



Teachers' Digital Literacy in Contextual PAI Learning Based on Religious Moderation in Bengkulu Province

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Abstract

Keywords:

Digital
literacy, PAI
teacher,
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moderation

This research describes the state of teachers' digital literacy in contextual PAI learning based on religious moderation in Bengkulu Province as well as what are the supporting and inhibiting factors in implementing literacy for teachers. This research is qualitative research which is included in the field research category with data collection methods through observation, documentation and interviews. The results of the research show that the digital literacy of contextual PAI teachers based on religious moderation in Bengkulu province can be considered quite good because in learning teachers have used a lot of videos, social media, digital learning games and digital discussion forums in every lesson. At the same time, there are supporting and inhibiting factors for teachers in contextual PAI learning based on religious moderation, namely: (1) Supporting factors: adequate facilities and infrastructure, skills and competencies of PAI teachers, as well as the existence of government policies and support (2) Meanwhile, the inhibiting factors are : a). Internal factors, namely the teacher's inability to keep up with technological developments; b) External factors, namely unequal distribution of internet access in the regions, lack of training and government support for teachers and environmental literacy which is still low.

Abstrak

Kata Kunci

literasi digital,
guru PAI,
moderasi

Penelitian ini mendeskripsikan keadaan literasi digital guru dalam pembelajaran PAI kontekstual berbasis moderasi beragama di Provinsi Bengkulu serta apa saja yang menjadi faktor pendukung dan faktor penghambat dalam penerapan literasi bagi guru. Penelitian ini merupakan penelitian kualitatif yang termasuk dalam kategori penelitian lapangan dengan metode pengumpulan data melalui observasi, dokumentasi dan



beragama

wawancara. Hasil penelitian menunjukkan bahwa literasi digital guru PAI kontekstual berbasis moderasi beragama di provinsi Bengkulu dapat dinilai cukup baik karena dalam pembelajaran guru telah menggunakan banyak video, media sosial, permainan pembelajaran digital dan forum diskusi digital dalam setiap pembelajaran. Pada saat yang sama, terdapat faktor pendukung dan penghambat guru dalam pembelajaran PAI kontekstual berbasis moderasi beragama adalah: (1) Faktor pendukung: memadainya sarana dan prasarana, keterampilan dan kompetensi guru PAI, serta adanya kebijakan dan dukungan pemerintah (2) Sedangkan faktor penghambatnya adalah: a). Faktor internal yaitu ketidakmampuan guru mengikuti perkembangan teknologi; b) Faktor eksternal yaitu belum meratanya akses internet di daerah, kurangnya pelatihan dan dukungan pemerintah terhadap guru serta literasi lingkungan yang masih rendah.

INTRODUCTION

The rapid progress of information and communication technology is now inevitable, this can be shown by changes in the previous industrial revolution to the industrial revolution 4.0. That's not enough, currently the concept of society 5.0 has been presented by the Japanese Business Federation, this means that the progress of technology itself will experience continuous development and progress.

The educational paradigm has developed by placing information technology as a vehicle for the development of knowledge, both through the learning process, academics and research (Paula Dewanti, 2018).

Advances in the field of technology make it easier for teachers and students to meet knowledge needs by searching, evaluating, organizing and communicating the information obtained to solve the problems they face. The existence of increasingly sophisticated technology also makes the learning process easier. The existence of technology has shifted education from the conventional model which requires teachers to meet face to face with students to more flexible learning. Teachers can utilize information or material obtained via the internet to use as additional material for students, and use online learning media in delivering lessons and giving assignments to students.



Digital literacy is an individual's interest, attitudes and abilities in using digital technology and communication tools to access, manage, integrate, analyze and evaluate information, build new knowledge, create and communicate with others in order to participate effectively in society (Budiman, 2017). Digital literacy has now become a necessity for the realization of educational operations (Sumiati & Wijonarko, 2020). Digital literacy is a person's ability to understand and use information from various digital sources.

There are seven advantages of information technology and computers in the learning process: a) as tools to support knowledge construction; b) as a means of accessing necessary information; c) as social media to support students; e) as a means of improving the quality of education; f) as a means of increasing the effectiveness and efficiency of the learning process; and g) as a means of making it easier to achieve educational goals (Huda, 2017).

Data from the Institute for Islamic and Peace Studies (LaKIP) states that schools are prone to being influenced by radicalism, schools should be a place to study for the younger generation, with a percentage of 48.9%. So, it can be said that radical actions at school are supported by students (Al ayyubi, 2019).

Literacy can be an antidote in eliminating and criticizing issues that contain radicalism on digital platforms. By implementing good digital literacy, students will be able to become intelligent, critical and avoid violent things that can divide unity.

The results of initial observations of several PAI teachers in Bengkulu Province showed several findings, including: 1) finding weak digital literacy in several teachers in contextual PAI learning based on religious moderation; 2) some teachers have difficulty selecting the right information to use as learning material that fits the theme; 3) teachers have not mastered well how to distribute materials or use digital assignments.



METHOD

This research is a qualitative research. According to Kirk and Miller, qualitative research is a particular tradition in the social sciences that fundamentally relies on observing people in their own area and relating to these people in their language and terms (Suharsimi Arikunto, 2006). Meanwhile, seen from the aspect of the origin of the data obtained, this research falls into the field research category (Field Research).

This research was conducted at a State High School in Bengkulu Province. In detail, the public high schools that were the research locations were Bengkulu City 1 Public High School, Seluma 1 Public High School and South Bengkulu 1 Public High School. The subjects of this research were Islamic Religious Education teachers and principals of State High Schools in Bengkulu Province. The main informants were school principals, Islamic religious education teachers and fellow teachers. Informants are matched with the required information and data.

The techniques used by researchers in collecting data for this research are; 1) observation, 2) documentation 3) interviews. Meanwhile, processing of the qualitative data collected was carried out using the Miles and Huberman model with the following steps: a) data collection; b) reducing data; c) present data; and d) verify the data

RESULTS and DISCUSSION

A. Teacher digital literacy in contextual PAI learning based on religious moderation

The concept of digital literacy is a person's ability and skills in understanding and utilizing digital learning resources. Apart from presenting a definition of digital literacy, this sub-chapter will also discuss the extent to which Islamic religious education teachers use digital resources to create material that can provide real experiences to students, especially Islamic religious education teaching materials related to attitudes in understanding and carrying out religious teachings well, which is known as religious moderation.



The success of educators in carrying out their role in educating children is a reflection of the digital literacy possessed by the teacher himself. The breadth and depth of Islamic material is the main requirement in strengthening and developing religious moderation. PAI teachers' efforts to build the breadth and depth of PAI material can be carried out through enriching the various reading sources and references they have. This means that apart from the books or subject modules that have been determined, Islamic religious teachers are also obliged to increase religious insight which continues to develop. The issues of multiculturalism, tolerance, nationality and diversity must be conceptually mastered by PAI teachers (Ali Muhtarom, 2021).

The demands of the profession and developments of the times require teachers to be active in using technology in learning. The development of learning resources can be found in print media and digital media to enrich knowledge and be used. Professional demands and developments of the times mean that teachers are actively involved in using technology in learning. Apart from being a learning resource to enrich knowledge, digital media can also be a learning source both from print media, digital media and through other platforms.

Teachers' digital literacy in contextual PAI learning based on religious moderation has an important role in improving the quality of learning. Teacher digital literacy enables teachers to:

1. Develop PAI learning materials that are contextual and relevant to students' needs. Teachers can utilize various digital information sources to develop PAI learning materials that suit the conditions and needs of students. For example, teachers can use videos, animations or digital simulations to explain abstract PAI learning material.
2. Presenting interesting and interactive PAI learning. Teachers can use various media and digital platforms to present interesting and interactive PAI



learning. For example, teachers can use learning videos, educational games, or online quizzes to increase students' interest and motivation in learning PAI.

3. Develop students' critical and creative thinking skills. Teachers can use various digital learning methods to develop students' critical and creative thinking skills. For example, teachers can use project-based learning or problem solving methods to encourage students to think critically and creatively in solving problems.

4. Increase students' understanding of religious moderation. Teachers can use various media and digital platforms to increase students' understanding of religious moderation. For example, teachers can use videos, articles or digital discussion forums to discuss various issues related to religious moderation.

The following are some findings from research on the application of teacher digital literacy in contextual PAI learning based on religious moderation:

- a. The teacher uses learning videos to explain the values of religious moderation.
- b. Teachers use social media to provide information about religious moderation to students.
- c. Teachers use digital educational games to teach students about religious tolerance.
- d. Teachers use digital discussion forums to discuss issues related to religious moderation with students.

By increasing teacher digital literacy, it is hoped that contextual PAI learning based on religious moderation can become more effective and efficient in increasing students' understanding and skills regarding religious moderation.

As far as the researcher's observations based on sources in the field that the researcher collected through several methods, it was revealed that the level of digital literacy of teachers in Contextual PAI learning in schools has increased and is considered quite good, seen from their understanding of the importance of digital literacy for teachers today and the importance of mastering several technology-based learning model. PAI teachers understand the importance of digital literacy so that the



learning process is not monotonous and as a tool to make it easier to find references or what are called reading sources. Apart from that, get the latest learning resources that can be accessed easily and save time. Combining various sources, both digital and non-digital, is very important to support or strengthen each other. In using digital technology, several learning steps are implemented, including::

a. Contextual PAI learning planning

Learning planning includes determining learning indicators and objectives, formulating learning methods and media, and determining step by step the learning itself. Basically, a contextual PAI learning plan does not only mean making a lesson plan or learning syllabus, but before starting teaching and learning activities, the teacher also carries out program planning activities that will be carried out by the teacher for each time allocation. Both daily, weekly, monthly, semester and yearly learning activities.

Learning tools that need to be prepared before starting teaching and learning activities in each new semester. Both odd and even semesters, including software in the form of Protah, Promes, preparation of academic calendars (which contain effective weeks), syllabus, RPP. Apart from that, there is also hardware in the form of equipment that supports the application of media and learning methods prepared by the teacher.

Contextual PAI learning requires formulating the relationship between the material taught and the activities experienced by students in everyday life. So, based on the results of observations made by researchers, it can be seen that the teacher plans the learning material that will be taught and connects the material with activities to practice the material. As an example of what the researcher observed was when the teacher formulated the learning objectives of Surah Q.S.Yunus/10:40-41 and Q.S.al-Maidah/5:32 (reading, translation and content of the verses), the teacher not only taught students how to reading and the rules of tajwid only, and not just explaining the translation and meaning of its contents. However, the teacher



asks students to make a short video that tells about the meaning of tolerance, harmony and avoiding acts of violence.

The interview results also show that in planning learning, teachers always formulate in advance what material is appropriate to use in learning that can be contextually directed.

In general, it can be described from the flow of planning carried out by teachers in contextual PAI learning as follows:

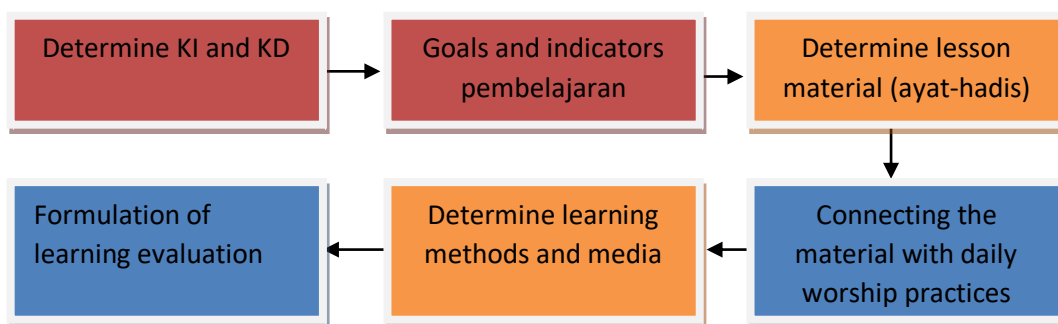


Chart 1. Contextual PAI learning plan flow

Data obtained by researchers in the field, both through interviews and through document studies of tools prepared and formulated by Islamic religious education teachers, shows that teachers are trying as hard as possible to prepare learning tools for children. The following is an example of a lesson plan that has been prepared by the teacher:

LEARNING IMPLEMENTATION PLAN

Education units :SMAN 01 South Bengkulu
Lesson : Islamic Religious Education and Character
Class : XI / Ganjil
Theme :Q.S.Yunus/10:40-41danQ.S.al-Maidah/5:32
Sub Theme : Tolerance, harmony and avoiding acts of violence
Learning to : ke-5
Time Allocation :10Menit (1xmeeting)

1. Learning objectives

After following the learning process, students are expected to be able to:

- Believing that religion teaches tolerance, harmony and avoiding acts of violence



- b. Be tolerant, harmonious, and avoid acts of violence as an implementation of the understanding of Q.S.Yunus/10:40-41 and Q.S.al-Maidah/5:32, as well as related Hadith
- c. Showing examples of tolerant behavior and avoiding acts of violence as an implementation of the understanding of Q.S.Yūnus/10:40-41 and Q.S.al-Māidah/5:32 and related hadith.
- d. Showing behavior as an implementation of understanding Q.S.Yūnus/10:40-41 and Q.S. al-Māidah /5: 32 and related hadith.
- e. Read Q.S.Yūnus/10:40-41 and Q.S.al-Māidah/5:32 correctly.
- f. Presenting the relationship between harmony and tolerance according to the message of Q.S.Yunus/10: 40-41 by avoiding acts of violence according to the message of Q.S. Al-Maidah/5: 32

2. Learning Activities (45 Minute)

Opening Activities	
A. The teacher ensures that the class is safe and comfortable, checks student attendance and invites students to pay attention to the rubbish around them and throw away the available rubbish bins. B. The teacher invites students to pray C. Teachers provide motivation to students so that students remain enthusiastic about learning D. The teacher explains the themes to be studied and the competencies to be achieved	
Core activities	
Literacy Activities	a. The teacher invites students to read Q.S.Yunus/10:40-41 and Q.S.al-Maidah/5: 32 along with their translations in their respective books. b. The teacher invites students to read books related to material about tolerance and harmony. c. Students are asked to provide their understanding of the verse they have read d. The teacher provides responses and brief explanations about the meaning of Q.S.Yunus /10: 40-41 and Q.S. al-Maidah/5 : 32
Critical Thinking	The teacher provides case examples for discussion about behavior related to Q.S.Yunus/10:40-41 and Q.S.al-Maidah/5:32



Collaboration	The teacher invites students to give their own responses and complement each other.
Communication	Students provide their responses to the cases presented by the teacher
Creativity	The teacher asks students to make conclusions
Closing Activities	
a. The teacher reflects on the material that has been studied b. The teacher assigns students to make videos about the material they have studied, as well as giving their responses as to why this happened and linked it to Q.S.Yunus /10:40-41 and Q.S.al-Maidah/5:32 c. Deliver material at the next meeting d. Invite students to pray	

3. Assessment of Learning Outcomes

1. Attitude Assessment: Observation in the learning process
2. Knowledge Assessment: Oral test and written test in the form of a description

Know,
Headmaster

Subject teacher

.....

.....

a. Implementation of contextual PAI learning

Contextual PAI learning is the realization of what has been previously planned. The material that has been determined is then taught to students and what differentiates it from other learning strategies is that contextual learning strategies require familiarization or experience with the material taught to students. Meanwhile, contextual learning is referred to as a learning process that aims to help students understand the subject matter they are studying with environmental conditions in everyday life, including personal, social and cultural conditions.



Contextual can be applied by paying attention to the various main components. There are seven contextual components according to Suprijono (2015), namely: 1) constructivism is a teaching strategy based on the belief that students learn best if they gain knowledge through active and exploratory learning activities. 2) Inquiry is a critical thinking process, this method can be obtained by observing, asking questions, proposing various hypotheses, collecting data and finally drawing conclusions. Sharing forms of presentation of inquiry can be in the form of pictures, writing, tables, reports, charts, other works. These results are then communicated to classmates, teachers, readers, or other audiences (Syaiful Sagala, 2017). 3) asking is used to build interactive dialogue through questions and answers through all elements involved in the learning community. These activities are essential for gathering information, confirming known information, and directing attention to unknown information. 4) learning communities are used to emphasize the importance of learning as a social process. By interacting in a learning community, the learning process and results become more meaningful. The concept of a learning community is that learning outcomes can be obtained from collaboration with other people. 5) Modeling, where students can imitate what they see. Models can take the form of ways of operating certain things, examples of written work, language pronunciation or others. 6) reflection is an important part of contextual learning. Reflection is an effort to re-examine, re-organize, re-analyze, clarify and re-evaluate what has been learned. In the reflection process, teachers usually summarize learning results; 7) The actual assessment is collecting various data, which can summarize student learning progress. This data comes from real activities carried out by students during the learning process, so that reports to parents are not only in the form of report cards, but also include student work, practicum reports and student essays.

One form of learning that is implemented using technological media, which researchers confirmed via Facebook media, PAI teacher at SMAN 01 South



Bengkulu, Mr. Zulfarman, which was uploaded on February 1 2023 at 13.54, students were given the task of making a learning video with the theme of avoiding the dangers of acts of violence, which has shown that Students have been directed and given direct experience of the importance of what they are learning as well as directly providing the ability and use of digital literacy through a platform with the existing level of technological development.

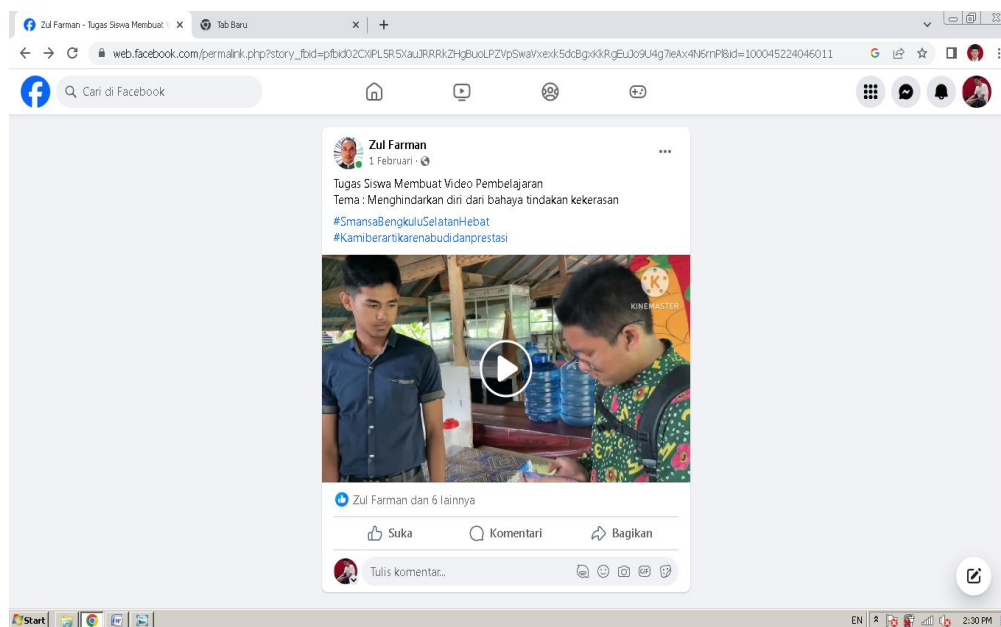


Figure 1. Contextual PAI learning

b. Evaluation of Contextual PAI learning

Evaluation of learning outcomes in the 2013 curriculum requires students to use authentic assessment. Authentic assessment is a process of collecting, reporting and using information about student learning outcomes with the principles of assessment, continuous implementation, authentic, accurate and consistent evidence as public accountability. According to Johnson, authentic assessment provides ample opportunities for students to show what they have learned and what they have mastered during the learning process. Experts further state that authentic



assessment focuses on goals, involves direct learning, builds collaboration, and instills higher levels of thinking.

Assessment of contextual learning is carried out by observing activities or religious practices carried out by students on predetermined material. Assessment is carried out by observing proof of delivery of the assignments given, either in the form of pictures or learning videos sent to the teacher. In this case, the teacher observes pictures that show student activities related to the expected learning demands, as well as learning videos that show student activities.

Evaluation is an important component in education. Through this stage, data, information and news will be obtained about the extent to which students have mastered various aspects of their abilities. Both aspects of knowledge, skills and attitudes. With data, information related to students' abilities, it will become the basis or reference for a teacher to carry out follow-up actions in the form of enrichment or remedial action. The enrichment in question is an educator's efforts to improve abilities, in the form of knowledge, psychomotor skills or students' attitudes. Meanwhile, remedial is an effort made by educators to treat, improve, aspects of knowledge, skills and attitudes of students who have not met the minimum criteria for completeness as determined for each subject.

Based on data obtained from the field, evaluations carried out by Islamic religious education teachers applied to children include written and unwritten evaluations, both for cognitive, psychomotor and attitude assessments. The assessment carried out by the Islamic religious education teacher is carried out personally for each child, well. Among the personal assessments of students. Some of the assessments carried out include social interactions, spiritual activities (for example: during the lesson, it was found that one of the students was making noise, there were those who reprimanded them well and there were also those who were indifferent, there was even one of the students who reprimanded them with hurtful words)



The time for carrying out written evaluations is carried out in the same form in general for each type and level of education. Where the written exam is carried out in the form of daily tests, mid-semester exams and final semester exams.

The research format for learning activities in Islamic religious education subjects was carried out in order to measure the extent of participants' abilities in implementing the material obtained. Both from a cognitive, psychomotor and affective perspective. As designed by Islamic religious education teachers in the following assessment format:

Example:

Assessment of learning implementation plans for Islamic religious education subjects

KI Assessment 1	:	spiritual attitude (obedience in worship, praying before and after activities, tolerance in worship)
KI Assessment 2	:	social attitudes (Discipline, honesty, cooperation, responsibility and tolerance)
KI Assessment 3	:	Knowledge Written Test and oral test
KI Assessment 4	:	Skills Assessment (KI4): Rubric Recite the reading of Q.S. Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32

There are examples of assessments to measure knowledge:

1. Mention the meaning of Q.S.Yunus /10: 40-41 and Q.S. al-Maidah/5 : 32!
.....
.....
2. Give examples of violent behavior that have occurred in your environment!
.....
.....

**Example of Spiritual Aspect Assessment**

No	Student's name	Pray Before and After Studying				Beginning of Learning and End of Learning				Express gratitude when you successfully complete a task				Total Score	Predict
		4	3	2	1	4	3	2	1	4	3	2	1		
1															
2															
3															
4															
5															
6															

Information:

4 : always, if you always make a statement

3 : often, if you often make statements and sometimes don't

2 : sometimes, if sometimes do and often do

1 : never, if you never do it

Example of Social Assessment:

No	Student's name	Changes in Behavior											
		Discipline				Cooperation				Sportsmanship			
		B T	M T	M B	S M	B T	M T	M B	S M	B T	M T	M B	S M
1													
2													
3													
4													
5													
6													



Information:

1. BT : *Belum Terlihat* (not yet seen)
2. MT : *Mulai Terlihat* (starting to appear)
3. MB : *Mulai Berkembang* (started to develop)
4. SM : *Sudah Membudaya* (already cultivated)

Example of Skills Assessment

Aspect	Very good (4)	good (3)	Quite (2)	Need accompani ment (1)
Reading Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32	Able to put the content into practice Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32 perfectly	Able to put the content into practice Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32 well	Able to put the content into practice Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32	Not yet able to carry out the content Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32
State the meaning Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32	Able to state the meaning Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32 perfectly	Able to state the meaning Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32 well	Be able to name several meanings Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32	Be able to name several meanings Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32
Memorize Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32	Able to memorize Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32 perfectly	Able to memorize Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32 well	Able to memorize some Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32	Not able to memorize Q.S.Yunus /10 : 40-41 and Q.S. al-Maidah/5 : 32



Evaluations carried out by Islamic religious education teachers on children in teaching and learning activities lead to increasing knowledge in children. The teacher observation sheets that the author has seen contain various scales determined by the teacher, such as very good, good, fair, not so good, not good. The observation sheet is used to assess students' learning achievements in the form of practice. Usually the teacher will conduct short interviews with students regarding the practice they have carried out and according to the researcher's observations, this is not accurate, because the important role of PAI teachers in instilling the values of religious moderation is not can be separated from the factors of mastery of Islamic religious material, example, daily attitudes and behavior in implementing the value of religious moderation. These factors are an inseparable part of the competencies that Islamic religious teachers must have, namely professionalism and personality (Ali Muhtarom, 2021).

B. Supporting and inhibiting factors for teachers implementing contextual PAI learning based on religious moderation

A teacher is a person who provides knowledge to students. "Teachers in society's view are people who carry out education in certain places, not always in formal educational institutions, but can be in mosques, at home and so on" (Syaiful Bahri Djamarah, 2005). Teachers in the world of education are known as educators. In the Republic of Indonesia Law no. 20 of 2003 concerning the national education system states that "educators are professional staff who are tasked with planning and implementing the learning process, assessing learning outcomes, providing guidance, training, as well as conducting research and community service, especially for higher education educators (UU National Education System, 2011) Meanwhile, senior high school (SMA) students are generally aged sixteen to nineteen years and are at the adolescent development stage. Adolescence is a developmental transition period between childhood and adulthood which contains major changes in physical, cognitive



and psychosocial conditions. Piaget stated that high school students are at the formal operational cognitive stage of development (Papalia Dkk, 2008).

In carrying out their duties, teachers or educators have several tasks, namely: 1) Teaching Islamic religious education; 2) Instill faith in children's souls; 3) Educate children to obey their religion, 4) Educate children to have noble character (Zuhairini, 1983).

- a. Religious moderation-based contextual PAI teacher digital literacy is the PAI teacher's ability to use digital technology in the contextual PAI learning process and is based on religious moderation. PAI teachers' digital literacy is important to develop in order to provide PAI learning that is more effective and relevant to students' needs.
- b. In learning activities, of course there are things that become obstacles and obstacles to achieving learning objectives. Likewise, teacher digital literacy in contextual PAI learning based on religious moderation. Several things that are inhibiting and supporting factors for teachers' digital literacy in contextual PAI learning based on religious moderation include:
- c. There are several supporting and inhibiting factors for contextual PAI teachers' digital literacy based on religious moderation:
 1. Supporting factors include:
 - a. Adequate facilities and infrastructure: PAI teachers need adequate facilities and infrastructure to be able to use digital technology in PAI learning. These facilities and infrastructure include hardware and software.
 - b. PAI teacher skills and competencies: PAI teachers also need skills and competencies in using digital technology. These skills include the ability to operate hardware and software, as well as the ability to utilize digital technology for religious moderation-based PAI learning
 - c. Government policies and support: The government needs to provide adequate policies and support for the development of PAI teachers' digital literacy. This



policy includes providing budget, training and assistance for PAI teachers in using digital technology.

2. While the inhibiting factors include:

- a. Inadequate hardware and software such as uneven internet access in some areas: Inadequate hardware and software can hinder PAI teachers from using digital technology in religious moderation-based PAI learning
- b. Insufficient PAI teacher skills and competencies: Inadequate PAI teacher skills and competencies can also hinder PAI teachers in using digital technology in religious moderation-based PAI learning
- c. Inadequate policies and support from the government: Inadequate policies and support from the government can also hinder the development of religious moderation-based PAI teachers' digital literacy.
- d. A less conducive social and cultural environment can hinder the development of PAI teachers' digital literacy, for example, a digital literacy culture that is still low.

Based on the description above, it becomes clear that the success and success of an activity or business is determined by the role and good cooperation between related parties or interested parties, who are called stakeholders. Where stakeholders are defined as stakeholders, namely parties or groups of people who have an interest, either directly or indirectly, in the existence of a business or activity (Rujiah Dkk, 2021). In matters related to education, the success of educational goals is determined by the strong commitment of the stakeholders, which in this case must have strong support from various parties, both from internal parties in the educational unit (government, school principals, teachers, educational staff) and external parties (education figures/education council, community leaders, parents and others). The previous statement became the attention and focus of these parties. Where mistakes in building relationships or communication between various parties will result in the failure of the school



organization in achieving educational goals. Including the aim of learning from Islamic religious education subjects, namely instilling an attitude of religious moderation values, such as an attitude of tolerance/consideration, responsibility, care, compassion, mutual help and so on.

Furthermore, factors that also support the implementation of contextual Islamic religious education learning based on religious moderation, namely the availability of adequate facilities and infrastructure to support learning activities in order to obtain the desired results, in this case the availability of infrastructure such as hardware and software as well as adequate internet access. The importance of educational infrastructure is a requirement to be called a quality school. With efforts to optimize supporting infrastructure, it will be possible to facilitate the achievement of effective learning (Dwi Iwan Suranto dkk, 2022). One example of the use of educational infrastructure is the use of computer laboratories which become a medium for students and teachers to explore information on various religious moderation literature according to their needs.

Facilities and infrastructure play a very significant role in the process of achieving educational goals. The use of these tools or facilities aims to improve student learning achievement in general. Thus, teachers must have an understanding of the function and position of teaching tools or facilities in the teacher's duties (Mawardi dkk, 2019). Apart from that, what is no less important is the skills and competence of PAI teachers in using digital technology, where these skills include the skills to operate hardware and software as well as using learning resources from various platforms will be the key in determining the success of learning.

Apart from the factors that support the implementation of contextual Islamic religious education learning based on Bergama moderation, there are several things that hinder its implementation, including internal and external factors, external factors originating from the living environment of students whose homes are in remote or rural areas, and these are the things that making it difficult for students to access the



network, so that students are slightly left behind and also have difficulty participating in learning optimally. On the other hand, the inhibiting factor is the lack of training given to teaching staff. Meanwhile, internal factors originate from within a person, such as students' low ability to use learning technology, resulting in students' inability to understand and learn the material presented by the teacher.

Furthermore, the success of education as described in the educational support section, namely the existence of good commitment and cooperation between stakeholders. Where the government is still lacking in providing training and providing assistance to PAI teachers in using technology. This lack of assistance requires teachers to study independently in the hope that the digital literacy of contextual PAI teachers based on religious moderation can continue to be improved so that they can provide PAI learning that is more effective and relevant to the needs of students.

Apart from that, there is also a need for high levels of cooperation and commitment for parents and teachers. Continuous and tireless efforts from parents to familiarize their children with the application of the values of religious moderation are very important. Considering that the family environment is the front line for children to learn many things, especially getting used to the values of religious moderation, such as responsibility, respect for other people, so on.

CONCLUSION

Teachers' digital literacy in contextual PAI learning based on religious moderation in Bengkulu Province can be assessed as quite good, this is proven by: (1) teachers use learning videos to explain the values of religious moderation; (2) teachers use social media to provide information about religious moderation to students; (3) teachers use digital educational games to teach students about religious tolerance; and (4) teachers use digital discussion forums to discuss issues related to religious moderation with students.

Supporting and inhibiting factors for teacher digital literacy in contextual learning based on religious moderation in Bengkulu province, namely Supporting



factors 1) Adequate facilities and infrastructure: PAI teachers need adequate facilities and infrastructure, 2) PAI teacher skills and competencies, 3) Policies and support from the government. Meanwhile, the inhibiting factors include 1) Internal factors, namely the lack of ability of teachers to keep up with developments in technology so that it has an impact on the mastery and use of technology itself, 2) External factors, namely unequal internet access in the regions, lack of training and assistance to teaching staff by the government and less conducive social and cultural environment.

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