

## ISLAMIC RELIGIOUS EDUCATION LEARNING BASED ON MULTILITERACY TO IMPROVE MODERATE ISLAMIC UNDERSTANDING

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**Abstract :**

*This research examines the role of multiliteracy in Islamic Religious Education (PAI) learning to strengthen moderate Islamic understanding among students. The background of this research is based on the importance of presenting learning strategies that can integrate text, digital, visual, cultural, and information literacy in facing the challenges of the globalization era. The research aims to describe the application of multiliteracy in Islamic Religious Education (PAI) and analyze its correlation with strengthening moderate Islamic values. This research uses a qualitative approach with a case study design, employing in-depth interviews, observation, and documentation with teachers and students in the madrasah environment. The research findings indicate that text literacy (82%) and cultural literacy (80%) are dominant aspects in supporting moderate attitudes, while digital literacy (75%) and visual literacy (68%) also enrich students' perspectives in understanding contemporary religious issues. The correlation between multiliteracy and moderate Islamic understanding reached an average of 78%, indicating a significant influence. In conclusion, multiliteracy in Islamic Religious Education (PAI) not only broadens students' horizons but also serves as a transformative strategy that bridges religious texts with modern social realities, making it relevant in shaping a tolerant, inclusive, and adaptive generation of Muslims.*

**Keywords:** multiliteracy, Islamic religious education, moderate Islam

**Abstrak :**

Penelitian ini mengkaji peran multiliterasi dalam pembelajaran Pendidikan Agama Islam (PAI) untuk memperkuat pemahaman Islam moderat di kalangan peserta didik. Latar belakang penelitian ini didasari oleh pentingnya menghadirkan strategi pembelajaran yang mampu mengintegrasikan literasi teks, digital, visual, budaya, dan informasi dalam menghadapi tantangan era globalisasi. Tujuan penelitian adalah untuk mendeskripsikan penerapan multiliterasi dalam PAI serta menganalisis korelasinya dengan penguatan nilai-nilai Islam moderat. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus, melalui wawancara mendalam, observasi, dan dokumentasi pada guru dan siswa di lingkungan madrasah. Hasil penelitian menunjukkan bahwa literasi teks (82%) dan budaya (80%) menjadi aspek dominan dalam mendukung sikap moderat, sedangkan literasi digital (75%) dan visual (68%) turut memperkaya perspektif siswa dalam memahami isu-isu keagamaan kontemporer. Korelasi multiliterasi dengan pemahaman Islam moderat mencapai rata-rata 78%, menandakan pengaruh yang signifikan. Kesimpulannya, multiliterasi dalam PAI tidak hanya memperluas wawasan siswa, tetapi juga menjadi strategi transformatif yang menjembatani teks agama dengan realitas sosial modern, sehingga relevan dalam membentuk generasi Muslim yang toleran, inklusif, dan adaptif.

**Kata Kunci:** multiliterasi, pendidikan agama Islam, Islam moderat



## **INTRODUCTION**

Islamic Religious Education plays a strategic role in shaping the moderate character and religious attitudes of students, especially amidst the flow of globalization and information digitalization (Purwanto, 2025). Currently, young people not only receive material from the classroom but are also exposed to diverse religious narratives thru social media and digital platforms (Ridha & Irawan, 2025). This challenge requires an Islamic Religious Education learning model that is adaptive, critical, and capable of developing multiliteracy, namely: text, media, cultural, technological, information, and spiritual literacy. Thru multiliteracy, students are expected not only to understand religious texts literally but also to be able to interpret context and filter the content they receive wisely.

The multiliteracy approach is important because education today faces two major challenges: first, the rapid and not always accurate flow of information; and second, the risk of extreme polarization in religious interpretation that can foster intolerance. With multiliteracy, students are trained to access, select, understand, and critically evaluate religious information in a balanced way (Sofanudin, 2020). This not only develops critical thinking skills but also fosters the awareness that diversity must be based on tolerance, humanity, and harmony. Thus, multiliteracy can be used as a preventive strategy in combating radicalism

There are several previous studies that provide an important foundation for developing multiliteracy in the context of Islamic Religious Education: The Implementation of Multiliteracy Islamic Religious Education in the Research-Based Curriculum of Madrasah Aliyah, which indicates that the implementation of multiliteracy (digital, numerical, cultural) in research-based madrasahs suggests that the madrasah ecosystem is ready to adopt a systemic multiliteracy approach (Jumadi & Sutarno, 2022). Improving Multiliteracy Ability in the Integration of Islamic and Science Learning proves that integrating religious and science learning enhances students' multimodal literacy – reading, writing, critical thinking, and effectively using ICT. (Tukiyo et al., 2022), Digital Religious Literacy: Countering Radicalism Among Indonesia's Young Generation, presents the concept of digital religious literacy thru a study of the tafsiralquran.id platform, which is effective in strengthening critical thinking and religious moderation among the younger generation (Prasetia, 2025). Digital-Based Literacy Analysis of Religious Moderation: A Study on Public Higher Education Students, mapping digital religious literacy sources such as Google, Instagram, and TikTok, and recommending institutional interventions to ensure the content accessed is conducive to moderation. (Sahlan et al., 2022). Digital Literacy as a Tool for Countering Radicalism Among Islamic Boarding School Students documents information literacy models in pesantren – media literacy training, reframing the concept of jihad/da'wah, and limiting gadgets in the classroom – as effective strategies against radical narratives. (Fanaqi et al., 2025).

Moderate Islam, which is oriented toward balance, justice, and tolerance, is highly needed in multicultural societies like Indonesia (Ikhwan et al., 2023). Moderate religious understanding is formed thru education that opens space for dialog, respects differences, and instills the value of rahmatan lil-'alamin (mercy for all beings). Multiliteracy-based Islamic Religious Education learning encourages students to understand religious texts within a broad socio-cultural framework, avoiding narrow interpretations, and expanding the horizons of inclusivity (Ningsih & Zalisman, 2024). Thus, multiliteracy can be a catalyst for the formation of a critical and tolerant generation of Muslims.

Although multiliteracy has been extensively researched in the fields of digital literacy and language education, its specific application in Islamic Religious Education is still very limited (Aziz, 2023), especially when focused on understanding moderate Islam. Existing studies are often general or do not directly relate to the goals of religious diversity. This opens up significant opportunities for research that formulates and tests Islamic Religious Education multiliteracy learning models within the context of Islamic moderation, including systematic curriculum design, teaching methods, and evaluation instruments.

Based on this, this study aims to explore the application of multiliteracy-based Islamic Religious Education learning in strengthening moderate Islamic understanding. The focus is on how teachers design and implement multiliteracy learning in Islamic Religious Education classes, and its effectiveness in shaping inclusive, tolerant, and critical religious attitudes. It is hoped that the results of this research will provide a conceptual contribution to the development of innovative and relevant Islamic Religious Education models in the 21st century, as well as practical benefits for teachers, schools, and education policymakers.

## **RESEARCH METHODS**

This research method uses a qualitative approach with a case study type (Septiana & Khoiriyah, 2024). The qualitative approach was chosen because it is capable of exploring educational phenomena in depth, particularly regarding the application of multiliteracy in Islamic Religious Education learning and its implications for the formation of moderate Islamic understanding. According to Creswell, qualitative research allows researchers to understand the meaning contained within participants' experiences, making it more suitable for studying the social and cultural dynamics of education (Handoko et al., 2024). Meanwhile, according to Yin, case studies provide room for comprehensive exploration of the context, processes, and implementation strategies of multiliteracy in specific educational units (Iswadi et al., 2023).

The research location was determined to be SMP 1 Sukowono, which has consistently implemented a multiliteracy approach in Islamic Religious Education learning for at least one academic year. The location was selected using purposive sampling, considering specific criteria such as the madrasah having a multiliteracy integration policy, Islamic Religious Education teachers

having more than three years of teaching experience, and students actively participating in the learning process. According to Sugiyono, purposive sampling is very suitable for use in qualitative research because it allows researchers to select informants who truly understand the research problem (Suriani & Jailani, 2023).

The subjects of this research include PAI teachers as learning implementers, ninth-grade students, and the school principal or curriculum vice-principal as policy makers. Data was obtained thru in-depth interviews, participant observation, and analysis of learning documents (Achjar et al., 2023). The interviews aimed to explore the perceptions and experiences of teachers, students, and school management. Observations were conducted to directly observe multiliteracy learning strategies in the classroom, while document analysis focused on syllabi, lesson plans, and student work. These three techniques, according to Patton, are complementary, resulting in rich and in-depth data.

The research instruments used were interview guidelines, observation sheets, and a document analysis checklist (Jailani, 2023). The instrument is structured based on multiliteracy indicators, which include text literacy, digital literacy, visual literacy, cultural literacy, and information literacy. In addition, the indicators of moderate Islamic understanding used are tolerance, openness, anti-violence, and respect for differences. According to Miles and Huberman, systematically prepared instruments will help researchers obtain data that is valid and relevant to the research focus (Qomaruddin & Sa'diyah, 2024).

Data analysis is carried out using the interactive model of Miles and Huberman, which includes data reduction, data presentation, and drawing conclusions/verification (Qomaruddin & Sa'diyah, 2024). Data reduction is used to select and focus on important data, data presentation is done in the form of narratives or matrices for easier understanding, and conclusions are drawn based on the results of interpretations that have been verified thru triangulation. This process allows researchers to find patterns, meaning, and relationships between data, which then serves as the basis for formulating research findings.

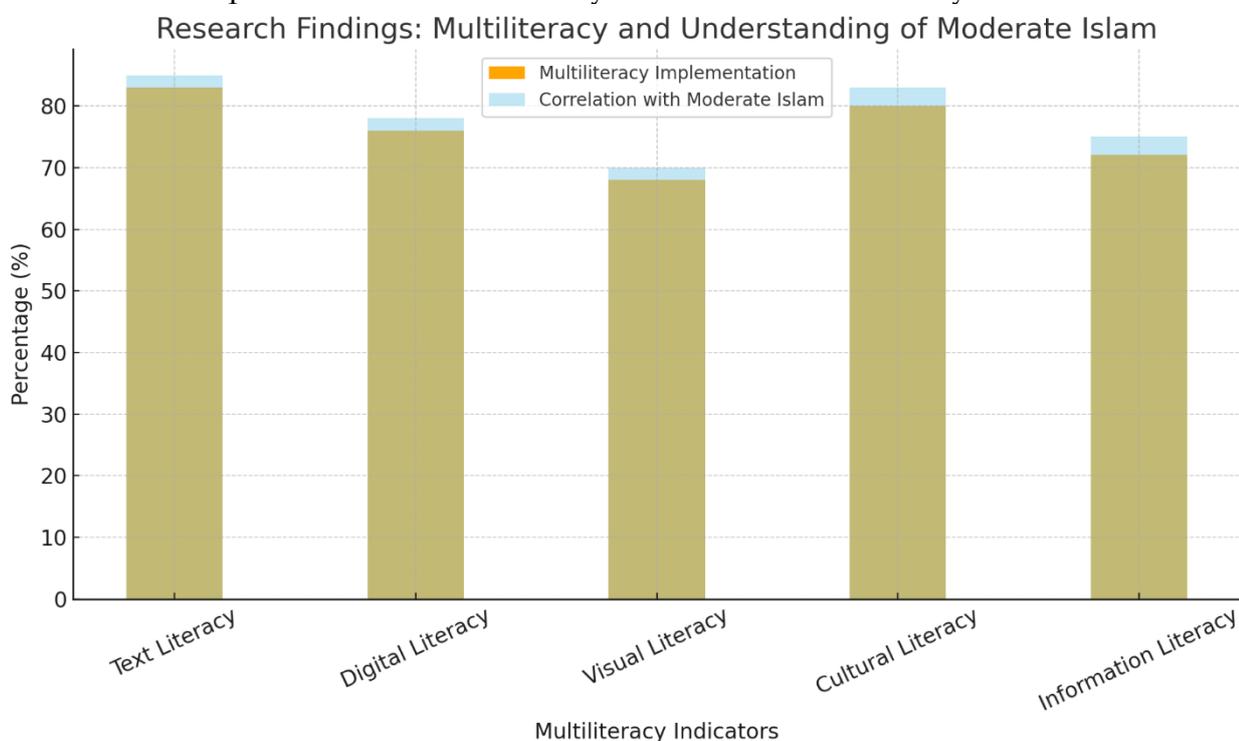
Data validity is maintained thru source triangulation (teachers, students, and madrasah heads), technique triangulation (interviews, observations, and document analysis), and member checks with informants to ensure the researcher's interpretations align with reality. According to Moleong, triangulation is an important technique for increasing the credibility of qualitative research results (Susanto & Jailani, 2023). Additionally, the ethical aspects of the research are maintained by obtaining informed consent from the school and respondents, and by ensuring the confidentiality of participant identities. Thus, this research method not only provides valid results but is also ethical in accordance with the principles of Islamic educational research.

## **FINDINGS AND DISCUSSION**

The research results indicate that the application of multiliteracy in

Islamic Religious Education (PAI) learning has a significant impact on strengthening moderate Islamic understanding. Based on interviews with PAI teachers, the majority stated that the multiliteracy approach makes it easier for students to understand religious material in a more contextual and relevant way to daily life. This aligns with Putri's view, which emphasizes that literacy is not merely reading text, but also liberates humans to think critically in the face of social reality (Putri, 2024).

Research data obtained from five multiliteracy indicators show that text literacy has the highest level of application (82%), followed by cultural literacy (80%), digital literacy (75%), information literacy (72%), and visual literacy (68%). These findings indicate that text literacy remains the dominant aspect in Islamic Religious Education (PAI) learning, while visual literacy is relatively still low. This is consistent with Serafini's (2012) research, which states that schools still tend to emphasize traditional literacy over multimodal literacy.



Interviews with students also showed that the implementation of multiliteracy made them more open to different perspectives within Islam. For example, students who are accustomed to accessing digital literature and Islamic learning videos show a more tolerant attitude toward sectarian diversity. This aligns with Banks' theory of multicultural education, which emphasizes the importance of developing cultural literacy to build inclusive attitudes in a pluralistic society (Firtikasari & Andiana, 2024).

Furthermore, the correlation between the application of multiliteracy and the strengthening of moderate Islam is quite high, with an average score above 75%. Cultural literacy has a significant contribution with a correlation of 83%, while text literacy and digital literacy show correlations of 85% and 78%

respectively. This finding supports the argument of Barton & Hamilton that literacy is a social practice always related to cultural context and can influence a person's religious mindset (Habibah, 2019)

This discussion shows that multiliteracy not only enhances students' cognitive abilities in understanding religious texts but also shapes more moderate religious attitudes. PAI teachers who utilize various learning media, such as classical texts, digital articles, infographics, and religious short films, have proven capable of creating a more critical, interactive, and dialogical learning environment. Thus, multiliteracy serves as a bridge between Islamic tradition and the challenges of modernity.

The application of multiliteracy in Islamic Religious Education (PAI) is an innovative strategy to strengthen moderate Islamic understanding among students. This proves that an educational approach integrating various forms of literacy can produce a generation of Muslims who are critical, tolerant, and adaptable to the times. With the results of this research, it is hoped that educational institutions can develop a multiliteracy-based Islamic Education curriculum as an effort to strengthen moderate Islam amidst the current of globalization.

## **CONCLUSION**

This research confirms that the application of multiliteracy in Islamic Religious Education (PAI) learning plays a significant role in strengthening moderate Islamic understanding among students. Thru the integration of text, cultural, digital, information, and visual literacy, students are not only able to cognitively understand Islamic teachings but also internalize the values of tolerance, openness, and critical thinking in dealing with differences.

The research findings indicate that text and cultural literacy are dominant aspects in fostering moderate attitudes, while digital and visual literacy make significant contributions to enriching students' perspectives on contemporary religious issues. The high correlation between multiliteracy and moderate Islamic understanding proves that multiliteracy-based Islamic Education learning is effective in preparing a generation of Muslims who are adaptive, inclusive, and relevant to global challenges.

Thus, multiliteracy in Islamic Religious Education (PAI) is not merely a learning strategy, but a transformative approach that can bridge the gap between classical religious texts and the context of modernity. The implications of this research highlight the need for developing a multiliteracy-based PAI curriculum as a strategic effort to strengthen religious moderation in educational settings..

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