



Strengthening Religious Moderation Values through Islamic Education in the Digital Disruption Era

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Abstract: Strengthening Religious Moderation Values through Islamic Education in the Digital Disruption Era

Objective: This study aims to describe and analyse strategies for strengthening moderate religious values through Islamic education at SD Negeri 43 Seluma in the digital disruption era. **Method:** The research method is a descriptive qualitative approach with data collection techniques including observation, interviews, and documentation. Data analysis was conducted through data reduction, presentation, and conclusion drawing. **Results:** Islamic education teachers apply contextual and integrative teaching strategies that link the teaching materials to social realities and the challenges of the digital era. The use of digital media such as videos, interactive materials, and online discussions enhances student engagement in learning while also serving as a tool for internalizing values of tolerance, appreciating differences, and open-mindedness. Challenges include limited digital infrastructure, varying digital literacy among students, and the risk of exposure to negative content. **Conclusion:** This study concludes that technology-based adaptive education can effectively promote religious moderation from an early age. **Contribution:** This study strengthens students' digital literacy and encourages active collaboration between schools, families, and communities to support moderate and relevant Islamic education in line with contemporary developments.

Keyword: Strengthening; Religious Moderation Values; Islamic Education; Digital disruption era

Abstrak: Penguatan Nilai Moderasi Beragama melalui Pembelajaran PAI di Era Disrupsi Digital

Tujuan: Studi ini bertujuan untuk menggambarkan dan menganalisis strategi penguatan nilai-nilai moderasi agama melalui pendidikan Islam di SD Negeri 43 Seluma pada era disrupsi digital. **Metode:** Metode penelitian yang digunakan adalah pendekatan kualitatif deskriptif dengan teknik pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan. **Hasil:** Guru pendidikan Islam menerapkan strategi pengajaran kontekstual dan integratif yang menghubungkan materi pembelajaran dengan realitas sosial dan tantangan era digital. Penggunaan media digital seperti video, materi interaktif, dan diskusi online meningkatkan keterlibatan siswa dalam proses belajar sambil juga berfungsi sebagai alat untuk menanamkan nilai-nilai toleransi, menghargai perbedaan, dan keterbukaan pikiran. Tantangan meliputi infrastruktur digital yang terbatas, tingkat literasi digital yang bervariasi di kalangan siswa, dan risiko paparan terhadap konten negatif. **Kesimpulan:** Penelitian ini menyimpulkan bahwa pendidikan adaptif berbasis teknologi dapat menjadi alat yang efektif dalam mempromosikan moderasi agama sejak usia dini. **Kontribusi:** Penelitian ini berkontribusi sebagai penguatan literasi digital siswa dan mendorong kolaborasi aktif antara sekolah, keluarga, dan masyarakat untuk mendukung pendidikan Islam yang moderat dan relevan dengan perkembangan kontemporer.

Kata Kunci: Penguatan; Nilai Moderasi Beragama; Pembelajaran PAI; Era Disrupsi Digital

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A. INTRODUCTION

The rapid development of digital technology in this era of disruption has brought significant changes to various aspects of life, including education ([Alam et al., 2024](#)). Islamic education, which plays a strategic role in shaping students' character, morals, and religious values, now faces new challenges ([Musliha et al., 2025](#)). These challenges are mainly related to the penetration of unlimited information that can influence students' mindsets, behaviour, and religious attitudes. On the other hand, these developments also open up opportunities to enrich learning methods through digital media and technology. Based on initial observations and interviews at SDN 43 Seluma, it was found that Islamic education has not been fully able to instil moderate religious values deeply in students.

Teachers focus on delivering cognitive material according to textbooks without relating it to tolerance, mutual respect, and applying moderate religious values in daily life. Limited digital learning media is also an obstacle, as most of the learning process is still carried out conventionally, making it less attractive to students in a digital era ([Gan et al., 2015](#)). In addition, student interactions outside the classroom show exclusivity, a lack of openness to differences, and a low ability to engage in polite dialogue when differences of opinion arise ([Muhonen et al., 2017](#)). Other contributing factors include the lack of teacher training on integrating moderate religious values into technology-based learning and suboptimal family support in continuing these values at home.

These conditions indicate the need for a contextual, interactive, technology-based Islamic education model that systematically instils moderate religious values from an early age ([Zaluchu et al., 2025](#)). [Szymkowiak et al. \(2021\)](#) state the rapid development of information and communication technology has significantly impacted various aspects of life, including education and religion.

The massive digital transformation has influenced how individuals obtain, absorb, and disseminate information related to religious teachings ([Khusna et al., 2023](#)). This condition marks a digital disruption era, a significant change that shakes up the old order and demands new adaptations in various aspects of life. In religious education, digital disruption is not merely a technological phenomenon, but also involves increasingly complex social, cultural, and ideological challenges ([Schwab, 2016](#)). One of the biggest challenges faced in the digital disruption era is the rise of narrow, exclusive, intolerant, and even radical religious beliefs.

Religious information disseminated through the internet and social media does not always have a strong scientific basis or is not always responsible. Much of it is provocative, targets other groups, and incites violence ([Rahmat et al., 2021](#)). This situation is highly concerning, especially when consumed by young people who lack critical thinking skills and have not yet developed a solid religious foundation. Students in schools, particularly at the elementary and secondary levels, are a vulnerable group to the spread of extremist religious ideologies if they are not provided with balanced and moderate religious education ([Wahid Institute, 2022](#)).

According to the Ministry of Religious Affairs of the Republic of Indonesia (2019), Indonesia, as a pluralistic country in terms of religion, culture, ethnicity, and language, faces unique challenges in maintaining national unity and integrity. This diversity is not only a source of wealth but also a potential source of conflict if not managed properly. In this context, the values of religious moderation become highly relevant and important to continue promoting. Religious moderation is a way of practising religion that strikes a balance between text and context, between personal beliefs and tolerance towards the beliefs of others. The principle of moderation in religion teaches us to avoid extremism in understanding and practising religious teachings, whether they are too strict (radical) or loose (liberal). With this approach, diversity does not become a source of division but a strength for building social harmony. Islamic education has a strategic position in instilling the values of religious moderation in students from an early age ([Nisa & Muhlis, 2022](#)).

As part of the national curriculum, Islamic education aims not only to teach cognitive aspects of Islamic teachings but also to shape the character and spiritual attitudes of students that reflect the teachings of Islam as a blessing for all creation (Akrim, 2022). In this digital era, Islamic education must transform to remain relevant and effective in responding to the challenges of the times. Islamic education teachers must be able to utilise digital technology in the learning process, present religious material contextually, and instil moderate, inclusive, and compassionate Islamic values (Mulyono, 2021).

However, strengthening religious moderation through Islamic education in the digital disruption era is not easy (Kholili et al., 2024). A comprehensive approach is needed, from curriculum planning, learning strategies, material development, to comprehensive character building of students. Islamic education teachers must also have pedagogical, personal, social, and professional competencies to be role models in moderation and religious wisdom (Muslich, 2011). Therefore, this study will discuss in depth the urgency of strengthening the value of religious moderation in Islamic education in the digital disruption era.

The discussion will cover the background of religious moderation, the challenges of the digital era on students' religious understanding, the role of teachers in shaping moderate religious attitudes, and implementable strategies in Islamic education that are oriented towards shaping students' character to be tolerant, peace-loving, and respectful of diversity (Desmaniarti, 2024). It is hoped that through the strengthening of religious moderation, Islamic education can become an important pillar in creating a generation of Muslims who are intelligent, polite, and able to live harmoniously in a multicultural society (Prayitno et al., 2022).

This study was designed in stages and continuously to produce a model of Islamic Education learning based on strengthening the values of religious moderation relevant to the digital era. In the initial stage, the research focused on a preliminary study at SDN 43 Seluma to map the problems of Islamic education, the level of students' understanding of religious moderation, and the readiness of teachers to integrate these values into their teaching. The results of this stage will serve as the basis for designing an adaptive learning model appropriate for the characteristics of elementary school students in this region. The next phase involves developing a digital media-based learning model incorporating contextual strategies to strengthen religious moderation. After the model is designed, the implementation stage will be carried out through trials at SDN 43 Seluma to measure its effectiveness in improving students' understanding and attitudes towards religious moderation. The final stage of the research aims to disseminate the results to other schools and compile textbooks and teacher modules so that this model can be widely adopted.

The novelty of this research lies in the integration of religious moderation values into Islamic education designed specifically for the context of elementary schools in rural areas, adaptively utilising digital media. The approach developed focuses on transferring religious knowledge and combines character education, digital literacy, and the strengthening of tolerant attitudes within a comprehensive learning framework. The resulting learning model will be contextual, considering local conditions and global challenges, thereby addressing the needs of Islamic education amid the rapid flow of digital information. Additionally, this research contributes to strengthening the capacity of Islamic education teachers in designing, managing, and evaluating learning based on religious moderation values using technology approaches relevant to the 21st-century generation.

B. METHOD

1. Research Design

This study uses a descriptive qualitative approach, which aims to describe systematically, factually, and accurately the phenomena occurring in the field related to strengthening the values of religious moderation in Islamic education in the digital disruption era. A quali-

tative approach was chosen because the focus of this study is not on quantitative measurement or experimentation, but rather on a deep understanding of the social, cultural, and educational contexts in integrating religious moderation values into digital-based learning.

2. Research Subjects

The primary data sources in this study were Islamic education teachers at SD Negeri 43 Seluma and several students. These subjects were selected based on their role in the Islamic education learning process and their experience applying religious moderation values, especially in digital-based learning in the era of technological disruption.

3. Data Collection

The data collection techniques used in this study were observation and interviews. Observation was conducted to see firsthand how the Islamic education learning process took place in the classroom and how religious moderation values were applied in digital-based learning. Interviews were conducted with teachers and students to explore more in-depth information regarding their understanding of religious moderation and its application in teaching and learning activities. The results of the interviews were then analysed to obtain a more comprehensive understanding.

4. Data Analysis

The data collected through observation and interviews were analysed using triangulation techniques. Triangulation was conducted to ensure the accuracy and validity of the data by comparing information obtained from various sources (teachers and students) and different data collection techniques. This analysis aims to present the findings as an in-depth research report, describing the application of religious moderation values in Islamic Education learning in the digital disruption.

C. RESULTS AND DISCUSSION

Result

Based on observations, interviews, and documentation at SD Negeri 43 Seluma, four main findings were obtained regarding strengthening religious moderation values through Islamic education in the digital disruption era. A summary of the findings can be seen in Table 1, and a narrative description is provided below.

No	Field Findings	Findings Analysis	Theoretical Link	Educational Implications
1.	Implementation of religious moderation values in Islamic education through tolerance discussions, appreciation of differences, and the "Islam Rahmatan lil 'Alamin" poster project.	Islamic education teachers integrate moderation values as core material, not as an addition. This fosters an inclusive attitude among students.	In line with the concept of al-wasathiyah (Azra, 2019) and Haedar Nashir's three pillars of moderation (theological-spiritual, cultural-ethical, public policy).	Shapes tolerant attitudes and appreciation of diversity from an early age.
2.	Utilization of digital media such as YouTube, Canva, Google Classroom, and Quizizz to deliver Islamic education materials.	Digital media increases student interest and engagement in learning, but requires content curation by teachers.	Relevant to 21st-century learning theory (Prensky, 2010), which emphasizes technology	Strengthens digital literacy for both students and teachers in religious education.

No	Field Findings	Findings Analysis	Theoretical Link	Educational Implications
3.	Positive student response: able to give examples of moderate attitudes, open to differences, and using social media for positive purposes.	Students experience cognitive, affective, and psychomotor development in understanding religious moderation.	adaptation for digital natives. Reinforces the holistic learning model targeting knowledge, attitude, and skills (Bloom, 1956).	Creates a generation with ideological immunity against radicalism.
4.	Obstacles: low digital literacy among teachers and students, unstable internet, and no specific training on digital-based moderation.	Technical obstacles and competency issues may hinder the sustainability of digital-based moderation programs.	In line with Wardani's (2021) finding that digital literacy is key to countering extremist content in the era of disruption.	Requires teacher training and improvements in supporting infrastructure in schools.

Based on the table above, it is known that *first*, the implementation of religious moderation values in Islamic education is carried out in an integrated manner through various activities, such as discussions on tolerance, appreciation of differences in religious sects, and creative projects in the form of posters entitled "Islam Rahmatan lil' Alamin" (Islam is a blessing for the universe). Islamic education teachers do not treat moderation as additional material but make it an integral part of the learning process. This approach is in line with the concept of *al-wasathiyah*, which emphasizes balance and justice in religion and is consistent with the three pillars of religious moderation proposed by Haedar Nashir, namely the theological-spiritual, cultural-ethical, and public policy pillars. The educational implication of this finding is the formation of tolerance and appreciation for diversity from an early age.

Second, using digital media such as YouTube, Canva, Google Classroom, and Quizizz has become one of the main strategies in strengthening religious moderation. Digital media has proven to be able to increase student interest and engagement due to its visual and interactive nature. However, teachers conduct strict curation of the content used to ensure its alignment with the principles of religious moderation. These findings are relevant to 21st-century learning theory, emphasizing the importance of technological adaptation for digital natives. In an educational context, this strengthens digital literacy for students and teachers, particularly in filtering religious information in the era of disruption.

Third, students' responses to religious moderation material tend to be positive. The interview results show that students can provide examples of moderate attitudes in their daily lives, such as not imposing their opinions, helping others regardless of religion, and using social media for positive purposes. These changes indicate progress in students' cognitive, affective, and psychomotor aspects. This is in line with Bloom's (1956) holistic learning model, in which education shapes knowledge, attitudes, and skills. The implication is that strengthening religious moderation can build students' ideological immunity to radicalism.

Fourth, the study found several obstacles, including low digital literacy among some teachers and students, limited internet connection in schools, and the absence of special training on digital-based religious moderation. These obstacles could reduce the sustainability of the moderation-strengthening program if not addressed. These findings align with Wildani (2021) view that digital literacy is an important prerequisite for countering extremist content in the digital disruption era. Therefore, strategic steps are needed in teacher training and improving digital learning support facilities.

Discussion

Religious moderation is a concept that emphasizes a moderate, balanced, and non-excessive attitude in understanding and practising religious teachings. In Islam, this principle is known as wasathiyah, as mentioned in the Qur'an:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ ﴿١٤٣﴾

Meaning:

Likewise, we have made you (Muslims) a middle nation so that you may be witnesses over humanity and the Messenger (Prophet Muhammad) may be a witness over you. We did not establish the Qiblah (the direction of prayer) that you used to face, except to distinguish those who follow the Messenger from those who turn back on their heels. Indeed, the Qiblah is very difficult, except for those Allah has guided. Allah will not waste your faith. Indeed, Allah is truly Most Gracious and Most Merciful to humanity. (QS. Al-Baqarah: 143)

Religious moderation is not a compromise on religious teachings, but rather a way of understanding and practising religion proportionally, balancing text and context, individual rights and social obligations (Noh et al., 2024). Religious moderation as a fundamental value of Islamic education is a concept that emphasizes balance, tolerance, and a moderate attitude in understanding and practising religious teachings (Rusmiati et al., 2022), both in understanding and religious practice, to create social harmony and reduce conflicts caused by intolerant or radical attitudes.

Values of Religious Moderation in Islamic Education Some of the character values of moderation that form the basis of Islamic education include (Khusniyah, 2023) (1) Tawassut, which means taking the middle path, not being extreme on the right or left; (2) Tawazun, which means balance in attitude and action; (3) I'tidal, which means being straightforward and firm in placing things in their proper place; (4) Tasamuh, which means tolerance and openness toward differences; (5) Musawah, which is equality and justice; (6) Syura, which is consultation in decision-making; (7) Ishlah, which is reform and continuous improvement; (8) Aulawiyah, which is prioritizing important matters; (8) Tahadhdhur, which is civility and ethics in social life.

Digital media provides a "buffet" of diverse and freely accessible religious narratives (Luger, 2022). However, certain groups often exploit these narratives to fuel conflict, identity politics, and radicalism. This phenomenon is characterized by: (1) The weakening of affiliation with official religious institutions; (2) The shift of religious authority to individuals or specific groups; (3) The strengthening of individualism and social fragmentation; (4) The transition from pluralism to tribalism or sectarianism.

Therefore, mainstreaming religious moderation in the digital space is very important as a counter-narrative that can balance the flow of information and build a moderate and tolerant religious framing. Strategies for Strengthening Religious Moderation in Islamic Education (Alim & Munib, 2021).

1. Integration of Moderate Values in the Curriculum and Learning Materials

Islamic education must incorporate moderate values such as tawassut (moderation), tasamuh (tolerance), tawazun (balance), and i'tidal (justice) in every aspect of learning. The material should not only focus on rituals and dogma, but also on inclusive character building that respects diversity.

2. Digital Literacy-Based Learning

Islamic education in the digital age must develop students' digital literacy so they can discern and select accurate and helpful information. For example, at SMA Negeri 2 Salatiga,

teachers assign students to write about their experiences interacting with people of other faiths and post them on social media. This enables students to learn to respect differences and strengthen their moderate attitudes through real-life experiences.

3. Utilization of Digital Media as an Educational Tool

Educational content on religious moderation is disseminated through digital platforms such as YouTube, social media, and the official website of the Ministry of Religion. This is done to reach a wider audience and counter radical narratives with messages of peace and tolerance.

4. Strengthening the Competence of Teachers and Religious Counsellors

Islamic education teachers must have digital literacy skills and an understanding of religious moderation to become role models and facilitators in moderate and inclusive learning. They must also be able to utilize technology to convey moderation messages effectively.

5. Extracurricular Activities and Moderation Campaigns

In addition to formal learning, extracurricular activities that support the values of moderation, such as interfaith dialogue, online seminars, and digital campaigns, are also important to strengthen the internalization of moderate attitudes among students.

The benefits of strengthening religious moderation through Islamic education in the digital era, according to [Gunada & Sutajaya \(2023\)](#), are: (1) Preventing radicalism and intolerance; (2) Increasing tolerance and social harmony; (3) Shaping the character of Muslims as a blessing to the world; (4) Preparing an adaptive and critical generation.

The objectives of Islamic education are to develop individuals who are faithful and obedient to Allah SWT, possess noble character, broad and deep knowledge, both religious and general, moderate in religion, not extreme or fanatical, able to contribute positively to society, maintain social harmony and peace, and become a blessing for the universe, bringing mercy and goodness to all of creation ([Rahman et al., 2024](#)).

This goal aligns with Islamic education's mission, which focuses not only on rituals and dogma but also on character building and inclusive and tolerant social attitudes. Digital literacy is using digital technology effectively and wisely in various activities, including reading, writing, understanding, evaluating, and creating digital content ([Polizzi, 2020](#)).

This literacy includes understanding how to use digital devices such as computers, tablets, and smartphones, as well as the ability to navigate the internet carefully to find accurate and reliable information, while protecting oneself from online risks such as fraud and cyberbullying. Digital literacy also involves aspects of online ethics, data privacy, and copyright, so that users of digital technology must be responsible and aware of the social impact of their digital activities ([Reilly, 2021](#)).

The four main pillars of digital literacy include accessing, managing, evaluating, and creating information using digital technology. Digital literacy is not just about using technology, but also the ability to think critically, be creative, communicate, collaborate, and stay safe in an ever-evolving social and cultural context ([Sari et al., 2024](#)). Practically speaking, digital literacy is essential in the digital age because it helps individuals select and filter accurate and valuable information, use technology to learn, work, and communicate effectively, protect themselves from risks such as hoaxes, fraud, and online harassment, and comply with ethical and legal norms in the digital world ([Sharma et al., 2016](#)).

Thus, digital literacy has become essential for all groups to participate productively and safely in today's digital society. Religious digital literacy is critical so that students can distinguish between truth and hoaxes in religious information, filter intolerant, radical, and provocative content, access authoritative sources, such as scholars, official interpretations, or institutions such as the Indonesian Ulema Council (MUI) and the Ministry of Religious Affairs

(Kemenag), and build a friendly and peaceful narrative of Islam through blogs, social media, or educational vlogs.

Islamic education teachers are key in instilling religious moderation values in the school environment (Hadiyanto et al., 2025). They deliver instructional materials based on the curriculum and serve as role models in demonstrating moderate, fair, tolerant, and wise behaviour in diversity. A teacher who not only masters the subject matter but also possesses an inclusive and open personality will be more effective in shaping students' character. Some ways that Islamic education teachers can fulfill this role include: Integrating values of moderation into lesson materials, such as tolerance in the life of Prophet Muhammad SAW; Applying dialogic teaching methods, such as moderate debates, case studies, and group discussions; Utilizing digital media that emphasize narratives of diversity and peace; Encouraging students to think openly and respect differences.

D. RESEARCH IMPLICATIONS AND CONTRIBUTIONS

1. Research Implications

This study emphasises the importance of equipping educators and students with strong digital literacy skills, enhancing their ability to navigate and utilise technology effectively for educational purposes. The results suggest that a holistic approach to learning, addressing cognitive, affective, and psychomotor domains, can help create a generation resilient to radical ideologies, promoting ideological immunity and cultural understanding. The implications of this research call for ongoing teacher training, improved infrastructure, and curriculum development to ensure the sustainability and effectiveness of digital-based moderation programs in schools.

2. Research Contribution

This study contributes to the field of Islamic education by highlighting the critical role of digital literacy in fostering religious moderation values among students. By integrating digital media and adopting a holistic learning approach, the research provides valuable insights into how technology can be leveraged to enhance students' cognitive, emotional, and practical skills in understanding and practising religious moderation. Additionally, the study emphasises the need for continuous teacher training, infrastructure improvements, and curriculum development to ensure the effective and sustainable implementation of digital-based moderation programs. This contribution strengthens the educational framework for promoting tolerance and diversity and supports efforts to build resilience against radical ideologies in the digital age.

E. RECOMMENDATIONS FOR FUTURE RESEARCH DIRECTIONS

Several future research directions can be developed to strengthen studies on strengthening religious moderation through Islamic education in the digital disruption era. First, future research can use quantitative or mixed methods approaches to statistically measure the influence of moderation-based Islamic education on students' attitudes toward tolerance, openness, and behaviour. Instruments such as Likert scales can examine the relationship between the intensity of moderation-based education and changes in student behaviour. Second, there is a need to develop a digital Islamic education model based on moderation, designed explicitly as e-learning modules or blended learning, and then test its effectiveness at the elementary and secondary school levels. Third, research can be directed toward comparative studies between public schools and madrasahs in terms of strategies for strengthening religious moderation to identify differences in approaches, levels of effectiveness, and obstacles encountered, thereby providing a basis for formulating more adaptive curriculum policies. Fourth, given the crucial role of families in shaping students' digital literacy and moderate attitudes, future research could explore parental involvement in strengthening reli-

religious moderation values at home and leverage digital communities and social media as strategic partners. Fifth, evaluative research should be conducted on government or private institution policies and training programs for Islamic education teachers related to digital-based religious moderation, including analysis of training materials, classroom implementation, and their impact on learning quality. Finally, longitudinal research to monitor the development of students' moderate attitudes from elementary to secondary school levels will provide a sustained overview of the effectiveness of religious moderation education in shaping the character of the younger generation in the digital age.

F. CONCLUSION

This study shows that Islamic Education at SD Negeri 43 Seluma has become a strategic medium for strengthening moderate religious values in digital disruption. Islamic education teachers utilise contextual and integrative approaches that relate teaching materials to social realities and digital challenges faced by students.

The learning process focuses on understanding Islamic teachings and internalising the values of tolerance, mutual respect for differences, and open-mindedness. The findings also show that using digital media, such as educational videos, interactive materials, and online discussions, has increased students' interest and engagement. However, challenges such as limited digital infrastructure, differences in students' digital literacy skills, and the potential exposure to harmful content on the internet remain obstacles that need to be anticipated. Theoretically, these results reinforce Abdurrahman's view that religious moderation can be internalised through education with adaptive learning strategies, mainly if supported by adequate digital literacy.

This study also aligns with Vygotsky's constructivist theory, which emphasises the importance of social interaction and relevant learning media to shape students' understanding and attitudes. Thus, creatively designed and technology-based Islamic education in the digital disruption era has excellent potential to be an effective instrument in building moderate attitudes from an early age, provided it is supported by collaboration between schools, families, and a healthy digital environment.

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AUTHOR CONTRIBUTIONS STATEMENT

The author played a full role in all stages of the research, from planning and designing the research, collecting and analysing data, to drawing conclusions and writing the manuscript. The author also conducted a literature review and integrated theory to strengthen the conceptual foundation of the research, ensuring consistency between field findings and discussions supported by relevant references. This entire process was carried out independently while considering input from competent parties in their respective fields.

DECLARATION OF COMPETING INTEREST

The authors declare that there are no conflicts of interest financial, professional, or personal that could have influenced the results or interpretation of this research.

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