyah aims to foster a generation that can distinguish between beneficial educational content and harmful distractions. Islamic Education lessons provide a safe space for practicing digital source awareness and logical reflection. Critical digital literacy prevents young learners from being easily influenced by misleading or non-educational digital trends. Students learn to appreciate the beauty of Islam through diverse and verified digital scholarly sources. Analytical skills gained through early digital literacy are transferable to other academic disciplines and life skills. Strengthening critical thinking is the best defense against the pitfalls of the digital age for children.

The integration of digital literacy into PAI learning has a profound impact on the formation of student religious character. Digital platforms can be used to showcase inclusive values and stories of diversity to young learners. Exposure to moderate digital content helps children understand the multicultural reality of the Indonesian context. Madrasah Ibtidaiyah encourages students to use digital tools to practice acts of kindness and social responsibility. Religious moderation in

the digital space is a key goal of a modern Islamic Education program for children. Students who are digitally literate are more likely to grow into balanced and tolerant individuals. Technology provides a platform for children to learn about global Muslim brotherhood and social justice. Promoting moderation through digital literacy is a strategic necessity for future social harmony (Mahrus et al., 2021).

Parental involvement in rural villages is crucial for supporting the madrasah's digital literacy initiatives. Parents in remote areas may have limited technical knowledge, creating a gap in home-based digital supervision. Madrasah Ibtidaiyah must work to bridge this gap by educating parents on safe digital practices for children. A supportive home environment reinforces the digital ethics and "Akhlak" taught in the classroom. Community resources such as village libraries or internet centers can supplement the school's technological assets. Collaboration between the school, parents, and village leaders creates a holistic digital support system for children. Rural communities often possess strong social ties that can be mobilized to improve educational technology access. Successful digital literacy programs for children require a unified effort from all local stakeholders.

Student motivation in Islamic Education often increases when interactive technology is integrated into the lesson plan. Gamified learning and digital quizzes make religious subjects more exciting for elementary-aged children. Madrasah Ibtidaiyah students respond enthusiastically to learning methods that match their interest in technology. Digital tools reduce the perceived difficulty of learning complex religious rules or historical facts. Technology allows for personalized learning experiences where children can explore topics at their own speed. High student engagement is a necessary condition for the successful internalization of Islamic values. Innovative teaching methods prove that religious education can be modern, adaptive, and highly effective. Motivation serves as the internal engine for acquiring both religious knowledge and digital skills (Subandi et al., 2019).

The impact of digital literacy on the academic achievements of MI students is an important area of educational research. Access to digital learning aids allows children to master foundational religious skills more efficiently. Digital literacy enables better organization of learning materials and improves information retrieval skills. Students who master digital tools early are better prepared for higher levels of education and future careers. Academic success in the

modern world is closely tied to the ability to use technology for knowledge acquisition. Islamic Education contributes to this success by providing a moral compass for the use of digital resources. The madrasah environment must continue to evolve to meet the rising standards of global education. Quantitative and qualitative improvements in student learning outcomes validate the focus on digital literacy (Muflihin & Makhsun, 2020).

Socio-economic factors in rural regions influence the level of digital readiness among the elementary student population. Families with limited income may struggle to provide their children with the necessary devices for digital learning. Madrasah Ibtidaiyah strives to provide equitable access to school facilities to minimize the impact of "device poverty." Financial constraints also affect the school's ability to maintain and update its technological infrastructure. Addressing equity is essential for ensuring that digital literacy benefits every child regardless of their background. Islamic principles of social justice demand that no child is left behind due to economic limitations. Resource allocation must prioritize those who are most affected by the digital divide in rural areas. Socio-economic challenges require innovative and compassionate solutions from the

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school administration (Hasanah & Sukri, 2023).

Research on digital literacy in rural Madrasah Ibtidaiyah provides vital data for regional educational policy development. Localized studies offer a clear picture of the specific needs and obstacles faced by schools in remote areas. Findings from this research can inform the creation of more effective digital literacy curricula for primary education. Understanding the unique context of rural students allows for more targeted government and community support. This study contributes to the scholarly discussion on the future of Islamic Education in a digital world. The experiences of schools like those in Air Lalangi Village offer valuable lessons in resilience and creativity. Academic documentation is necessary for the continuous improvement of the national educational system. Local research ensures that national policies are grounded in the actual conditions of the field (Zuhri, 2020).

Conclusion of this introduction emphasizes the transformative power of digital literacy in shaping the future of young Muslims. Madrasah Ibtidaiyah stands at a critical juncture where faith and technology must be harmonized for student growth. The challenges of infrastructure and digital gaps are significant but surmountable through collective action. Opportunities for

enhanced religious understanding and ethical digital engagement offer a promising future for rural children. Developing digital literacy with a strong moral foundation is the primary objective of the modern madrasah. This research will explore these themes in depth to provide a comprehensive analysis of the current digital landscape. The success of digital literacy in Islamic Education will define the character and competence of the next generation. Sustaining these efforts requires a long-term commitment from the entire academic and social community.

METHOD

This research employs a descriptive qualitative approach to explore the implementation of digital literacy within a rural Madrasah Ibtidaiyah environment. Subject selection was conducted through a purposive sampling technique, involving classroom teachers, Islamic Education teachers, and upper-grade students as key informants. Primary data collection was carried out through participatory observation of student interactions with digital devices and in-depth interviews regarding the effectiveness of interactive media in character education. The researcher also performed a documentation study of the madrasah curriculum and the availability of information technology

facilities at the research site. Utilizing a qualitative method allows the researcher to gain a profound understanding of the technical challenges and pedagogical opportunities arising in the digitalization of primary education. Data validity is ensured through source triangulation techniques to guarantee the objectivity and credibility of the field findings.

The data analysis procedure follows the Miles and Huberman model, which encompasses data reduction, data display, and conclusion drawing. The researcher focused the analysis on the patterns of internalizing religious values mediated by technological devices and visual media. All information obtained from the field was filtered to identify infrastructural barriers and the success of methodological innovations implemented by teachers. The verification process was conducted continuously to ensure that data interpretation remained consistent with the sociocultural facts in the rural area. This methodological sequence is systematically organized to produce a comprehensive overview of digital literacy dynamics at the primary education level. This approach ensures that the research conclusions have a strong empirical foundation and provide a meaningful contribution to

the development of Islamic Education learning models in the digital era.

FINDING & RESULTS

Digital Pedagogy and Interactive Media Integration in Rural Madrasah Ibtidaiyah

Digital pedagogy at the elementary level focuses on transforming abstract theological concepts into relatable visual narratives for children. Teachers at the rural madrasah utilize animated videos and interactive applications to illustrate the stories of the prophets and basic Islamic jurisprudence. This visual approach significantly increases the attention span and retention rates of students during religious instruction. Digital media serves as a bridge between traditional textbook materials and the imaginative needs of young learners. Mobile-based learning platforms facilitate the distribution of interactive quizzes that turn lesson reviews into engaging academic games. Students demonstrate a higher enthusiasm for learning when technology is integrated into the daily classroom routine. Creative curation of digital content compensates for the lack of extensive physical library resources in remote areas. Successful integration relies on the teacher's ability to select age-appropriate and doctrinally sound digital materials (Safrudin, 2022).

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Technical constraints and infrastructural limitations represent the primary hurdles in the digitalization of rural primary education. Intermittent internet connectivity often disrupts the flow of synchronized digital learning activities in the classroom. Many students rely on shared family devices, which limits their opportunity for independent digital practice at home. Financial barriers prevent the madrasah from upgrading its computer facilities to meet the latest educational software requirements. Educators must adopt a flexible instructional design that allows for offline digital access during network outages. The digital divide creates a disparity in the level of technological familiarity among the student population. Local community support plays a vital role in providing alternative access points for students to engage with digital resources. Overcoming these barriers requires a resilient and resourceful approach to educational management (Amin, 2020).

Instructional design in rural madrasahs emphasizes the use of lightweight and offline-compatible educational software. Teachers prioritize applications that can run on low-specification devices commonly owned by village families. This strategy ensures that digital learning remains inclusive and accessible to students from various socio-economic

backgrounds. Video modules are often pre-downloaded by educators to avoid disruptions caused by unstable signals during school hours. Peer-to-peer sharing of digital resources among teachers strengthens the institutional capacity for technological adoption. Madrasah leaders encourage the use of open-source platforms to minimize licensing costs for specialized religious software. Resourcefulness in navigating technical limitations characterizes the digital transition in remote educational settings. Technology serves as a tool for equity when applied with a deep understanding of the local context.

Gamification of the Islamic Education curriculum enhances the competitive spirit and intrinsic motivation of young students. Digital badges and progress trackers reward children for mastering Al-Qur'an recitations and memorizing daily prayers. This interactive reward system aligns with the psychological development of students at the Madrasah Ibtidaiyah level. Learning becomes a journey of discovery rather than a repetitive task of rote memorization. Digital games designed with Islamic values promote teamwork and ethical decision-making among peers. Teachers observe a significant reduction in classroom boredom when lessons incorporate interactive multimedia elements. Gamified pedagogy effectively captures the

curiosity of digital-native learners in rural environments. Fun and faith are harmoniously combined through the creative application of educational technology.

Teacher competency in digital literacy determines the quality of technology integration in the rural classroom. Educators undergo self-taught or community-based training to master basic digital tools and content creation software. Peer mentoring programs within the madrasah allow tech-savvy teachers to support their less experienced colleagues. Professional development in rural areas focuses on practical skills that can be immediately applied to lesson planning. Teachers learn to evaluate the accuracy and safety of online religious content before presenting it to students. Digital proficiency enables educators to provide more personalized feedback on student assignments via messaging apps. Mastery of technology empowers teachers to move beyond traditional roles and become facilitators of digital discovery. The human element remains the most critical factor in the success of digital pedagogy (Karima & Mustofa, 2022).

Visual storytelling through digital media makes historical Islamic events more vivid and memorable for children. Animating the lives of the Companions of the Prophet helps

students internalize virtues such as courage and loyalty. High-quality visuals bridge the cultural and temporal gap between ancient history and modern life. Students are often encouraged to create their own digital posters or short videos about Islamic morals. This creative process allows children to synthesize their religious knowledge with their technical abilities. Digital art becomes a medium for spiritual expression and personal reflection at a young age. Teachers utilize projectors to turn empty walls into windows to Islamic history and global Muslim cultures. Immersive storytelling fosters a deeper emotional connection between the student and the curriculum.

Parental involvement in the digital learning process is essential for maintaining a safe online environment for children. Madrasah Ibtidaiyah administrators organize workshops to educate rural parents on the basics of digital monitoring. Collaboration between home and school ensures that digital devices are used primarily for educational purposes. Parents learn to identify high-quality religious applications that can supplement school-based learning. Digital communication channels allow teachers to share student progress and learning resources directly with families. Rural communities with strong social ties facilitate the collective

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supervision of children's internet use. Supportive parents reinforce the digital ethics and "Akhlak" taught by the teachers in the madrasah. The success of digital pedagogy is a joint effort between the school and the household.

Interactive Al-Qur'an applications provide students with immediate access to correct pronunciation and tajwid rules. Audio-visual feedback from digital tools helps children refine their recitation skills independently. These applications often include translations and simple explanations suited for the cognitive level of MI students. Technology facilitates a more frequent and structured engagement with the sacred text outside of formal class hours. Students can track their memorization progress through digital logs and shared databases. Digital tools provide a sense of accomplishment as students reach specific milestones in their religious studies. Access to diverse reciters from around the world broadens the student's appreciation for the beauty of Al-Qur'an. Technology acts as a modern tutor that supports the traditional goals of religious education.

Socio-economic challenges in rural Ulok Kupai require innovative funding models for digital infrastructure. Private madrasahs often rely on community donations and small grants to procure basic technological equipment. Transparent management

of resources builds trust with local donors and encourages sustained support for digital initiatives. Madrasah leaders prioritize the purchase of durable hardware that can withstand the rigors of a rural school environment. Strategic partnerships with local businesses or NGOs can provide much-needed technical expertise and equipment. Financial limitations spark creativity in the repurposing and maintenance of existing technological assets. Every investment in digital tools is seen as a step toward closing the rural-urban educational gap. Economic resilience is the foundation of a sustainable digital transformation in the madrasah.

Collaborative learning via digital platforms encourages social interaction and collective problem-solving among students. MI students work in small teams to complete digital projects about Islamic social justice and community service. Peer-to-peer digital interaction fosters communication skills and a sense of belonging within the madrasah. Teachers use shared digital boards to brainstorm ideas and collect student feedback in real-time. Collaborative technology reduces the isolation often felt by students in remote and underdeveloped areas. Working together on digital tasks mirrors the cooperative nature of the Muslim Ummah. Students learn that technology can be a powerful force for

unity and social good. Social-emotional learning is significantly enhanced through structured digital collaboration.

Digital ethics and "Akhlaq Digital" are integrated into every aspect of the technological curriculum. Students are trained to use the internet with honesty, modesty, and a sense of responsibility. Early exposure to digital morality protects children from the negative psychological impacts of unregulated internet use. Teachers model proper digital behavior through their own online interactions and content choices. Lessons on digital safety help students recognize and avoid harmful online content or interactions. The madrasah environment serves as a guided space for exploring the digital world with a moral compass. Developing a strong ethical foundation ensures that technology enhances, rather than diminishes, the student's character. Moral integrity in the digital age is the hallmark of a successful Madrasah Ibtidaiyah graduate.

Long-term sustainability of digital pedagogy requires a continuous commitment to innovation and professional growth. Madrasah Ibtidaiyah institutions must adapt their strategic plans to include the evolving landscape of educational technology. Regular evaluation of the impact of digital media on student learning

outcomes informs future improvements. Strengthening the digital ecosystem involves ongoing dialogue between educators, parents, and policymakers. Rural madrasahs serve as centers of innovation that prove technology can flourish in any environment. The journey toward a fully integrated digital madrasah is a process of constant learning and adaptation. Future-ready students are the result of an education that harmonizes ancient wisdom with modern tools. Sustaining this momentum ensures the continued relevance and excellence of Islamic education (Wahyudi, 2021).

Internalizing Digital Ethics and Critical Literacy among Elementary Students

Internalizing digital ethics, or Akhlaq Digital, constitutes the moral foundation of character education for students at Madrasah Ibtidaiyah. Teachers at the elementary level emphasize the application of Islamic values such as honesty, modesty, and respect within virtual interactions. Early introduction to digital etiquette prevents the development of harmful online habits like cyberbullying or the spread of false information. Students are taught that their digital footprint carries spiritual weight and reflects their personal integrity as young Muslims. Character building in the

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digital age requires a shift from strictly physical supervision to the internal development of a moral compass. The madrasah environment provides a safe space for children to practice ethical communication before they enter broader social media platforms. Consistent moral guidance ensures that technology serves as a vehicle for positive self-expression. Ethical grounding is the primary defense against the corrosive influences of unregulated internet access (Prihatini & Muhid, 2021).

Critical literacy at the primary level involves training students to become active and questioning consumers of digital religious content. Young learners are encouraged to apply the principle of Tabayyun by verifying the truthfulness of information before accepting it as fact. Educators guide students to identify the differences between educational content, entertainment, and potentially misleading propaganda. Critical reflection helps children understand that not every piece of information on the internet is accurate or doctrinally sound. Islamic Education lessons incorporate exercises where students analyze simple digital messages to determine their intent and reliability. Strengthening the analytical mind at a young age prevents the blind following of viral but unverified religious trends. Critical literacy empowers students to

maintain their intellectual independence in an era of information overload. Developing these evaluative skills is essential for the long-term cognitive growth of elementary students.

The role of the teacher as a digital mentor is vital in helping rural students navigate the complexities of the online world. Educators at MA Kartika Cendekia act as mediators who curate safe and high-quality digital resources for their students. This mediation process includes explaining the ethical implications of digital actions in a language suitable for children. Teachers provide immediate feedback and correction when students encounter ambiguous or inappropriate content. Building a relationship of trust allows students to feel comfortable reporting digital challenges to their educators. Professional guidance ensures that students do not feel lost or overwhelmed by the vastness of the digital landscape. Teachers serve as the bridge between traditional Islamic values and modern digital realities for young learners. Effective mentorship turns the digital experience into a structured and meaningful educational journey.

Parental mediation in Air Lalangi Village forms the secondary layer of support for students' digital ethics development. Collaboration between the madrasah and the

household ensures that the values taught in school are reinforced at home. Parents are encouraged to engage in "active mediation" by discussing digital content with their children rather than simply imposing technical restrictions. Rural communities often benefit from strong social ties that facilitate collective awareness of children's digital activities. Training sessions for parents focus on the psychological impact of screen time and the importance of ethical modeling. A supportive home environment provides the emotional security children need to navigate digital challenges successfully. Joint supervision by parents and teachers creates a holistic protective ecosystem for the student. The success of digital character education is a shared responsibility that requires active participation from all stakeholders.

Digital literacy programs at the MI level also focus on the concept of "Digital Amanah" or the responsible use of technological resources. Students learn that access to devices and the internet is a trust that must be used for beneficial and productive purposes. This perspective encourages children to use their screen time for learning Al-Qur'an, exploring science, or building creative skills. Teachers implement classroom rules that mirror Islamic principles of time management and moderation. Avoiding excessive use and

digital distractions is framed as a form of self-discipline and spiritual growth. Students who understand the value of their time are more likely to prioritize educational content over mindless entertainment. "Digital Amanah" fosters a sense of accountability toward oneself, the school, and God. Responsible usage habits formed in childhood lay the groundwork for a balanced lifestyle in adulthood.

Social-emotional learning (SEL) is deeply integrated into the digital ethics curriculum to address the impact of online interactions on children's well-being. Students are taught to recognize and manage their emotions when encountering digital conflict or peer pressure. Islamic Education provides a framework for practicing Sabr (patience) and Hilm (forbearance) in digital spaces. Teachers facilitate discussions on the importance of empathy and kindness when communicating via text or video. Understanding that there is a real person behind every screen helps students develop a sense of digital empathy. SEL skills prevent the desensitization that often occurs in anonymous or distant digital environments. Promoting emotional intelligence ensures that technology supports the development of healthy social relationships. A compassionate digital culture begins with the

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intentional cultivation of the heart (Qomaruzzaman et.al, 2022).

Information ethics training includes the protection of personal privacy and the respect for others' digital boundaries. Students are educated on the dangers of sharing private information with strangers online. Madrasah Ibtidaiyah teachers emphasize that respecting the privacy of peers is an extension of the Islamic value of Sitr (protecting others' faults). Children learn the basic concepts of intellectual property by giving credit to the creators of digital art or religious content they share. This awareness prevents early habits of plagiarism and promotes a culture of honesty and appreciation. Understanding digital boundaries is a key component of personal safety in the cyber world. Students are empowered to take control of their digital presence with wisdom and caution. Privacy awareness is a vital life skill for the modern student (Laksono, 2021).

Digital storytelling is utilized as a creative method for students to demonstrate their understanding of ethics and character. Children produce simple digital posters or short audio clips that illustrate Islamic moral lessons they have learned. This process of content creation requires students to actively apply their critical thinking and ethical judgment. Seeing their work shared in a safe classroom environment

boosts student confidence and religious pride. Creative projects allow for a more personalized internalization of "Akhlak" compared to traditional writing tasks. Digital media becomes a tool for students to advocate for positive values within their small communities. Empowering students as creators shifts the focus from being passive targets of information to being active agents of good. Creativity is a powerful catalyst for moral and spiritual development.

Addressing the "echo chamber" effect at a simplified level helps students appreciate the diversity of the Muslim Ummah. Teachers introduce the idea that different people may have different perspectives and backgrounds in the digital world. This awareness fosters a spirit of tolerance and reduces the risk of developing narrow-minded religious views. Students are encouraged to explore digital content that showcases various cultures and moderate Islamic traditions. Inclusivity in digital literacy aligns with the national goal of maintaining religious harmony in Indonesia. Children learn that technology can be a bridge to connect with brothers and sisters across the globe. Promoting a broad and inclusive digital outlook prepares students for life in a pluralistic society. Diversity is celebrated as a divine blessing and an opportunity for learning (Juniantoro, 2021).

Cyber-resilience is developed by teaching students how to respond positively to negative digital experiences. Madrasah Ibtidaiyah provides students with practical steps to take if they encounter "hoaxes" or digital harassment. Building resilience involves strengthening the student's self-esteem and religious identity. Teachers use role-playing activities to help students practice assertive and ethical responses to online peer pressure. Resilience ensures that students are not easily demoralized or led astray by the challenges of the internet. The school provides a support network where students can find help and guidance without fear of judgment. A resilient student is one who can maintain their values even in a difficult digital environment. Internal strength is the ultimate goal of character education in the digital era.

The long-term impact of internalizing digital ethics is the creation of a generation of "Digital Ambassadors" for Islam. Students at MA Kartika Cendekia are encouraged to use their digital skills to spread messages of peace and kindness. This proactive approach to literacy ensures that technology is used to fulfill the mission of *Rahmatan lil 'Alamin* (a mercy to all worlds). Graduates of the madrasah are expected to be technologically savvy individuals who are also moral leaders in their communities. The integration of

faith and technology creates a unique and powerful identity for rural students. Success in digital literacy is measured by the positive influence a student has on their digital surroundings. Future-ready madrasahs must prioritize the heart as much as the hand in technological training.

In conclusion, the synergy between critical literacy and digital ethics is the key to successful PAI integration in the modern MI. The challenges of the digital age are addressed through the timeless wisdom of Islamic morality and the analytical tools of modern education. Students graduate with the ability to distinguish truth from falsehood and the character to choose the right path. This holistic approach proves that even in rural settings, high standards of digital and religious literacy are attainable. Continuous collaboration between teachers, parents, and the community is required to sustain this moral framework. The investment in digital ethics is an investment in the future integrity of the nation. Strengthening the bond between faith and technology is the most important task of the contemporary madrasah.

Conclusion

The study concludes that digital literacy in the context of Madrasah Ibtidaiyah (MI) in rural areas serves as a vital instrument for revitalizing Islamic education and shaping the

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religious character of young learners. While technical barriers and infrastructural limitations in village environments present significant hurdles, the creative integration of interactive media and digital storytelling has successfully transformed traditional pedagogy into a more engaging and visually-driven experience. The research highlights that the synergy between technological proficiency and the internalisation of Akhlak Digital ensures that students are not merely passive users of technology, but ethical participants who apply the principle of Tabayyun to navigate the complexities of the online world. Ultimately, providing a strong moral foundation alongside digital skills at the primary level prepares students to become resilient, moderate, and competitive individuals within the global Muslim community.

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