

Revitalization Of Strengthening Students' Religious Literacy Through The Development Of Women's Fiqh Study

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Abstract: This study examines a religious literacy learning model based on women's fiqh with the integration of digital literacy in vocational education at SMK Islam Sudirman 1, Ambarawa. The study focuses on strengthening students' understanding of menstruation, postpartum bleeding, and *istihādah* (non-menstrual bleeding) as essential aspects of women's worship practices. Initial observations indicate that students' understanding remains limited to basic rules without a deeper explanation of biological conditions and their implications for religious practice. A descriptive qualitative approach with a case study design was employed. There were 33 informants, consisting of a principal, two Islamic Religious Education teachers, and 30 female students from grades X–XII. Data were collected through classroom observation, in-depth interviews, and documentation over a two-month implementation period. Data analysis was conducted thematically through stages of data organisation, interpretation, and meaning construction. The findings reveal improvements in five dimensions of religious literacy: cognitive, analytical, affective, psychomotor, and epistemic. Students demonstrate a better ability to explain legal foundations, distinguish biological conditions, and determine worship practices more accurately. The integration of menstrual cycle tracking applications and digital fiqh texts supports access to reliable religious references. Supporting factors include school policy support, the presence of female teachers, dialogic learning approaches, and the availability of digital learning resources. Limiting factors include restricted access to technological devices, student fatigue, and initial discomfort when discussing sensitive topics.

Keywords: religious literacy; women's fiqh; Islamic education; digital technology

Abstrak: Penelitian ini mengkaji model pembelajaran literasi keagamaan berbasis fikih perempuan dengan integrasi literasi digital pada pendidikan vokasional di SMK Islam Sudirman 1 Ambarawa. Kajian difokuskan pada penguatan pemahaman peserta didik mengenai haid, nifas, dan *istihadah* sebagai bagian penting dalam praktik ibadah perempuan. Hasil pengamatan awal menunjukkan bahwa pemahaman peserta didik masih terbatas pada aturan dasar tanpa penjelasan yang mendalam mengenai kondisi biologis serta implikasinya terhadap praktik ibadah. Penelitian menggunakan pendekatan kualitatif deskriptif dengan desain studi kasus. Informan penelitian berjumlah 33 orang yang terdiri atas kepala sekolah, dua guru Pendidikan Agama Islam, serta 30 peserta didik perempuan kelas X–XII. Pengumpulan data dilakukan melalui observasi pembelajaran, wawancara mendalam, dan dokumentasi selama dua bulan pelaksanaan program. Analisis data dilakukan secara tematik melalui tahapan pengorganisasian data, penafsiran, dan penarikan makna. Hasil penelitian menunjukkan adanya peningkatan pada lima dimensi

literasi keagamaan, yaitu kognitif, analitis, afektif, psikomotorik, dan epistemik. Peserta didik menunjukkan kemampuan yang lebih baik dalam menjelaskan dasar hukum, membedakan kondisi biologis, serta menentukan praktik ibadah secara lebih tepat. Integrasi aplikasi pemantau siklus menstruasi dan kitab fiqh digital membantu peserta didik mengakses sumber rujukan keagamaan yang lebih akurat. Faktor pendukung meliputi dukungan kebijakan sekolah, peran guru perempuan, pendekatan pembelajaran dialogis, serta ketersediaan sumber belajar digital. Faktor penghambat meliputi keterbatasan perangkat teknologi, kelelahan peserta didik, dan rasa canggung pada tahap awal pembahasan materi sensitif.

Kata kunci: literasi keagamaan; fiqh perempuan; pendidikan Islam; teknologi digital

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Introduction

This study proposes a religious literacy-based women's fiqh learning model that integrates digital literacy. Biological experiences of female students serve as the starting point of learning (Arif, 2016). This model emphasizes religious literacy as a reflective process that correlates text, context, and personal experiences. This approach is relatively rarely studied in the context of vocational school, thereby presenting new contributions for the development of religious literacy at the Vocational High School (SMK) level.

Religious literacy is a fundamental competence in Islamic education. This competence is related to the students' ability to understand religious teachings comprehensively (Ainiyah et al., 2025; Alfikri et al., 2025). Students are expected to practice the teachings consistently in daily life. Religious literacy is not confined to the ability to read religious texts. This literacy includes the process of meaning and the interpretation of Islamic law. The internalization of Islamic values emerges in personal and social attitudes (Aisyah, 2023; Nurdiah, 2025). In the context of formal education, religious literacy serves as a foundation in the formation of rational, reflective, and responsible religious awareness amidst the dynamics of modernity (Sholihah & Khoiriyah, 2024; Kementerian Agama Republik Indonesia & Yusuf, 2021).

The urgency of strengthening religious literacy is increasingly prominent at the Vocational High School (SMK) level, considering students are in an adolescent developmental stage, which is characterized by complex biological, psychological, and social transformations. In this phase, the need for religious understanding is not conceptual, yet it is practical and contextual in everyday life experiences. Assessment of initial needs conducted through class observation, interview with Islamic Religious Education teachers, and an explorative questionnaire to 30 female

students from 10th grade to 12th grade in SMK Islam Sudirman 1, Ambarawa, showed a gap in women's fiqh understanding.

17 students (56.67%) were unable to explain the differences between menstruation, postpartum, and *istihādah*; 7 students (23.33%) expressed doubt in determining the validity of worship when experiencing certain biological conditions; and only 6 students (20%) who were able to explain appropriately, most of whom have an Islamic boarding school background. These findings suggest that the problem is not merely confined to individual information, but also the indication of religious literacy that is still partial and has not yet developed into functional literacy.

This condition is further complex in the context of the transformation of religious information access patterns among digital generations. Exposure to religious content through social media that is concise and fragmentary promotes the reception of information without a verification process towards the sources and scholarly authority. This situation potentially results in misconceptions, particularly in women's fiqh, which has technical characteristics and is based on Islamic law principles. Learning model integrating digital literacy as a means of clarification and strengthening understanding based on valid sources is required.

Women's fiqh study is a relevant approach that discusses issues about *tahārah* (ritual purity), menstruation, postpartum, *istihādah*, and worship regulations directly related to the biological conditions of female students (Fodhil et al., 2024; Arifin et al., 2023). Strengthening religious literacy through a study session has an impact on cognitive aspects and the formation of religious identity and personal integrity. In SMK Islam Sudirman 1 Ambarawa, women's fiqh lesson is delivered through the combination of lecture, discussion, and utilizing digital learning sources, including application monitoring menstrual cycle, such as MeetYou, Kalender Menstruasi, Clover, Blood, and digital Risalatul Mahid fiqh book. The integration of the technology potentially improves the effectiveness of understanding if accompanied by adequate pedagogical support. Digital media enables the concept visualization, access to authoritative resources, and reflection of students' personal experiences in the learning process (Fanani, M Adip & Abdurrohman, M Iqbal, 2025).

Several previous studies have studied the strengthening of religious literacy through various approaches, including hadith study-based literacy, women's activities as a means of understanding women's fiqh, reading habituation in fostering religious literacy culture, exploring women's fiqh through the teaching of classical books, and the role of Islamic Religious Education teachers in developing literacy culture based on Islamic boarding school (*pesantren*) tradition (Fatmawati et al., 2023; Khasanah et al., 2025; Maharani & AR, 2024; Masruroh & Rohman, 2025;

Rahmah & Santiani, 2025). Although providing a significant contribution to the strengthening of normative and textual dimensions, a study that systematically integrates religious literacy, digital literacy, and biological experiences of female students in the context of vocational education has not been found.

Thus, this study aims to study the strengthening of students' religious literacy through women's fiqh study in vocational education. This study focuses on the use of a menstrual cycle monitor application and the digital *Risalatul Mahid* fiqh book as a learning source. The study also identifies supporting factors and inhibiting factors in implementing the program in SMK Islam Sudirman 1 Ambarawa. The novelty of the study is the formulation of a religious literacy learning model based on women's fiqh. The model positioned biological experiences of students as a learning basis. Digital literacy was used as an instrument to understand the law more precisely. Women's fiqh was not positioned as additional materials. Women's fiqh was the primary instrument in forming the five dimensions of religious literacy.

An empirical study combining the biological experiences of students, digital technology, and a dialogical approach in a religious literacy model in vocational education has not been found. This study fills this gap. A conceptual model was formulated. Implementation was tested in the context of a vocational school. The theoretical contribution of the study lies in strengthening the religious literacy concept based on women's fiqh. Literacy is conceptualized as a process of understanding religious law reflectively based on personal experiences. Five dimensions of literacy are the basis of developing women's fiqh learning in vocational education.

Methods

This study used a descriptive qualitative approach with a case study design. This approach was chosen to align with research objectives, understanding the implementation process of women's fiqh study in strengthening students' religious literacy deeply. A qualitative study allows the exploration of meaning, experience, and the dynamics of learning contextually in a school environment (Ramdhan, 2021).

This study was conducted in SMK Islam Sudirman 1 Ambarawa, which has a women's fiqh study in women's activities. The location was chosen purposively, where the school consistently holds a religious guidance program that is relevant to the focus of the study. There were 33 informants consisting of a principal, 2 Islamic Religious Education teachers as managers of the women's activity program, and 30 female students of grades X, XI, and XII. Selecting students was conducted purposively by considering the active involvement in the program and the willingness to participate in interviews until data saturation was achieved.

Data collection was carried out for two months through participative observation, in-depth interviews, and documentation. Observation was carried out for eight months by participating in women's activities one to two times a week. The researcher observed the delivery of materials, interactions between the teacher and students, the use of digital media, and students' participation. To maintain the authenticity of the situation, the researcher conducted initial adaptation before intensive data collection.

An interview was carried out with all informants for 30 – 60 minutes each. The interview was semi-structured with a main question guide that allowed informants to give free explanations. Questions to the principal highlight the goals and policies of the program. Questions to teachers were related to learning strategies and the utilization of digital media. Questions to students focused on experiences participating in study sessions, understanding of women's fiqh, and changes perceived after participating in the program. All interview processes were recorded with the informants' consent, which were then transcribed as analysis material.

Documentation study was used as a complementary data source to strengthen the findings in the field. Documentation serves as supporting data for the study. Documents collected included the schedule of women's activities, learning materials, photos of activities, school program evaluation, study session modules, activity records from the menstrual cycle monitor application, and congregational prayer attendance as an indicator of students' worship behavior. These documents strengthened and verified the data from observation and interviews.

Data analysis was carried out interactively through data condensation, data presentation, and conclusion. Data condensation was conducted through open coding to identify the initial theme of interview transcription, observation notes, and documents. After that, categorical coding was performed to classify themes into the conceptual categories, such as learning practice, learning experience, the use of technology, and internalization of religious literacy. Data presentation was carried out in a thematic matrix and a narrative description to enable easier identification of relationship patterns among the findings. Concluding was carried out iteratively by comparing cross-data source findings to ensure consistent interpretation.

Data validity was maintained through the trustworthiness strategy of the qualitative study. Prolonged engagement was conducted through two months of field involvement to obtain adequate contextual understanding. Triangulation of source and technique was implemented by comparing data from observation, interviews, and documentation, as well as perspectives of the principal, teachers, and students. Member checking was carried out by confirming the summary of interview results with informants to ensure the accuracy of the researcher's interpretation. Peer debriefing was carried out through analytical discussion with

colleagues in Islamic education to obtain criticism and alternative interpretations of data.

This study applies the reflectivity of the researcher as part of the analysis process. The researcher realized the position as an insider in the context of Islamic education that potentially influences data interpretation, particularly in understanding the religious learning practice. The researcher used a reflective journal during the research process to document initial assumptions, dynamics of field interaction, and changes in the researcher's understanding during the study. This effort was made to maintain critical awareness of possible biases and increase transparency of the data interpretation process. The study met the standards of credibility, dependability, and confirmability in a qualitative study. All participants provided informed consent before data collection. Informant identities were kept confidential through the use of code in all reporting of research results.

Results and Discussion

Results

The findings of the study showed that revitalization of religious literacy in women's fiqh study occurs through identified transformation in students' cognitive, analytic, affective, psychomotor, and epistemic dimensions. These transformations were analyzed through the comparison of the initial condition before program implementation and the condition after six study sessions, based on in-depth interviews, participative observations, and learning documentation. In the pre-implementation stage, students' religious literacy tends to be at the instrumental-procedural level. Of the 30 students interviewed in the initial phase, 17 (56.67%) of students stated that their understanding was confined to general prohibitions without knowledge of the detailed Islamic law boundaries.

One of the 10th-grade students said, "*I understand that during menstruation, ṣalāh (prayer) and fasting are not allowed. However, I don't know the details when I can perform ritual purity because sometimes the menstrual blood does not come out, but spots still occur. So, sometimes I feel uncertain*" (S2). Initial observation also demonstrated that when a simple case study regarding differences between menstruation and *istihāḍah* was provided, most students were unable to explain the basis of their argument and only provided short answers without reasoning. This condition showed that before the study session, religious literacy was still dominated by normative compliance patterns.

After six dialogue-based and case study-based sessions were conducted, a consistent transformation was identified in the structure of students' understanding. In the final interview, 27 (90%) of 30 students were able to explain the difference between menstruation, postpartum, and *istihāḍah*, including the reasoning and considerations of duration. A 11th-grade student said, "*Now, I observe the*

characteristics and timing first before determining whether it is menstrual blood or istihādah" (S9). Islamic Religious Education teachers confirmed that students begin to mention the basis of fiqh when answering questions, rather than merely stating whether it is allowed. This transformation reinforced a shift from procedural literacy to evaluative literacy that considers biological context and fiqh argumentation.

Transformation also occurred in the affective dimension and the dynamics of class participation. In the first two meetings, interaction was dominated by teachers, and students tended to be passive. Several students reported feeling awkward when discussing biological issues considered sensitive, as stated by one of the students, *"At first, I was embarrassed when discussing that, and I am afraid of making a mistake when asking something I do not know"* (S5). However, in the next meeting, the class atmosphere was more dialogic and argumentative. Students began to actively ask questions and share experiences as analysis materials. The teacher assistant stated that the discussion was more engaging and students' enthusiasm in responding to their friends' opinions. This transformation demonstrates the formation of a safer learning space psychologically that supports the development of literacy interactively.

In the dimension of psychomotor, literacy transformation was implied in how students make a worship decision. Based on the documentation of congregation prayer attendance and follow-up interview, 24 students (80%) actively performed congregation prayer, and 22 (73.3%) students were able to explain the fiqh reason appropriately. Integration of digital literacy supports the verification of fiqh. A 12th-grade student stated, *"Now I am more certain because I know the basis of fiqh, so I am no longer uncertain to perform worship or when bleeding occurs"* (S14). The principal confirmed an increasing maturity in explaining the considerations of fiqh. This data showed that literacy revitalization is not stopped in the contextual understanding, but it is developed into the capacity of more conscious religious decision-making.

A cross-grade comparative analysis demonstrated that literacy revitalization occurred progressively. 10th-grade students were still focused on mastering basic terminology, 11th-grade students indicated the ability of simple case analysis, and 12th-grade students were able to correlate women's fiqh with social responsibilities in the future. A 12th-grade student stated that knowledge is important as a provision when building a family (S15).

Integration of digital literacy also strengthened this process, where 9 (30%) students stated that they utilize digital references when experiencing uncertainty about their worship status. One of the students stated that *"When I am still uncertain, I open the explanation on Risalatul Mahidnya application according to the teacher's recommendation during the women's fiqh study session"* (S10). This data confirmed that strengthening literacy does not only occur in the classroom. However, this can occur

through technology-based independent learning practice. This transformation pattern appeared consistently in students' interview data, class interaction observation, and learning documentation analyzed comparatively.

This study identified the supporting and inhibiting factors of religious literacy. Supporting factors included the support from the Islamic Religious Education teacher, especially female teachers who act as a facilitator, dialogue and case study methods that stimulate the fiqh reasoning, integration of digital literacy that expands access to *sahih* (authentic) references, and classifying students according to class level for progressive learning. Inhibiting factors included students' fatigue during the day, the limited capacity of digital devices, initial awkwardness when discussing sensitive issues, and initial dependency on less valid information on social media. These factors explained the mechanism of literacy transformation and the challenges that must be managed to achieve the research objectives.

The synthesis of findings showed that literacy revitalization occurred in five interrelated dimensions. The transformation is not confined to the cognitive aspect, but is developing towards analytical, affective, psychomotor, and epistemic dimensions. A comparative summary of initial and final conditions is presented in the following Table.

Table 1

Comparison of the Conditions of Religious Literacy Revitalization in Women's Fiqh Study

Main Aspects	Initial Conditions	Conditions After Study Session	Visible Transformation
Cognitive (Conceptual Understanding)	Normative and partial understanding; focus on general prohibitions	Able to explain the differences between menstruation, postpartum, and istihādah, as well as their fiqh basis	Experiences from procedural understanding to argumentative
Analytical-Evaluative	Difficulty determining worship status in a case study	Able to analyze the characteristics, duration, and context before determining the fiqh law	Developing systematic and contextual thinking skills
Affective	Awkward and passive during discussion	More open and active in participating	Increasing self-confidence in religious discussion

Psychomotor	Worship decision based on assumption or habit	Worship decision accompanied by a clear fiqh reason	Worship more consciously and responsibly
Epistemic	Knowledge was perceived as fixed rules that are passively accepted	Knowledge is perceived through dialogue, reflection, and verification	A shift from normative compliance to reflective understanding

Data source: Classroom observations, interviews with teachers and students, and documentation of the women's fiqh learning program at SMK Islam Sudirman 1 Ambarawa (data collection period: January 2026).

Overall, the findings above demonstrated that religious literacy revitalization in women's fiqh study was identified as a measurable transformation process through the comparison of initial and final conditions of implementation. The emerging transformation was not confined to increasing terminological knowledge but encompassed restructuring of thinking patterns, strengthening dialogical confidence, and increasing reflective capacity in making worship decisions.

Data from interviews, observation, and documentation consistently indicated that students moved from a normative compliance pattern towards argumentative and contextual understanding. Literacy revitalization in this case was not conceived as the addition of fiqh materials, yet as a process of forming epistemic consciousness that allows students to position religious teachings in a more rational and responsible analysis framework.

This empirical finding is the basis for further discussion on how the dynamics of dialogical learning, institutional support, and integration of digital literacy contribute to strengthening religious literacy. In the next section, these results were analyzed from the perspective of religious literacy theory and reflective learning to assess the extent to which the transformation identified can be perceived as a sustainable revitalization in school religious education.

Discussion

The findings of the study showed that the revitalization of religious literacy through women's fiqh study in SMK Islam Sudirman 1, Ambarawa, occurred as a multidimensional and measurable transformation. Transformations included students' cognitive, analytic, affective, psychomotor, and epistemic dimensions. This finding answered the research objective, which is to strengthen the religious literacy of female students to be reflective, argumentative, and contextual. Before program implementation, most students were at a normative-procedural literacy level. The understanding of fiqh was limited to memorizing the rules and general prohibitions

without an in-depth understanding of the Islamic law basis or the biological and social context. This condition is in line with the religious literacy of junior high school students, who tend to be partial and procedural, which requires strengthening for the internalization of religious teachings reflectively (Maharani & AR, 2024).

The implementation of six dialogue-based and case study-based fiqh study sessions resulted in a significant transformation in students' cognitive and analytic dimensions. 27 (90%) of 30 students were able to explain the differences between menstruation, postpartum, and *istihādah*, as well as the fiqh law and duration. The finding demonstrated the shift from procedural literacy to evaluative literacy. Students are able to reason the provisions of fiqh law based on the context. Case-based fiqh learning improves the ability of critical thinking, argumentative analysis, and Islamic law-based decision-making (Fatmawati et al., 2023). This cognitive shift has an impact on worship practice. Students make a worship decision based on *ṣaḥīḥ* understanding, not merely following social habits or assumptions. This finding supports the statement that religious literacy effectively transforms students' real practice consciously and responsibly (Nasution et al., 2025).

The affective dimension has a transformation. Observation and interviews demonstrated that students are initially passive, awkward, and embarrassed in discussing sensitive biological issues. This condition highlights the importance of a safe place in women's religious education (Khasanah et al., 2025). Students were more open, actively asking, and confident in responding to their friends' opinions (Ainiyah & Tohari, 2021, 2021). This transformation showed the formation of a safe learning space psychologically. This approach is in line with gender responsive pedagogy, which positions emotional comfort as a prerequisite for successful learning (Rahmawati, 2024).

Psychomotor dimension is reflected by worship decision-making. Students were able to explain the reason in accordance with the Islamic law for every decision, including those who did not perform the congregational prayer at school. The principal and Islamic Religious Education teachers confirmed the increasing maturity of female students. This finding aligns with the statement that religious literacy effectively broadens theoretical understanding and transforms students' real practice consciously and responsibly (Rohmiati, 2025).

Comparative analysis among class levels showed the progressivity of religious literacy. 10th-grade students master basic terminology and textual understanding. 11th-grade students are able to analyze a simple case. Moreover, 12th-grade students correlate women's fiqh with social responsibilities, family planning, and family life. Cognitive development influences analytical and reflective abilities in religious education (Rahmah & Santiani, 2025). A tiered

approach allows the internalization of literacy gradually in accordance with cognitive capacity.

Integration of digital literacy expands the reach of religious literacy. 9 (30%) students use digital applications to verify worship status and enhance their fiqh understanding. Digital literacy shows learning independence and the ability to verify Islamic law. Digital technology strengthens the validation of Islamic law, consistency of worship practice, and internalization of religious values. Teacher supervision ensures that students make a double-check (*tabayyun*) of religious information, reducing the risk of relying on short or invalid information on social media. This finding emphasizes the relevance of digital literacy in modern fiqh learning (Gusniarti & Satrisno, 2022; Nasution et al., 2025).

The program successfully correlates five dimensions of religious literacy simultaneously. The epistemic dimension shows a fundamental transformation, a shift from normative compliance towards reflective understanding. Affective literacy supports dialogue and confidence. Practical literacy influences worship decision-making. Cognitive and analytical literacy provides a basis for argumentative understanding. Synthesis shows that the revitalization of religious literacy is not merely an increase in fiqh knowledge but a transformation of students' thinking, attitude, and practice patterns (Astoro et al., 2024).

Challenges emerge, including students' fatigue during the day and the limited capacity of digital devices and unstable internet networks. These conditions influence the effectiveness of the learning process (Hasan, 2024; Hasan & Azizah, 2022). The finding supports the emphasis that integration of digital media must be accompanied by adaptive and contextual pedagogical strategies (Agusta, 2024). The program's sustainability is supported by principal policies that support the school's academic program and adaptive class management. The innovation of the learning method is required. The aim is to ensure that religious literacy is effectively internalized.

The discussion emphasizes that women's fiqh study in SMK Islam Sudirman 1, Ambarawa, realizes the revitalization of multidimensional, progressive, and empirical evidence-based religious literacy. The finding emphasizes the previous literature, emphasizing the integration of dialogical, digital, and gender-responsive pedagogical learning in establishing the religious literacy of female students (Fatmawati et al., 2023; Khasanah et al., 2025). Women's fiqh study serves as a theoretical knowledge and strategic instrument in forming reflective, argumentative, and responsible students religiously.

Conclusion

Revitalization of strengthening religious literacy through the development of women's fiqh study in SMK Islam Sudirman 1, Ambarawa, is implemented in a structured manner through clear school policies. The study program is positioned as part of the school's academic culture. The implementation of the study meets the real needs of female students related to worship practice. Religious literacy is no longer limited to the mastery of normative concepts. Religious literacy develops into the ability to understand the legal provisions of worship consciously in accordance with students' biological conditions. This process forms a more complete and responsible religious understanding (Azizah et al., 2023; Kamali & Sugiyanto, 2024).

Women's fiqh study plays a role as a space of strengthening religious understanding based on students' experiences. Students are able to reason about worship status independently according to authentic references. The utilization of the *Risalatul Mahid* book strengthens the scientific legitimacy of the study material. The use of a digital fiqh book broadens access to reliable religious sources. The application calculating the ritual purity period assists students in ensuring the accuracy of performing worship. Religious honesty develops through recording worship practice in accordance with real conditions. Students' worship responsibilities demonstrate a significant increase.

The success of the program is influenced by the support of school practice, the active role of teachers, and the readiness of the learning environment. Implementation constraints come from students' physical conditions, limited digital devices, and differences in initial religious understanding. These constraints require adaptive learning management. Women's fiqh study is proven to contribute to strengthening the religious literacy of female students in the vocational school. This program has a high relevance as a model of strengthening contextual religious literacy in the midst of the dynamics of digital development.

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