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The Epistemology of Islamic Religious Education in the Development of Digital Literacy-Based Teaching Materials at SMP IT An-Nur Buntet Cirebon

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Abstrak

The digital transformation of the Society 5.0 era has significantly reshaped the construction and dissemination of religious knowledge within Islamic Religious Education (IRE). Students no longer acquire religious knowledge exclusively from teachers and textbooks but also from various digital platforms, creating challenges related to information validity, scholarly authority, and religious digital literacy. This study aims to analyze the reconstruction of Islamic educational epistemology in the development of digital literacy-based Islamic Religious Education teaching materials at SMP IT An-Nur Buntet Cirebon. The research employed a qualitative approach using a case study design. Data were collected through observation, in-depth interviews, and documentation involving the principal, Islamic Religious Education teachers, teaching material developers, and students, and were analyzed using the Miles and Huberman interactive model. The findings reveal that the development of digital literacy-based Islamic Religious Education teaching materials is constructed through the integration of bayani epistemology as the normative foundation of revelation, burhani epistemology as the basis of rational-critical thinking, and tajribi epistemology as the experiential dimension of technology-based learning. The study also identifies a shift in religious knowledge authority from conventional sources to digital spaces, which necessitates strengthening the role of teachers as epistemological mediators. The integration of these three epistemological approaches generates a model of Islamic digital literacy oriented toward digital tabayyun, critical thinking, and ethical media engagement. Therefore, the development of digital literacy-based Islamic Religious Education teaching materials should be understood not merely as a pedagogical innovation but as a reconstruction of Islamic educational epistemology in responding to the challenges of the digital age.

Keywords: *Islamic Educational Epistemology; Islamic Religious Education; Digital Literacy; Bayani-Burhani-Tajribi; Society 5.0*

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INTRODUCTION

The transformation of digital technology in the Society 5.0 era has altered the patterns of social, cultural, economic, and educational interactions in modern society. The educational sphere faces significant challenges in adapting learning processes to the characteristics of the digital generation, who live in an environment driven by the internet, social media, and information technology. This condition necessitates educational institutions to develop learning systems that are not only adaptive to technological advancements but also capable of fostering critical, ethical, and reflective thinking skills among students in navigating digital information.

In the context of Islamic Religious Education (PAI), the proliferation of digital technology brings complex epistemological implications(Nurhavsyakh et al., 2025). Students no longer acquire religious knowledge exclusively from teachers and formal textbooks; rather, they also obtain it from social media, YouTube, TikTok, Instagram, and various other digital platforms. This phenomenon engenders a shift in the authority of religious knowledge while simultaneously increasing the risk of disseminating invalid, partial, and even radical religious information. Therefore, PAI instruction can no longer be solely oriented toward the transfer of normative knowledge. It must also cultivate students' digital literacy skills, enabling them to verify, validate, and seek clarification (tabayyun) regarding religious information obtained within the digital sphere (Kurniasih et al., 2023).

Digital literacy in Islamic education is not merely a technical proficiency in utilizing technological devices, but rather an epistemological competence in comprehending, evaluating, and producing information critically and ethically (Nata et al., 2024). This concept aligns with the Islamic epistemological perspective, which posits revelation, intellect, and empirical experience as integrated sources of knowledge. From the perspective of Islamic epistemology, knowledge is not exclusively derived through rationality and empiricism, but also through revelation as the source of absolute truth. Consequently, the development of digital literacy-based PAI teaching materials must remain grounded in the values of the Qur'an and Hadith, while simultaneously integrating rational and empirical approaches into the learning process (Kafi, 2023; Rohmatika et al., 2025).

Philosophically, the epistemology of Islamic education positions knowledge as an instrument for cultivating individuals who are faithful, moral, and knowledgeable. Muhammad Abid al-Jabiri articulates that Islamic epistemology comprises three primary approaches: bayani, burhani, and irfani. Bayani epistemology is predicated on revealed texts and religious authority; burhani relies on rationality and logic; whereas irfani or tajribi emphasizes empirical and intuitive experience. These three approaches can serve as the foundation for developing digital-based PAI teaching materials, ensuring that religious instruction is not confined to a strictly textual approach but is also contextual and critical (Al-Jabiri; Pribadi, 2014).

Considerable research has been conducted on the development of digital teaching materials in PAI instruction. Research by Kurniasih et al. indicates that the utilization of Edpuzzle-based interactive videos can enhance students' motivation and learning outcomes in PAI subjects (Kurniasih et al., 2023). Furthermore, Kusnadi et al. found that digital teaching materials predicated on the ADDIE model are capable of fostering more flexible and effective learning environments (Kusnadi et al., 2025). Meanwhile, studies concerning digital literacy in Islamic education underscore the imperative of integrating critical thinking skills and media ethics into religious instruction (Zaimina & Zahrah, 2024).

Various studies on the development of digital-based Islamic Religious Education teaching materials generally focus on the technical aspects of media development, instructional efficacy, and the enhancement of student learning outcomes. Research by (Kurniasih et al., 2023) demonstrates that the use of Edpuzzle-based interactive videos can increase student motivation and learning outcomes in PAI instruction. Meanwhile, (Kusnadi et al., 2025) assert the efficacy of the ADDIE model in developing digital teaching materials that are more flexible and adaptive to modern educational demands.

Nevertheless, these studies continue to position digital technology merely as a pedagogical instrument, failing to thoroughly examine the underlying epistemological dimensions of religious knowledge construction within the digital space. In reality, the advancement of information technology has transformed the patterns of distribution, production, and legitimation of religious knowledge among the digital generation. Students no longer rely entirely on teachers and textbooks as the primary sources of religious knowledge; they also acquire information via social media, digital video platforms, search engines, and various other online information channels.

This condition engenders novel epistemological issues regarding the validity of religious sources, the shifting authority of Islamic knowledge, and the mechanisms for verifying religious information within the digital sphere. To date, studies that specifically analyze the integration of bayani, burhani, and tajribi epistemologies in the development of digital literacy-based Islamic Religious Education teaching materials at the junior high school (SMP) level remain relatively scarce. Therefore, this study seeks to bridge this research gap by analyzing the epistemological reconstruction of Islamic Religious Education through the development of digital literacy-based teaching materials at SMP IT An-Nur Buntet Cirebon.

RESEARCH METHODOLOGY

This study employs a qualitative approach with a case study design. This approach was selected because the research aims to gain an in-depth understanding of the epistemological construction underlying the development of digital literacy-based Islamic Religious Education (PAI) teaching materials at SMP IT An-Nur Buntet Cirebon. According to Creswell, case study research is utilized to explore a phenomenon comprehensively within its real-life context through detailed and extensive data collection (Creswell & Creswell, 2017). In this study, the phenomenon under investigation is the process of developing digital literacy-based PAI teaching materials and its epistemological implications for PAI instruction.

The research informants comprised one school principal, three Islamic Religious Education teachers, two digital teaching material developers, and twelve students. They were selected using a purposive sampling technique based on their involvement in the development and implementation of the digital teaching materials. The research was conducted over a period of four months, from January to April 2026.

Data analysis was performed through three stages of coding: data reduction to identify initial themes, data display to determine relationships among categories, and conclusion drawing to establish a conceptual construct regarding the epistemology of developing digital literacy-based PAI teaching materials (Miles & Huberman, 2003). Through this process, the central theme emerged as the integration of bayani, burhani, and tajribi epistemologies within the construction of digital-based Islamic Religious Education teaching materials.

RESULTS AND DISCUSSION

A. The Shift in the Authority of Religious Knowledge in the Digital Era

Research findings indicate a shift in the authority of religious knowledge from traditional to digital models. In the conventional learning paradigm, teachers and textbooks serve as the primary sources of religious knowledge transmission. However, in the context of a digital society, students acquire religious information through various platforms such as YouTube, TikTok, Instagram, Islamic podcasts, and Islamic websites (Yusuf & Abbas, 2025).

This phenomenon illustrates the decentralization of religious knowledge authority. Scientific authority, previously concentrated within formal educational institutions, is now dispersed across a more open digital space. On the one hand, this condition broadens public access to Islamic knowledge. On the other hand, the openness of the digital space also introduces the risk of emerging religious information that lacks academic validity or a clear chain of scholarly transmission (sanad).

From the perspective of Islamic epistemology, this phenomenon demonstrates a shift in the methods of acquiring and validating knowledge. While the process of knowledge transmission previously occurred through direct teacher-student relationships, in the digital era, this process occurs through highly complex information networks. Therefore, Islamic Religious Education (PAI) teachers can no longer merely function as transmitters of material; they must transform into epistemological mediators who guide students in conducting digital clarification (tabayyun), verifying sources, and critically evaluating the religious information circulating in the digital space.

B. The Epistemological Construction of Digital Literacy Based PAI Teaching Materials

Research results indicate that the development of PAI teaching materials at SMP IT An-Nur Buntet Cirebon has undergone a transformation from a conventional-textual approach to an integrative approach based on digital literacy. Teachers do not solely rely on printed textbooks as their primary learning resources but also utilize e-modules, Islamic instructional videos, online learning platforms, educational social media, and various other digital resources (Elsyam & Haj, 2024; Solihin, 2025). Based on interviews with PAI teachers, it was found that the use of digital media is intended to increase student engagement and facilitate the comprehension of abstract religious concepts. One PAI teacher stated: "Students today are more interested in learning through videos, infographics, and digital media than reading regular textbooks. Therefore, we try to develop more interactive teaching materials so they can understand religious materials more easily."

Nevertheless, the utilization of such digital media remains situated within the framework of Islamic epistemology. The Qur'an and Hadith are positioned as the primary sources of knowledge, while digital technology is comprehended as a pedagogical instrument to expand access to and the visualization of Islamic knowledge.

The research findings demonstrate that the epistemology of developing PAI teaching materials at SMP IT An-Nur Buntet Cirebon is constructed through the integration of three Islamic epistemological approaches, namely:

1. Bayani epistemology as the normative basis of revelation;
2. Burhani epistemology as a rational and critical approach; and
3. Tajribi epistemology as an empirical approach through the utilization of digital technology.

The integration of these three approaches is evident in the learning process, which not only emphasizes the memorization of religious material but also cultivates students' analytical and reflective capabilities toward digital information.

Epistemologically, this condition indicates that the development of digital literacy-based PAI teaching materials is not merely a process of digitizing learning materials, but rather a reconstruction of Islamic knowledge within the context of a digital society. The teacher acts as an epistemological mediator who performs the selection, validation, and contextualization of digital sources to ensure they remain in accordance with the principles of Islamic teachings (shifa An-Nur et al., 2025).

These findings align with the perspective of modern Islamic educational epistemology, which emphasizes the integration of revelation, rationality, and technology in the development of science (Paramansyah et al., 2024). Islamic education cannot reject the advancement of digital technology but must be capable of directing its use based on Islamic ethical and spiritual values (Anjarwati et al., 2021; Muttaqin, 2024).

C. The Implementation of Digital Literacy in PAI Instruction

The implementation of digital literacy-based teaching materials at SMP IT Annur Buntet Cirebon is executed through several instructional strategies, namely the use of interactive multimedia, online learning platforms, educational videos, digital information-seeking assignments, and critical discussions on contemporary religious issues.

In the instruction of aqidah (creed) and akhlak (morals), teachers utilize Islamic animated videos and multimedia presentations to elucidate abstract concepts. Meanwhile, for the material on Islamic cultural history, students are directed to seek digital references regarding the development of Islamic civilization via the internet.

Observational results indicate that the use of digital teaching materials can enhance student participation and learning motivation. Students appear more active in asking questions, engaging in discussions, and evaluating information obtained from digital media. A student stated: "Learning with videos and the internet is much more interesting. But the teacher also reminds us to always check the sources first to see if they are true or not." This statement demonstrates that digital literacy in PAI instruction relates not only to technical proficiency in using technology but also to the epistemological capacity to validate information.

Digital literacy-based learning also drives a paradigm shift from teacher-centered learning to student-centered learning. Students become more independent in seeking learning resources and more active in constructing knowledge.

From the perspective of Islamic educational epistemology, this shift indicates a transformation in the pattern of knowledge transmission toward a critical and reflective construction of knowledge. Students are no longer positioned as passive recipients of knowledge but as active subjects capable of evaluating and interpreting religious information (Nurhavsyakh et al., 2025).

Furthermore, the implementation of digital literacy is also directed toward the formation of media ethics based on Islamic values. Teachers instill the concept of tabayyun (seeking clarification/verification) as the primary principle in filtering digital information. Students are taught to examine source validity, understand the context of the information, and avoid the dissemination of religious hoaxes. This condition highlights that digital literacy in PAI instruction concurrently encompasses technological, epistemological, and moral dimensions.

Digital literacy is not solely defined as the ability to use technology, but also the ability to comprehend information validity and exercise ethical responsibility in using digital media.

Although the implementation of digital literacy-based teaching materials demonstrates a positive impact on Islamic Religious Education (PAI) instruction, this study also identified various epistemological and pedagogical problems that affect instructional efficacy. These problems are related to teachers' digital literacy competencies, the validity of digital religious information, and the limitations of educational technology infrastructure.

D. Teachers' Digital Literacy Competence

Research findings indicate that teachers' digital literacy capabilities remain uneven. Some teachers still perceive instructional digitalization merely as the use of simple presentation media, such as PowerPoint and basic instructional videos, without developing learning models that are truly interactive, collaborative, and based on digital knowledge construction. This condition shows that the digital transformation in Islamic education has not been fully accompanied by a transformation in teachers' pedagogical competencies.

In the context of modern education, teachers no longer function merely as information transmitters, but also as digital learning facilitators capable of integrating technology with innovative pedagogical approaches. Therefore, mastery of digital literacy is a core competency that PAI teachers must possess in the Society 5.0 era. According to Muttaqin, the success of digital-based learning is heavily influenced by the teacher's ability to manage digital media, select credible learning resources, and construct participatory, technology-based instruction (Muttaqin, 2024).

Additionally, low digital competence among teachers potentially causes PAI instruction to experience only a change in media, rather than an epistemological transformation. Teachers who lack digital instructional design capabilities tend to utilize technology merely as a presentation tool, rather than a medium for students' critical knowledge construction. This condition aligns with the research of Anjarwati et al., which explains that the implementation of digital literacy in Islamic education still faces challenges regarding human resource readiness and teachers' low digital pedagogical competencies (Anjarwati et al., 2021).

Epistemologically, this problem signifies that the transformation of Islamic education in the digital era necessitates a reconstruction of the learning paradigm. It is insufficient for teachers to only master religious material; they must also be capable of understanding the epistemology of digital media, the communication patterns of the digital generation, and technology-based information validation methods.

E. The Validity of Digital Religious Information

This study also found that students still encounter difficulties in distinguishing between valid and invalid religious information on digital media. Most students acquire religious knowledge through social media platforms such as YouTube, TikTok, Instagram, and Facebook without adequate academic verification or scholarly tabayyun. This phenomenon demonstrates a shift in the authority of religious knowledge in the digital era. Whereas in the past, sources of religious knowledge were more centralized in teachers, Islamic boarding schools (pesantren), and classical texts, the digital space has now become a new arena for the production and distribution of Islamic knowledge. However, the openness of the digital space also brings the risk of superficial, partial, provocative, and even radical religious information emerging.

According to Gomez-Galan, digital literacy pertains not only to the ability to access information but also to the capacity to critically evaluate the validity, objectivity, and credibility of information sources (Gomez Galan, 2018). In the context of Islamic education, this capability is paramount because religious information carries significant moral, social, and ideological implications for the formation of students' mindsets. This condition indicates an epistemological crisis in religious instruction in the digital era. Students frequently accept religious information instantly without understanding its scientific context, its chain of knowledge transmission (sanad), or the validity of its sources. Consequently, religious instruction has the potential to engender a textual, exclusive, and immoderate understanding.

From the perspective of Islamic epistemology, the process of acquiring knowledge emphasizes not only the informational aspect but also the validity of the sources and scientific authority. Therefore, PAI teachers hold a strategic position as epistemological mediators who guide students to be capable of conducting digital tabayyun, verifying religious sources, and understanding media ethics in accordance with Islamic values. This aligns with the perspective of Paramansyah et al., who state that modern Islamic education must be able to integrate revelation, rationality, and technology in cultivating students' critical awareness of digital information flows (Paramansyah et al., 2024).

F. Limitations of Technological Infrastructure

In addition to the issues of human resources and the validity of digital knowledge, this study also found that limitations in technological infrastructure present an obstacle to the implementation of digital literacy-based instruction. The availability of internet networks, learning devices, computer laboratories, and school multimedia facilities does not yet fully and optimally support the digital learning process.

These limitations cause the utilization of digital teaching materials to function suboptimally. Under certain conditions, digital-based instruction still faces technical hurdles, such as unstable internet networks, students' limited access to devices, and low accessibility to digital learning platforms. As a result, the integration of technology in PAI instruction cannot yet be executed comprehensively and sustainably. According to Kurniasih et al., the successful implementation of digital teaching materials is heavily influenced by the readiness of technological infrastructure and institutional support from the school. Adequate infrastructure enables digital learning to run more interactively, flexibly, and participatively (Kurniasih et al., 2023). Conversely, limited technological facilities can hinder instructional innovation and diminish the effectiveness of digital media usage.

More broadly, this condition signifies that the digital transformation of Islamic education cannot rely solely on teachers' pedagogical innovations; it also requires the support of institutional systems, educational policies, and equitable access to technology. Therefore, the development of digital literacy-based PAI teaching materials must be understood as part of a comprehensive transformation of the Islamic educational ecosystem, not merely a change in instructional media.

G. The Epistemological Reconstruction Model of Digital Literacy-Based PAI

The epistemological reconstruction model of digital literacy-based Islamic Religious Education discovered in this study demonstrates an integration of bayani, burhani, and tajribi epistemologies within the teaching material development process. These three epistemologies

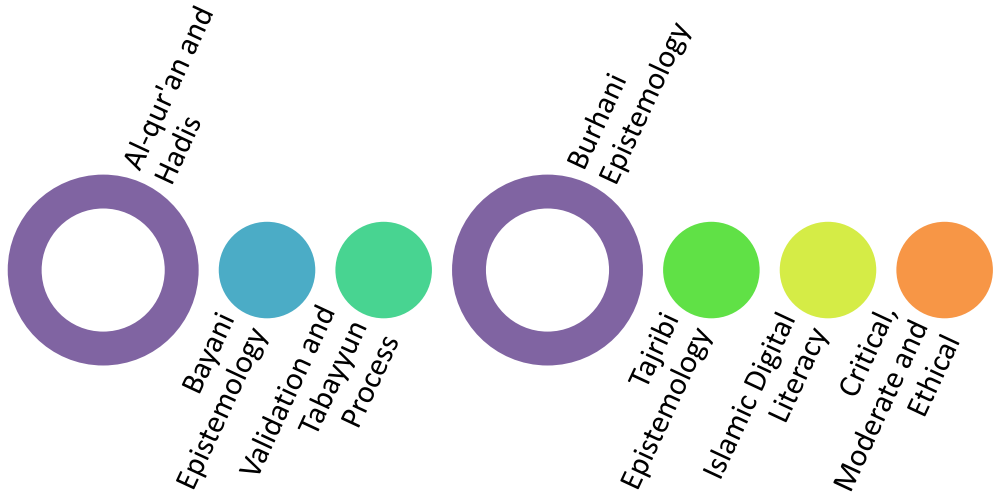
do not stand alone; rather, they form a complementary knowledge system addressing the challenges of Islamic education in the Society 5.0 era.

Bayani epistemology functions as the normative foundation that provides scientific legitimacy for all instructional materials. In the context of developing PAI teaching materials, bayani epistemology is actualized through the utilization of the Qur'an, Hadith, and the opinions of scholars as the primary sources of knowledge. All digital content utilized in instruction must first be verified for its alignment with the principles of Islamic teachings to prevent any distortion of meaning or the dissemination of invalid religious information (Sarmin & Dewi, 2026; Siregar & Zalnur, 2025).

Burhani epistemology functions as a rationalization instrument that encourages students to think critically regarding the diverse information obtained from the digital space. Through this approach, students do not simply accept religious information textually; they are also invited to analyze, compare, and evaluate the arguments circulating in digital media (Syarifuddin & Maragustam, 2025; Wardani & Abidin, 2025). Thus, PAI instruction does not stop at the memorization aspect but evolves into a process of cultivating reflective and argumentative thinking skills.

Tajribi epistemology functions as a space for knowledge actualization through technology-based empirical experience. The use of e-modules, instructional videos, online learning platforms, educational social media, and various other digital resources enables students to acquire more contextual and interactive learning experiences (Haryanti et al., 2026; Rangkuti, 2019). At this stage, technology acts not only as a medium for conveying information but also as a space for knowledge construction that involves students' active participation.

The integration of bayani, burhani, and tajribi epistemologies produces an Islamic digital literacy model that positions students as critical, moderate, and ethical learning subjects. Islamic digital literacy is not solely oriented toward the ability to access information but also encompasses the ability to verify sources, conduct digital tabayyun, evaluate information validity, and use digital media responsibly in accordance with Islamic values. Consequently, this model demonstrates that the development of digital literacy-based PAI teaching materials constitutes a reconstruction of Islamic educational epistemology that integrates revelation, rationality, and technology within a singular, unified instructional framework.



Graph 1. Conceptual Model

H. The Epistemological Implications of Developing PAI Teaching Materials

Epistemologically, this research indicates that digital technology has emerged as a novel space for the construction of religious knowledge. Students acquire religious information not only through formal educational institutions but also through highly accessible digital spaces.

Therefore, the development of digital literacy-based Islamic Religious Education (PAI) teaching materials must be directed toward three primary orientations, namely:

1. The reinforcement of the validity of Islamic sources;
2. The cultivation of digital critical thinking skills; and
3. The formation of media ethics predicated on Islamic values.

In this context, PAI teachers no longer function merely as transmitters of instructional material, but also as digital literacy facilitators, epistemological mediators, and guides for students' digital ethics (Gomez Galan, 2018).

This study further demonstrates that the epistemology underlying the development of digital literacy-based PAI teaching materials constitutes a form of epistemological reconstruction within Islamic education to address the challenges of the Society 5.0 era. The integration of revelation, rationality, and technology serves as a fundamental cornerstone in constructing PAI instruction that remains relevant to contemporary developments.

CONCLUSION

This research concludes that digital transformation has not only altered the instructional media utilized in Islamic Religious Education but has also transformed the epistemological structure underlying the formation of students' religious knowledge. The primary findings of the study demonstrate the occurrence of an epistemological reconstruction in Islamic Religious Education through the integration of bayani, burhani, and tajribi epistemologies in the development of digital literacy-based teaching materials. This integration yields an instructional model oriented not exclusively toward the mastery of religious content, but also toward the competencies of digital tabayyun (verification/clarification), critical thinking, and media ethics. Furthermore, the research identified a shift in the authority of religious knowledge from conventional to digital sources, which necessitates the reinforcement of the teacher's role as an epistemological mediator.

Thus, Islamic Religious Education teachers in the Society 5.0 era function as epistemological mediators who bridge revelation, rationality, and technology in the process of constructing students' Islamic knowledge.

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