

**PAI LEARNING STRATEGIES TO STRENGTHEN RELIGIOUS
LITERACY OF ELEMENTARY SCHOOL CHILDREN:
A COMPREHENSIVE LITERATURE STUDY**

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Abstract

This study aims to comprehensively examine various Islamic Education (PAI) learning strategies that play a role in strengthening the religious literacy of elementary school children. Religious literacy at this level is an important foundation for the spiritual, moral, and social character development of students, especially amid the dynamics of technological developments and the flow of digital information. Through a literature review method, this study analyzes books, scientific articles, education policy reports, and relevant previous research results. The results of the study show that strengthening religious literacy can be optimized through several key strategies, namely contextual learning that links Islamic values to children's real experiences, the use of visually appealing and pedagogically attractive digital media, the use of storytelling as a means of internalizing values, habituation and role modeling in religious practice, and the application of collaborative learning models that encourage meaningful interaction. These findings confirm that efforts to improve religious literacy require an integrative, adaptive learning design that is in line with the developmental characteristics of students. This study is expected to provide a theoretical contribution to the development of more effective and relevant PAI learning practices in response to the challenges of modern education.

Keywords: Learning Strategies, Religious Literacy, Islamic Religious Education, Elementary School, Literature Study



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INTRODUCTION

The development of digital technology in the last decade has brought significant changes in the learning patterns and religious behavior of elementary school-age children. Children now get information not only through formal learning at school, but also from digital media, educational games, and audio-visual platforms that are increasingly accessible to phenomena that affect the way they understand religious teachings.¹ This phenomenon creates conditions where children's religious understanding is formed more quickly, but at the same time is vulnerable to misconceptions due to exposure to unverified information. In the context of Islamic Religious Education (PAI), this challenge requires teachers to be able to present learning that is more creative, interactive, and able to strengthen religious literacy as the main foundation for the formation of spiritual character from an early age.²

In the midst of these dynamics, PAI learning in elementary schools is expected not only to convey normative knowledge about faith, worship, and morals, but also to be able to instill meaningful understanding, the ability to interpret context, and consistent religious habits. This expectation is even more specific when religious literacy is understood as the ability to comprehensively understand Islamic teachings, both cognitive, affective, and psychomotor aspects which are then reflected in daily behavior. Thus, PAI teachers play an important role as facilitators who not only transfer knowledge, but also shape children's perspectives and religious patterns through structured learning strategies that are holistic, and in accordance with the psychological development of elementary school students.³

However, the reality on the ground shows that there is a gap between these demands and the learning practices that take place in many schools. For example, a study that reviewed PAI learning strategies in primary schools showed that most teachers still use conventional methods, with an orientation on memorization and textual teaching, so children's learning experiences tend to be passive.⁴ Similar findings were put forward in a study on Qur'an literacy in elementary schools, that students' religious literacy was not optimal because of the lack of use of methods and

¹ Diah Mintasih, Sigit Purnama, and Sukiman, "Integration of Digital Technology in Islamic Religious Education Learning : A Qualitative Study on Teachers ' Competence and Implementation Models in Secondary Schools," *JURNAL PENDIDIKAN ISLAM* 13, no. 1 (2024), <https://doi.org/https://doi.org/10.14421/jpi.2024.131.85-96>.

² Suci Rahmadani, "Strategi Pembelajaran Pendidikan Agama Islam Di Era Digital: Tinjauan Literatur Kualitatif," *Jurnal Media Akademik (JMA)* 2, no. 6 (2024), <https://doi.org/10.62281>.

³ Talabudin Umkabu, "Strategi Pembelajaran Pendidikan Agama Islam (PAI) Berbasis Keteladanan Di Pendidikan Dasar Dan Menengah," *TRILOGI: Jurnal Ilmu Teknologi, Kesehatan, Dan Humaniora* 3, no. 3 (2022), <https://doi.org/10.33650/trilogi.v3i3.5910>.

⁴ Awal Prihatin Widiyatiningsih, "Strategi Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar," *Jurnal Pendidikan Agama Islam Indonesia (JPAIL)* 1 2, no. 1 (2021), <https://doi.org/10.37251/jpaii.v2i1.589>.

supporting media both in terms of pedagogy and access to literature.⁵ This gap is reinforced by research showing that the integration of digital media and innovative learning strategies in PAI is not evenly distributed across schools, so not all students enjoy the benefits of digital literacy or contextual learning methods.⁶

Seeing these conditions, a solution is needed in the form of alternative learning strategies that are able to overcome the limitations of traditional learning practices. Strategies such as literacy-based learning, digital media integration, storytelling, habituation of values and examples, and collaborative learning models are approaches that are theoretically and empirically proven to support the improvement of students' religious understanding.⁷ These strategies not only provide a learning experience that is closer to the child's life, but also allow the internalization of values through a more natural, continuous process, and according to the characteristics of the development of elementary school age.

Previous research has provided an important basis for the development of religious literacy. For example, a literature study on PAI learning strategies found that literacy-based methods can improve students' understanding of Islam and encourage critical thinking skills towards religious texts. Another study found that the integration of digital media and contextual methods in PAI was effective in increasing learning motivation and the relevance of religious values in students' lives.⁸ However, a comprehensive study is still needed that specifically maps the most relevant PAI learning strategies to strengthen the religious literacy of elementary school children through an in-depth literature study approach because there are many empirical researches, but the theoretical synthesis is still scattered.

Based on this description, this study aims to systematically examine various PAI learning strategies that are effective in strengthening the religious literacy of elementary school children through the literature study method. This study is expected to make a theoretical and practical contribution to the development of a PAI learning model that is more adaptive, relevant, and able to answer the challenges of religious education in the digital era.

⁵ Sudirman and Nurleli Ramli, "Upaya Guru Agama Islam Dalam Meningkatkan Literasi Al- Qur'an Siswa Sekolah Dasar," *Governance and Polotics (JPG)* 3, no. 2 (2023).

⁶ Mintasih, Purnama, and Sukiman, "Integration of Digital Technology in Islamic Religious Education Learning: A Qualitative Study on Teachers' Competence and Implementation Models in Secondary Schools."

⁷ Ryanxxa Delno Dinata, Gunawan Fauzi, and Gusmeneli, "Strategi Pembelajaran PAI Berbasis Literasi Dalam Meningkatkan Pemahaman Keislaman Siswa," *Aktivisme: Jurnal Ilmu Pendidikan, Politik Dan Sosial Indonesia* 2, no. 2 (2025), <https://doi.org/https://doi.org/10.62383/aktivisme.v2i2.862>.

⁸ Firmansyah et al., "Efektivitas Inquiry Learning Dalam Meningkatkan Pemahaman Konseptual Dan Keterampilan Berpikir Kritis Siswa Pada Pembelajaran PAI," *ARJI: Action Research Journal Indonesia* 7, no. 1 (2025), <https://doi.org/https://doi.org/10.61227/arji.v7i1.301>.

RESEARCH METHODS

This research uses a library research approach with an analytical-descriptive character that aims to synthesize theories and empirical findings regarding PAI learning strategies in strengthening the religious literacy of elementary school children.⁹ This approach was chosen because the research focus does not require the collection of field data, but rather the searching, reading, and review of credible and renewable scientific literature. Literature sources were obtained from Sinta and Scopus indexed journals, as well as books and education policy documents. This model is in line with the literature research methods used in the study of contemporary Islamic education.¹⁰

Data collection was carried out by systematic documentation techniques, including identification, selection, and categorization of literature based on relevance, academic quality, and contribution to religious literacy issues. Articles were searched through the SINTA portal, Google Scholar, Garuda, and campus repositories, then grouped by themes such as learning strategies, religious literacy, digital learning media, and pedagogical development of elementary school-age children. Each literature is read in depth to identify core concepts, patterns of learning approaches, as well as empirical findings that can be integrated in the analysis.¹¹ This procedure follows documentation standards in qualitative literature-based research.

Data analysis uses a content analysis technique that includes three stages: data reduction, data presentation, and conclusion drawing.¹² At the reduction stage, literature is selected according to the focus of the research and eliminated from irrelevant content; At the presentation stage, the data is categorized into main themes; and at the conclusion stage, the researcher compiled a conceptual synthesis of effective PAI learning strategies. Validity is strengthened through triangulation of sources, which is comparing findings from various reputable publications to make the interpretation more objective and comprehensive. This method is widely used in Islamic education research to produce robust and structured theoretical mapping.

⁹ M Mahbubi and Halimatus Sa'diyah, "Penerapan Pendekatan Kontekstual Terhadap Motivasi Belajar Siswa Pada Mata Pembelajaran PAI," *Jurnal Pengembangan Profesi Guru Pendidikan Agama Islam* 2, no. 2 (2024), <https://doi.org/A> <https://jurnal.uinsu.ac.id/index.php/ansiru/index>

¹⁰ Zahrotunnisa Siswahyuningsih and Moh Hanif Adzhar, "Integrasi Keilmuan Berbasis Interdisipliner : Paradigma Baru Pendidikan Islam Dalam Menjawab Dinamika Era Kontemporer," *Ngaos: Jurnal Pendidikan Dan Pembelajaran* 3, no. 2 (2025), <https://doi.org/https://doi.org/10.59373/ngaos>

¹¹ Imam Kurniawan and Syukri, "Pendekatan Inovatif Dalam Model Pembelajaran Berdasarkan Teori Pembelajaran : Integrasi Konsep Dan Praktik," *JOURNAL OF EDUCATOIN, TEACHING AND LEARNIBG* 2, no. 1 (2025).

¹² Yuli Asmi Rozali, "Penggunaan Analisis Konten Dan Analisis Tematik," *Jurnal Forum Ilmiah* 19, no. 1 (2022).

RESULTS AND DISCUSSION

Contextual Learning Strategies (CTL) and Their Relevance to Religious Literacy of Elementary School Children

Contextual Teaching and Learning (CTL) is one of the most recommended strategies in strengthening the religious literacy of elementary school children because of its ability to relate the concept of Islamic teachings to the reality of students' daily lives.¹³ In CTL, students are not only verbally receptive, but directed to construct meaning through direct experience and real-life situations. This is very relevant to the developmental characteristics of elementary school-age children who are still in the concrete operational stage, so they need real examples, actual situations, and meaningful activities to understand religious values. The findings are in line with Widiyatiningsih's research which states that the CTL strategy in PAI learning is able to improve the understanding of values because students see a direct link between Islamic teachings and their daily practices, such as eating manners, greetings, cooperation, and honest behavior.¹⁴

In education, the strength of CTL to support religious literacy lies in the "learning by experiencing" approach, which is where students learn through contextual activities that trigger critical and reflective thinking processes. In Rahmadani's research, CTL was proven to improve students' ability to understand the concepts of morality and worship because teachers invited students to analyze the situations they encounter on a daily basis, such as how to interact with friends, maintain cleanliness, and respond to differences of opinion.¹⁵ Through this approach, religious literacy is not only understood as the ability to read or memorize religious teachings, but also the ability to give meaning and place these teachings in the context of real life. Thus, CTL contributes directly to shaping religious understanding that is applicable and sustainable.¹⁶

The CTL approach also provides space for the transformation of PAI pedagogy from lecture methods to active, participatory, and investigative learning models. In the context of religious literacy, students' active involvement in the learning process is necessary so that they can develop skills to understand, interpret, and relate Islamic teachings to everyday challenges. According to Amanda, the CTL strategy in religious learning results in an increase in students'

¹³ Winanda Arfian, "Systematic Literature Review: Implementasi Contextual Teaching And Learning (CTL) Untuk Meningkatkan Critical Thinking Dalam Pembelajaran Pendidikan Agama Islam," *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 9, no. 1 (2024), <https://doi.org/https://doi.org/10.22515/attarbawi.v9i1.8416>.

¹⁴ Widiyatiningsih, "Strategi Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar

¹⁵ Rahmadani, "Strategi Pembelajaran Pendidikan Agama Islam Di Era Digital: Tinjauan Literatur Kualitatif."

¹⁶ Tri Rahmatul Azizah, Komarudin, and Hevie Setia Gunawan, "Contextual Teaching and Learning (CTL): Alternatif Pembelajaran Fiqih Yang Bermakna Untuk Meningkatkan Pemahaman Siswa Pada Materi Haji," *Proceedings: Sekolah Tinggi Agama Islam Darul Falah* 1, no. 1 (2025), <https://doi.org/https://proceedings.staidaf.ac.id/index.php/procedaf>.

problem-solving skills when facing simple moral dilemmas, such as choosing honesty even though it is detrimental to oneself or holding back emotions in conflict situations.¹⁷ These findings suggest that CTL plays a role not only in improving cognitive comprehension, but also in fostering students' ethical thinking skills and religious character.

Additionally, CTL helps teachers build a learning environment that is responsive to students' life experiences, especially in the context of social change and the rapid flow of digital information. Elementary school children are currently exposed to various content from social media, digital games, to online videos that are not always in accordance with religious values. By applying CTL, teachers can invite students to analyze the differences between behaviors that are in accordance with Islamic teachings and behaviors that appear in today's digital culture. As conveyed by Ngadio, CTL allows teachers to relate moral values directly to digital phenomena that students often face, such as communication ethics, wise use of gadgets, and manners in the digital space.¹⁸ This approach strengthens the dimension of religious literacy which is not only normative, but also adaptive to the development of the times.

On the other hand, CTL has proven to be effective in fostering students' motivation to learn because learning is made more interesting, relevant, and close to the child's world. In Rahmadani's research, students showed increased motivation when asked to observe real-life phenomena as part of the analysis of religious values in learning.¹⁹ This shows that CTL provides an intrinsic encouragement for students to understand religion more deeply. This motivation is an important factor in the successful internalization of values, as explained by Vygotsky's theory of constructivism which underscores the importance of social experiences and meaningful activities in learning.

Thus, the results of literature studies consistently show that CTL is a very relevant strategy for strengthening the religious literacy of elementary school children. CTL emphasizes not only understanding concepts, but also the application of values, the development of critical thinking, character building, and the ability to self-reflection.²⁰ Based on this analysis, CTL

¹⁷ Aiskha Amanda Timoro, Nazwha Sierra, and Syifa Aqsha, "Pengaruh Penggunaan Metode Problem Solving Dalam Pembelajaran Akhlak Di Sekolah Menengah," *Moderasi: Jurnal Kajian Islam Kontemporer* 1, no. 1 (2023).

¹⁸ Ngadiyo, "At Turots: Jurnal Pendidikan Islam Strategi Contextual Teaching and Learning (CTL) Pada Pendidikan Akhlak Era Distrubsi," *At Turots: Jurnal Pendidikan Islam* 5, no. 1 (2023), <https://doi.org/https://doi.org/10.51468/jpi.v5i1.205>.

¹⁹ Rahmadani, "Strategi Pembelajaran Pendidikan Agama Islam Di Era Digital: Tinjauan Literatur Kualitatif."

²⁰ Nurhanipah et al., "Model Pembelajaran Contextual Teaching And Learning (Ctl) Sebagai Upaya Untuk Meningkatkan Hasil Belajar Peserta Didik," *Jurnal Riset Ilmiah* 2, no. 7 (2025), <https://doi.org/https://doi.org/10.62335>.

deserves to be the main reference for PAI teachers in designing learning that is effective, adaptive, and in accordance with the needs of student development.

The Role of Digital and Visual Media in Strengthening Religious Literacy of Elementary School Children

The use of digital and visual media in Islamic Religious Education (PAI) learning is increasingly relevant in the modern era of education, especially when the current generation of students are digital natives who are very familiar with gadgets, visualizations, animations, and multimedia interactions.²¹ Digital media is not only a visual aid, but also a pedagogical tool that allows teachers to convey religious concepts in a more interesting, easy-to-understand, and appropriate way for children's learning styles. The results of Rusdianti's research show that the use of digital media such as animated videos of prophetic stories and moral infographics is able to improve students' conceptual understanding of Islamic values because complex information is simplified through attractive images, colors, and narratives.²² These findings reinforce the assumption that religious literacy requires not only textual material, but also visual presentations that are able to stimulate students' thinking and affection.

Digital media has also been proven to increase learning motivation, which is one of the important factors in achieving religious literacy. In Susanti's research, elementary school students showed higher levels of engagement when teachers used digital platforms such as learning animations, Islamic education apps, and interactive videos.²³ Digital media makes learning feel more alive because it combines sounds, images, and movements so that students are more focused and feel entertained in the learning process. Thus, this increase in motivation contributes directly to the quality of understanding of Islamic teachings as well as students' ability to relate religious values to the situations they encounter in daily life.

On the other hand, digital media also plays a role in developing critical and interpretive thinking skills, which are an important part of religious literacy.²⁴ When students listen to videos about the Prophet's stories or educational shows about Islamic morals, teachers can invite them to analyze moral messages, compare the behavior of the characters, and connect the teachings with

²¹ Annisa Dwi Ningrum, Naila Zhafira Dzikri, and Gusmaneli, "Memahami Karakteristik Peserta Didik Di Era Media Sosial : Implikasi Bagi Desain Pembelajaran Pai Yang Humanis Dan Relevan," *Journal Educational Research and Development* 02, no. 02 (2025).

²² Dian Rusydianti, Lukman Hakim, and Naila Amanyya Muhibin, "Strategi Media Pembelajaran PAI Dalam Pembelajaran Al-Qur ' an Hadits Di Era Digital Abad 21," *Jurnal Miftahul Ilmi : Jurnal Pendidikan Agama Islam* 2, no. 3 (2025), <https://doi.org/https://doi.org/10.59841/miftahulilmi.v2i3.174>.

²³ Septiani Selly Susanti et al., "Innovative Digital Media in Islamic Religious Education Learning," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024), <https://doi.org/https://doi.org/10.14421/jpai.v21i1.7553> Innovative.

²⁴ Veri Ikra Mulyadi, "Implementasi Literasi Digital Dalam Peningkatan Pemahaman Karakter Keagamaan Siswa," *Jurnal Pendidikan Dan Pembelajaran Islam* 04, no. 02 (2024), <https://doi.org/10.4103/jehp.jehp>.

real experiences. This approach was recognized as effective by Khan & Rahim in a Scopus study that showed that digital storytelling is able to improve students' moral reasoning because stories are presented through engaging visualizations and provoke a process of reflection.²⁵ This means that digital media is not just a technical tool, but also a pedagogical instrument that enriches the way students understand Islamic teachings in depth.

In addition to supporting the cognitive domain, digital media also strengthens the affective and psychomotor dimensions of religious literacy. For example, simulation-based prayer and ablution learning apps allow students to practice movements independently while following audio-visual guidance. This process helps students internalize the value of worship through interactive experiences. Rahmadani's research shows that the use of Islamic educational applications increases students' confidence in practicing worship because they feel helped by clear and easy-to-understand visual instructions. Thus, digital media plays a role not only in providing knowledge, but also in facilitating applicable religious skills.

Furthermore, digital media also makes it easier for teachers to conduct differentiated teaching, which is to accommodate differences in students' learning abilities. For example, students with low reading ability can be assisted with videos, animations, or audio explanations; Meanwhile, students with high abilities can be directed to analyze more complex material through digital quizzes or multimedia projects. This approach is described in Fitriani's research which emphasizes that the use of digital media in PAI learning opens up opportunities to provide material that is more in line with the individual characteristics of students, so that the equitable distribution of religious literacy can be more optimal.²⁶

The success of digital media in PAI learning is also due to its ability to present realities that cannot be presented directly in the classroom, such as the visualization of the Kaaba, illustrations of the Prophet's da'wah journey, or simulations of Islamic historical events. According to kamila, visual media allows students to better understand the historical context of Islamic teachings through digital reconstruction that is closer to reality, so that understanding becomes stronger and more meaningful.²⁷ This is very helpful for elementary school children who still need visual concretization in understanding abstract concepts.

²⁵ Ardani and Prosperity Mwansa Mwila, Islamic Education through the Digital Storytelling Method in Islamic Date Learning (Classical Narrative Revitalization Study for the Millennial Generation),” *Permata : Jurnal Pendidikan Agama Islam* 6, no. 1 (2025).

²⁶ Habib Nur Fauzan et al., “Sejarah Pendidikan Anak Berkebutuhan Khusus (Abk) Menuju Inklusi,” *PENSA : Jurnal Pendidikan Dan Ilmu Sosial* 3, no. 3 (2021).

²⁷ Kamila Rahma Shalehah et al., “Transformasi Pendidikan Islam Di Era Digital : Rekonstruksi Nilai- Nilai Historis Dalam Menyongsong Masyarakat Virtual,” *IHSAN : Jurnal Pendidikan Islam IHSAN : Jurnal Pendidikan Islam* 3, no. 3 (2025), <https://doi.org/https://doi.org/10.61104/ihsan.v3i3.1529>.

Based on the study, it can be concluded that digital media has a significant contribution to strengthening the religious literacy of elementary school children, both in terms of concept understanding, learning motivation, critical thinking skills, and practical worship skills. Thus, PAI teachers need to integrate technology in a planned and pedagogical manner so that Islamic values can be more easily internalized by students.

Storytelling, Habituation, and Collaborative Learning as the Foundation of Religious Literacy for Elementary School Children

The storytelling approach has long been known as an effective pedagogical strategy in Islamic Religious Education (PAI), especially for the elementary school level, because stories have emotional and moral power that can affect the way children understand religious teachings.²⁸ Children in this era tend to learn more easily through concrete narratives and exemplary characters that they imagine through stories. Umkabu's research shows that storytelling in PAI learning is able to improve moral understanding in elementary school students because stories present Islamic values through plots, conflicts, and solutions that are easy for children to understand. Thus, storytelling not only conveys knowledge, but also activates the affective dimension of students which is an important foundation for the internalization of religious values.

In addition, storytelling plays a role in building reflective skills and moral literacy, which is an important part of religious literacy. For example, when teachers read stories of the Prophet or Islamic scientific stories, students can be invited to analyze the behavior of the characters, predict the consequences of their actions, and relate moral lessons to their lives. Khan & Rahim's research explains that digital storytelling, which is digital visual-based storytelling, significantly increases students' emotional engagement and makes religious messages easier to capture and remember.²⁹ These results show that storytelling in religious learning does not only function as entertainment, but as an in-depth learning mechanism that shapes the way students understand Islamic values holistically.

Furthermore, the literature also emphasizes that habituation and modelling are the most basic parts in strengthening religious literacy in elementary school children. Children learn religion not only through verbal explanations, but through concrete examples they see from teachers and the school environment. Dinata & Gusmaneli found that routine habits such as

²⁸ Syaidah and Afrizal, "Implementation Of Storytelling Method To Instill The Value Of Honesty In Islamic Religious Education Learning (Case Study on State Elementary School 007 Simpang Beringin Pelalawan)," *At-Thullab : Journal Of Islamic Studies* 5, no. 2 (2024).

²⁹ I. Khanfar and N. Khanfar, "An Investigation on the Legal Protection of Cryptocurrency Investors, Comparative Legal Analysis," in *Studies in Systems, Decision and Control* (Zarqa University, Zarqa, Jordan: Springer Science and Business Media Deutschland GmbH, 2023), https://doi.org/10.1007/978-3-031-39158-3_70.

greetings, daily prayers, interacting manners, and queuing culture have a great contribution in shaping students' religious behavior because religious values are practiced consistently until they become habits. Teachers' examples are also proven to be a very strong factor in influencing children's religious attitudes, especially in the aspects of honesty, self-control, and good manners.

Habituation also functions as a bridge between knowledge, understanding, and action. This model is very important in religious literacy because Islamic teachings are not only understood as information, but must be embodied in real actions. This is reinforced by Fitriani's research which explains that habituating moral values helps students internalize Islamic teachings consistently, especially when teachers give positive feedback and associate these habits with inspirational postulates or stories.³⁰ Thus, habituation and example are crucial aspects that strengthen the foundation of religious literacy in an applicative manner.

In addition to storytelling and habituation, collaborative learning has also been found to be very effective in building religious literacy. This model engages students in group discussions, educational games, and mini-projects that encourage them to learn religious values through social interaction. Rahmadani found that collaborative learning in PAI improves students' ability to understand social moral concepts, such as cooperation, tolerance, and empathy, as they practice these values in group activities. has a social dimension that demands application in common life.

Collaborative learning also strengthens communication and problem-solving competencies, which are an integral part of modern religious literacy. When students discuss a moral case or determine a solution to a problem in a group, they learn to express their understanding of religion constructively. Abdullah emphasizes that collaborative project-based learning in Islamic education helps students understand the relevance of religious teachings as they construct meaning through social experiences and collective search for answers.³¹

Based on this series of findings, it can be concluded that storytelling, habituation, and collaborative learning are three core strategies that complement each other in strengthening the religious literacy of elementary school children. All three build religious literacy from three dimensions: emotional (through stories), habitual (through habituation), and social-cognitive (through collaboration). Thus, PAI teachers are advised to integrate the three in the learning process so that the internalization of religious values can take place in a balanced, deep, and sustainable manner.

³⁰ Mintasih, Purnama, and Sukiman, "Integration of Digital Technology in Islamic Religious Education Learning: A Qualitative Study on Teachers' Competence and Implementation Models in Secondary Schools."

³¹ Nur Jihan Nabilah, Dian Nurkholila, and Dina Mardiana, "Inovasi Pembelajaran Kolaboratif Dan Kooperatif Pada Mata Pelajaran Pendidikan Agama Islam (PAI) Di MDT Ula Al-Ikhlas Madura," *JUPERAN: Jurnal Penedidikan Dan Pembelajaran* 04, no. 02 (2025).

CONCLUSION

The results of the study show that strengthening the religious literacy of elementary school children requires a learning strategy that is holistic, integrative, and in accordance with the characteristics of student development. The contextual learning approach has proven to be an effective strategy because it helps students connect Islamic teachings with their real daily experiences, so that religious understanding is not only at the cognitive level, but develops into a reflective and applicative awareness. From the pedagogical side, the use of digital and visual media makes a significant contribution to making it easier for students to understand abstract religious concepts, strengthening learning motivation, and creating learning that is more interesting and relevant to today's world of children. Technology integration also enriches the learning experience by presenting interactive visualizations, simulations, and narratives that strengthen students' understanding and emotional engagement with religious values.

In addition, strategies such as storytelling, habituation, and collaborative learning provide the emotional, moral, and social foundations that are needed in the formation of a wholesome religious literacy. Storytelling helps students understand values through narratives that touch on affective aspects, while habituation and example shape religious behavior through consistent and meaningful daily practices. The collaborative learning model complements both approaches by encouraging students to learn through social interactions, discussions, and group work, so that Islamic values can be practiced in the context of shared life. Overall, the combination of these five strategies of contextual learning, digital media, storytelling, habituation, and collaborative learning emphasizes the importance of a comprehensive, adaptive, and value-oriented PAI learning design so that children's religious literacy develops optimally in the modern era.

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