Religious Literacy in the Social Media Era: Islamic Religious Education (PAI) Strategies to Combat Disinformation at Madrasah Aliyah Al Muslihun

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A B S T R A C K

This study aims to describe the implementation of the 3C model (checking sources, checking claims, and checking context) in Islamic Religious Education (PAI) learning as an effort to build students' resilience against religious mis/disinformation on social media at Madrasah Aliyah Al Muslihuun. This study employs a descriptive qualitative design, with data collected through classroom observations, semi-structured interviews with PAI teachers and selected students, and document analysis of learning artefacts. The data were analyzed using thematic analysis following Braun and Clarke's framework. The findings indicate that the implementation of the 3C model fosters students' habits of examining the identity and affiliation of information sources, tracing primary and secondary references, and distinguishing between opinion and fatwa, particularly when learning activities are dialogical and supported by contextual case examples relevant to students' daily media use. However, students' ability to critically analyze rhetorical framing and emotional narratives remains limited, and the habituation of 3C practices varies across classes depending on the availability of explicit learning tools and structured routines. This study concludes that the 3C model can be effectively habituated in PAI learning when supported by clear verification worksheets, teacher modeling, and tabayyun-oriented reflection, with implications for strengthening teacher capacity, curating ethically safe learning materials, and implementing authentic assessments to foster sustainable digital religious literacy in Madrasah Aliyah.

INTRODUCTION

The development of digital technology and social media in the twenty-first century has brought significant changes to the ways students access, produce, and interpret religious knowledge (Hajri, 2023; Mashudi, 2021). For students at Madrasah Aliyah, social media is no longer merely a space for entertainment, but has increasingly become a primary source of Islamic information, ranging from short sermons and quotations from the Qur'an and hadith to personal religious opinions(Qadaruddin & Bakri, 2024). This condition requires Islamic Religious Education to adapt to a digital landscape that offers both opportunities and risks.

On the one hand, social media provides broad access to Islamic knowledge and enables students to engage in self-directed learning beyond the formal classroom. On the other hand, the rapid flow of information also increases students' exposure to religious misinformation and disinformation. Circulating religious content is often characterized by pseudo-authority claims, oversimplification of jurisprudential and theological issues, decontextualized use of scriptural texts,

and emotionally charged narratives that may distort students' religious understanding(Ruswandi et al., 2024; Wiyono, 2025).

In this context, Islamic Religious Education (PAI) plays a strategic role in equipping students with critical and responsible digital religious literacy (Mulyadi, 2025). PAI teachers are not only expected to transmit normative religious knowledge, but also to guide students in evaluating source credibility, examining the validity of claims, and understanding the social and scholarly contexts of religious information encountered in digital spaces (Hilman, 2025). Digital literacy in PAI, therefore, should be understood as a form of critical thinking integrated with Islamic ethical values (Oktahariana et al., 2025).

A growing body of research underscores the urgency of strengthening digital literacy within PAI instruction. Studies by (Gergul et al., 2025; Yani, 2025; Yanuartha & Hergianasari, 2025) indicate that major challenges lie in teacher readiness, infrastructural limitations, and the absence of systematic information-verification habits among students. However, these studies generally conceptualize digital literacy at the level of media use and instructional innovation, without examining in depth how religious information verification is practiced within everyday classroom dynamics.

Research published in JOTTER: Journal of Teacher Training and Educational Research similarly emphasizes the importance of pedagogical strategies in developing students' critical thinking skills and religious character. (Cahyani et al., 2025) demonstrate that innovative instructional models such as Problem-Based Learning and Jigsaw are effective in enhancing critical thinking among PAI students. Meanwhile, (Solehah et al., 2025) highlight the role of PAI teachers in fostering religious character through contextual and reflective learning approaches.

Despite their important contributions to the development of PAI pedagogyv(Kunandar, 2014; Sunaryo, 2020), these studies do not specifically address how students are guided to verify religious information obtained from social media. The question of how verification processes are practiced, habituated, and evaluated within classroom settings remains relatively underexplored. Yet, the primary challenge of PAI learning in the digital era lies not merely in instructional methods, but in cultivating habits of critical thinking grounded in Islamic values (Abbas et al., 2021; Navaridas-Nalda et al., 2020).

At the substantive level, studies on religious hoaxes in Indonesia identify dominant patterns such as logical fallacies, misuse of Qur'anic verses and hadith, and the employment of religious authorities lacking scholarly legitimacy. These findings indicate the need for PAI instruction to place greater emphasis on source verification and contextual understanding of religious texts, so that students are not confined to partial and ideologically driven interpretations.

From the perspective of Islamic ethics, the principle of tabayyun, as emphasized in Qur'an Surah Al-Hujurat (49:6), serves as a normative foundation for engaging with information. This principle underscores the obligation to verify the truth of information before accepting or disseminating it. Nevertheless, although tabayyun is frequently articulated normatively in PAI instruction, its translation into concrete, systematic, and measurable pedagogical practices remains insufficiently examined.

The urgency of this study arises from the need to bridge the gap between the normative value of tabayyun and actual PAI classroom practices. In everyday learning contexts, students often consume religious information from social media without adequate clarification, while classroom instruction has yet to fully provide an operational framework that enables students to practice verification independently and consistently

Based on these conditions, this study proposes a pedagogical approach through the implementation of the 3C model checking sources, checking claims, and checking context as a routine practice in PAI learning at Madrasah Aliyah Al Muslihuun. The novelty of this research lies in its

focus on concrete practices of religious information verification integrated with the value of tabayyun, through teachers' instructional strategies, learning tools, and authentic classroom interactions. Accordingly, this study contributes to the advancement of digital religious literacy scholarship and offers an empirical model for integrating critical reasoning and Islamic ethics within Islamic Religious Education.

METHODS

This study employs a descriptive qualitative design to portray in depth the practices and experiences of teachers and students in Islamic Religious Education (PAI) learning oriented toward resilience against religious mis/disinformation through the 3C model (checking sources, checking claims, and checking context). This design is considered appropriate because the aim of the study is not to test the effectiveness of an intervention or to build formal theory, but to provide a data-near description of naturally occurring classroom practices and pedagogical processes as they unfold in real contexts (Adrias & Ruswandi, 2025; Sandelowski, 2000).

The study was conducted at a Madrasah Aliyah located in East Java. The research participants consisted of two PAI teachers and twenty students from Grade XI, who were selected purposively based on their direct involvement in PAI learning activities that explicitly incorporated verification tasks related to digital religious content. The selected classes regularly engaged in classroom discussions and worksheet-based activities using the 3C framework, making them relevant cases for qualitative description.

Data were collected through classroom observations, semi-structured interviews, and document analysis. Classroom observations focused on teachers' instructional strategies, classroom interactions, and students' verification practices during PAI lessons. Semi-structured interviews were conducted with both teachers and selected students to explore their experiences, perceptions, and challenges in implementing the 3C model. Document analysis included learning artefacts such as lesson plans (RPP), worksheets (LKS), verification tables, and posters or infographics produced by students. These artefacts served as concrete units of data that illustrated how verification practices were operationalized in classroom learning.

Data analysis was conducted using thematic analysis following the six phases proposed by (Braun & Clarke, 2006) familiarization with the data, initial coding, generating themes, reviewing themes, defining and naming themes, and writing up the findings. To ensure trustworthiness, the study applied source and technique triangulation, brief member checking with teachers, and the maintenance of an audit trail documenting analytic decisions and reflections throughout the research process. These strategies align with established criteria of credibility, dependability, transferability, and confirmability in qualitative research (Nowell et al., 2017)

Ethical considerations were addressed by obtaining institutional permission and informed consent from teachers and students' parents or guardians. Participation was voluntary, and all data were anonymized to protect the identities of the school, teachers, and students. Digital content used as learning examples was either publicly accessible or specifically created for educational purposes, ensuring that the study did not intrude upon participants' private digital domains.

RESULTS AND DISCUSSION

Practicing Source Checking: Interpreting Religious Authority and Credibility

The practice of source checking in the implementation of the 3C model in Islamic Religious Education (PAI) at Madrasah Aliyah Al Muslihuun demonstrates that students' ability to evaluate the authority and credibility of religious sources is not formed instantaneously, but rather develops through a structured and repetitive process of habituation. PAI teachers consistently integrate source

identification activities into learning practices, particularly when students analyze religious content derived from social media.

In instructional activities at Madrasah Aliyah Al Muslihuun, students are required to record the identity of religious information sources, including account names, the speaker's educational and religious background, institutional affiliation, and the type of digital platform used. This activity is facilitated through verification worksheets designed by teachers to help students distinguish between personal accounts, popular da'wah accounts, and official sources affiliated with religious institutions. Observational findings indicate that, at the initial stage, most students tend to rely on account popularity, number of followers, and presentation style as primary indicators of credibility.

Through continuous guidance provided by PAI teachers at Madrasah Aliyah Al Muslihuun, students are gradually encouraged to question these assumptions. Teachers pose reflective questions such as "Who is delivering this content?", "What is their scholarly background?", and "Where does this opinion originate?". These dialogical discussions enable students to understand that religious authority is not synonymous with digital fame, but must be grounded in verifiable scholarly competence and religious legitimacy.

Interviews with students at Madrasah Aliyah Al Muslihuun reveal a significant shift in how they perceive religious sources on social media. Students increasingly demonstrate the ability to differentiate between personal opinions, general religious advice, and perspectives supported by clear scholarly references. They also show a tendency to seek additional sources such as classical texts, scholarly opinions, or official fatwas before accepting information as religious truth.

From a pedagogical perspective, the practice of source checking at Madrasah Aliyah Al Muslihuun functions as a mechanism for deconstructing pseudo-authority frequently found in digital religious content. This finding reinforces the study by Fathurrohman et al. (2024), which indicates that religious hoaxes often exploit religious symbols and popular figures to create an appearance of authority. Habituating students to verify sources helps cultivate epistemic awareness of how religious knowledge is produced and distributed.

PAI teachers at Madrasah Aliyah Al Muslihuun also explicitly connect the practice of source checking with Islamic ethical values, particularly the principle of tabayyun (verification). Teachers emphasize that examining information sources is part of a Muslim's moral responsibility in receiving and disseminating religious knowledge. This approach frames source checking not merely as an academic skill, but as an ethical practice rooted in Islamic teachings.

Classroom discussions at Madrasah Aliyah Al Muslihuun indicate that integrating the value of tabayyun strengthens students' religious awareness in their engagement with social media. Students recognize that inaccuracies in selecting and sharing religious sources may lead to misunderstandings of Islamic teachings and social conflict. This awareness encourages students to adopt a more cautious and responsible attitude toward consuming digital religious content.

Nevertheless, this study identifies several challenges in implementing source checking practices at Madrasah Aliyah Al Muslihuun. Some students encounter difficulties in tracing speakers' backgrounds or verifying the legitimacy of religious websites, particularly when content is presented briefly and without explicit references. Variations in students' levels of digital literacy emerge as a constraining factor, necessitating more intensive teacher guidance.

In addition, limited instructional time in PAI classes at Madrasah Aliyah Al Muslihuun poses a challenge to guiding students toward in-depth source verification. To address this issue, teachers implement strategies of content selection and gradual scaffolding, allowing verification activities to be conducted without compromising curriculum objectives. This strategy highlights the importance of pedagogical flexibility in integrating digital literacy into PAI instruction.

Overall, the findings of this study indicate that the practice of source checking at Madrasah Aliyah Al Muslihuun contributes significantly to strengthening students' digital religious literacy. By institutionalizing source verification as a routine learning practice, the 3C model not only enhances students' ability to assess the credibility of religious authority but also fosters critical and ethical dispositions aligned with the value of tabayyun. These findings underscore the strategic role of Islamic Religious Education in equipping students to navigate the challenges of religious misinformation in the social media era.

Practicing Claim Checking: Critically Reasoning Religious Claims

The practice of claim checking in the implementation of the 3C model in Islamic Religious Education (PAI) at Madrasah Aliyah Al Muslihuun focuses on strengthening students' ability to evaluate the substantive truth of religious messages circulating on social media. After students are guided to identify and assess the credibility of sources, the subsequent stage involves examining the religious claims presented, whether in the form of legal assertions, moral exhortations, or evaluations of specific religious practices.

In learning activities at Madrasah Aliyah Al Muslihuun, PAI teachers facilitate students in mapping the core claims embedded in digital religious content. Students are required to explicitly articulate "what is being claimed" by the content, such as claims regarding halal–haram distinctions, bid'ah–sunnah classifications, rewards and sins, or the virtues of particular religious practices. This process helps students recognize that a single piece of content may contain multiple claims, each of which must be examined independently.

Observational findings indicate that, at the initial stage, students at Madrasah Aliyah Al Muslihuun tend to accept religious claims at face value, particularly when they are conveyed through persuasive language and accompanied by brief scriptural references. Claims supported by quotations from the Qur'an or hadith are often perceived as automatically valid, without further examination of their contextual relevance or interpretive legitimacy. This pattern reflects a strong tendency toward literal and authority-based thinking among students.

Through teacher guidance, students are gradually encouraged to test claims by posing critical questions, such as "Is this claim a fact, an opinion, or an interpretation?", "Are there differing scholarly perspectives on this issue?", and "What kind of argumentation underpins this claim?". These discussions prompt students to understand that religious claims are often *ijtihadi* in nature and therefore open to scholarly disagreement.

Interviews with students at Madrasah Aliyah Al Muslihuun reveal a shift in their ways of thinking when engaging with religious claims. Students increasingly recognize that not all claims circulating on social media are absolute or definitive. They demonstrate greater caution in accepting judgmental statements or claims that oversimplify complex religious issues, and they begin to cultivate the habit of seeking comparative explanations.

From a pedagogical perspective, the practice of claim checking plays a crucial role in developing students' critical reasoning skills in PAI learning. This finding aligns with the study by Cahyani et al. (2025), which emphasizes that critical thinking in Islamic Religious Education involves not only logical analysis but also the ability to distinguish between facts, opinions, and religious interpretations. By practicing claim checking, students learn to move beyond surface-level textual readings and examine the underlying argumentative structure of religious assertions.

This practice also helps students at Madrasah Aliyah Al Muslihuun identify problematic claim patterns commonly found in religious hoaxes, such as overgeneralization, black-and-white dichotomies, and claims of reward or sin that lack clear justification. This finding reinforces the study by Fathurrohman et al. (2024), which indicates that religious disinformation frequently relies on simplistic claims to influence audiences' emotions and attitudes.

PAI teachers at Madrasah Aliyah Al Muslihuun explicitly link the practice of claim checking with the value of *tabayyun* as an attitude of caution in accepting truth claims. Teachers emphasize that being critical of religious claims does not signify doubt toward religion itself, but rather reflects intellectual and spiritual responsibility in understanding Islamic teachings comprehensively. This approach helps dispel the assumption that questioning religious claims constitutes a form of disobedience.

Nevertheless, this study also identifies challenges in implementing claim checking practices. Some students continue to experience difficulties when claims are articulated using Arabic terminology or complex jurisprudential concepts. In addition, limited access to student-friendly references constrains the depth of claim verification. These conditions necessitate an active role on the part of teachers in providing appropriate and cognitively accessible resources.

Overall, the practice of claim checking at Madrasah Aliyah Al Muslihuun contributes significantly to shaping students' critical orientations toward digital religious messages. By habituating students to systematically examine claims, the 3C model supports the development of reflective, non-reactive, and responsible dispositions in engaging with religious discourse on social media. These findings affirm that PAI instruction oriented toward claim verification represents a strategic step in strengthening critical and ethical digital religious literacy.

Practicing Context Checking: Understanding Religious Information Contextually

The practice of context checking in the implementation of the 3C model in Islamic Religious Education (PAI) at Madrasah Aliyah Al Muslihuun is directed toward developing students' ability to understand religious information in a comprehensive and proportionate manner. After students learn to assess source credibility (checking sources) and examine the validity of claims (checking claims), the context-checking stage becomes crucial in preventing textual and literal interpretations that frequently emerge in the consumption of digital religious content.

In the learning process at Madrasah Aliyah Al Muslihuun, PAI teachers guide students to identify the contextual background of Qur'anic verses, hadith, or religious statements used in social media content. Students are encouraged to explore the circumstances of revelation (*asbab al-nuzul*), the context of hadith transmission, as well as the social setting and communicative purpose underlying the religious message. These activities are conducted through classroom discussions and context-analysis worksheets integrated into the instructional process.

Observational findings indicate that, at the initial stage, most students at Madrasah Aliyah Al Muslihuun tend to interpret religious texts in isolation from their contexts. Verses or hadith cited in social media content are often perceived as universally applicable without consideration of their social, historical, or normative circumstances. This pattern reflects the dominance of a textual approach in students' engagement with digital religious messages.

Through sustained teacher guidance, students are gradually encouraged to question the contextual use of religious texts. Teachers pose reflective questions such as "In what situation was this verse revealed?", "To whom was this hadith originally addressed?", and "Is this context relevant to contemporary conditions?". These questions help students recognize that the meaning of religious texts cannot be separated from the dimensions of time, place, and purpose in which they were conveyed.

Interviews with students at Madrasah Aliyah Al Muslihuun reveal a significant shift in how they interpret religious texts. Students increasingly realize that a single verse or hadith may carry different implications when applied to different social contexts. This awareness fosters greater caution in drawing conclusions and in sharing religious messages on social media.

From a pedagogical perspective, the practice of context checking plays a vital role in developing students' reflective and interpretive thinking skills in PAI learning. This finding aligns

with the view that digital religious literacy requires the ability to understand texts contextually in order to avoid narrow and ideologically driven interpretations. By habituating contextual analysis, PAI instruction contributes to the cultivation of a moderate and inclusive Islamic reasoning framework.

The practice of context checking also helps students at Madrasah Aliyah Al Muslihuun recognize patterns of contextual manipulation commonly found in religious disinformation, such as selective quotation of scriptural texts or the neglect of differing social conditions. This finding reinforces previous studies indicating that religious hoaxes often rely on decontextualized textual fragments to strengthen particular narratives.

PAI teachers at Madrasah Aliyah Al Muslihuun explicitly connect the practice of context checking with the value of *tabayyun* as a principle of prudence in understanding information. Teachers emphasize that contextual understanding constitutes part of Islamic scholarly ethics (*adab ilmiah*), which require believers to refrain from hastily drawing conclusions from religious texts. This approach enables students to understand *tabayyun* not merely as fact verification, but also as verification of meaning.

Nevertheless, this study identifies several challenges in implementing context checking practices. Some students experience difficulties when engaging with unfamiliar historical contexts or complex scholarly terminology. In addition, limited instructional time constrains opportunities for in-depth contextual discussion of every analyzed piece of content. These challenges necessitate selective strategies on the part of teachers in choosing the most relevant and representative examples.

Overall, the findings of this study indicate that the practice of context checking at Madrasah Aliyah Al Muslihuun contributes significantly to shaping students' religious understanding in a more holistic, critical, and responsible manner. By habituating students to consider the contextual dimensions of religious texts and messages, the 3C model not only strengthens digital religious literacy but also fosters moderate and reflective religious attitudes. These findings affirm that PAI instruction emphasizing contextual analysis is a crucial element in addressing the challenges of religious disinformation in the social media era.

Internalizing the Value of *Tabayyun*: From a Normative Principle to a Pedagogical Routine

The implementation of the 3C model in Islamic Religious Education (PAI) at Madrasah Aliyah Al Muslihuun is oriented not only toward mastering technical skills of information verification but also toward internalizing the value of *tabayyun* as a religious disposition embedded in students' ways of thinking and learning. The findings indicate that *tabayyun* is not positioned merely as a normative concept taught textually, but rather as an ethical principle operationalized through everyday pedagogical routines.

In instructional practices at Madrasah Aliyah Al Muslihuun, PAI teachers consistently connect each stage of checking sources, checking claims, and checking context with the meaning of *tabayyun*. Teachers emphasize that examining sources, testing claims, and understanding context constitute concrete manifestations of the religious injunction to avoid hastily accepting information. This approach helps students recognize that *tabayyun* is not only a moral obligation but also an intellectual skill relevant to their digital lives.

Classroom observations reveal that the internalization of *tabayyun* occurs through repeated practice and collective reflection. Each activity involving the analysis of digital religious content is concluded with reflective discussions that invite students to evaluate their own cognitive processes. In these discussions, teachers do not merely assess the correctness of students' answers, but also highlight careful reasoning, constructive doubt, and the willingness to suspend judgment as integral components of the *tabayyun* attitude.

Interviews with students at Madrasah Aliyah Al Muslihuun reveal a significant shift in their understanding of *tabayyun*. Whereas previously *tabayyun* was perceived as an abstract religious

exhortation, participation in 3C-based learning has led students to interpret it as a habitual mode of thinking that must be applied whenever receiving information particularly religious information encountered on social media. This shift reflects a meaningful process of value internalization through experiential learning.

From a pedagogical perspective, the internalization of *tabayyun* through the 3C model strengthens the integration of cognitive, affective, and moral dimensions in PAI learning. These findings extend the view that religious education should not merely cultivate religious attitudes, but must also foster critical thinking grounded in Islamic ethics. In this sense, *tabayyun* functions as a bridge between critical reasoning and moral responsibility.

The study also demonstrates that the internalization of *tabayyun* contributes to the development of students' social awareness at Madrasah Aliyah Al Muslihuun. Students become increasingly aware that disseminating unverified religious information can have broad consequences, including misinterpretations of Islamic teachings and the potential for social conflict. This awareness encourages students to adopt more selective and responsible practices in their engagement with social media.

Nevertheless, the internalization of *tabayyun* does not occur without challenges. The study finds that some students continue to exhibit reactive responses to provocative or emotionally charged religious content. Moreover, the fast-paced nature of digital culture, which encourages immediate responses, often conflicts with the principle of caution emphasized in *tabayyun*. These conditions indicate that value internalization requires a long-term process and sustained pedagogical consistency.

PAI teachers at Madrasah Aliyah Al Muslihuun respond to these challenges by reinforcing routines of reflection and classroom dialogue. Teachers intentionally create safe spaces for students to express doubts, differing perspectives, and confusion regarding digital religious information. This strategy strengthens the role of the PAI classroom as a critical learning space that is non-judgmental yet guiding.

At the institutional level, the internalization of *tabayyun* as a pedagogical routine is supported by the alignment between the values embedded in the 3C model and the madrasah's educational vision, which emphasizes balance between knowledge, moral character, and social responsibility. This alignment suggests that the success of value internalization depends not only on instructional methods but also on the coherence between classroom practices and institutional culture.

Overall, the findings of this study affirm that the internalization of *tabayyun* at Madrasah Aliyah Al Muslihuun is achieved through consistent, reflective, and structured pedagogical practices. By positioning *tabayyun* as the core spirit of the 3C model, PAI learning not only equips students with skills for verifying religious information but also cultivates a habitus of critical and ethical thinking that is responsive to the challenges of the social media era. These findings reinforce the contribution of this study in demonstrating that Islamic values can be concretely operationalized within digital religious literacy practices.

Discussion

The findings of this study indicate that the implementation of the 3C model checking sources, checking claims, and checking context in Islamic Religious Education (PAI) at Madrasah Aliyah Al Muslihuun is effective in gradually and sustainably fostering students' habits of verifying religious information. From a theoretical perspective, these findings reinforce the view that digital literacy is not merely a technical skill related to media use, but a cognitive and ethical practice that must be mediated through structured pedagogical processes. This aligns with the framework of critical digital literacy, which emphasizes the role of educators in guiding learners to reflectively analyze sources, content, and contextual dimensions of information.

The practice of checking sources identified in this study confirms theories of epistemic authority in religious education, which argue that students' religious understanding is strongly influenced by how they perceive sources and scholarly authority. The finding that students initially relied on account popularity or the prominence of religious figures is consistent with (Teneva, 2021) who demonstrate that religious hoaxes are often constructed through pseudo-authority. Through the habituation of source verification, students are guided to understand that religious authority must be grounded in scholarly legitimacy rather than digital visibility alone. In this regard, PAI instruction functions as a space for deconstructing epistemologically unsound forms of authority.

Regarding checking claims, the findings strengthen theories of critical thinking in religious education that emphasize the ability to distinguish between facts, opinions, and religious interpretations. (Cahyani et al., 2025; Firdaus et al., 2024) show that PAI learning designed to encourage problem analysis can enhance students' critical thinking skills. However, this study extends that approach by demonstrating that such skills develop more effectively when students are explicitly and systematically habituated to testing claims particularly religious claims that are normative and *ijtihadi* in nature.

Empirically, the practice of checking claims also aligns with the findings of (Solehah et al., 2025), who emphasize the role of PAI teachers in fostering students' reflective character. This study affirms that such reflectiveness does not emerge spontaneously but develops through pedagogical processes that position students as active subjects of reasoning. By habituating students to question the foundations of religious claims, PAI learning contributes to the formation of intellectual caution, which is crucial for navigating digital religious discourse that is often simplistic and emotionally charged.

Findings related to checking context provide strong justification for contextual approaches in Islamic education. Contextual Islamic education theory asserts that understanding religious texts requires consideration of their historical, social, and normative purposes in order to avoid literalism. The practice of contextual analysis implemented at Madrasah Aliyah Al Muslihuun demonstrates that students can develop more moderate and proportionate religious understandings when guided to read texts contextually. This reinforces the argument that digital religious literacy requires interpretive competence rather than mere memorization of scriptural references.

From the perspective of Islamic ethics, the internalization of the value of *tabayyun* within PAI learning at Madrasah Aliyah Al Muslihuun contributes significantly to discussions on integrating moral values and cognitive skills. (Putra, 2025) emphasizes *tabayyun* as an ethical foundation for engaging with information in the digital era. This study extends that argument by demonstrating that *tabayyun* can be operationalized concretely through pedagogical routines, rather than remaining an abstract normative principle. In this way, *tabayyun* functions as an ethical framework that guides students' critical thinking practices.

The findings also support previous studies which emphasize the importance of teachers' roles in mediating students' digital literacy. However, unlike prior research that highlights limitations in teacher preparedness and infrastructure, this study shows that pedagogical commitment and simple yet consistent instructional design can serve as key factors in the success of digital religious literacy, even amid constraints of time and resources(Rachmadhani, 2021).

Conceptually, the findings reinforce the argument that digital religious literacy should be understood as a habituative practice. Habit formation theory in education posits that thinking skills are not sufficiently developed through one-time interventions, but through meaningful repetition. The implementation of the 3C model as a classroom routine at Madrasah Aliyah Al Muslihuun demonstrates that the verification of religious information can become a habitual mode of thinking when supported by consistent instructional structures(Rachmadhani, 2021).

Compared to previous studies that tend to focus on the effectiveness of specific instructional models or media, this study offers a novel empirical contribution by highlighting concrete pedagogical mechanisms that connect digital literacy, critical thinking, and Islamic ethics. The findings demonstrate that PAI learning can play a strategic role in addressing the challenges of religious misinformation when designed as a structured, value-oriented, and critical learning space (Nursalim, 2025).

In conclusion, this discussion affirms that the successful implementation of the 3C model at Madrasah Aliyah Al Muslihuun is not only contextually relevant but also theoretically and empirically significant. This study enriches the field of Islamic Religious Education by showing that the integration of critical reasoning and the value of *tabayyun* can be realized through systematic pedagogical practices, while also providing a conceptual foundation for the development of digital religious literacy in madrasahs and Islamic secondary schools more broadly.

CONCLUSION

This study concludes that the implementation of the 3C model (checking sources, checking claims, and checking context) in Islamic Religious Education (PAI) learning at Madrasah Aliyah plays a significant role in cultivating students' digital religious literacy oriented toward tabayyun. By embedding verification practices into routine classroom activities, teachers were able to guide students beyond surface-level information consumption toward more critical and ethical engagement with religious content encountered in digital spaces. The findings indicate that structured pedagogical mediation, supported by contextual digital examples and reflective dialogue, enables students to develop the ability to assess source credibility, validate claims, and interpret contextual relevance. Although the implementation faced challenges such as limited instructional time and uneven digital literacy skills among students, the study demonstrates that verification-oriented learning can be effectively habituated when aligned with Islamic ethical values. Therefore, this research contributes practical insights for PAI educators and curriculum developers seeking to address religious mis/disinformation through classroom-based pedagogical strategies that integrate critical reasoning and moral responsibility.

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