

# Islamic Information Literacy In Islamic Religious Education Learning

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## Abstract

SMP Negeri 1 Kota Agung has implemented a culture of literacy as a means to improve students' insights, supported by adequate reading book facilities for grades VII to IX. The implementation of literacy is carried out in the morning with a descriptive qualitative field research approach, which collects main and additional data through observation, interviews and documentation. Data analysis was carried out using data reduction, data presentation, conclusion drawing and verification techniques, and using triangulation of sources, techniques and time to ensure data validity. The results showed that Islamic information literacy planning at SMPN 1 Kota Agung has been well integrated by PAI teachers through the preparation of lesson plans and regular meetings. The implementation of Islamic literacy focuses on religious habituation activities carried out every day and once a week, as well as through intracurricular activities such as reciting the Qur'an before learning. Evaluation of Islamic information literacy activities is considered very effective in shaping students' positive behavior.

*Keywords:* Literacy, Islamic Information Islamic Religious Education

## 1. Introduction

In this modern era, the term "literacy" is a word that we often hear in various domains of life in Indonesia. Education from early childhood to higher education, along with in-depth developments related to literacy itself. Etymologically, literacy comes from Latin, which means the writing system that accompanies literacy is a fundamental human right and a foundation for lifelong learning. It is essential for social and human development in its ability to change lives (UNESCO, 2015). In it with the expression life change, of course, we will be faced with competencies that must be mastered by each individual in order to survive in this modern era, increasing competence can be done in various ways, but the main basis for increasing competence is to increase knowledge gained through reading skills and good writing, therefore the basic ability to read and write is a prerequisite that must be possessed by new product humans, in other words, literacy needs must be an obligation that each personal literacy term has been integrated into 2 main competencies, namely reading and writing.

According to good opinion 1999, the definition of literacy in a narrow sense is the ability to read and write opinions in accordance with the meaning of literacy listed in the Merriam-Webster online dictionary which explains that literacy comes from Latin and English. Literacy is the quality or ability of literacy or character that includes the ability to read and write, although in its development literacy is not only concerned with a person's understanding to understand and or read and interpret symbols of letters and numbers but also the ability to understand and understand ideas conveyed in a visual way in the form of images, videos, and scenes. But ironically, several surveys and facts show that the culture of literacy in Indonesia is still very minimal, interest in reading for the next generation is also a concern, which is supported by the rapid development of technology.

In the current context, literacy culture is an urgent matter for the progress of a nation. The meaning of literacy itself must now be redeveloped, not only in writing but also technological literacy, logical critical situations, sensitive to the nation and good at sorting and selecting information. Armed with these abilities, the Indonesian state will increasingly develop in various sectors. The lack of interest in reading and literacy culture for Indonesians, especially the younger generation, results in being easily provoked by news that is not necessarily true, currently there is also competition and division between groups of Indonesians.

In sorting out scientific information that is relevant and accurate, learners must have the skills to identify information, scope information, develop strategies in searching for information, collect relevant information, evaluate information

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that has been obtained, organize information, then present information or what is commonly referred to as information literacy. This is intended to make it easier for educators and students to find and use the information needed in accordance with appropriate information literacy standards. According to UNESCO in Muin, information literacy is a person's awareness of his need for information, the ability to identify and find the information needed, the ability to evaluate information critically, the ability to organize and integrate information with previous abilities, utilize and be able to communicate information effectively, legally and ethically to the audience. In summary, information literacy is a skill that exists in humans in managing information from the beginning of discovery to the end of dissemination to facilitate their tasks and work. In line with this, information literacy has also been conveyed by the Qur'an as in the following fragment of verse: Meaning: "O you who believe, if a wicked person comes to you with news, then check it carefully so that you do not inflict a calamity on a people without knowing the circumstances that cause you to regret what you have done". (Q.S Al-Hujurat: 6) The above verse explains that we as humans are strongly encouraged to correct and review the information that comes correctly, clearly and in detail. This will invite disaster if the information that comes is immediately disseminated or communicated to the public without being filtered first. The free dissemination of untrue and invalid information will cause others who receive it to become blind and deaf to the real truth. Meanwhile, people who will receive valid and correct information will get new knowledge that is guaranteed to be valid and then communicated to the audience as a process of creating new information after processing the information. Therefore, nowadays, religious values are also needed that can make the information obtained in accordance with Islamic guidance and the norms prevailing in society.

Islamic Religious Education plays a very important role in everyday life, with the existence of Islamic Religious Education in this school students can strengthen their faith and understanding of Islamic teachings which can then be applied in their lives. Therefore, it is recommended that an Educator of Islamic Religious Education subjects in schools prepare teaching materials and information materials well in the hope that students can obtain teaching materials more easily. In the learning process, educators must have the right way of teaching and in accordance with the teaching material, the state of the classroom environment and most importantly the state of the learners. In the subject of Islamic Religious Education, students are guided, fostered, and taught everything related to Islam. Islamic Religious Education is very important for students, because through this learning the personality of students will change for the better.

Every learner needs to have good information literacy skills. For this reason, learning is needed in schools so that students can develop the ability to obtain information, process information and understand the information that comes to students. The rapid development of technology requires people to master increasingly sophisticated technology and has an impact on social life, especially among school children. One of the positive impacts is the existence of the internet which makes it easy to find information, communication and various information quickly and widely. On the one hand, the internet has a positive influence on adolescents because they can build a social identity related to the anxiety of "Who am I" and "Which group do I belong to". This condition causes a multiplication of the speed of information exchange that is no longer limited by time and space. The problem that arises is that the large number of internet users does not guarantee 'maturity' in using the internet (Novi Kurnia and Santi Indra Astuti, 2017: 149-166). The presence of the internet changes what teenagers think and how they behave. The internet is like two sides of a coin that are different but attached to one another. The development of communication and information technology is currently taking part in changing the mindset and attitudes of adolescents (R. Rosita Amalia, 2015: 224-240).

In line with this, there are opportunities for misuse, including information that violates norms that should not be done such as pornography, gambling, fraud, and so on. This reality will have a bad impact on morals, religious understanding and certainly result in a decrease in the quality of student character in Indonesia. They prefer to use their gadgets to play or something less useful than to look for more useful information such as searching for materials or readings sourced from the internet or books. Literacy activities have been synonymous with reading and writing activities. Literacy also means social practices and relationships related to knowledge, language and culture. Language intelligence that is enhanced by reading materials or literacy, is an intelligence of speaking in communicating a feeling, idea or idea through vocabulary that has been mastered. To support language development, always accompany children in the reading process. That is by reading books by making descriptions according to the pictures so that children easily recognize and remember and imitate slowly.

The UNESCO declaration states that information literacy is related to the ability to identify, determine, locate, evaluate, create effectively and in an organized manner, use and communicate information to solve various problems. These abilities need to be possessed by each individual as a condition for participating in the information society, and it is part of the basic human right regarding lifelong learning. Religious literacy is the ability to see and analyze the intersection between religion and social, political and cultural life from various perspectives.

Based on pre-research by researchers, it is known that at SMP Negeri 1 Kota Agung, it has implemented a culture of literacy as an enhancement of students' insights, this is also of course supported by the facilities provided by the school in the form of reading books that are quite adequate and adjusted to the class level, namely from class VII to class IX. The implementation of literacy at SMP Negeri 1 Kota Agung is carried out in the morning. This is evidenced by the habituation of 15 minutes before starting learning students are required to read reading books provided by the school. This activity is an effort made by the school in instilling literacy in schools in this case at SMP Negeri 1 Kota Agung. However, not a few students are still difficult to direct and understand the importance of literacy. Therefore, the Islamic religious education educator at SMP Negeri 1 Kota Agung tries to re-increase students' interest in reading even though the school has an Islamic information literacy system.

The background of this study is based on the results of pre-research which shows that at SMP Negeri 1 Kota Agung, a literacy culture has been implemented as an effort to increase students' knowledge. This school provides adequate facilities in the form of a collection of reading books tailored to grade levels ranging from grade VII to grade IX. The implementation of literacy is carried out in the morning with a 15-minute habituation activity before starting learning, where students are required to read the available reading books. This step is part of the school's efforts to foster a culture of literacy at SMP Negeri 1 Kota Agung.

Although there have been significant efforts to improve literacy in this school, there are challenges faced, particularly in relation to some students who still have difficulty in understanding and appreciating the importance of literacy. In response to this, educators in the Islamic religion subject at SMP Negeri 1 Kota Agung took the initiative to increase students' interest in reading, with a focus on Islamic information literacy. This study aims to explore the effectiveness of efforts made by Islamic educators in improving Islamic information literacy among students of SMP Negeri 1 Kota Agung. Thus, this study is expected to contribute to strengthening literacy practices in the school context and improving students' understanding of Islamic information literacy.

In addition to literacy in general lessons, PAI educators also try to instill an understanding of religious literacy in students at the school, including the habituation of reading *asmaul husna* before learning begins. Likewise, another example is that students are familiarized with reading religious or Islamic books to add insight to students. In addition, what is interesting about the literacy activities implemented at SMP Negeri 1 Kota Agung is that these activities are not limited to the school environment but also to activities outside the school. In addition, literacy activities are also applied in the teaching and learning process in class, including Islamic Religious Education learning. Literacy culture in Islamic Education learning is not only carried out at the beginning before learning takes place, but is carried out at the beginning, middle and end of the lesson, such as Educators asking students to read the Qur'an before the lesson begins, reading textbooks about the material to be discussed, then students are asked to understand and find the meaning of vocabulary that they do not understand, and then ask students to communicate the knowledge they have gained by reading it in front of the class in the activity that the literacy process takes place.

SMP Negeri 1 Kota Agung is a formal educational institution that prioritizes the quality of its students. Therefore, education at SMP Negeri 1 Kota Agung implements literacy activities to minimize the use of smartphones and foster interest in reading in students and train students to be more able to think critically. To improve this school literacy activity, SMP Negeri 1 Kota Agung has one library in which there are quite complete books both textbooks and non-lessons. However, literacy in the school is not yet digital due to limited facilities. The following number of books in the library of SMP Negeri 1 Kota Agung totals 24,217,000 books (details attached). The research on the implementation of Islamic information literacy in learning Islamic Religious Education (PAI) in class VIII at SMP Negeri 1 Kota Agung provides novelty through several aspects. First, this study carries a holistic approach in Islamic information literacy, which includes a comprehensive understanding of religious teachings, ethics, history, and its application in daily life. The holistic approach is expected to provide a deeper and more contextual understanding of Islamic information literacy. Second, this research focuses on developing an innovative learning model that integrates Islamic information literacy with PAI learning methods. This model is designed to improve learners' understanding through the utilization of information technology, online resources, or interactive learning methods. Third, this study establishes specific evaluation criteria to measure the effectiveness of Islamic information literacy among Grade VIII learners, including concept understanding, ability to analyze Islamic information, and application of Islamic values. Fourth, this study emphasizes the development of learners' critical and analytical skills in understanding, assessing and compiling Islamic information. Finally, this research is oriented towards measuring the long-term impact of implementing Islamic information literacy, both on learners' understanding and on their behavior and worldview. By focusing on these aspects, this study has the potential to make a significant contribution to the development of PAI curriculum that is more oriented towards Islamic information literacy. Based on the exposure of the background of the problem, the researcher wants to look deeper into the process of planting Islamic information literacy at SMP Negeri 1

Kota Agung. So that the title that the researcher raised was “Implementation of Islamic Information Literacy in Islamic Religious Education Learning Class VIII at SMP Negeri 1 Kota Agung”.

## **2. Literature Review**

### *2.1. Literacy and Information Literacy*

In general, literacy is defined as a person's ability to read and write, but in its development, this concept extends to various fields including information literacy. According to UNESCO (2015), literacy is a fundamental human right and the basis of lifelong learning. Literacy is not only limited to the technical skills of reading and writing, but also includes the ability to understand information in various forms, whether text, visual or digital. Christina S. Doyle (2014) states that information literacy is a set of abilities that enables a person to recognize when information is needed, and has the ability to find, evaluate and use the information effectively.

### *2.2. Information Literacy in Islamic Perspective*

In Islam, the importance of information literacy is reflected in the command to research and check the truth of information before disseminating it. This is emphasized in the Qur'an Surah Al-Hujurat verse 6, which calls on believers to verify news coming from the wicked to avoid mistakes in action. Therefore, Islamic information literacy not only includes the technical skills of finding information, but also touches on the ethical and moral aspects of its use. Islamic information literacy integrates religious values in the process of searching and processing information, making it the foundation in shaping character and behavior.

### *2.3. Literacy in Islamic Religious Education (PAI)*

Islamic Religious Education has a strategic role in instilling moral and spiritual values in students. In the context of learning, information literacy becomes an important part of the process of developing student competencies. According to Abdul Majid (2017), Islamic Education learning aims to form humans who have a comprehensive, critical, and contextual understanding of religion. The implementation of literacy in PAI learning can be done through activities such as reading the Qur'an before lessons, understanding Islamic vocabulary, and restating understanding in oral or written form. This shows that religious literacy is not just a reading activity, but an active process in understanding and applying Islamic values.

### *2.4. Literacy Culture in Schools*

A culture of literacy in the school environment is an important foundation in shaping a generation of lifelong learners. Dewi Utama Faizah et al. (2016) mentioned that the school literacy movement is a strategic effort to increase students' interest in reading and critical thinking skills. In this study, schools are strategic places to instill a planned and systematic literacy culture. SMP Negeri 1 Kota Agung, for example, has implemented a 15-minute reading policy before lessons as a positive habit. This is a concrete step in instilling literacy, including in PAI lessons that lead to Islamic information literacy.

### *2.5. Strengthening Islamic Information Literacy*

Islamic information literacy as part of strengthening students' character must be developed with an innovative and contextual approach. Himayah (2021) emphasizes the importance of a systematic information search strategy in teaching Islamic science. Meanwhile, Era Octafiona et al. (2023) highlighted the importance of public speaking and literacy as a way to convey Pancasila and Islamic values in the era of media convergence. Thus, strengthening Islamic information literacy should be directed at critical thinking skills, analytical skills, and the ability to retell information with Islamic ethics and values.

## **3. Research Method and Materials**

This research uses a qualitative approach with the type of field research, which means that all data is obtained directly from empirical experiences in the field. This approach was chosen because it is appropriate to examine in depth the implementation of Islamic information literacy in the context of Islamic Religious Education learning. This field research aims to descriptively describe the phenomena that occur based on data obtained from the research subject.

Data collection was conducted using three main techniques, namely interviews, observation and documentation. Interviews were conducted with relevant parties such as educators, students, and school principals. Observations were

made directly to Islamic literacy activities in class and other religious activities at school. Documentation was obtained from school archives such as lesson plans, activity schedules, and photos of literacy activities.

In analyzing the data, researchers used qualitative data analysis techniques from Miles and Huberman which included: data reduction, data presentation, and conclusion drawing/verification. Data reduction is done by selecting and summarizing data that is relevant to the research focus. Data presentation was carried out in the form of descriptive narratives that describe the findings systematically. Verification is done by summarizing the findings and matching them with field data continuously until a valid conclusion is obtained.

To ensure data validity, researchers applied triangulation techniques, both source triangulation, technique triangulation, and time triangulation. Source triangulation involves comparing information from various sources. Technical triangulation was done by comparing the results of interviews, observations, and documentation. Meanwhile, time triangulation was done by collecting data at different times to avoid temporal bias.

#### **4. Results and Discussion**

In learning activities at school, educators have a very important role so that the learning process at school can run as expected. At SMPN 1 Kota Agung, educators are the main supporting factor, because educators are very enthusiastic when teaching their students. Before the learning process takes place, educators always provide motivation so that students have the enthusiasm to study diligently. This is also done before the learning is finished, the educator also always motivates the students so that they have the enthusiasm to learn either at school or at home. Because in essence the Educator is the main component in the learning process and the Educator also plays a role in the moral formation of students at school. Educators are also expected to be able to develop their skills and abilities to keep up with the times. Thus the work enthusiasm of Educators is needed to make these expectations achieved for good. All educators at SMPN 1 Kota Agung already know the character or attitude of each student in their class. Educators also know the abilities of their students to what extent they understand about learning, Educators also always help their students when they have problems or have difficulties in learning. At SMPN 1 Kota Agung, educators are always enthusiastic in teaching material to their students. Educators always teach subject matter patiently and compassionately, every time if there is someone who does not understand the Educator always gives an explanation again to the student until they really understand the material. The seriousness and enthusiasm of educators at SMPN 1 Kota Agung is also shown when they always arrive on time at school, besides that this is also done by educators to provide examples of discipline to their students. Because Educators are people who have a big responsibility in shaping good character and behavior while at school and even at home.

The implementation of Islamic religious literacy is also supported by the students themselves, without the students as the main subject in school religious literacy will not run well. All students must have a passion for learning in the learning process, because it is very important. besides that, educators must always find ways and provide motivation so that students are always enthusiastic about learning. Most students at SMPN 1 Kota Agung support religious information literacy activities in shaping the morals of students. This is evidenced by students at SMPN 1 Kota Agung always being enthusiastic about learning and always enthusiastic about participating in activities that have been determined by the school, especially religious literacy activities or activities related to religion. Students are always enthusiastic in learning and when participating in religious activities at school. For example, when the entrance bell rings, students without being told to immediately read the prayer of learning then continue reading the Qur'an, besides that when the bell for dhuha prayers and dzuhur prayers together rings, all students without being told and without being forced immediately leave their respective classes to go to a predetermined place to perform dhuha and dzuhur prayers together.

The enthusiasm of students in learning is also shown when the break time sounds they immediately go to the library, especially to look for books, after that students go to the canteen. In these activities, students are always eager to follow them, in fact, no one has an excuse for not following them unless they are really sick or someone is absent. Educators are important to support success in implementing Islamic literacy as an alternative to moral education and to support success in the learning process at SMPN 1 Kota Agung. But the school has also provided facilities and infrastructure or facilities that are arguably complete to support the success of these activities. facilities and infrastructure are very important in education. Facilities and infrastructure are also an element of educational management that has an important role in the learning process so that learning can be carried out properly and in accordance with the objectives of education.

With the facilities and infrastructure, it can also make it easier for students to understand the material that has been delivered and the learning process can run efficiently and effectively. The existence of facilities and infrastructure also usually makes teaching and learning for students more enjoyable and quality and meaningful. SMPN 1 Kota Agung already has a place that supports the learning process and school activities to run well and smoothly. As there is a sanctified place that can be used for worship activities in congregation, there is also a library complete with reading books, classes that are always clean and comfortable, and so on. A meeting between educators and student guardians is a routine event held at the end of each semester at SMPN 1 Kota Agung. This meeting is an important meeting for educators to communicate with student guardians. This meeting is also a means for student guardians to convey information or their aspirations either related to school or with their children both at school and at home. In this meeting student guardians are expected to provide criticism or suggestions that build for the implementation of better education in this school, even also expected to provide criticism and suggestions for Educators or Students themselves. In this meeting the school also did not forget to provide information or emphasize that in the formation of children's morals the main role is from the parents themselves, and the school only helps to create it.

With this meeting, it is also hoped that it will make it easier for Educators to find out how students learn when studying at home and to find out how the behavior or attitude of students when they are at home. With this, parents must always pay attention to the behavior or attitude of their children when they are at home. The role of parents is one of the supporting factors for the implementation of Islamic religious literacy in shaping the morals of learners. For the success of parents as a supporting factor, parents must always have a good relationship or communication with their children. Because the role to educate, supervise and guide children when children are at home is the parents themselves. In shaping morals to be better, children must do good habits that are not only done when they are at school. Thus parents must be aware of their children's behavior and development both at school and at home.

## 5. Conclusion

Based on the results of the research and the results of the discussion that has been described previously about the implementation of Islamic religious literacy in shaping the morals of students at SMPN 1 Kota Agung, the researchers draw the following conclusions: Islamic information literacy planning at SMPN 1 Kota Agung has been carried out well by Islamic religious education educators. Planning is done by preparing learning tools (lesson plans) which have previously been held regular meetings by the principal and subject educators. In the lesson plan there are learning steps in which there are Islamic information literacy activities. The implementation of Islamic literacy at SMPN 1 Kota Agung is by carrying out habituation activities related to religion. These religious literacy activities are carried out every day and once a week. With these activities, it is expected to have a positive impact on students. The implementation of Islamic information literacy is carried out through intracurricular learning activities such as reading the Qur'an before learning. Islamic information literacy at SMPN 1 Kota Agung PAI educators convey to students to actively enter the library to utilize time for literacy in general religious literacy, followed by extracurricular literacy during the fasting month and extracurricular (Ramadan pesantren). Evaluation of Islamic information literacy activities at SMPN 1 Kota Agung is very good, with Islamic information literacy activities can quickly shape the behavior of learners to be better, rather than other activities. Islamic information literacy activities also make students very excited and always feel interested in learning about Islamic religious sciences. The implementation of Islamic religious literacy at SMPN 1 Kota Agung certainly cannot be separated from several supporting factors that support these activities to run smoothly as expected. But there are also some factors that become obstacles in Islamic literacy activities.

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