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Digital technology's impact on senior high school students' religious attitudes

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ABSTRACT

The advancement of technology has revolutionized student learning, shifting from traditional textbooks to digital tools, reducing teacher-student interaction, and impacting students' perspectives and attitudes. Students with extreme religious views sometimes rely more on digital resources than traditional ones. This study examines: i) the effect of learning resources on students' religious attitudes; ii) the influence of social status on their attitudes; iii) the relationship between students' motivation for religious learning and their attitudes; and iv) the interaction between diverse learning resources and social status on students' religious attitudes. Using quantitative methods and multiple regression analysis on data from 1,020 students in Central Java, Indonesia, and employing partial least square (PLS) modeling, the study explores the influence of religious resources, social class, and motivation on students' views. The findings show that diverse learning resources significantly foster moderate religious attitudes, with social class also playing a pivotal role. Notably, students' motivation for religious learning mediates the relationship between learning resources and social class in shaping religious attitudes. This study contributes to educational theory by highlighting the role of learning resources in shaping outcomes, social theory by demonstrating how socioeconomic factors influence religious attitudes, and religious theory by exploring the role of digital tools in shaping religious views. These insights provide practical implications for educators in designing effective religious education strategies and promoting moderation in the digital era while emphasizing the importance of face-to-face learning for meaningful dialogue.

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1. INTRODUCTION

This study aimed to explore how differences in religious learning resources and students social class influence the motivation for religious learning and the development of religious attitudes among Madrasah Aliyah (MA) or an Islamic high school, during and after COVID-19 pandemic, whether moderate or radical attitude. Since the inception of COVID-19, there has been a dramatic shift in learning techniques and resources, with artificial intelligence (AI)-based resources dominating, especially in religious education. Such an inquiry is critical for understanding and forecasting students' future religious beliefs, as well as developing ways to reduce their vulnerability to extremist and radical religious ideas.

The dawn of industry 4.0 signals a radical transformation in our daily lives, fueled by the fusion of computers, the internet, and AI. This technological evolution not only reshapes our perspectives on spirituality, religion, and education but also streamlines access to essential information through digital tools like Google, Yahoo, Microsoft Bing, Mozilla, and social media. Pioneering studies cite thesis a significant shift in contemporary education, breaking away from conventional teaching methods and enthusiastically embracing the realm of digital technology [1], [2]. Nowhere is this shift more pronounced than in the field of religious studies, where it fearlessly challenges the status quo of acquiring information solely from teachers and textbooks.

The metamorphosis deeply impacts religious studies, challenging traditional methods of knowledge acquisition through teachers and textbooks. The COVID-19 pandemic of 2020 accelerated this transformation significantly, emphasizing the crucial role of digital literacy. It infiltrates the domain of religious studies, pushing boundaries and redefining learning experiences. This shift underscores the necessity of embracing digital tools for accessibility and enrichment in education [3]. However, it is crucial to acknowledge that the reliance on online learning technologies, as elucidated by Yaseen *et al.* [4] in research conducted in the UK and Jordan, is not impervious to pitfalls. The vulnerabilities are conspicuous, particularly in the realm of social communication, giving rise to challenges among peers and in the interactions between students and teachers. Navigating this uncharted digital frontier requires a priority in addressing and mitigating these challenges. This proactive approach is indispensable to ensure that the benefits of technological advancements in education are realized while simultaneously mitigating the inherent drawbacks.

In the field of religious education, a discernible trend is unfolding as digital methods progressively replace traditional learning approaches. This shift is often driven by social media content featuring young influencers or inspirational figures, even though their credibility lacks religious scientific verification [5]. This transition poses a significant challenge to the authority and credibility of religious learning resources. Individuals from lower social classes face obstacles in accessing these digital learning tools, underscoring the need to scrutinize and validate the reliability of such resources to guard against hate speech or hoaxes. Unfortunately, in the current disruptive era, the emphasis on truth may not be as prominent as it should be [6], [7]. Addressing these challenges becomes crucial to preserving the integrity of religious education amid the evolving digital landscape.

The impact of traditional and digital learning on students' academic performance spans cognitive, affective, and psychomotor domains. Sembayev *et al.* [8] emphasize the effectiveness of innovative educational technologies in addressing skill development challenges. However, it is essential to note that technology may not always be the best fit when considering learning activities, knowledge models, and factors tied to students' emotions and physical abilities. Xuanhui *et al.* [9] point out that digital learning provides real-time cognitive feedback, but traditional (offline) learning often faces funding limitations compared to its digital counterpart. Supporting this, another studies [10], [11] illustrate that e-learning in specific subjects surpasses the effectiveness of traditional methods. Additionally, digital learning shapes learning motivation, style, and outcomes visually, audio visually, and kinesthetically, influenced by social class [12]–[14]. Contrarily, study by Ai *et al.* [13] and Neuhauser [15] found no significant cognitive and affective differences in students' learning resources and outcomes.

The way students learn, whether through traditional or digital methods, affects their outcomes in thinking, feelings, and actions. It is crucial to carefully look at academic materials, especially those focusing on human experiences. Jackelén [7] emphasizes the pivotal role of digital learning tools, specifically social media, in disseminating constructive and detrimental ideas. Regrettably, media networks frequently prioritize spreading misinformation, heightening negative values, and eroding moderate religious viewpoints through entertainment figures and sources of inspiration [16].

This study holds significant relevance in today's context, especially considering the widespread use of digital technology in religious education. The utilization of digital learning platforms powered by AI often lacks supervision from religious educators or governing organization who responsible for overseeing educational content, particularly in religious studies. Consequently, there's a notable risk of exposure to radical content, potentially fostering extremist attitudes among students.

This research delves into key aspects that are essential for understanding interconnected dynamics. Specifically, the research examines: i) how the impact of various religious learning resources on students' religious attitudes; ii) how students' social class (SSC) influences their religious attitudes; iii) the relationship between students' motivation in religious learning and their religious attitudes; and iv) how the combination of different religious learning resources and SSC affects attitudes through the mediation of religious learning motivation (RLM). This in-depth analysis intends to offer a fresh knowledge or novelty of the issues experienced by MA students, which will contribute significantly to problem solutions in the context of religious education.

2. LITERATURE REVIEW

2.1. The disruptive era of educational technology and learning resources

Disruption, as introduced by Christensen in 1997, transcends the conventional paradigm of "competing to win" [17]. This perspective suggests that globalization triggers a shift from manual and traditional methods to digital and AI models. These digital models play a crucial role in advancing both human and environmental/national values [18]. The epoch of disruption poses an educational challenge, necessitating a judicious response. It serves as a conduit for social control, effectively bridging the chasm between the tangible and virtual realms [19]. Navigating this dynamic landscape demands sagacity to confront and manage transformative forces adeptly.

Educational technology exerts a substantial impact on global competition and knowledge authority [20]. The disruptive era engages intricate cognitive processes, encompassing knowledge acquisition, comprehension, application, analysis, synthesis, and evaluation [21]–[23]. Learning processes, despite their cognitive underpinning, necessitate the holistic integration of all existing domains [24]–[27]. Learning Resources, spanning academic materials such as messages, people, structures, hardware, methods, and settings, target students with cognitive acumen, aspiring to instill positive attitudes, temperate behavior, and wisdom [28]–[30].

Traditional religious learning methods typically emphasize teacher-centered instruction, focusing on verbal skills and memorization. In the current era of disruption, educators must shift their focus to instilling ethical values, cultural understanding, character development, and social empathy. These elements are crucial for shaping well-rounded individuals. Unlike technical skills, machines cannot fully capture these human-centered qualities.

Grouping individuals by social class, as outlined in Weber's social theory that highlights hierarchical distinctions based on financial wealth, power dynamics, privileges, and prestige [31]. The social and economic background of parent's shapes both religious learning resources and motivation, significantly impacting students' attitudes. Those in lower socioeconomic strata may lean toward conventional learning sources due to financial limitations, emphasizing the influence of socioeconomic conditions on RLM.

Motivation to learn is a complex concept influenced by internal factors, personal goals, and external social support. The intricate interplay of internal predispositions, religious influences, and societal support shapes learning motivation, guiding students towards both academic success and personal growth. Religious moderation advocates for a balanced approach to teachings, avoiding extremes and fostering tolerance, empathy, and respect for diverse beliefs. Moderate religious attitudes contribute to societal harmony, preventing extremism and aligning with the values of a multicultural and pluralistic society.

This study differentiates itself from prior studies in numerous significant aspects. Initially, it examines the influence of digital religious learning tools, especially those powered by AI, on religious education at MA. These AI-driven resources significantly contribute to (particular function of AI in digital religious learning materials). This research explicitly investigates the impact of the COVID-19 pandemic on religious learning methodologies, integrating both digital and traditional resources, and analyzes how SSC influences their religious perspectives, in contrast to prior studies that broadly addressed technology's role in education.

The principal addition to the subject is its comprehensive examination of the interplay between RLM, the utilization of digital learning tools, and social class in influencing students' religious attitudes. This study offers an innovative perspective on the impact of digital technology on religious thought during disruptive periods, such as a pandemic, examining its potential to foster moderation or radicalism. The significance of these findings in formulating more effective educational measures to mitigate students' susceptibility to extremist ideologies is substantial, underscoring the need to control and validate digital learning materials in religious education.

2.2. Hypothesis development

A framework was developed based on the theoretical basis of this study. This stated that the variance of religious learning resources (VLR) and SSC affected the RLM of MA students, leading to students' moderate religious attitudes. The following hypotheses were measured:

i) The VLR affects the RLM (H1): the VLR on students' religious moderation attitude (SMA) affects students' RLM (H1a) and RLM mediates SSC on students' RLM (H1b).
ii) RLM influences SMA (H2): SSC influences the RLM (H2a) and SSC influences SMA (H2b).
iii) RLM mediated influence of the VLR on SMA (H3).

3. METHOD

3.1. Population and sample

This study involved 1,020 students from 34 MA situated across 17 district cities in Central Java, Indonesia. The selection process for these 17 cities and regions employed proportional random sampling to ensure equitable representation of diverse areas within Central Java, encompassing residences such as Kedu, Semarang, Banyumas, Surakarta, Pati, and Pekalongan. Subsequently, upon determining the proportional sample, 34 MA were chosen accordingly. Following this initial selection, an equal sample size approach was employed, with a 3% margin of error, to finalize the inclusion of 1,020 respondents [32]–[34] This approach ensures a comprehensive and representative analysis of the student population in MA schools in Central Java.

3.2. Variable of research

This study uses quantitative methodologies, explicitly focusing on multiple regression analysis, to explore the influence of various factors on students' religious attitudes. These approaches help identify indirect effects that may take time to be visible, shedding light on how independent variables can impact outcomes through intermediary factors [35]. By applying these methods, the research aims to uncover direct and indirect pathways shaping senior high school students' religious attitudes. This approach provides a deeper understanding of how different elements interact within the framework of religious education. The roles of these variables and their relationships are detailed in Table 1.

The multiple regression assumption test was conducted to ensure the data met the study's criteria. This test examined linearity, normality, heteroscedasticity, and multicollinearity to verify compliance with the critical assumptions of multiple regression analysis. The results confirmed that the data adhered to all necessary assumptions. Thus, the data is valid for further analysis.

Table 1. Research variables

Variables type	Variable explanation
Independent variable	Variance of VLR
Independent variable	SSC
Intervening variables	RLM
Dependent variable	SMA

4. RESULTS

4.1. Research description

This study examined respondents' educational backgrounds, parental employment, and wealth to determine their social status. A total 55.3% of fathers were small dealers, farmers, or fishermen. In contrast, 29.3% were laborer's, 10.1% were educators, nurses, or private sector workers, and 5.3% were government servants, military, or police officers. There were 48% of mothers did not work or employed in domestic, farm, or fisherman labor, 40.9% were small traders, farmers, or fishermen, 7.1% were teachers or private sector workers like nurses or office staff, and 3.5% were civil servants, military, or police.

The fact that 85.5% of respondents' parents, both fathers and mothers, had elementary to high school education deepened our comprehension. Only 14.5% had undergraduate-to-doctoral degrees. In-depth financial research showed that 54.5% earned less than 1.7 million rupiahs monthly, 24.7% earned between 1.7 and 2.7, and 8.9% earned between 2.7 and 3.7. In addition, 11.9% of respondents earned more than 3.7 million rupiahs monthly.

Of 1,020 respondents, 46.2% preferred urban and 53.8% rural education. Most learning methods favored online education, with 61.2% using online environments. Unexpectedly, 5.8% used offline approaches, and 19.5% used hybrid or combination learning. Traditional learning appealed to 13.5% of respondents. The demographic distribution within classrooms showed 44.7% in grade X and 55.3% in grade XI. Gender dynamics appeared, with 62.3% female and 37.7% male answers.

The academic profile of the students revealed that 39.7% majored in science, 48.1% in social sciences, 11.4% in religious sciences, and only 0.9% in languages. This distribution highlighted the prominence of social sciences among the students. Additionally, excluding data from grade XII graduates who had completed their schooling at the time of the research impacted the study's scope. This exclusion helped refine the focus on current students in the educational system. The technological environment indicated that 79.2% of participants have cell phones or computers. Nonetheless, 20.8% were deprived of access to this vital equipment, underscoring the socioeconomic disparity among the participants. This gap highlights the differing degrees of technology accessibility within the group.

4.2. Religious learning resources, social class, learning motivation, and attitudes among students

Hypothesis testing is conducted through partial least squares (PLS) analysis to evaluate the presence of direct or indirect relationships between variables. This method enables assessing complex interactions within the data, providing insights into how the variables influence each other within the model. The analysis is carried out using Smart PLS 3, and the findings are represented by the following equation, illustrating the linear relationships identified in this study. The linear relationships identified in this study are illustrated in Figure 1, which visually represents the structural equation model derived from the data. This model outlines how the independent variables contribute to the dependent variables, based on the path coefficients and significance levels obtained from the PLS analysis.

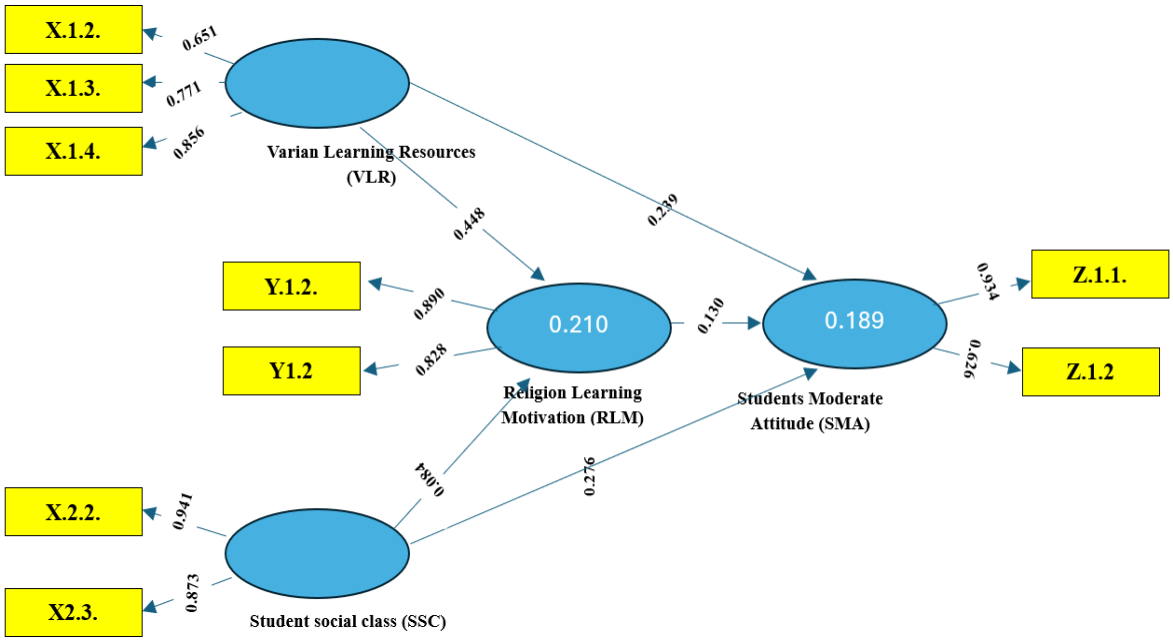

Figure 1. Linear equation relationship model of this research

In our exploration, the convergent validity test yielded intriguing results, with each construct indicator converging impressively within the range of 0.625 to 0.941, as per the route analysis discussed earlier. While the ideal loading factor value should surpass 0.7, it is noteworthy that construct validity is still acceptable for loading factors ranging from 0.6 to 0.7, as suggested by Hair *et al.* [36]. Moving on to our hypothesis pre-testing, we delved into the composite reliability (CR) and average variance extracted (AVE) values, uncovering crucial insights. These preliminary results, encapsulated in Table 2, set the stage for a deeper understanding of our hypotheses.

The heterotrait-monotrait (HTMT) discriminant validity analysis was conducted to confirm that the relationships between observed variables and the focal construct were more robust than with other constructs. The results demonstrated adequate discriminant validity, as all HTMT values were below the recommended threshold of 0.9. These findings align with the guidelines proposed by Henseler *et al.* [37], ensuring the validity of the constructed relationships.

Table 2. CR, AVE, path coefficient analysis and T-statistic

CR and AVE			Path coefficient analysis and T-statistic					
	CR	AVE	Variable	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T-statistics (|O/STDEV|)	P values
RLM	0.850	0.739	RLM->SMA	0.130	0.129	0.034	3.837	0.000
			SSC->RLM	0.082	0.082	0.027	3.068	0.002
SMA	0.768	0.632	SSC->SMA	0.031	0.277	0.031	8.993	0.000
			VLR->RLM	0.448	0.450	0.026	17.487	0.000
SSC	0.903	0.824	VLR->SMA	0.239	0.241	0.033	7.202	0.000
			SSC->RLM->SMA	0.011	0.011	0.005	2.246	0.025
VLR	0.806	0.584	VLR->RLM->SMA	0.058	0.058	0.016	3.381	0.000

Simultaneously, we explored the complexities of multicollinearity by thoroughly analyzing the internal variance inflation factor (VIF). Maintaining the inner VIF value below five is essential for accurately identifying and addressing multicollinearity concerns. This thorough assessment enhances the model's strength and highlights its dependability by tackling discriminant validity and multicollinearity issues. Through meticulous evaluation of these elements, the study guarantees that the correlations among variables are precisely depicted and devoid of distortions resulting from overlapping influences. Table 3 displays the results of the multicollinearity assessment, illustrating both discriminant validity via the HTMT Ratio and the inner VIF values for the relevant variables.

Table 3. Discriminant validity with HTMT Ratio and Inner VIF

Variable	Discriminant validity with HTMT ratio				Inner VIF			
	RLM	SMA	SSC	VLR	RLM	SMA	SSC	VLR
RLM						1.266		
SMA	0.458							
SSC	0.125	0.339			1.001	1.010		
VLR	0.669	0.505	0.073		1.001	1.255		

The following outcomes of hypothesis testing are produced based on the route analysis test as presented in Table 2 (See column loading factor and T-statistic):

H_1 : The effect of VLR on RLM is (0.448) and significant with t statistics (17.487>1.96) or p-value (0.000<0.05). The hypothesis is accepted, meaning that any change in VLR will significantly increase RLM.

H_{1a} : The effect of VLR on SMA is (0.448) and significant with the t statistic (17.487>1.96) or p-value (0.000<0.05). The hypothesis is accepted, meaning that any change in VLR will significantly increase RLM.

H_{1b} : The RLM significantly mediates the influence of SSC on SMA with a mediation path coefficient of (2.246>1.96) P-value 0.025>0.05.

H_2 : The RLM has been shown to influence SMA attitudes of students by (0.130) and is significant with the t statistic (3.837>1.96) or p-value (0.000<0.05). Hypothesis accepted. This means that any change in the RLM variable will significantly increase the SMA.

H_{2a} : The SSC is proven to affect RLM of (0.400) and is significant with the t statistic (3.068>1.96) or p-value (0.002<0.05). The hypothesis is accepted, meaning that every change in the SSC variable will significantly increase the RLM.

H_{2b} : The SSC is proven to affect SMA by (0.031) and is significant with the t statistic (8.993>1.96) or p-value (0.000<0.05). The hypothesis is accepted, meaning that any change in SSC will significantly increase SMA.

H_3 : The RLM significantly mediates the effect of VLR on SMA with a mediation path coefficient of (3.381>1.96) P-value 0.000>0.05.

Confidence interval route analysis evaluates variable effects stability and reproducibility while repeating the experiment. This method estimates the range of genuine effects with a certain confidence level to reveal connection consistency. These estimates' precision depends on confidence intervals, which ensure that stated effects are statistically significant, trustworthy, and meaningful. Table 4 shows the route coefficient confidence intervals, which show how digital technology affects high school students' religious views. Table 4 shows that, at a 95% confidence level, the interval route coefficients directly or indirectly affecting each variable will still have an impact on one another during retesting.

Table 4. Confident interval path coefficient diving into digital tech's impact on high schoolers' religious views

Variable	Original sample (O)	Sample mean (M)	2.50%	97.50%
RLM->SMA	0.13	0.13	0.062	0.203
SSC->RLM	0.084	0.085	0.033	0.138
SSC->SMA	0.276	0.28	0.217	0.339
VLR->RLM	0.448	0.449	0.397	0.497
VLR->SMA	0.239	0.24	0.171	0.304
SSC->RLM->SMA	0.011	0.011	0.003	0.022
VLR->RLM->SMA	0.058	0.058	0.027	0.094

4.3. The model fit and evaluation

Analysis testing begins with the results of the R square value, which functions as a related proxy for understanding the extent to which exogenous variables explain variations in endogenous variables. Revealing these complicated dynamics, the SSC variable and the VLR variable together contributed 18.9% to the significant variance in SMA and 21% to the domain of students' RLM. The corroborating data in Table 5 underscore this significant impact, confirming the influential role played by these variables [38].

Expanding the scope to the magnitude of direct impacts, Hair *et al.* [38] and Wong [39] introduced a stability test based on f square, describing small as 0.02, medium as 0.15, and large as 0.35. Values below 0.02 indicate negligible impact. In our exploration, the test results revealed a different landscape. The influence of RLM on students' religious moderation is in the low range (f-square RLM, student moderation attitude=0.016). The interaction between SSC and the diversity of students' views on moderation was measured at 0.093, suggesting a negligible effect. The variance of religious learning at a moderate level is 0.056, indicating that the impact is relatively minor. The correlation between SSC and their interest in studying religion is 0.009, suggesting a moderate influence. The influence of religious learning resources on motivation for religious learning was moderate, with a f-square value of 0.254, as presented in Table 5. This intricate network of findings elucidates the diverse influences involved in our analysis.

The formula for the square of the path coefficient of the mediating variable multiplied by the square of the path coefficient of the variable that influences it may be used to determine the mediating impact of the upsilon statistic (v) [40]. Table 6 displays the outcomes. The suggested upsilon (v) mediation effect values are 0.175 (high mediation effect), 0.075 (mid mediation effect), and 0.01 (low mediation effect), according to Cohen in Ogbeibu *et al*. [41]. The indirect effect of VRL/SSC on SMA at the structural level is moderated at best by RLM, according to the previous calculations (Table 6).

After hypothesis testing and model fit analysis, a clear trend emerged: religious learning sources and SSC directly impacted their moderate religious attitudes. These factors also indirectly influenced students' motivation to study religion, both digitally and traditionally. However, this influence appears minor. Further research is needed to understand the factors driving changes in religious attitudes among MA students.

Table 5. Evaluation and model fit diving into digital tech's impact on high schoolers' religious views

R Square			F Square		
Variable	R square	R square adjusted	Variable	SMA	RLM
RLM	0.21	0.209	SMA		
			RLM	0.016	
SMA	0.189	0.186	SSC	0.093	0.009
			VLR	0.056	0.254

Table 6. Upsilon statistics table (v)

Effect	Statistic Upsilon (v)	Category
VLR->RLM->SMA	$(0.448)^2$ x$(0.13)^2$=0.00339	Low impact
SSC->RLM->SMA	$(0.084)^2$ x$(0.13)^2$=0.00011	Low impact

4.4. Understanding the interaction between religious learning, social class, motivation, and attitudes

The comprehensive quantitative analysis reveals a significant influence from both the VLR and SSC on RLM and student's moderate religious attitudes. This influence manifests through both direct and indirect pathways. The research findings show how important it is for religious education teachers to choose religious learning resources for MA students after COVID-19. The massive amount of learning resources on digital platforms statistically influences students' RLM and religious attitudes towards moderate or radical.

This highlights the significant influence that digital and traditional VLR have on students' academic performance across affective, cognitive, and psychomotor domains. Interestingly, the average efficacy of the digital variance of the religious learning resources model is slightly higher than that of the traditional model. These results are in perfect agreement with earlier studies [9]–[11]. They verify that the choice between traditional and digital learning materials substantially shapes academic achievements in the cognitive, affective, and psychometric domains.

This link emphasizes how important it is to select reliable sources when studying religion. Making a mistake in this choice can push pupils toward extremism, exclusivity, or fanaticism, as well as unmoderated attitudes. Experts assess traditional sources, such as textbooks, but issues with authenticity and moderating authority arise with digital sources, particularly those accessed through social media and the internet. Religious teachers are thought to be unable to overcome the problems presented by AI [7], [16]. Thus, the

reinforcement of morality, culture, character, wisdom, experience, and social sensitivity is given top priority in spiritual learning.

The choice of variance of variance of learning resources also demonstrated a significant impact on RLM, affirming that a more engaging learning resource, both in terms of material and presentation, results in heightened academic motivation. This implies that a greater interest or motivation in religious learning directly correlates with a more pronounced effect on the development of student's moderate religious attitudes. This finding aligns with previous study [42], which highlighted improvements in learning outcomes through factors such as learning interests, attitudes, beliefs, and motivation.

Furthermore, the results revealed that SSC influenced both RLM and student moderate religious attitudes. In an educational landscape primarily conducted online, students from middle to lower social classes were compelled to possess essential learning devices like smartphones and internet connectivity. Despite the relatively small percentage values, social class demonstrated a direct and indirect impact on digital learning motivation and students' attitudes. Beyond the exclusive focus on religious subjects, the influence of social class on learning motivation and outcomes extended to various aspects. This aligns with previous reports, including studies on geography and language, indicating that social class plays a role in shaping learning motivation and outcomes [43], [44]. These findings underscore the multidimensional impact of social class on digital learning and highlight its broader implications on educational outcomes beyond religious subjects.

The modest impact of SSC on RLM, as indicated by relatively low percentage values, can be ascribed to various factors identified during the analysis of questionnaire responses. Among these, challenges faced by middle to lower-economic-class students in accessing online learning, exacerbated by the global COVID-19 pandemic and a necessary shift to digital education, are noteworthy. Despite government assistance policies providing internet data during an economic recession, the absence of gadgets or smartphones among students acted as a significant hindrance to the development of their learning motivation.

Education for students from middle to lower economic backgrounds faced significant challenges due to limited access to online learning. The global COVID-19 pandemic, which required a full transition to digital education, further worsened these barriers [45]. Despite government policies offering internet data assistance during the economic downturn, the lack of access to devices like smartphones remained a major obstacle to maintaining learning motivation. The shift to online learning during the pandemic led to a noticeable decline in both motivation and concentration among students. As some studies [24], [25], [27] suggest, overcoming these challenges is not just a matter of academic success, but it is essential for fostering cognitive acuity, positive attitudes, rational behavior, and wisdom, all critical for developing well-rounded individuals. This underscores the urgency of addressing these issues for the holistic development of students.

Moreover, the results highlighted that both variances of religious learning resources and SSC influenced student's moderate religious attitudes through RLM. This suggests that additional external factors influence the cumulative effects of these three variables on students' attitudes. This finding aligns with a study by Li [46] concluding that the effective use of instructional media positively impacts student progress, enhances the scientific and rational aspects of teacher-teaching evaluation theory, and allows for better control of teaching effects.

The validity of the multiple regression equation model on model fit tests confirms that both religious learning resources and students' socioeconomic status directly affect the development of moderate religious views with score under 0.001 (low medium impact). Additionally, these factors indirectly influence students' motivation to engage with religious studies, whether through digital or traditional means. Though the influence may be subtle, it underscores the importance for Islamic religious education instructors and other religious educators to carefully curate materials for their students. Improper dissemination of religious education information online could potentially lead to the cultivation of extreme religious sentiments among students as they mature.

These outcomes further solidify the evidence that SMA are shaped by the selection of diverse learning resources, their social class, and their RLM in the current disruptive era. Consequently, the primary responsibility of religious teachers is to guide students in studying religion from recommended sources. While teachers may no longer be the central focus of learning, they retain the capacity to act as mentors and facilitators of religious knowledge and must be technologically literate [46]. They play a crucial role in directing students toward cultivating moderate religious attitudes by imparting ethical values, culture, character, and wisdom.

Unfortunately, according to Wibowo *et al.* [47], designing digital learning for students with various backgrounds is a tough challenge for teachers, because the learning has to improve their motivation, psychomotor and social skills, their interests and talents. The learning has to be able to improve their ability to think critically, constructively, collaboratively, and systematically. They need all these abilities to live in the future. Moreover, the teachers have to always lead their students to choose appropriate media and learning resources because they will affect their beliefs and attitudes in interacting with others. In addition,

teachers are also required to be good at placing themselves in the teaching and learning process. Teachers are no longer the center of learning; they should place themselves as the partners of the students. With this role, there will be a close relationship between students and teachers so that it is easier for teachers to suggest and give the students advice when they find them heading down the wrong way.

The findings of this study offer insights into future trends concerning the religious outlooks of adult students, whether they lean towards moderation or radicalism in their beliefs. This pivotal juncture is marked by the prevalent use of digital platforms for religious education materials, shaping students' learning preferences. Errors in selecting these resources can sway students towards adopting radical religious attitudes. These outcomes further solidify the evidence that students' moderate attitudes are shaped by the selection of diverse learning resources, their social class, and their religious learning motivation in the current disruptive era. Consequently, the primary responsibility of religious teachers is to guide students in studying religion from recommended sources. While teachers may no longer be the central focus of learning, they retain the capacity to act as mentors and facilitators of religious knowledge and must be technologically literally. They play a crucial role in directing students toward cultivating moderate religious attitudes by imparting ethical values, culture, character, and wisdom.

4.5. Limitation of the study

This research has several limitations, including the lack of depth in extracting qualitative data regarding what content serves as a source of student learning, particularly to ascertain whether the content of religious learning resources studied by students is radical or moderate. Enhancing this research, requires expansion through qualitative research aimed at categorizing the content of students' digital learning resources, thereby making it more comprehensive. This expansion will allow for a deeper understanding of the nature of content influencing student learning and facilitate the identification of radical or moderate elements within religious learning resources.

5. CONCLUSION

This research presents several significant conclusions that enhance educational, social, and religious theory. The variance in religious learning resources significantly influences students' moderate religious attitudes, consistent with educational theory, which emphasizes the impact of diverse content delivery methods on student attitudes and learning outcomes. Secondly, SSC significantly influences their religious attitudes, illustrating how socioeconomic factors shape beliefs and perspectives. Thirdly, students' motivation for religious learning significantly influences their moderate religious attitudes, supporting the educational theory that connects motivation to learning outcomes and student development. The interaction between learning resources, including access to digital platforms, and social class, particularly the financial capacity to obtain these resources, indirectly influences students' moderate religious attitudes through the mediation of RLM. This analysis integrates educational and social theories to elucidate how external factors affect internal beliefs.

These conclusions enhance our comprehension of the interplay among learning resources, motivation, and social class in religious education, while providing practical insights for educators. This study establishes a robust basis for subsequent research in religious, social, and educational domains, especially regarding the enhancement of digital and traditional learning resources to foster religious moderation. This highlights the necessity for carefully designed educational materials and instructional methods that consider students' socioeconomic backgrounds and their motivation to learn. The findings aim to inform educational policies and teaching methodologies, encouraging additional research and adaptation to the evolving digital environment, while promoting the cultivation of moderate religious viewpoints among students.

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C : **C**onceptualization
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O : Writing - **O**riginal Draft
E : Writing - Review & **E**diting
Vi : **Vi**sualization
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CONFLICT OF INTEREST STATEMENT

The authors declare that there is no conflict of interest related to the publication of this article.

DATA AVAILABILITY

The raw dataset generated during this study is openly available at Mendeley Data via the following DOI: https://doi.org/10.17632/xthrsvfynn.1.

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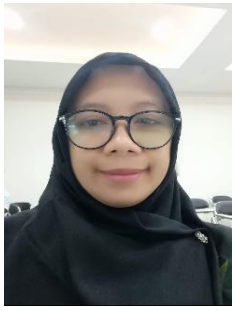

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