

## Policy Patterns and The Application of Digital Literacy in Increasing Students' Religious Motivation

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**ABSTRACT.** Digital literacy must be implemented at every level of education so that students have good religious knowledge and understanding. This article aims to find policy patterns and the application of digital literacy in increasing students' religious motivation at Srono State High School, Banyuwangi Regency. The approach used in this study is to use a phenomenological approach. The critical research informants were the school principal, deputy head of curriculum, and teachers. The collected data were analyzed using interactive model qualitative techniques from Miles and Huberman. The results of the study concluded that the digital literacy policy at SMA Negeri Srono Banyuwangi has been scheduled for active learning every day (Monday to Saturday) through learning to read, listening for 35 minutes before class starts, and developing several assignments and student work by utilizing various applications such as Microsoft 365 includes Sway and Microsoft Forms, as well as a live YouTube channel. In implementing the Islamic media digital literacy policy, Srono Banyuwangi State High School formed a team of facilitators appointed and assisted by the homeroom teacher. When implementing the procedure, there is already a literacy team coordinator who directs the person in charge (the teacher of the subject concerned) to help provide material

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### INTRODUCTION

Digital literacy is a form of interest, attitude, and ability of individuals who directly use digital technology and communication tools to access, manage, integrate, analyze, and evaluate information, construct new knowledge, and create and communicate with others to participate effectively in society (Yazon, Ang-Manaig, Buama, & Tesoro, 2019). The application of digital literacy is significant to be integrated considering the total potential of internet users in Indonesia as of early 2019, as many as 132 million internet users, making Indonesia the largest country accessing internet media to obtain information (Iskandar & Isnaeni, 2019).

Radovanović define digital literacy as an individual's ability to apply functional skills to digital devices so that a person can find and select information, think critically, be creative, collaborate with others, communicate effectively, and still pay attention to electronic security and the evolving socio-cultural context (Radovanović dkk., 2020) . In the educational context, good digital literacy also plays a role in developing one's knowledge of particular subject matter by encouraging students' curiosity and creativity. Gökdaş groups them into four core competencies that a person needs to have to be said to be digitally literate, including internet searching, hypertextual navigation, content evaluation, and knowledge assembly (Gökdaş, 2022).

School digital literacy must be developed as an integrated learning mechanism in the curriculum or at least connected to the teaching and learning system (Patmanthara & Hidayat, 2018). Students need to improve their skills, teachers need to increase their knowledge and creativity in teaching digital literacy, and school principals need to facilitate teachers or education staff in developing a school digital literacy culture (Hadi & Suriani, 2019). Based on the agreement, there is six basic literacy that students must master in the 21st century, namely language literacy, numeracy literacy, scientific literacy, digital literacy, financial literacy, and cultural and civic literacy among the six basic literacy that students should master in order to improve their skills in society and to be able to keep pace with various kinds of sophisticated and dynamic technological developments (Khuraisah, 2020).

Meanwhile, religious literacy must be introduced at every level of education so that students have good religious knowledge and understanding (Samsinar, 2019). Their religious teachings can start religious literacy in students. In maturing religious literacy, it is carried out at the high school level by carrying out a habituation program by referring to the latest references, namely Islamic digital books (Nasir, 2020). Students should be taught to be disciplined in daily worship so that from a practical religious teaching point of view, it is expected to be better than those who do not get used to practicing worship at the high school level. For secondary schools based on the Islamic religion, the habituation program for worship practices can be in the form of religious practices prescribed by Islamic teachings (Fitriani, Pakpahan, Junadi, & Widyastuti, 2022).

Several studies regarding teachers' efforts to improve students' digital literacy have been carried out, including research conducted by (Putri, 2023) regarding the effect of digital literacy and Islamic information literacy, which resulted in the result that there is a significant joint effect between digital literacy and Islamic information literacy. On PAI learning outcomes at the high school level. This was reinforced by (Aljohani & Agarwal, 2022), which concluded that digital literacy-based learning had a lower effect on student learning motivation at MTs N than at MTs N Sooko Mojokerto. At the same time, (Patmanthara & Hidayat, 2018) results show that the application of digital literacy in PAI subjects starts with planning. Furthermore, the indicators include time, applications used, teaching materials, methods and evaluation. This is also in line with (Aljohani & Agarwal, 2022) that the role of digital literacy in improving Islamic religious education learning in class XI IIS is significant in achieving learning goals. This is because digital literacy can enrich digital insight and student motivation. After all, it encourages students to seek information through various reference sources.

The results of research on the application of digital literacy reveal that one of the benefits of strengthening digital literacy is increasing religious motivation. Religious motivation is an unforgettable part of human psychological development, where a person feels the spirit of religion as part of his need for religion. Religious motivation does not appear suddenly but is heavily influenced by reading references to raising awareness of the importance of other dimensions of spirituality (Firman, Syakir, & Athaya, 2021). Efforts to avoid oneself danger, feelings of sin and guilt are usually accompanied by the presence of a spiritual dimension of religion which is believed to be one of the solutions that can overcome the problems that beset one's self. (Arjaya, Hermawan, Ekayanti, & Paraniti, 2023) defines religious motivation as a force or encouragement that drives a person's activities to direct and guide towards goals in behaviour under religious goals.

Religious motivation has four roles in life. First, it functions as a driving force for humans to do something so that it becomes an essential element of human behaviour and actions. Second, motivation serves to determine direction and goals. Third, motivation functions as a selector for actions that humans will carry out, whether good or bad, so their actions are selective. Furthermore, fourth, motivation functions as a tester of human attitudes in doing good deeds, right or wrong, so that emotional and subjective truth or error can be seen, such as "the presence of God" (Samsinar, 2019). That is why people eventually have a tendency towards religion which then gives birth to religious behavior (Ramayulis, 2004)

Based on the description of some of the results of the previous research, differences and novelties. This study focuses on implementing digital literacy to increase students' self-motivation in improving learning outcomes. Srono State High School (SMA) is a high school that provides free wifi access facilities in various corners of the school and gives students the freedom to carry cell phones daily. This allows students to access learning materials via the internet. No exception in the subjects of Islamic Religious Education. The use of digital media will certainly have little effect on student learning motivation (Observation, 2022).

Based on pre-field observations, the researcher found that every student at SMA Negeri Srono has different religious motivations. Students who have good learning motivation will have the self-awareness to actively participate in religious learning based on their own free will without coercion. Meanwhile, students with low motivation to learn will tend to be passive in learning and need help to position learning religion as part of the needs that they must fulfil. Based on the description above, researchers are interested in researching how establishing school policies in implementing digital literacy increases students' religious motivation at Srono State High School (SMA) Banyuwangi Regency.

## **METHOD**

The type of research used in this research is field research. In contrast, the approach used in this study is to use a phenomenological approach. The phenomenological approach itself is an approach that refers to visible phenomena or directly observing phenomena in the field. This research approach is qualitative when viewed from the data and research objectives. A qualitative approach is an approach that emphasizes "quality" or the results obtained from the research conducted and how researchers can describe, collect and report research results systematically (Creswell & Poth, 2016).

The research data described in this study is in the form of information obtained from informants related to their views, statements and behaviour in the research environment. The informants of this study consisted of key informants and additional informants (Teddlie & Yu, 2007). The key informants for the research were the school principal, deputy head of the curriculum section and teachers at the Srono State Senior High School (SMA) Banyuwangi Regency. The determination of the teacher as a key informant is because the person concerned can provide the required data according to the research material object. Meanwhile, the additional informant is the head of the madrasa; the main reason for making it an additional data source is because the desire for this research data requires clarity and clarification. Hence, the head of the madrasa has sufficient knowledge regarding the data needed (Byrne, 2021).

This research was conducted at Srono State Senior High School (SMA), Banyuwangi Regency, with research subjects including Islamic Religious Education teachers and class XII students at Srono State High School (SMA) Banyuwangi Regency. The techniques used in collecting data are observation, interviews and documentation.

The collected data were analyzed using interactive model qualitative techniques from Miles and Huberman (Taguchi, 2018). At the data condensation stage, the data obtained is thoroughly accommodated without reducing the field findings obtained during the research. In the data presentation stage, the data is presented in the form of narrative text by describing and narrating a set of information obtained from the condensation results (Davison & Smith, 2018). Then the stages of verification and concluding are carried out continuously and repeatedly, meaning from condensing data, presenting data, and drawing conclusions so that conclusions can be seen the meaning and regularity. The data validity in this study uses triangulation of sources and techniques. Source triangulation was carried out by validating data obtained from school principals, literacy team coordinators, teachers, students, and student's parents. The technical triangulation is done by

validating the data obtained from interviews, observation and documentation for the same data source. (Hamilton & Finley, 2020).

## **RESULT AND DISCUSSION**

### **Digital Literacy Policy in Increasing Students' Religious Motivation**

Srono State High School is one of the excellent schools in Banyuwangi Regency. The digital literacy movement policy is realized through programs and activities that support all school members, both teachers and students, so that they have competence and skills and are fond of literacy, primarily related to digital literacy in fostering religious motivation.

SMA Negeri Srono Banyuwangi establishes a digital literacy movement policy referring to policies from the centre, namely Minister of Education and Culture Regulation Number 23 of 2015 and synergizes with the vision and mission of the Ministry of Education and Culture regarding Pancasila Student Profiles as stated in Minister of Education and Culture Regulation Number 22 of 2020 regarding the Strategic Plan of the Ministry of Education and Culture for 2020-2024 (Documentation Policy, 2022).

In addition, schools also initiate policies that the top level has determined by modifying them in various programs that support the digital literacy movement policy. Furthermore, the Srono Banyuwangi State High School has developed a policy for the digital literacy movement in more detail through a program of literacy habituation of the book *ta'lim muta'alim* for class X, literacy book of *adabul alim wal muta'alim* for class XI and XII by utilizing various applications such as Microsoft 365 including Sway and Microsoft Form, as well as a live YouTube channel which is held before the start of learning hours. The digital literacy habituation program before the start of learning hours is scheduled every day, carried out in various activities, namely as follows (observation, 2022):

On Mondays, morning apple activities or ceremonies. The result of the activity is to conclude the contents of the material presented by the apple coach; apart from that, students must also upload proof of participation in listening on the school's live YouTube. On Tuesday, literacy activities. The first to fourth weeks in a row are Science, Mathematics, Worship Practices, and Information Technology. The result of the activity is the completion of the problem or experiment on Wednesdays, kid-friendly activities. The first to fourth weeks in a row are Online Sharing (BK), Vlog on The Spot (daily activities), My Work (crafts), and Archipelagic Insights (IPS). d. Thursday, let us learn language activities. The first to fourth weeks in a row are Indonesian, English, Using Language, and Arabic (observation, 2022):.

While on Friday, cleaning and religious activities. For the first to fourth weeks in a row, namely Cleanliness (*adiwiyata*), Book reading, Social Service, and Guidance by the Homeroom Teacher. f. Saturday, health and stimulating activities. The first to fourth weeks are PJOK, Music, Dance, and Fine Arts. The digital literacy habituation program does not only read. Schools also innovate to foster critical thinking and reasoning skills by developing several assignments and student work (Documentation Policy, 2022).

The principal of Srono State High School, stated the policy in carrying out the Literacy Movement to make students more literate by emphasizing principles including suitability of developmental stages that can be measured and evaluated because student progress in learning to read and write is mutually sustainable between stages of development. Understanding the stages of students' Literacy development can help schools to choose the proper Literacy habituation and learning strategies according to their developmental needs. Furthermore, it was explained that literacy policies must be integrated with the curriculum because of learning. Literacy in schools is the responsibility of all teachers in all subjects so that any learning process can develop language,

reading and writing skills. Thus, teacher professional development in terms of literacy needs to be given to teachers of all subjects (Interview, Abdullah. 2022).

In line with the explanation of the Vice Principal for Curriculum Affairs that good literacy policies are balanced, schools that implement a balanced Literacy program realize that each student has different needs. Therefore, reading strategies and types of texts read need to be varied and adapted to the level of education. Literacy policy can be carried out by utilizing reading materials rich in various texts, such as works of Arabic literature for classes XI and XII. Reading and writing activities are carried out at any time. For example, writing letters to the President or reading to mothers are meaningful Literacy activities (Interview, Wahyu Purwandoko. 2022).

The results of focus group discussions with the literacy teacher team showed that literacy policies also aim to develop a literacy-based solid classroom oral culture are expected to bring up various oral activities in the form of discussions about books during class learning with ethics and respect for the opinions, beliefs of other parties. This discussion activity also needs to open up possibilities for differences of opinion to convey their feelings and opinions, listen to each other, and respect differences of views. In addition, digital literacy activities need to develop an awareness of diversity, and school members need to appreciate differences through literacy activities at school. Reading materials for students need to reflect the richness of Indonesian culture so they can be exposed to multicultural experiences (Focus Group Discussion, 2022).

Based on this explanation and several policies set by the school, students may have digital literacy competencies. The possession of these competencies is undoubtedly expected to be accompanied by the display of a wise, creative and responsible attitude from all students. In this context, schools, students' parents, and the community should not tire of reminding students that their digital literacy competencies are like a double-edged knife. Incorrect use of competence can be fatal for students.

## **Application of Digital Literacy in Increasing Students' Religious Motivation Development of a Digital Literacy Learning Resource Center**

In learning activities, students do not only interact with teaching staff as a source but include interaction with all possible learning resources used to achieve the desired results. While the knowledge and skills regarding strategies, analyzing, selecting, and utilizing learning resources by teaching staff are generally inadequate. So thus, regarding how teaching staff and students utilize existing learning resources to broaden the knowledge, attitudes, and skills of students in learning activities.

According to the principle of SMA Negeri Srono, educators skilled at using learning resources will look dignified in front of students because they give the impression of being up-to-date and not outdated. Especially if educators can make learning resources part of their learning materials and tools, students will be more proud and satisfied with the quality of educators and learning. Concerning financial resources, SMA Negeri Srono Banyuwangi allocates the central funds from the School Operational Assistance (BOS). Teachers are assisted by School Operational Assistance (BOS) funds, less than 6%. Nevertheless, due to pure dedication, funds have yet to be spent or used for digital literacy. However, one of the BOS funds that have been budgeted for is the development of digital libraries. To support student quotas in digital literacy using independent costs from students. In addition, there are funds from the government, namely PIP, to support student cell phones, especially for the less fortunate. Regarding information and time availability, SMA Negeri Srono Banyuwangi includes implementation and technical instructions (Interview, Abdullah. 2022).

In line with the explanation of teachers teaching Islamic religious education material, the principle of developing learning resource centres is based on achieving learning objectives and providing convenience for students in the learning process. A systematic (regular) and systemic

(comprehensive) process is needed in designing and developing a learning resource centre. The learning resource centre development strategy implemented by the Sono Banyuwangi State High School was carried out through four stages, among others (Interview, Widayati, 2022)

First, analyze needs. At this stage, an analysis is carried out regarding the differences between the expected conditions and the conditions that occur. The result of this analysis is the discovery of a problem, which then the problem will be sought for a solution. These results are expected to provide an accurate picture of the management and empowerment of existing learning resources towards achieving learning objectives and competencies (Documentation Policy, 2022).

Second, improve Islamic media digital literacy facilities and programs. The development stage of the learning resource centre facilities must be oriented towards the five functions of the learning resource centre, as explained earlier. This is done so that the development of learning resource centres does not come out of its actual function. Along with the development of science and technology, especially information technology, learning resource centres must also be oriented towards using information technology. Procurement of existing facilities must already use a network system integrated with the learning resources needed.

In addition, the provision of supporting facilities in the learning resource centre should be remembered. In addition to the development of facilities, a learning resource centre program is also carried out, which is, of course, oriented towards the objectives of the learning resource centre. Developing the program takes a professional teacher. This is intended so that program development can meet the expected needs. An example of program development is the addition of learning resources in the form of media and teaching materials in print or online form (Observation, 2022).

Third, the policy implementation stage. The stage of implementing the learning resource centre is the stage of application or utilization of the learning resource centre. In practice, the learning resource centre that will be used should be adapted to the conditions and needs of the academic unit or institution that will develop it. This is intended to make a learning resource centre manageable for the institution concerned. For example, an educational institution that has limited space can establish and develop a learning resource centre in stages, according to the space available. Henceforth, after the institution's capacity has increased, learning resource centres' development can continue to be carried out (Documentation Policy, 2022).

Finally, the Management stage. This stage is centred on structuring learning resource centres, namely activities related to procurement, development/production, and utilization of learning resources, as well as efforts to improve facilities and programs continuously. This of course, requires a professional and qualified manager. To facilitate the management process, it is necessary to have a workforce organization that already has its work system. The organizational structure of the learning resource centre is adjusted to the needs and availability of the existing workforce. Various efforts are made by teachers or educator managers to enhance further and support the learning process to make it more effective and efficient. However, many factors determine the quality of education or learning outcomes. One of them is related to learning resources.

### **Strengthening the Competence of Digital Literacy Facilitators**

In carrying out the digital literacy policy, SMA Negeri Srono Banyuwangi formed a team of facilitators appointed and assisted by the homeroom teacher. When implementing the policy, there is already a literacy team coordinator who directs the person in charge (the teacher of the subject concerned) to help provide material. Then the homeroom teacher's task is to provide a digital literacy link to students through their respective class groups.

Implementation and technical instructions in digital literacy habituation directly via WhatsApp with narration. This narrative already contains instructions regarding what to do and how to fill out and send. Implementation and technical instructions are innovation by the literacy team coordinator. The preparation of narration, materials and links to answer forms are borne by each teacher. So, every time you distribute digital literacy links to students, there are instructions.

For implementation and technical instructions for each subject, return to each teacher (Observation, 2022).

Furthermore, the availability of time to implement the digital literacy movement policy, especially literacy habituation at Srono Banyuwangi State High School, which is around 35 minutes for student responses and for reading material the day before, starting in the afternoon. Then digital literacy in learning is determined by each teacher. Regarding the availability of facilities to support the implementation of digital literacy movement policies, SMA Negeri Srono Banyuwangi uses physical facilities. The physical facilities used include cell phones and laptops. Then the ICT lab is used if there is an inadequate child's cell phone. Lastly, this school is equipped with wifi with a reasonably stable network (Interview, Abdullah. 2022).

Communication between policy implementers so far has been clear and consistent. The central communication is done during the coordination meeting. Through coordination meetings, everything the literacy team needs is fulfilled, including the communication of digital literacy schedules. The literacy team also communicates with subject teachers via WhatsApp. Communication via WhatsApp and collaboration between the literacy team and subject teachers can help provide digital literacy resources. Communication for policy objectives is communicated via whatsapp by the teacher to the respective class groups as well as through the intermediary group of student guardians. Communication for policy objectives is clear, namely to students. Every day, it is still carried out, and there are assignments. There is always a notification about digital literacy habits, which is sent every afternoon via WhatsApp by the teacher to each class group. In whatsapp, there is already a narrative on how to do it in the form of Sway links for materials, form links for assignments, and Instagram for skills.

### **Implications of implementing digital literacy policies in increasing students' religious motivation**

Based on the interviews and observations that have been made, the results show that the state of religious motivation in class X students at SMA Negeri Srono Banyuwangi is different. The motivation to study Islamic Religious Education is reasonably good in classes XI and XII. However, in class X, students' learning motivation is sufficient, but it still needs to be improved in classes XI and XII. This difference is, of course, due to internal and external factors. The following are some of the impacts of the existence of a digital literacy implementation program to foster a spirit of religious motivation:

First, the desire to succeed arises. After making observations on class XII students of SMA Negeri Srono Banyuwangi, the authors found that most students who showed that they had motivation in carrying out religious orders were students who did have precise desires and desires, such as the desire to have high academic grades, the desire to deepen religious knowledge or just a desire to compete with their friends to become exemplary students in participating in class learning. Desire and desire are indeed factors that influence students' religious motivation, where precise desires and goals can encourage students to grow motivation to exercise from within themselves (Interview, Abdullah. 2022).

Second, there is a fun learning atmosphere. One of the factors that influence religious motivation is the existence of a pleasant learning atmosphere. This is proven when the teacher gives lessons in class using engaging learning media and methods, and students will automatically be encouraged to participate actively in learning. Likewise, in Islamic Religious Education, where the teacher uses video as a learning medium in class XII and uses several active learning methods, students show their enthusiasm for learning (Observation, 2022)...

Third, there are rewards and punishments. Based on the results of observations, the authors found that many class XI students wanted to take part in literacy reading activities of adabul alim wal muta'alim due to a learning contract. In the learning contract, there are different consequences if students violate it. One of them is that students who do not bring the book will get a penalty. When students fear punishment, motivation will grow to comply with existing rules. Likewise with

prizes, when students get prizes or awards, their motivation will increase. For example, when students receive praise for their learning efforts, they receive applause; when they dare to express opinions, it also counts as a reward that can increase learning motivation. In addition to what has been described above, other factors can influence student learning motivation, especially in learning Islamic Religious Education subjects, such as life experiences and the use of gadgets which are increasingly difficult to control, especially among adolescents and students. Other factors that also have an influence include: physical factors, psychological factors, social and non-social factors (Observation, 2022).

## **DISCUSSION**

The research findings show that SMA Negeri Srono Banyuwangi establishes a digital literacy policy referring to the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024 (Safitri, Marsidin, & Subandi, 2020) (Komariah & Nihayah, 2023). Furthermore, the Srono Banyuwangi State High School has developed a policy for the digital literacy movement in more detail through a program of literacy habituation of the book *ta'lim muta'alim* for class X, literacy book of *adabul alim wal muta'alim* for class XI and XII by utilizing various applications such as Microsoft 365 including Sway and Microsoft Form, as well as a live YouTube channel which is held before the start of learning hours.

Policies in digital literacy at SMA Negeri Srono Banyuwangi are prepared by emphasizing principles, including the suitability of developmental stages that can be measured and evaluated. A good literacy policy is balanced. Schools that implement a balanced literacy program realize that each student has different needs. The literacy policy also aims to develop a literacy-based solid classroom oral culture that is expected to bring up various oral activities in the form of discussions about books during class learning with ethics and respect for the opinions and beliefs of other parties. This finding reinforces (Patmanthara & Hidayat, 2018) (Alwi & Mumtahana, 2023; Sutarno, 2023) which shows that the application of digital literacy in PAI subjects at Islamic High School starts with planning. Furthermore, the indicators include time, applications used, teaching materials, methods and evaluation.

The research findings are also in line with the basic principles established by the Ministry of Education's literacy movement team that the strategies that can be applied in the digital literacy movement in schools are as follows (Fadli dkk., 2023) (Damayanti, Sianturi, Damayanto, Bangkara, & Ristianti, 2023; Fasya, Darmayanti, & Arsyad, 2023): First, strengthening the capacity of educators and education staff so that they understand the phenomenon of digital literacy and can become role models for everyone. Second, increasing the number and variety of learning resources to provide opportunities for students to choose digital information sources. Third, expanding access to learning resources that can be utilized to make it easier for all students to access various information from the internet. Fourth, increase the involvement of the public with competence in digital literacy and elements of the three education centres to provide input and assistance regarding the wise, creative and responsible use of digital devices. Fifth, strengthening school governance through developing an electronic administration system so students and all school members can access it easily without being constrained by space and time (Sinaga dkk., 2023).

Meanwhile, in implementing digital literacy policies, it was found that SMA Negeri Srono had previously provided a Digital Literacy Learning Resource Center. Teachers are assisted by School Operational Assistance (BOS) funds, less than 6%. Nevertheless, funds have yet to be issued or used for digital literacy because it is pure dedication. However, one of the BOS funds that have been budgeted for is the development of digital libraries. To support student quotas in digital literacy using independent costs from students. In addition, there are funds from the government, namely PIP, to support student cell phones, especially for the less fortunate.



In addition, a team for developing a digital literacy learning resource centre was also formed, which required skilled educators to use the learning resources provided by the school. Especially if educators can make learning resources part of their learning materials and tools, students will be more proud and satisfied with the quality of educators and learning. Meanwhile, communication for policy objectives is communicated via whatsapp by teachers to their respective class groups as well as through intermediary groups of student guardians. Communication for policy objectives is clear, namely to students. Every day, it is still carried out, and there are assignments. The teacher sends a notification about digital literacy habits every afternoon via WhatsApp to each class group. In whatsapp, there is already a narrative on how to do it in the form of Sway links for materials, form links for assignments, and Instagram for skills.

The various approaches implemented in implementing digital literacy policies have significantly strengthened the spirit of religious motivation of students at SMA Negeri Srono. Research findings show that they have religious motivation with indicators including having motivation in carrying out religious orders such as the desire to have high academic grades, the desire to deepen religious knowledge or just the desire to compete with friends to become an exemplary student in participating in class learning. The factor that influences religious motivation is the existence of a pleasant learning atmosphere. This is proven when the teacher gives lessons in class using engaging learning media and methods, and students will automatically be encouraged to participate actively in learning (Aljohani & Agarwal, 2022).

The research findings align with (Radovanović dkk., 2020) theory, which divides learning resources into several categories: 1. Printed learning resources: books, magazines, encyclopedias, brochures, newspapers, posters, floor plans, and others. 2. Non-print learning resources: films, slides, videos, models, audio cassettes, and others. 3. Learning resources in the form of facilities: auditoriums, libraries, study rooms, studios, sports fields, and others. 4. Learning resources include activities: interviews, group work, observations, simulations, games, and others. 5. Learning resources in the form of the environment: parks, museums, and others. The results of research from Putri & Ningsih (2020) show that realizing the digital literacy movement at the Muhammadiyah Pangkalan School needs to be supported by supporting facilities, namely computer rooms and the provision of Wifi. The research finding indicators are also in line with (Soeprijanto, Diamah, & Rusmono, 2022) that the role of digital literacy in improving Islamic religious education learning in class XI is significant in achieving learning goals. This is because digital literacy can enrich digital insight and student motivation because it encourages students to seek information through various reference sources.

## **CONCLUSION**

Srono Banyuwangi State High School establishes a digital literacy movement policy referring to policies from the centre, namely Regulation of the Minister of Education and Culture Number 23 of 2015 and synergizes with the vision and mission of the Ministry of Education and Culture regarding Pancasila Student Profiles as stated in Minister of Education and Culture Regulation Number 22 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024. SMA Negeri Srono Banyuwangi establishes a policy with the principle: The literacy movement must follow the stages of student development that can be measured and evaluated. Literacy policy must be integrated with the curriculum because of learning. In addition, digital literacy activities at SMA Negeri Srono Banyuwangi were developed to raise awareness of diversity, and school members need to appreciate differences through literacy activities at school. Reading materials for students need to reflect the richness of Indonesian culture so that they can receive multicultural experiences. These results are consistent with those of a study (Aljohani & Agarwal, 2022) that found that teaching digital literacy increased interest in school among MTs N Mojokerto students. This is consistent with (Aljohani & Agarwal, 2022), who argue that digital literacy plays a

crucial role in facilitating students' mastery of Islamic religious education in IIS's eleventh grade. This is so because being tech savvy can improve both knowledge and interest in the digital realm.

The digital literacy policy program at SMA Negeri Srono Banyuwangi has been scheduled to actively study Monday to Saturday through learning to read, listening for 35 minutes before class starts, as well as developing several assignments and student work by utilizing various applications such as Microsoft 365 including Sway and Microsoft Form, as well as a live YouTube channel to listen to reading books and digital books to develop critical thinking and reasoning skills. Development of a Learning Resource Center for Islamic digital media literacy. Analyze the need to improve digital literacy facilities and programs and procure supporting facilities for the Management stage. This stage is centred on structuring learning resource centres, namely activities related to procurement, development/production, and utilization of learning resources, as well as efforts to improve facilities and programs continuously. SMA Negeri Srono Banyuwangi allocates the central funds from the School Operational Assistance (BOS). Teachers are assisted by School Operational Assistance (BOS) funds, less than 6%. Nevertheless, due to pure dedication, funds have yet to be spent or used for digital literacy.

While the impact existence of a digital literacy implementation program to foster a spirit of religious motivation, including having motivation in carrying out religious orders, is for students who do have precise desires, such as the desire to have high academic grades, the desire to deepen religious knowledge or simply the desire to compete with his friends to become an exemplary student in participating in class learning. The factor that influences religious motivation is the existence of a pleasant learning atmosphere. This is proven when the teacher gives lessons in class using engaging learning media and methods, and students will automatically be encouraged to participate actively in learning. It was also found that many students of class XI wanted to participate in the literacy reading of the *adabul alim wal mutaalim* book due to a learning contract. In the learning contract, there are different consequences if students violate it. One of them is that students who do not bring the book will get a penalty. When students fear punishment, motivation will grow to comply with existing rules. Likewise with prizes, when students get prizes or awards, the motivation they have will increase.

The results of this study are still limited in the use of the three classroom management methods, which still require development in terms of content, sources, and learning media used, so this research still needs to carry out further studies of student learning achievement using a quantitative research approach or research, because the learning process will be more effective if it takes place in conducive, warm, engaging, fun, and reasonable situations and conditions. Therefore teachers need to understand various teaching methods with various characteristics. Hence, they can choose the suitable method and be able to use teaching methods that vary according to the goals and competencies expected. Madrasah heads are expected to create conditions that stimulate teachers to actively carry out creative and appreciative activities within the school environment

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