



Islamic Digital Literacy as a Pedagogical Model for Religious Broadcasting in the Formation of Transcendent Character in Early Childhood

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Article History:

Received:

29-07-2026

Revised:

21-08-2026

Accepted:

08-09-2026

Keywords:

Islamic digital literacy; Religious broadcasting; Digital pedagogy; Transcendent character; Early childhood

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Abstract:

The development of digital media has transformed early childhood learning practices, including Islamic education. However, digital media use in Raudhatul Athfal is often positioned merely as a learning aid or entertainment tool rather than as a structured pedagogical model for shaping children's religious character. This study aims to analyze Islamic digital literacy as a religious broadcasting pedagogy model in developing transcendent character among early childhood learners. This research employed a descriptive qualitative approach with a case study design at a Raudhatul Athfal in Bobotsari, Purbalingga, Central Java. Data were collected through participatory observation, in-depth interviews, and documentation involving teachers, the school principal, Islamic media practitioners, parents, and young learners. The findings show that Islamic digital literacy operates through three interconnected processes: digital religious content production, Islamic value curation, and transcendent character internalization. Teachers function not only as instructors but also as content producers and moral curators, while parents reinforce religious messages in the home environment. The novelty of this study lies in conceptualizing Islamic digital literacy as a religious broadcasting pedagogy that integrates moral education with pedagogical social control through content curation, adult mediation, and school-family reinforcement. Its main contribution is a conceptual and practical framework that transforms digital media from a supplementary instructional tool into a pedagogical-spiritual environment for cultivating children's empathy, care, prosocial behavior, religious awareness, and transcendent character.

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Introduction (مقدمة)

The development of digital media has shifted the learning experiences of early childhood from spaces of physical interaction toward a screen-based ecology that operates almost without spatial and temporal boundaries. Children no longer receive knowledge solely from teachers and parents, but also from short videos, animations, voice messages, educational games, and content-sharing platforms that are present in everyday domestic life (Soyoof et al., 2024). In the context of early childhood education, the presence of technology can, in fact, enrich learning experiences by providing audio-visual stimulation, flexible access, and multimodal experiences that align with children's learning characteristics (Su & Yang, 2024). However, the use of digital media in early childhood cannot be regarded as neutral, as exposure to unregulated content may be associated with media-use problems, weak self-control, and a decline in the quality of children's social interactions (Rega et al., 2023). Therefore, early childhood education requires a digital literacy approach that extends beyond technical proficiency in using devices and encompasses the ability to select, interpret, and internalize values in a healthy and moral manner (Cao & Li, 2023).

Communication from an Islamic perspective is not merely the mechanistic transmission of messages; rather, it is an instrument of *tabligh* that carries ethical and theological responsibilities (Mailin et al., 2022). Qur'anic communication principles, such as *qaulan layyin* and *qaulan balighan*, should serve as the foundation for producing educational broadcast content for children (Saili & Akbar, 2025). However, realities in the field indicate a disconnection between the PIAUD curriculum and the structured utilization of Islamic broadcasting media (Wathon, 2025). Media are often used only as peripheral entertainment tools rather than as instruments of value transformation capable of stimulating children's spiritual awareness (J. A. Widodo & Pangaribuan, 2025).

Theoretically, digital literacy should be understood as the ability of children, teachers, and parents to access, evaluate, create, and use media in meaningful, safe, and responsible ways (Cao & Li, 2023). From the perspective of Islamic education, these competencies should ideally be integrated with Qur'anic communication principles, such as gentleness in messaging, nobility in language, honesty in information, and an orientation toward public benefit, so that digital media become not only informative but also formative of *adab* (Huda et al., 2024). However, evidence from the literature indicates that research on Islamic religious education in the digital era continues to focus largely on teacher competencies, media effectiveness, or post-pandemic learning transformation, while discussions concerning the design of religious broadcasting pedagogy for early childhood remain limited (Arif et al., 2025). This gap is significant because young children have not yet developed the mature critical capacity required to distinguish between educational religious content, neutral entertainment content, and digital content that may potentially weaken character formation (Rega et al., 2023). Thus, a discrepancy exists between the ideal of Islamic digital literacy theory, which demands ethical-pedagogical curation, and the reality of educational practice, where media are still frequently treated as supplementary tools rather than as structured pedagogical models.

Field realities indicate that RA teachers no longer function solely as classroom instructors but also as curators, narrators, content producers, and guardians of the quality of religious messages within children's digital environments (Agus, 2025). This new role is far from simple, as teachers must transform abstract religious material into brief, gentle, engaging audio-visual narratives that remain consistent with the principles of Islamic morality. At the same time, parental involvement becomes a crucial factor because digital content distributed through WhatsApp or YouTube acquires greater meaning when it is accompanied, discussed, and reinforced through role modeling at home (Soyoof et al., 2024). The challenge is that not all parents and teachers possess balanced levels of digital literacy; some perceive media primarily as

a practical form of entertainment, while others remain hesitant to use media because of concerns regarding the negative effects of screen exposure (Mannell et al., 2024). This situation highlights the need for a pedagogical model capable of bridging schools, families, and digital media so that religious broadcasting does not end as a mere activity of sharing links but becomes a planned process of character formation.

Previous studies have primarily examined digital competence and digital well-being in early childhood education (Cao & Li, 2023; Su & Yang, 2024), parental mediation of children's digital practices (Soyoof et al., 2024; Mannell et al., 2024), and teacher competencies, learning media, or character formation in Islamic digital education (Huda et al., 2024; Arif et al., 2025; Rahimi et al., 2025). Although these studies demonstrate the educational potential of digital media, limited attention has been given to religious broadcasting as a structured pedagogy for early childhood, particularly one that integrates Islamic communication principles, content curation, school-family mediation, and the formation of transcendent character. This gap is particularly important because young children have not yet developed sufficient critical capacity to independently evaluate the moral and religious meanings embedded in digital content (Rega et al., 2023). Unlike previous studies that predominantly position digital media as instructional tools, digital-literacy environments, or media for character education, this study conceptualizes Islamic digital literacy as a pedagogical-spiritual model of religious broadcasting in which teachers function as content producers and moral curators, while parents reinforce value internalization in the home environment. In this study, transcendent character refers to children's emerging capacity to move beyond self-interest through empathy, sharing, care for other living beings, prosocial behavior, and an awareness of Allah (Weber et al., 2026; King, 2025). Accordingly, this study aims to analyze how Islamic digital literacy is implemented as a religious broadcasting pedagogy and how this model contributes to the formation of transcendent character among early childhood learners in a Raudhatul Athfal setting.



Method (منهج)

This study employs a descriptive qualitative approach with a case study design. A qualitative approach was selected because this study seeks to understand the meaning, processes, and pedagogical practices of Islamic digital literacy within the natural context of early childhood education, rather than testing relationships among variables quantitatively (Creswell & Poth, 2016). The case study design was used because the research focus is directed toward one specific context, namely the practice of digital religious broadcasting in Raudhatul Athfal, which utilizes WhatsApp, YouTube, teacher recordings, and Islamic audio-visual content as learning media. A case study is relevant for examining educational phenomena that occur contextually, particularly when researchers seek to understand in depth the relationship among institutional policies, teacher practices, digital media, and students' responses (Nurhayati et al., 2024). Through this design, the study not only describes the use of technology but also interprets how digital technology is positioned as a pedagogical space for instilling moral values, spirituality, and transcendent character in early childhood.

The study was conducted at a Raudhatul Athfal institution in the Bobotsari area, Purbalingga Regency, Central Java, which in the initial manuscript is described as having strong socio-religious characteristics and as being in the process of adapting to the use of digital media in Islamic learning (Ihsan et al., 2025). This location was selected purposively because it demonstrates the practice of using digital religious content through teacher-recording programs, instructional videos, voice messages, and the distribution of religious materials through parents' WhatsApp groups. The research informants consisted of RA teachers, the head of the institution, practitioners or managers of Islamic broadcasting content, early childhood students, and parents

as companions in the use of digital media at home. The purposive sampling technique was used because the informants were selected based on their direct involvement in the planning, production, distribution, and facilitation of Islamic digital literacy content (Nurbani et al., 2025). Selecting informants in this manner enabled the researcher to obtain rich, relevant data aligned with the research focus on the pedagogy model of religious broadcasting.

Data collection techniques were carried out through participatory observation, in-depth interviews, and documentation. Participatory observation was used to observe the process of religious-broadcasting-based learning, particularly children's verbal responses, affective expressions, empathetic behavior, sharing habits, and actions that indicate a tendency to go beyond self-interest. In-depth interviews were conducted with teachers, the head of the RA, Islamic media practitioners, and parents to explore their experiences in designing content, applying principles of Islamic communication, overcoming technical obstacles, and assessing changes in children's character after participating in the Islamic digital literacy program. Documentation was carried out by examining RPPH, curriculum documents, audio-visual recordings, YouTube video links, instructional WhatsApp messages, teacher notes, and activity archives related to the formation of religious character. The use of multiple data collection techniques is important for strengthening triangulation and reducing dependence on a single type of data source (Miles et al., 2014).

Data analysis was conducted iteratively following the interactive procedures of data reduction, data display, conclusion drawing, and verification (Miles et al., 2014). The analysis began concurrently with data collection. Interview transcripts, observation notes, and relevant documents were first read repeatedly to obtain an overall understanding of the data. Relevant segments were then identified, coded, and grouped according to recurring meanings related to the research focus. During data reduction, similar codes were compared and organized into broader categories concerning Islamic digital literacy practices, religious broadcasting pedagogy, content curation, and indicators of transcendent character in early childhood. The categorized data were subsequently displayed in thematic narratives and comparative matrices to examine relationships and patterns across interviews, observations, and documentary evidence. The researchers continuously compared emerging interpretations with the original data and refined the categories until coherent themes were established. The final themes were then interpreted in relation to the research questions and the conceptual framework of Islamic digital literacy and religious broadcasting pedagogy.

The credibility of the findings was established through source triangulation, technique triangulation, and member checking. Source triangulation was conducted by comparing information obtained from RA teachers, the head of the institution, Islamic media practitioners, parents, and children's observed responses. Technique triangulation involved cross-checking interview accounts with participatory observations and supporting documents, including RPPH, teacher notes, audiovisual recordings, YouTube content, and instructional WhatsApp messages. For example, teachers' accounts concerning children's responses to digital religious content were examined against observed behavior during learning activities and relevant documentation. Member checking was conducted by returning key interpretations and preliminary findings to relevant adult informants to confirm that the researchers' interpretations were consistent with their experiences and the field context. Detailed field notes and contextual descriptions were also maintained to strengthen the transparency and contextual grounding of the interpretations. Research ethics were ensured through institutional and parental consent, the use of pseudonyms for children, and the protection of students' digital data throughout the research process.

Result (نتائج)

The findings related to the first research objective show that Islamic digital literacy in the investigated RA is implemented not merely through the use of WhatsApp and YouTube as instructional media, but through a structured process of producing, curating, and distributing religious messages for children. Across interview, observation, and documentation data, this process involved two closely related practices: digital religious content production by teachers and the curation of Islamic values before the content was delivered to children and their families. These practices indicate that digital media function as a pedagogical space for religious broadcasting rather than merely as channels for distributing learning materials. This finding extends previous studies that have primarily emphasized digital media as learning resources or tools for strengthening digital competence in early childhood education (Su & Yang, 2024; Ramadani et al., 2025) by showing how media production itself becomes part of Islamic pedagogical practice.

The research data show that Islamic digital literacy practices in RA institutions in the Purbalingga area are not limited to the use of WhatsApp and YouTube as learning media, but have developed into pedagogical practices based on religious broadcasting (Fatwa, 2024). Teachers produce recordings of prayers, Islamic stories, voice messages, and short videos, which are then shared with parents through WhatsApp groups or the school's YouTube channel. This practice is in line with the view that digital media in early childhood Islamic education can expand the space for religious learning when used in a directed manner and accompanied by teachers and parents (Ramadani et al., 2025). In an interview, one teacher explained:

"Our greatest challenge is technical unfamiliarity in converting classroom materials into digital content. We RA teachers are accustomed to direct interaction. When we have to record videos for YouTube or voice messages for WhatsApp, we must learn framing techniques, simple lighting, and editing methods so that the videos are not boring for children. Problems such as noisy background sounds and difficulties in using editing applications on mobile phones become daily obstacles. We must ensure that our intonation continues to embody the value of qaulan layyinan even though we are not meeting the students face to face." (Informant A, RA Teacher, Purbalingga).

Teachers produced short videos, prayer recordings, Islamic stories, voice messages, and simple audiovisual materials that were distributed through parents' WhatsApp groups and the school's YouTube channel. The documentation also identified recurring content such as the "Gema Digital Anak Islami" program, "Serial Adab Cilik," "Kisah Sahabat Nabi," and recordings of daily prayers. These materials were designed not only to transfer religious information but also to provide children with repeated exposure to Islamic messages in forms that could be accessed both at school and at home.

This production process required teachers to assume roles beyond conventional classroom instruction. Teachers became script writers, narrators, content producers, and mediators of religious messages. One teacher described this transition as follows:

"Our greatest challenge is technical unfamiliarity in converting classroom materials into digital content. We RA teachers are accustomed to direct interaction. When we have to record videos for YouTube or voice messages for WhatsApp, we must learn framing techniques, simple lighting, and editing methods so that the videos are not boring for children. Problems such as noisy background sounds and difficulties in using editing applications on mobile phones become daily obstacles. We must ensure that our intonation continues to embody the value of qaulan layyinan even though we are not meeting the students face to face."

(Informant A, RA Teacher, Purbalingga)

The quotation demonstrates that digital competence in this context cannot be separated from pedagogical and religious considerations. Teachers were required not only to operate digital devices but also to translate abstract religious teachings into short, developmentally appropriate audiovisual narratives while preserving the ethical principles of Islamic communication. This finding is consistent with Arif et al. (2025), who emphasize the expanding competencies required of Islamic religious education teachers in the digital era, and with Rahimi et al. (2025), who highlight teachers' strategic role in integrating Islamic values into digital literacy practices. However, the present finding adds a more specific dimension by showing that RA teachers function as producers and broadcasters of religious learning experiences rather than merely as users of existing digital media.

The excerpt indicates that teachers have undergone a shift in role from classroom instructors to producers of Islamic learning content. This shift is not simple, because teachers must simultaneously maintain two aspects: the technical quality of the media and the accuracy of the Islamic values conveyed to children (Arif et al., 2025). In other words, Islamic digital literacy cannot be reduced to the skill of operating devices; rather, it encompasses pedagogical, ethical, and communicative abilities in constructing religious learning experiences (Rahimi et al., 2025). This reinforces the finding that Islamic education teachers in the digital era need to possess dual competencies: understanding religious values and being able to translate them into forms of media that are easily accepted by children (Nasution et al., 2025).

Observational data show that children are more responsive to content that uses a gentle voice, simple stories, visuals that are not excessive, and examples of behavior close to their everyday lives (Fransiska & Adprijadi, 2025). When the teacher played a video themed "Ketulusan Sang Penggembala Kecil", the children appeared focused, followed the storyline, and were able to respond to the teacher's questions after the video ended (Endrawati, 2024). In one observed event, a child named Azam spontaneously took bread from his lunch to give to a bird in the schoolyard after hearing a story about compassion for living creatures. This event indicates that digital messages designed with emotional narratives can trigger concrete moral responses in early childhood (Martiana et al., 2024). This finding is also in line with the study by (Soyoof et al., 2024), which emphasizes that children's digital experiences become more meaningful when connected to real-life practices and adult guidance.

Documentation data strengthen these findings through the existence of the Gema Digital Anak Islami program, the content "Serial Adab Cilik", "Kisah Sahabat Nabi", recordings of daily prayers, and WhatsApp learning messages sent to parents. This documentation shows that digital media are positioned as a bridge between learning at school and the habituation of values at home (Fathoni, 2025). This pattern is consistent with the study by Choy et al. (2024), which states that parental guidance in the use of technology influences the quality of children's development. However, the documentation also shows that the success of the program greatly depends on teachers' ability to select appropriate content and parents' ability to reinforce moral messages at home (Winarji et al., 2026).

Data analysis shows that the practice of Islamic digital literacy takes place through three main processes, namely content production, value curation, and character internalization. In the content production process, teachers attempt to transform abstract religious material into digital messages that are simple, brief, and communicative (Khoiruddin, 2025). This challenge is also reinforced by the statement of an Islamic media practitioner in the following interview:

"Many scripts created by teachers are still too rigid and instructional. In children's digital content, we must build their imagination through the support of cheerful visuals and sound effects. The challenge is to create content that remains *syar'i* yet entertaining, such as selecting

calming background music or simple animations that support a transcendental atmosphere without violating the rules of sharia. The synchronization between theological messages and multimedia techniques is an art in itself." (Informant B, Islamic Media Practitioner)

The excerpt shows that religious broadcasting for early childhood requires a process of pedagogical translation. Islamic values cannot be conveyed directly in the conceptual language of adults, but need to be transformed into visual narratives, sounds, symbols, and emotional experiences that correspond to the world of children (Martiana et al., 2024). In this context, teachers need to act as moral curators who select language, images, music, duration, and messages so that digital content is not only engaging but also value-safe (Rahimi et al., 2025). This is important because early childhood children do not yet possess mature critical capacity to independently filter digital content (Rega et al., 2023).

In the value curation process, teachers filter content so that it aligns with the principles of Islamic communication, particularly gentleness of language, politeness of messages, and emotional closeness with children (Manik, 2025). This curation is evident in the selection of themes related to adab, stories of the Prophet and his companions, daily prayers, and the habituation of good behavior such as sharing, apologizing, respecting parents, and loving fellow creatures (Alhafidz et al., 2025). In Islamic digital literacy studies, this kind of selection process is important because media are never entirely neutral; they can shape the way children view themselves, others, and moral values (Nisa, 2025). Therefore, teachers should not merely share video links, but also need to interpret, guide, and connect digital messages with children's real behavior (Rahimi et al., 2025).

In the character internalization process, the data show changes in children's behavior from initially egocentric responses toward more empathetic and prosocial behavior (Lapanda, 2022). Children began to use more polite language, show concern for friends, imitate prayers heard in videos, and associate good deeds with simple religious awareness. These changes indicate that transcendent character in early childhood does not emerge in the form of complex theological understanding, but rather in small actions that demonstrate the ability to go beyond self-interest (Martiana et al., 2024). Thus, digital media can serve as a means of character formation when they are presented as value experiences that are repeated, guided, and connected to children's daily lives (Choy et al., 2024).

Based on interview, observation, and documentation data, this study produced three main findings. First, Islamic digital literacy in RA functions as a pedagogical model of religious broadcasting, not merely as the use of digital learning media. Teachers do not only use WhatsApp and YouTube as distribution tools, but also design messages, select language, determine visuals, and ensure that content remains aligned with Islamic principles and children's development (Rifa'i, 2025). This finding reinforces the study by Wicaksono and Pratama (2025), which states that the integration of da'wah values and digital literacy in Islamic education has the potential to strengthen character education.

Second, teachers act as moral curators in children's digital ecosystems. This role is evident when teachers select content, compose scripts, regulate intonation, and avoid media elements that are not aligned with Islamic values (D. A. Widodo & Hadi, 2026). This finding is consistent with Rahimi et al. (2025), who emphasize that teachers' strategies in Islamic digital literacy are key to character formation amid the increasing use of social media. Thus, content curation is a core component of religious broadcasting pedagogy, not an additional activity.

Third, children's transcendent character begins to form through digital experiences connected to real actions. The event of Azam giving bread to a bird after watching the teacher's video shows that digital religious content can trigger children's empathy, care, and moral awareness when structured with a touching narrative. This finding shows that transcendence in

early childhood can be read through simple behaviors, such as sharing, helping, loving living creatures, and speaking gently (Martiana et al., 2024). Therefore, Islamic digital literacy based on religious broadcasting can become an important strategy in children's character formation, provided that it is supported by teacher competence, parental involvement, and consistent content curation.



Discussion (مناقشة)

1. *Designing the "Gema Digital Anak Islami" Content as a Pedagogical Model of Religious Broadcasting*

The findings show that the "Gema Digital Anak Islami" program constitutes a concrete form of integrating Islamic digital literacy into early childhood learning in RA institutions in the Purbalingga area. This program not only utilizes WhatsApp and YouTube as media for distributing learning materials, but also positions both platforms as spaces for broadcasting Islamic values designed pedagogically. Teachers produce content in the form of short videos, voice messages, Islamic stories, daily prayers, and recordings of adab practices that children can re-access with their parents at home (Supadmi, 2026). This pattern demonstrates that the digitalization of learning in RA does not stop at transferring materials into online spaces, but becomes a process of constructing religious experiences that connect sound, images, narratives, and the habituation of akhlak. This finding is in line with Ramadani et al. (2025), who state that digital media in early childhood Islamic education can enhance learning engagement when content is designed according to children's developmental stages.

Theoretically, these findings indicate that Islamic digital literacy has dimensions that extend beyond mere technical competence in using devices. In the context of this study, Islamic digital literacy includes teachers' ability to select messages, package Islamic values, determine forms of communication, and adapt media to the characteristics of early childhood learners (Rahimi et al., 2025). RA teachers function not only as instructors, but also as content producers, narrators, value curators, and connectors between schools and families (Arif et al., 2025). This role reflects an important shift in contemporary Islamic pedagogy, as teachers are required to transform religious materials that were previously delivered directly into digital experiences that remain warm, polite, and meaningful. Thus, the findings of this study reinforce the theory of digital pedagogy, namely that new educational technology has pedagogical meaning when it is used to construct learning experiences, not merely to transmit information (Al Hadi et al., 2025).

Compared with previous studies, this study shares common ground with Martiana et al. (2024), who emphasize the importance of innovative strategies in developing children's spirituality from an early age in the digital era. However, this study places more specific emphasis on religious broadcasting as a pedagogical model. Previous studies have generally highlighted the use of digital media as a learning aid or as a means of increasing learning interest, whereas this study shows that digital media can become a space for educational syiar that integrates Islamic communication, media literacy, and the formation of transcendent character (Sahyan et al., 2025). Therefore, the novelty of this study lies in positioning RA teachers as architects of digital religious experiences, not merely as users of learning media. Its practical contribution is to provide a model for RA/PIAUD institutions in developing Islamic digital content that is brief, communicative, morally valuable, and developmentally appropriate for children.

2. *Content Curation and Broadcasting Mechanisms as Filters for Islamic Digital Values*

The research findings show that teachers do not distribute digital content indiscriminately, but instead carry out a process of curation involving themes, language, visuals, music, duration, and moral messages that children will receive.

This curation is important because early childhood learners do not yet have sufficient critical capacity to assess whether certain content is appropriate, safe, or aligned with Islamic values (Rega et al., 2023). In practice, teachers select content on themes such as prayers, daily adab, stories of the Prophet, stories of the companions, compassion for living beings, and polite behavior that is close to children's everyday lives. This curation process shows that Islamic digital literacy is not only related to access to media, but also to moral responsibility in managing content. This finding is consistent with Nisa (2025), who emphasizes that digital literacy in Islamic schools needs to be directed toward ethical awareness and character formation, not merely technological skills.

From the perspective of Islamic communication theory, this content curation can be understood as the application of communication principles that are gentle, noble, and educational. Teachers seek to present messages with calm intonation, polite word choices, visuals that are not excessive, and stories that do not create fear or psychological pressure in children (HANDA, 2025). This strategy is relevant to the principles of *qaulan layyinan* and *qaulan kariman*, because religious messages for early childhood learners need to be conveyed through language that is friendly, non-patronizing, and easy to imitate in everyday life. Cao and Li (2023) also affirm that children's digital well-being is determined not only by the duration of media use, but also by content quality, the context of guidance, and the impact of digital experiences on children's development. Therefore, broadcasting in this study is not understood merely as message dissemination, but as a value filter that ensures children's digital experiences remain within a safe and religious symbolic environment.

Compared with the study by Rahimi et al. (2025), which emphasizes teachers' strategies in character formation through Islamic digital literacy, this study provides a more concrete explanation of how curation operates at the RA level. Curation is carried out not only by selecting Islamic videos, but also by adjusting narratives, simplifying messages, avoiding content that is too abstract, and ensuring that the content can be followed up through daily habituation. This is what distinguishes this study from studies that still view digital media as a general learning aid. The novelty of this subsection lies in the concept of broadcasting as a value filter, namely religious broadcasting that functions to filter, organize, and direct children's digital experiences so that they remain connected to the values of *tauhid*, *akhlak*, and social empathy. Its contribution to RA institutions is the need for clear guidelines for curating Islamic content, so that every digital material shared with children is not only visually engaging, but also pedagogically and theologically appropriate.

3. *Internalizing Children's Transcendent Character through Digital Religious Narratives*

The findings related to the second research objective indicate that children's transcendent character emerged through repeated digital religious experiences that were connected to concrete actions in everyday life. Observations showed that children were particularly responsive to content characterized by gentle narration, simple storylines, limited visual complexity, and behavioral examples close to their daily experiences. Children listened attentively, responded to teachers' questions, repeated prayers and polite expressions, and demonstrated behaviors associated with empathy, sharing, care, and concern for others.

One illustrative episode occurred after the teacher presented the video "Ketulusan Sang Penggembala Kecil." During the subsequent activity, a child identified as Azam spontaneously took a piece of bread from his lunch and gave it to a bird in the schoolyard. The action occurred after the child had been exposed to a religious narrative emphasizing compassion toward living

creatures. Although a single observed episode cannot independently establish a causal effect of digital media, it provides contextual evidence of how a religious narrative may be connected with an immediate prosocial response when the message is reinforced within the learning environment.

Similar patterns were observed in children's use of more polite language, willingness to share with peers, imitation of prayers presented in digital content, and references to Allah when discussing good behavior. These findings suggest that transcendent character in early childhood was expressed not through abstract theological understanding but through developmentally observable acts of going beyond immediate self-interest, including sharing, helping, caring for living beings, and associating moral behavior with religious awareness.

This pattern is consistent with Martiana et al. (2024), who argue that children's spirituality in the digital era can be nurtured through learning strategies that connect religious messages with concrete experiences. It also corresponds with Soyoo et al. (2024), who emphasize that digital experiences become more educationally meaningful when they are accompanied by adult interaction and linked with children's offline practices. Research concerning prosocial media likewise suggests that emotionally meaningful media narratives can influence children's prosocial intentions and behavior, although such effects depend on contextual and mediating factors. The present study extends these perspectives by showing how pedagogically curated Islamic narratives may connect digital religious experiences with early expressions of empathy, care, and transcendence.

4. The Synergy of Teachers, Parents, and Digital Media in the Islamic Digital Literacy Ecosystem

Theoretically, this finding can be read through the concept of the child's educational ecosystem, namely that character formation does not occur through a single space, but through the interconnection between school, family, and the media environment. In this study, teachers produce and curate content, parents reinforce the messages at home, while digital media become intermediary spaces that enable Islamic values to be present repeatedly in children's lives. This pattern is consistent with Soyoo et al. (2024), who state that children's digital literacy practices require active mediation from adults so that digital experiences do not stop as screen consumption. Thus, Islamic digital literacy is not sufficient to be given to children alone, but also needs to be understood by teachers and parents as a shared responsibility. Winarji and Rasmani (2026) also show that parental mediation in early childhood technology use is an important factor in connecting digital activities with character education.

Compared with previous studies, this study places stronger emphasis on collaboration between RA teachers and parents within Islamic digital spaces. Several studies on digital parenting highlight the importance of parental supervision, but this study shows that parents do not function merely as supervisors, but also as repeaters of messages, interpreters of values, and behavioral role models after children receive content from school (Soyoo et al., 2024). The novelty of this subsection lies in the concept of an Islamic digital literacy ecosystem, namely the integration of teachers' content production, family guidance, and the use of digital media as a space for habituating akhlak. Its practical contribution is the need for RA institutions to develop digital communication strategies with parents, not only by sending learning materials, but also by providing guidance for accompaniment so that the values conveyed through content truly come alive in children's everyday lives.

5. Implications of the Islamic Digital Literacy Model for Early Childhood Education

Based on the overall findings, the Islamic digital literacy model in this study has important implications for the development of Islamic education in early childhood. First, RA needs to view

digital media not as a threat that must be completely avoided, but as an educational space that must be controlled through values, curation, and guidance (Cao & Li, 2023). Second, teachers need to be equipped with competencies in simple content production, audio-visual communication, child broadcasting ethics, and an understanding of early childhood development so that the digital messages they create are not only engaging but also meaningful (Arif et al., 2025). Third, schools need to involve parents in the process of Islamic digital literacy so that the content received by children in digital spaces can be continued as moral habituation at home (Choy et al., 2024).

The theoretical implication of this study is the expansion of the concept of Islamic digital literacy from technical skills toward pedagogical-spiritual competence. Islamic digital literacy does not merely mean being able to use digital media properly, but also being able to make media a means for shaping children's akhlak, spirituality, and transcendent character (Rahimi et al., 2025). Its practical implication is that RA can develop digital content models based on themes of akhlak, Islamic stories, prayers, adab, and social empathy delivered through short videos, voice messages, or teacher recordings (Saputro & Saifuddin, 2025). Its institutional implication is the need for internal policies concerning content curation, child data protection, parental guidance, and teacher training in the production of Islamic media. Thus, the main contribution of this study is to offer an Islamic digital literacy model that is not only adaptive to technological development but also remains grounded in Islamic values and the developmental needs of early childhood.



Conclusion (خاتمة)

This study shows that Islamic digital literacy can be developed as a model of religious broadcasting pedagogy in early childhood education through three main processes: content production, value curation, and character internalization. RA teachers do not merely use WhatsApp and YouTube as media for delivering learning materials, but also serve as message designers, content producers, narrators, and moral curators within children's digital spaces. Through programs such as Gema Digital Anak Islami, daily prayer content, stories of adab, stories of the Companions of the Prophet, voice messages, and short videos become means of bringing Islamic values closer to children's worlds. Thus, the answer to the first research question is that Islamic digital literacy in RA does not function merely as a learning aid, but as a pedagogical strategy that transforms digital media into a directed and meaningful space for broadcasting religious values.

The findings also show that the religious broadcasting pedagogy model operates through principles of Islamic communication that are gentle, polite, and appropriate to children's development. Teachers curate themes, language, visuals, duration, sound, and moral messages so that digital content is not merely appealing, but also value-safe and pedagogically relevant. Children respond more easily to content delivered through simple stories, warm teacher voices, visuals that are not excessive, and behavioral examples close to everyday life. The answer to the second research question is that digital religious broadcasting can shape children's character when content is not released as passive viewing, but is accompanied by teachers and parents, repeated through habituation, and connected to concrete actions such as sharing, speaking politely, helping friends, and loving living beings.

This study has several limitations that should be acknowledged. As a qualitative case study conducted within a specific Raudhatul Athfal context in Bobotsari, Purbalingga, the findings are context-dependent and are not intended for statistical generalization to all Islamic early childhood education institutions. In addition, the formation of transcendent character was interpreted primarily through observed behaviors, interview accounts, and documentation rather than through standardized or longitudinal measurement. Future studies may therefore

examine the proposed Islamic digital literacy model across multiple RA/PIAUD institutions and employ longitudinal or mixed-method designs to investigate its applicability and development over time. In practical terms, RA administrators should establish institutional guidelines for selecting and approving digital religious content, protecting children's digital data, organizing regular teacher training in simple audiovisual production and child-appropriate Islamic communication, and providing clear digital accompaniment guidelines for parents. Teachers, meanwhile, should design short and developmentally appropriate religious content, apply principles such as *qaulan layyinan* and *qaulan kariman* in narration, connect digital stories with concrete follow-up activities such as sharing, helping, caring for living beings, and polite communication, and coordinate with parents so that the moral messages introduced through digital media are reinforced consistently at home. These measures can help transform Islamic digital literacy from occasional media use into a sustainable pedagogical practice for cultivating children's *akhlak*, spirituality, and transcendent character.



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