

Cendekia: Jurnal Kependidikan dan Kemasyarakatan
 Vol. 24 No. 1 (2026) : 1-20
 Available online at <https://jurnal.iainponorogo.ac.id/index.php/cendekia>

Identifying the Power of Social-Emotional Literacy for Students in Filtering Religious Information in the Digital Era

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ARTICLE INFO	ABSTRACT
Article History: Received: December 10, 2025 Revised: March 7, 2026 Accepted: May 2, 2026 Keywords: digital era; identifying, religious information; social-emotional literacy	The digital era has significantly influenced the dissemination and filtering of religious information. This study aims to analyze students' social-emotional literacy in filtering religious information in the digital era. This type of research is descriptive quantitative. The research instrument consisted of 22 statements based on indicators of self-awareness, self-management, responsible decision-making, relationship skills, and social awareness. Respondents in this study were 179 students at the Islamic College of Palembang. All data obtained were analyzed using percentages. The research results indicate that students have a strong ability to filter religious information, particularly in self-management and decision-making. However, obstacles remain, including limited digital literacy, digital environmental disruption, and a lack of guidance in providing information. This research emphasizes the importance of strengthening socio-emotional literacy through education and a supportive learning environment to enable students to think critically, verify information accurately, and adopt a wise and tolerant approach to the flow of religious information in the digital era.

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How to Cite:

Wigati, Indah, Yuniar, Baharudin, Zulmi Ramdani. "Identifying the Power of Social-Emotional Literacy in Filtering Religious Information in the Digital Era." *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 24, No. 1 (2026): 1-20.

<https://doi.org/10.21154/cendekia.v24i1.12632>

INTRODUCTION

The power of filtering religious information in the digital era arises from the urgent need to understand the role of social-emotional literacy in the context of religious information.¹ The digital era is a phase of civilizational transformation marked by the dominance of information and communication technology in various aspects of human life. This era is characterized by a shift from analog systems to digital data-based systems that enable information to be processed, stored, and disseminated quickly, widely, and efficiently.² The digital era is marked by the growing use of the internet, which can shape religious understanding.³ The digital era has had a significant impact on how people access, disseminate, and filter religious information.⁴ A deep understanding of the role of social-emotional literacy in understanding and evaluating religious information in the digital era is crucial.⁵ Therefore, strengthening social-emotional literacy is highly relevant because it can benefit individuals across various areas of their lives.

The digital era has brought a paradigmatic shift in how information is conveyed and accessed.⁶ The internet and social media allow religious information to spread rapidly, often without adequate filtering and verification. Religious information on the internet often varies, from true to false. A major challenge is how the public can filter this information, given its significant impact on religious beliefs and practices.

Social-emotional literacy, which involves understanding and managing emotions, communicating effectively, and building healthy relationships, is crucial when filtering religious information.⁷ This involves understanding others' perspectives and recognizing the potential emotional impact of religious information. Social-emotional literacy can be developed through self-regulation, prosocial behavior, and responsibility for oneself and others.⁸

Communities need to develop emotional balance when dealing with religious information that may cause tension or controversy. Social-emotional literacy can help

¹ Husni et al., "Islamic Religious Education in the Era of Environmental Crisis: Interfaith, Interdisciplinary, and Interplanetary Perspectives," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 23, no. 2 (2025): 287–302, <https://doi.org/10.1017/9781009308236.288>.

² Serkan Derici, "Digitalization Concept and the Historical Evolution of Digitalization," in *Advances in Computer and Electrical Engineering*, ed. Elsadig Musa Ahmed (Pennsylvania: IGI Global, 2024), <https://doi.org/10.4018/979-8-3693-4111-7.ch006>.

³ Lailatur Rofidah and Abdul Muhid, "Media dan Hibrid Identitas Keagamaan di Era Digital," *Jurnal Dakwah dan Komunikasi* 7, no. 1 (2022): 81, <https://doi.org/10.29240/jdk.v7i1.4805>.

⁴ F. Chernyshenko, O.S., Kankaraš, M., & Drasgow, "Social and Emotional Skills for Student Success and Well-Being: Conceptual Framework for the OECD Study on Social and Emotional Skills," *OECD Education Working Papers* 173 (2018): 1–134.

⁵ Gina Pancorbo et al., "Development and Psychometric Properties of Rubrics for Assessing Social-Emotional Skills in Youth," *Studies in Educational Evaluation* 67 (2020): 100938, <https://doi.org/10.1016/j.stueduc.2020.100938>.

⁶ Yidan Ding et al., "The Mediatization of Religion: How Digital-Age Film and Television Reshape Interfaith Experiences," *Religions* 16, no. 9 (2025): 1–24, <https://doi.org/10.3390/rel16091172>.

⁷ Mukhlas Habibi et al., "Integration of Spiritual Healing and Islamic Education through Ruqyah," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 23, no. 2 (2025): 324–340, <https://doi.org/10.21154/cendekia.v23i2.12045>.

⁸ Nenden Rani Rinekasari et al., *Measuring Tool of Children's Social-Emotional Development through Digital Technology* 520 (2021): 196–200, <https://doi.org/10.2991/assehr.k.210203.116>.

individuals remain calm and think rationally when dealing with sensitive information.⁹ Social-emotional literacy can help foster tolerance and empathy for diverse religious views. This is crucial for creating a more inclusive society that respects religious differences. Social-emotional literacy aims to enhance understanding and support children's direct interaction and engagement with their peers and with the larger community and society in which they live.¹⁰

Education plays a crucial role in improving social-emotional literacy.¹¹ Equipping individuals with these skills from an early age can shape a generation better able to manage religious information wisely. Integrating social-emotional literacy into learning can create a safe, supportive, and inclusive environment. Social-emotional learning approaches can improve social and emotional competencies, foster cognitive and behavioral skills, and prevent or reduce problem behavior.¹² The long-term effects of social-emotional learning include increased achievement, problem-solving skills, ethical decision-making, health-promoting behaviors, pro-social attitudes toward oneself, others, and work, and positive contributions to society and community.¹³ Evidence suggests that social and emotional skills are relevant to successful individual development in school and life. Past empirical studies and meta-analyses have demonstrated a significant and positive relationship between social and emotional competence and student academic performance. Social and emotional skills positively predict student academic achievement.¹⁴ Social and emotional factors have a big influence on children's developmental achievements.

Social-emotional literacy also influences the dynamics of interfaith relationships. Individuals who possess these skills can communicate and interact better with members of other religious communities.¹⁵ Social-emotional development refers to the developmental capacities that reflect behaviors, skills, knowledge, and characteristics. Social-emotional development in the early years of life is a crucial foundation for future success and well-being.¹⁶ Social and emotional skills are also linked to well-being and positive life outcomes.¹⁷

⁹ Susan B. Campbell et al., "Commentary on the Review of Measures of Early Childhood Social and Emotional Development: Conceptualization, Critique, and Recommendations," *Journal of Applied Developmental Psychology* 45 (2016): 19–41, <https://doi.org/10.1016/j.appdev.2016.01.008>.

¹⁰ Miloš Kankaraš and Javier Suarez-Alvarez, "Assessment Framework of the OECD Study on Social and Emotional Skills. OECD Education Working Papers No. 207," *OECD Publishing*, no. 207 (2019): 1–109, <https://dx.doi.org/10.1787/5007ade5-en>.

¹¹ Gissela Lozano-Peña et al., "Teachers' Social-Emotional Competence: History, Concept, Models, Instruments, and Recommendations for Educational Quality," *Sustainability* 13, no. 21 (2021), <https://doi.org/10.3390/su132112142>.

¹² Carla Huck et al., "Development of an Instrument to Assess Teacher Perceptions of Social Emotional Learning (SEL) in PK-12 Schools," *Educational Research and Development Journal* 24, no. 1 (2023): 24–42.

¹³ Rebecca D. Taylor et al., "Promoting Positive Youth Development Through School-Based Social and Emotional Learning Interventions: A Meta-Analysis of Follow-Up Effects," *Child Development* 88, no. 4 (2017): 1156–1171, <https://doi.org/10.1111/cdev.12864>.

¹⁴ Yehui Wang et al., "The Effect of Social-Emotional Competency on Child Development in Western China," *Frontiers in Psychology* 10 (2019), <https://doi.org/10.3389/fpsyg.2019.01282>.

¹⁵ Jacqueline Kociubuk et al., "Social-Emotional Learning in Infant and Toddler Storytimes: Family-Focused Approaches and Strategies," *Social and Emotional Learning: Research, Practice, and Policy* 5, no. February (2025): 100094, <https://doi.org/10.1016/j.sel.2025.100094>.

¹⁶ Stephanie M. Jones et al., "Assessing Early Childhood Social and Emotional Development: Key Conceptual and Measurement Issues," *Journal of Applied Developmental Psychology* 45 (2016): 42–48, <https://doi.org/10.1016/j.appdev.2016.02.008>.

¹⁷ Daniela Maree Ashdown and Michael E. Bernard, "Can Explicit Instruction in Social and Emotional

Social and emotional competencies are gaining popularity because they affect many aspects of an individual's life.¹⁸

This study aims to deeply analyze the role and power of social-emotional literacy in filtering religious information in the digital era, particularly amid the rapid flow of information that is not always verified and can lead to misinterpretation, polarization, and social conflict. Social-emotional literacy is seen as an important skill that not only helps individuals understand and manage their own emotions but also fosters empathy, critical thinking, and social responsibility in responding to various religious content circulating on digital media. By understanding these dimensions, this study seeks to explain how social-emotional literacy can serve as a foundation for forming selective, reflective, and wise attitudes towards religious information, enabling individuals to make the right decisions and contribute to the creation of a healthier, more harmonious digital space.

RESEARCH METHOD

This research used a quantitative descriptive design. Quantitative descriptive research is a type of research that describes or illustrates collected data as it is. Therefore, this study aims to gain a holistic understanding of socio-emotional literacy in filtering religious information in the digital era.¹⁹

Social and emotional skills data comprises four comprehensive and interrelated competencies: self-awareness, self-management, responsible decision-making, relationship skills, and social awareness. This data was collected through a 22-question research questionnaire. The answer choices for each question used a Likert scale ranging from 1 to 5: 1 (strongly disagree), 2 (agree), 3 (disagree), 4 (agree), and 5 (strongly agree). The questionnaire was distributed via Google Forms.

Respondents in this study were 179 students from Islamic universities in Palembang, selected based on their active use of digital media to search for religious information, including internet users, social media users, and members of online religious communities. The respondents were selected purposively, considering variations in age, religious background, education level, and experience using digital media (Table 1).

Table 1. Demographic Survey of Research Respondents

	Variables	Percentage
Gender	Male	10,6%
	Female	89,4%
Age	17	3,9%
	18	19,5%
	19	16,2%
	20	6,2%
	21	34,6%

Learning Skills Benefit the Social-Emotional Development, Well-Being, and Academic Achievement of Young Children?," *Early Childhood Education Journal* 39, no. 6 (2012): 397–405, <https://doi.org/10.1007/s10643-011-0481-x>.

¹⁸ Nerea Martinez-Yarza et al., "A Systematic Review of Instruments Measuring Social and Emotional Skills in School-Aged Children and Adolescents," *Child Indicators Research* 16, no. 4 (2023): 1475–1502, <https://doi.org/10.1007/s12187-023-10031-3>.

¹⁹ Sugiyono, *Metode Penelitian Kombinasi* (Bandung: Alfabeta, 2015), 34.

	Variables	Percentage
	22	16,2%
	23	3,4%
Study program	Islamic education	39,66%
	Arabic Language Education	1,12%
	Chemistry Education	36,31%
	Biology Education	18,44%
	Physics Education	2,23%
	Mathematics Education	2,23%
Semester	2	33,6%
	4	6,1%
	6	15,1%
	8	38,6%
	10	6,6%
Alumni	Islamic boarding school	12,85%
	Islamic high school	37,99%
	Senior High School	46,93%
	Vocational School	2,23%

Data collection in this study used a self-administered questionnaire. The questions covered aspects of social-emotional literacy, information-seeking behavior, and perceptions of religious information in digital media, distributed across 22 items. Distributing the questionnaire online to a larger sample of respondents aimed to collect quantitative data on social-emotional literacy and religious information-filtering behavior among university students.

The data analysis technique in this study uses quantitative descriptive data analysis with percentages.

$$P = \frac{f}{n} \times 100\%$$

Description:

P = Percentage sought (Relative Frequency)

f = Frequency

n = Number of respondents²⁰

The data were analyzed to provide a descriptive account of students' ability to filter religious information on the internet. Theories, concepts, and findings were then used to understand the phenomenon and form the basis for recommendations.

RESULT AND DISCUSSION

This research focuses on the strength of students' social-emotional literacy in filtering religious information in the digital era. This research is crucial because religion is the foundation of life. The exploration and filtering of religious information must be truly appropriate to avoid damaging religious beliefs. Wahidin stated that the development of information technology in the modern era has both positive and negative impacts on human

²⁰ Anas Sudijono, *Pengantar Statistik Pendidikan* (Jakarta: PT. Raja Grafindo Persada, 2011), 55.

life, including religious life.²¹ In addition, religious behavior is shaped and influenced by several factors, namely emotions (feelings), family environment, community environment, communication media that convey religious messages, a person's authority in expressing attitudes or behavior, and the school or campus environment.²²

Student Self-Awareness in Filtering Religious Information in the Digital Era

Self-awareness demonstrates a student's ability to identify and understand themselves holistically, including their nature, character, emotions, feelings, thoughts, and how they adapt to their environment, enabling them to filter religious information from digital media effectively. Luft and Ingham state that self-awareness demonstrates a clear perception of one's personality, including strengths, weaknesses, thoughts, beliefs, motivations, and emotions. Self-awareness creates opportunities for behavioral and belief changes.²³

The results of observations of students' self-awareness in filtering religious information in the digital era are displayed in Figure 1.

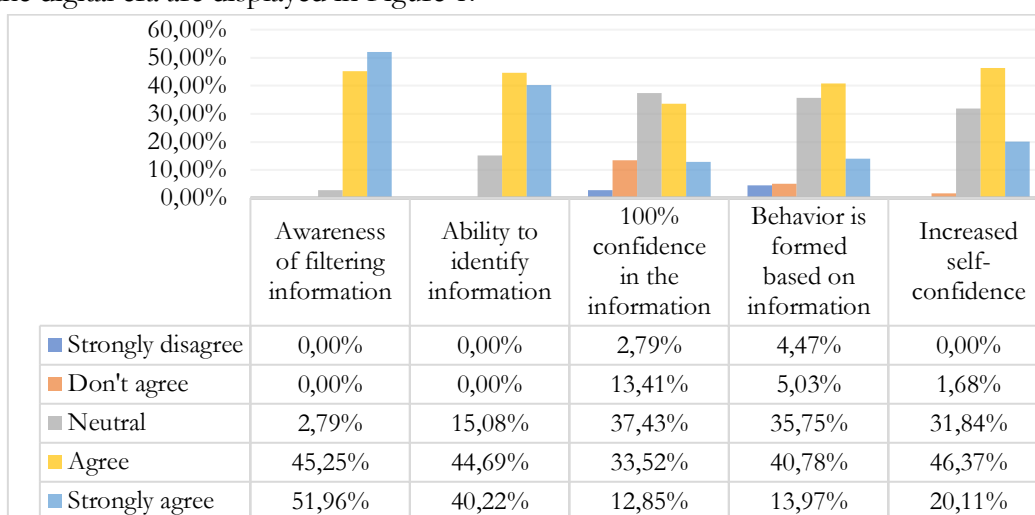


Figure 1. Student Self-Awareness In Filtering Religious Information

Figure 1 shows that students' self-awareness in filtering religious information through digital media is: 1.45% strongly disagree, 4.02% disagree, 24.58% neutral, 42.12% agree, and 27.82% strongly agree. Based on these results, it can be concluded that students have self-awareness in filtering religious information, but many are less able to filter information from the internet properly.

Their digital literacy limits students' self-awareness in filtering information from the internet.²⁴ Inayaturobbani et al. stated that information overload impacts decision-making.²⁵

²¹ Wahidin, *Pengaruh Penggunaan Internet terhadap Religiusitas Mahasiswa Universitas Islam Bandung* (Bandung: Jurusan Komunikasi Penyiaran Islam, Fakultas Dakwah Universitas Islam Bandung, 2017), 18.

²² H. M. Arifin, *Psikologi Dakwah* (Jakarta: Bulan Bintang, 1997), 41.

²³ Edy Prihantoro et al., "Self Disclosure Generasi Milenial Melalui Second Account Instagram Edy Prihantoro 1, Karin Paula Iasha Damintana 2, Noviawan Rasyid Ohorella 3," *Ilmu Komunikasi* 18, no. 3 (2020): 312–323.

²⁴ Lilis Nurhayati et al., "Integrating Digital Citizenship and Religious Moderation in Open and Distance Education: A Holistic Approach to Character Development in Indonesia," *Asian Association of Open Universities Journal* 20, no. 3 (2025): 261–276, <https://doi.org/10.1108/AAOUJ-02-2025-0025>.

²⁵ Fakhirah Inayaturobbani et al., "Pengaruh Kelebihan Informasi Inkonsisten terhadap

Decision-making in understanding religious information can be influenced by culture and religious environment. Students who lack sufficient basic religious knowledge will be easily influenced in their understanding of religious information in their environment.²⁶ Furthermore, limited direct experience also influences religious practice. Annisa states that religious knowledge significantly influences religious behavior. This can make students more susceptible to superficial interpretations, as they lack direct experience that provides a deeper context for understanding religion.

The students' high ability to filter information is due to their good understanding of information filtering. Students do not just accept information; they always question, check, and seek further information about religious topics obtained from the internet.²⁷ Educational institutions also have a role in improving students' ability to filter religious information.²⁸ Educational institutions that encourage students to think critically about religion can enhance their ability to filter religious information.²⁹

Students' ability to filter information effectively is greatly influenced by their understanding of information literacy concepts and practices.³⁰ Several studies have shown that students with a good understanding of the information filtering process tend to be better able to evaluate source credibility, cross-check information, and use information responsibly.³¹ Luo et al. developed a learning taxonomy that positions information literacy as a higher-order cognitive skill, emphasizing the importance of metacognition and information curation in the learning process.³² Other research has shown that students who actively conduct critical online searches are more likely to verify accurate information and avoid the spread of hoaxes.³³ In Indonesia, a study by Maesaroh revealed that Generation Z students demonstrate proficiency in assessing source credibility through training and academic experience.³⁴ This is reinforced by Karima's findings, which show that information literacy

Ketidakpedulian dengan Pembetulan Sistem sebagai Kovariabel," *Jurnal Psikologi Teori dan Terapan* 12, no. 1 (2021): 92–102.

²⁶ Irwan Prasetya et al., "Pengembangan Karakter Mahasiswa Berbasis Pendidikan Agama Islam di Perguruan Tinggi," *Epigram* 21, no. 2 (2024): 161–166, <https://doi.org/10.32722/epi.v21i2.7194>.

²⁷ Achmad Muhibbin Zuhri and Jauharoti Alfin, "Online-Offline in Religion; Observing Islamic Learning Patterns in Online Media," *Tribakti: Jurnal Pemikiran Keislaman* 33, no. 2 (2022): 223–238, <https://doi.org/10.33367/tribakti.v33i2.2720>.

²⁸ Yusmicha Ulya Afif and Ana Rahayu Setia Ningrum, "Peran Strategis Pendidikan Agama Islam (PAI) dalam Membentuk Generasi Berakhlak dan Berwawasan Keislaman di Era Digital," *MA'ALIM: Jurnal Pendidikan Islam* 5, no. 2 (2024): 308–324, <https://doi.org/10.21154/maalim.v5i2.9916>.

²⁹ Zulvia Trinova et al., "The Implementation of Critical Thinking in 21st Century Learning for Islamic Education," *FTTRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 6, no. 1 (2020): 81–94, <https://doi.org/10.24952/fitrah.v6i1.2014>.

³⁰ Alena Aissing, "Detecting and Debunking Disinformation: The Role of University Libraries in Promoting Information Literacy," *Contemporary Mediterranean* 3, no. 1 (2024): 35–47, <https://doi.org/10.17818/sm/2024/1.3>.

³¹ Elise Silva, "Objectivity Bias in First-Year Research Writing: The Impact of Perceived Neutrality in an Age of Mistrust," *Computers and Composition* 76 (2025), <https://doi.org/10.1016/j.compcom.2025.102925>.

³² Yiming Luo et al., "Enhanced Bloom's Educational Taxonomy for Fostering Information Literacy in the Era of Large Language Models," version 1, preprint, *arXiv*, 2025, <https://doi.org/10.48550/ARXIV.2503.19434>.

³³ Azza Bouleimen et al., "Online Search Is More Likely to Lead Students to Validate True News than to Refute False Ones," version 2, preprint, *arXiv*, 2023, <https://doi.org/10.48550/ARXIV.2303.13138>.

³⁴ Imas Maesaroh, *Literasi Informasi di Era Digital: Tantangan & Strategi Generasi Z* (Surabaya: UIN Sunan Ampel Press, 2024), 28.

courses significantly improve students' information search and filtering skills.

There is a gap between religious digital literacy knowledge and skills, and several factors can influence it. First, low digital literacy and critical religious literacy mean that students cannot yet verify sources, analyze scientific authority, and understand the methodology of interpreting teachings. Second, the strong flow of social media algorithms that tend to display content according to user preferences (echo chamber), so students are more easily exposed to information that aligns with their views without critical processing. Third, the wide variety of religious authorities in the digital space, from popular ustaz to anonymous accounts, makes it difficult for students to distinguish between credible and non-credible sources.³⁵ Fourth, psychological factors in adolescents, such as the need for identity and social recognition, make them more susceptible to emotional narratives than scientific arguments. According to Erik Erikson's (1968) theory of psychosocial development, at the identity versus role confusion stage, adolescents who are building their identity and seeking social recognition through environmental feedback, including digital media, are more susceptible to external opinions and narratives.³⁶

Thus, it can be concluded that strong information literacy from both cognitive, social, and curricular perspectives plays a major role in shaping students' ability to filter information critically and accurately.³⁷

Student Self-Management in Filtering Religious Information in the Digital Era

Self-management demonstrates students' ability to regulate their behavior, thoughts, and emotions productively when receiving religious information from digital media. The results of the student self-management observations are displayed in Figure 2.

³⁵ Md. Sayeed Al-Zaman, "Social Media Users' Engagement with Religious Misinformation: An Exploratory Sequential Mixed-Methods Analysis," *Emerging Media* 2, no. 2 (2024): 181–209, <https://doi.org/10.1177/27523543241257715>.

³⁶ E. H. Erikson, *Identity: Youth and Crisis* (W. W. Norton & Company, 1968), 78.

³⁷ Haira Karima, *Pengaruh Mata Kuliah Literasi Informasi Terhadap Kemampuan Penelusuran Informasi Mahasiswa Fakultas Adab Dan Humaniora UIN Alauddin Makassar* (Fakultas Adab dan Humaniora UIN Alauddin Makassar, 2023).

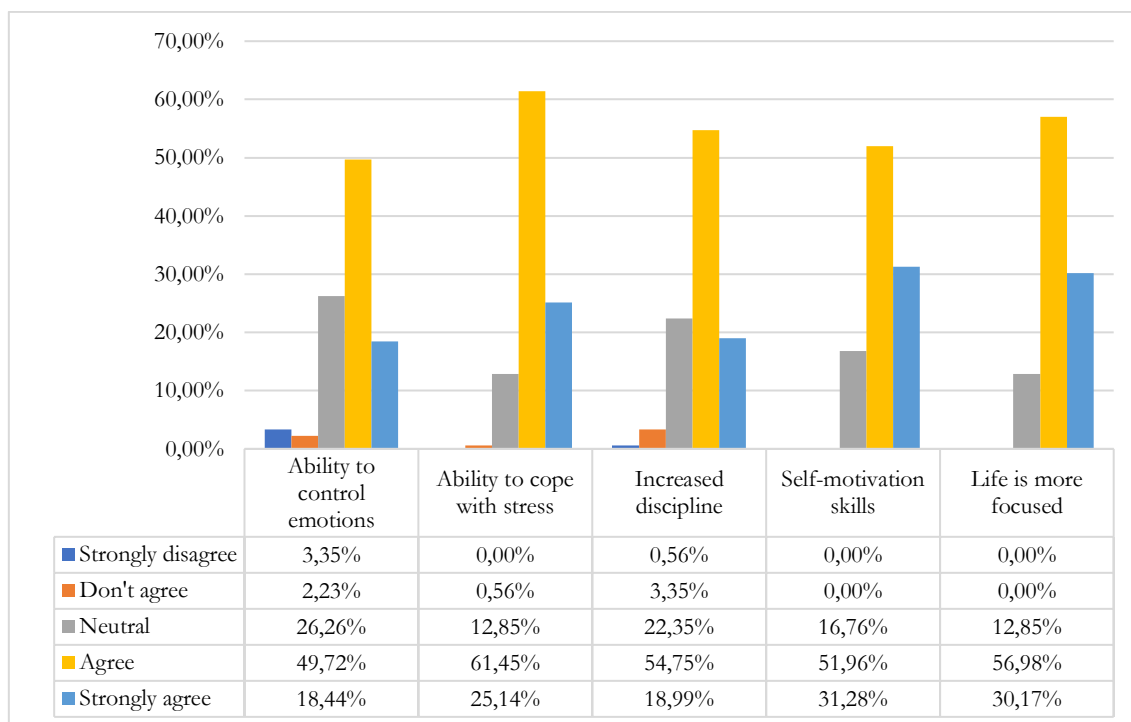


Figure 2. Student Self-Management in Filtering Religious Information

The figure above shows that students' self-management in filtering religious information through digital media strongly disagree 0.78%, disagree 1.23%, neutral 18.21%, agree 54.97%, and strongly agree 24.80%. Based on these results, it can be concluded that students have good self-management in filtering religious information, but coaching is needed for those who are less capable.

Students' poor self-management in filtering religious information is often due to time constraints and academic pressure, which lead them to take shortcuts without carefully verifying information.³⁸ A study by Nurhalifah showed that students with poor time management tend to procrastinate and prefer instant decisions without thorough evaluation, including in responding to religious information.³⁹ This is reinforced by Simaremare's findings, which showed a significant correlation between time management and self-regulation: the weaker the time management, the lower the student's ability to consciously control their actions.⁴⁰ In the digital context, Pérez-Juárez et al. noted that the pressure of multitasking and digital distractions causes students to lose focus and be more easily tempted to believe information without verifying its accuracy.⁴¹ Meanwhile, a report from BMC

³⁸ Rahmi Rahmawati and Abdul Rasyid Ghazali, "Old-Fashioned Policy for Pupils of the Intelligence Era: Why Religious Institutes Preserve Traditional Rules in Digital Society," *E3S Web of Conferences* 440 (2023), <https://doi.org/10.1051/e3sconf/202344004006>.

³⁹ Nurhalifah, *Pengaruh Manajemen Waktu terhadap Self Regulated Learning pada Mahasiswa Akhir Program Studi Bimbingan Konseling Islam* (Undergraduate thesis, Institut Agama Islam Negeri Parepare, 2024).

⁴⁰ Eka Silvia Eunike Yulita Simaremare, Vira Sandayanti, "Hubungan Manajemen Waktu dengan Regulasi Diri dalam Belajar pada Mahasiswa Fakultas Kedokteran Universitas Malahayati," *Jurnal Consilia* 2, no. 1 (2019): 66–74.

⁴¹ María Ángeles Pérez-Juárez et al., "Digital Distractions from the Point of View of Higher Education Students," *Sustainability* 15, no. 7 (2023), <https://doi.org/10.3390/su15076044>.

Psychology confirmed that poor time management contributes to low self-control, ultimately making students more reactive to instant, unverified information. Thus, the ability to critically filter religious information is greatly influenced by time management and self-management, two important aspects that need to be strengthened in the higher education system.

Poor student self-management is caused by limited time in filtering religious information, so students tend to take shortcuts without carefully checking or verifying information.⁴² Students assume any information on the internet is true without further validation.⁴³ A digital environment full of distractions can interfere with students' ability to focus on filtering religious information and harm their self-management.⁴⁴ Students become trapped in reading or interacting with religious information on digital platforms without proper control. Therefore, coaching and guidance are needed to help students navigate religious information online.

Students who demonstrate excellent self-management skills in filtering religious information online may exhibit a high level of awareness of information management. Students who excel in self-management have a strong awareness of the crucial role of information management in their overall understanding.⁴⁵ Digital literacy skills also influence good self-management.⁴⁶ This ability is largely determined by motivation and the quality of learning implementation.⁴⁷

A foundation of religious education also strengthens self-management.⁴⁸ A strong foundation in religious education can empower students to filter information more effectively. They can more easily distinguish content that aligns with their beliefs and identify potential inaccuracies or biases in a religious information source.⁴⁹ A supportive learning environment can influence religious information.⁵⁰ The presence of a supportive learning environment, including guidance from educators, access to relevant resources, and

⁴² Subhan Afifi et al., "Investigating Students' Online Self-Regulated Learning Skills and Their E-Learning Experience in a Prophetic Communication Course," *Ingenierie Des Systemes d'Information* 27, no. 3 (2022): 387–397, <https://doi.org/10.18280/isi.270304>.

⁴³ Apriyani Alfinawardani Nuralmi et al., "Kondisi Information Overload pada Mahasiswa IAI AL-AZIS Akibat Penggunaan Media Sosial yang Tidak Sehat," *Jurnal Syntax Admiration* 5, no. 12 (2023): 5580–5596, <https://doi.org/10.46799/jsa.v5i12.1612>.

⁴⁴ Jenuri Jenuri et al., "Islamic Communication Ethics Towards Hoax Phenomenon on Social Media," *Dialogia* 19, no. 2 (2021): 515–534, <https://doi.org/10.21154/dialogia.v19i2.3446>.

⁴⁵ Xiaoshan Hu et al., "Bridging Self-Efficacy and Digital Competence: A Comprehensive Scoping Review of Teachers' Readiness for the Digital Age," *SAGE Open* 15, no. 3 (2025): 1–25, <https://doi.org/10.1177/21582440251363716>.

⁴⁶ Riswanto Riswanto et al., "Exploring the Role of Digital Literacy as a Predictor of Self-Regulated Learning in Physics Education," *Jurnal Pendidikan Fisika* 13, no. 3 (2025): 308–328, <https://doi.org/10.26618/ghc8bt46>.

⁴⁷ Miftahul Kiftiah et al., "Meningkatkan Aktivitas dan Motivasi Belajar Siswa Menggunakan Model Pembelajaran Balogo pada Muatan Matematika Kelas IV di SDN Sungai Gula 1," *Jurnal Ilmu Sosial, Humaniora Dan Seni* 2, no. 4 (2024): 427–437, <https://doi.org/10.62379/jishs.v2i4.1727>.

⁴⁸ Farzana Ashraf et al., "Religious Self-Regulation, Self-Determination, Resilience, and Conflict Management Strategies in a Community Sample of International Muslim Students in Pakistan," *Journal of Religion and Spirituality in Social Work* 42, no. 3 (2023): 323–345, <https://doi.org/10.1080/15426432.2023.2167255>.

⁴⁹ L. Callid Keefe-Perry and Zachary Moon, "Courage in Chaos: The Importance of Trauma-Informed Adult Religious Education," *Religious Education* 114, no. 1 (2019): 30–41, <https://doi.org/10.1080/00344087.2018.1435989>.

⁵⁰ Preeti, "School Environment: Safe, Supportive & Learning," *JETIR2004362 Journal of Emerging Technologies and Innovative Research* 7, no. 4 (2020): 1201–1206.

encouragement to ask questions and seek clarification, can contribute to students' religious competence.⁵¹ In addition, positive peer influence and a collaborative learning environment can contribute to the development of self-management skills.⁵² Students can share strategies and insights, thereby enhancing their collective ability to critically filter religious information.⁵³

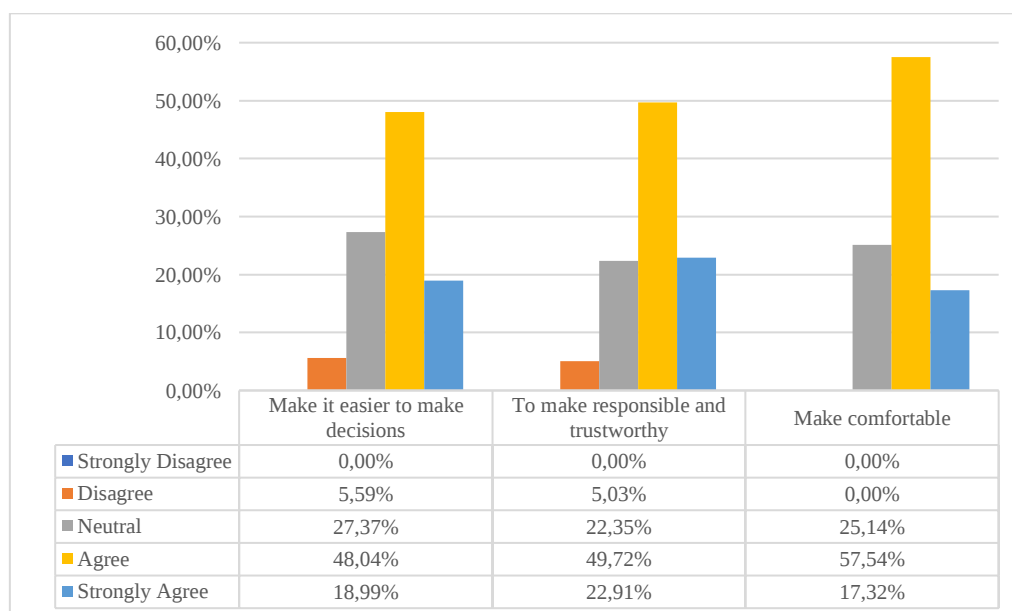


Figure 3. Students' Responsible Decision Making in Filtering Religious Information

Figure 3 shows that students' responsible decision-making in filtering religious information online is strongly disagree (0.00%), disagree (3.54%), neutral (24.95%), agree (51.77%), and strongly agree (19.74%). Based on these results, it can be concluded that students can be responsible in making decisions on filtering religious information. However, some students are still not responsible for filtering religious information.

Students' inability to make responsible decisions about filtering religious information on the internet is due to limited digital literacy skills.⁵⁴ Students cannot evaluate source credibility, recognize potential bias, and distinguish between reliable and unreliable information.⁵⁵ This is due to a lack of emphasis on information literacy in education.⁵⁶ Over-

⁵¹ Faming Wang et al., "Fostering Resilience among University Students: The Role of Teaching and Learning Environments," *Higher Education* (2025), <https://doi.org/10.1007/s10734-025-01484-2>.

⁵² Gugu Ndawo, "The Development of Self Skills in an Authentic Learning Environment: A Qualitative Study," *Curationis* 45, no. 1 (2022): 1–10, <https://doi.org/10.4102/curationis.v45i1.2198>.

⁵³ Shu Rong Zhao and Cui Hong Cao, "Exploring Relationship Among Self-Regulated Learning, Self-Efficacy and Engagement in Blended Collaborative Context," *SAGE Open* 13, no. 1 (2023): 1–11, <https://doi.org/10.1177/21582440231157240>.

⁵⁴ Mutia Nurul Arentania et al., "Peran Literasi Digital dalam Menangkal Hoaks Keagamaan di Media Sosial pada Remaja," *Jurnal Ilmiah Mahasiswa* 2, no. 2 (2025): 396–404, <https://doi.org/10.62387/naafijurnalilmiahmahasiswa.v2i2.172>.

⁵⁵ Miika Marttunen et al., "Student Evaluations of the Credibility and Argumentation of Online Sources," *Journal of Educational Research* 114, no. 3 (2021): 294–305, <https://doi.org/10.1080/00220671.2021.1929052>.

⁵⁶ Carita Kiili et al., "Adolescents' Credibility Justifications When Evaluating Online Texts," *Education and Information Technologies* 27, no. 6 (2022): 7421–7450, <https://doi.org/10.1007/s10639-022-10907-x>.

reliance on social media can also lead to the spread of misinformation and hinder responsible decision-making.⁵⁷

In addition, a lack of exposure and guidance to diverse religious perspectives limits students' ability to make informed and responsible decisions.⁵⁸ Exposure to multiple viewpoints by educators is essential to developing a thorough understanding of students' religious perspectives, which can foster critical thinking and ethical decision-making.⁵⁹ Students also fear social consequences.⁶⁰ Students are afraid of the consequences or social judgment if they deviate from the prevailing beliefs in the social environment. This fear can prevent students from exploring alternative perspectives and making decisions based on responsible evaluation.

Students who demonstrate responsible decision-making skills and are proficient at filtering religious information from the internet are supported by the learning environment.⁶¹ Learning environments that encourage open discussion, critical inquiry, and respectful dialogue contribute to responsible decision-making. In addition, students who prioritize ethical considerations in the decision-making process tend to seek reliable, impartial information and avoid disseminating misinformation. This ethical attitude contributes to responsible information filtering.⁶²

The integration of religious education also provides a strong foundation, enabling students to develop a deeper understanding of their religious beliefs and teachings.⁶³ An educational environment that promotes tolerance, respects diverse beliefs, and encourages critical engagement without judgment will enhance responsible decision-making. This fosters a mindset that values understanding and dialogue.⁶⁴

⁵⁷ Mohammed Habes et al., "Factors Indicating Media Dependency and Online Misinformation Sharing in Jordan," *Sustainability (Switzerland)* 15, no. 2 (2023): 1–15, <https://doi.org/10.3390/su15021474>.

⁵⁸ Leryani Mince et al., "Dinamika Toleransi Beragama: Kajian Fenomenologi pada Kampus Keagamaan," *Matheteno* 4, no. 1 (2024): 30–41.

⁵⁹ Kate E. Soules Heidi Lyn Hadley, Christopher Alan Olshefski, "Critical Religious Literacies and Opportunities for Alterity across YA Literature," *Journal of Literary Research* 56, no. 4 (2024), <https://doi.org/10.1177/1086296X241300105>.

⁶⁰ Asti Haryati et al., "The Influence of Social Anxiety on the Learning Achievement of Students at UIN Fatmawati Sukarno Bengkulu," *JKIP : Jurnal Kajian Ilmu Pendidikan* 6, no. 2 (2025): 305–314.

⁶¹ Tiara Suriyatna Mentaya et al., "Makna Nilai Tanggung Jawab sebagai Pilar Pendidikan Karakter Mahasiswa," *Hikmah: Jurnal Studi Pendidikan Agama Islam* 2, no. 2 (2025): 313–321, <https://doi.org/10.61132/hikmah.v2i2.1048>.

⁶² Vinka Patricia et al., "Etika Komunikasi dalam Penggunaan Artificial Intelligence," *Jurnal Nomosleca* 11, no. 1 (2025): 110–121, <https://doi.org/10.26905/nomosleca.v11i1.13489>.

⁶³ Abu Bakar Suhardis, Juni Mahanis, Alpizar, "Metode dan Model Integrasi Pendidikan Agama Islam dengan Sains," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10, no. 2 (2025): 231–239.

⁶⁴ Ajeng Khodijah and Udin Supriadi, "Building Harmony in Schools: Strategies for Implementing Religious Tolerance-Based Education," *The Eurasia Proceedings of Educational and Social Sciences* 38 (2024): 48–54, <https://doi.org/10.55549/epess.846>.

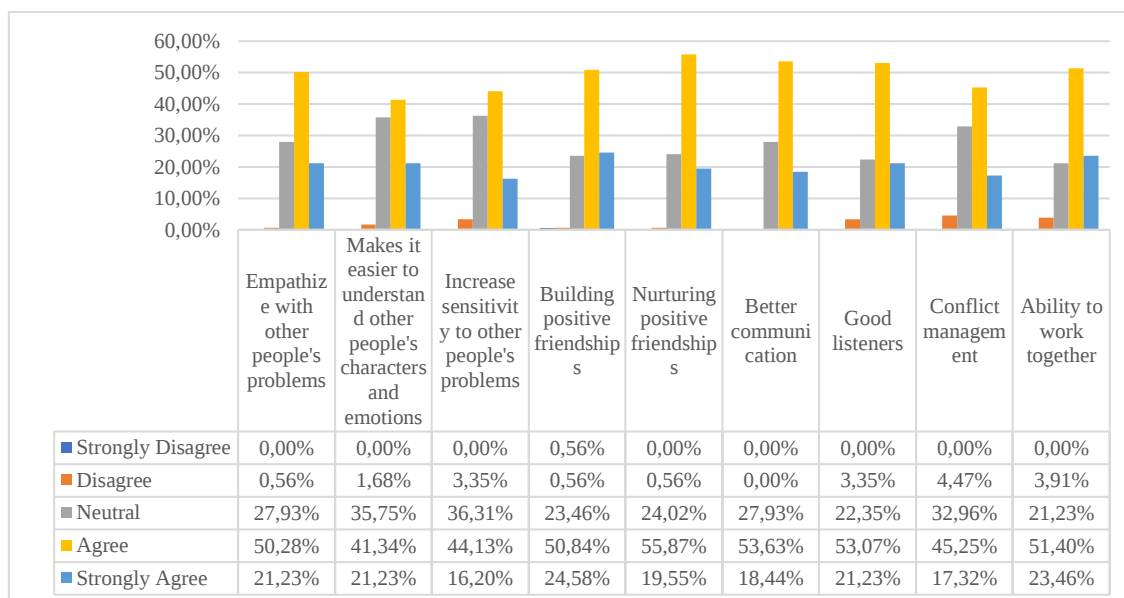


Figure 4. Relationship skills and social awareness of students in filtering religious information

The figure above shows that students' relationship skills and social awareness in filtering religious information online strongly disagree (0.06%), disagree (2.05%), neutral (27.99%), agree (49.53%), and strongly agree (20.36%). Based on these results, it can be concluded that students have relationship skills and social awareness when filtering religious information online. However, some students still need guidance on relationship skills and social awareness.

Students who lack skills and social awareness in filtering religious information via the internet are due to a lack of role models or mentors.⁶⁵ Lecturers must set a good example in critical thinking and responsible information consumption.⁶⁶ Mentoring is very important for guiding students in developing skills and social awareness, thereby increasing their religious understanding. Students with limited religious knowledge will have difficulty understanding accurate information and are more vulnerable to misinformation. Therefore, adequate guidance from educators is required. Educators should provide adequate guidance on evaluating important information and on responsible online behavior, so that students can develop the skills and awareness to filter information effectively.

Students who have the skills and social awareness to filter religious information on the internet often have a combination of digital literacy, critical thinking, exposure to diverse perspectives, and a supportive learning environment. The integration of these elements contributes to their ability to navigate and evaluate religious content online responsibly. Educational environments need to emphasize students' critical thinking skills by developing

⁶⁵ Muhtar Mochamad Solihin, "Analysis of Student Information Literacy in State Islamic Religious Universities," *Record and Library Journal* 10, no. 2 (2024): 331–345, <https://doi.org/10.20473/rli.V10-I2.2024.331-345>.

⁶⁶ Brigid Golden, "Enabling Critical Thinking Development in Higher Education through the Use of a Structured Planning Tool," *Irish Educational Studies* 42, no. 4 (2023): 949–969, <https://doi.org/10.1080/03323315.2023.2258497>.

the ability to objectively analyze information, identify potential biases, and consider multiple perspectives.

Addressing these challenges requires comprehensive educational initiatives that prioritize digital and information literacy, exposure to diverse religious perspectives, and the development of critical thinking skills. Encouraging open dialogue, providing guidance, fostering an environment of open-mindedness, valuing diverse perspectives, creating a supportive learning environment, and enhancing the power of social-emotional literacy can contribute to improving students' skills and social awareness in filtering religious information on the internet.

Social and emotional learning has taken a leading role in providing valuable skills education. Social skills and emotional intelligence, acting as critical components in the socio-cognitive process, play an important role in reading ability and information absorption.⁶⁷ Individuals with higher social-emotional skills tend to be more critical than those with poor social-emotional skills. Individuals with high socio-emotional skills have more social interactions.⁶⁸

CONCLUSION

The research results show that students are quite capable of filtering religious information, particularly in terms of self-management and decision-making. However, this ability still faces several obstacles, including low digital literacy, distractions in the digital environment, and a lack of guidance in providing information. Strengthening social-emotional literacy through education and a supportive learning environment is essential to enable students to think critically, verify information, and be wise and tolerant of differing religious views. This research still requires further testing to assess students' social-emotional literacy skills related to religious information.

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⁶⁷ Carol McDonald Connor, "A Lattice Model of the Development of Reading Comprehension," *Child Development Perspectives* 10, no. 4 (2016): 269–274, <https://doi.org/10.1111/cdep.12200.A>.

⁶⁸ Semra Baki, *Effects of System-Paced and Learner-Paced Multimedia Instruction on Learners' Vocabulary Acquisition* (Texas: Texas Tech University, 2021), 76.

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