

Implementation of Islamic Religious Education Based on Religious Moderation Through Digital Literacy in Preventing Radicalism Among Students in Indonesia

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ABSTRACT: *Radicalism among students has become an important issue in the digital era due to the abundance of extreme religious content that is easily accessible on the internet. Islamic Religious Education needs to adapt to technological developments. This study aims to examine the implementation of Islamic Religious Education based on religious moderation through digital literacy to prevent radicalism among students in Indonesia. Unlike previous studies, this research combines religious moderation values with the ability to use and understand digital media. The method used is qualitative research. The results show that the application of religious moderation through digital literacy can help students become more critical, tolerant, and less susceptible to misinformation. In addition, digital-based learning also helps to better instill religious values. These findings indicate a new approach to learning that is more in line with the development of the times. Therefore, there is a need for educational policies that combine religious moderation and digital literacy. Further research is recommended to develop more practical and easily applicable learning models.*

Keywords: *religious moderation, digital literacy, radicalism, Islamic Religious Education, students.*

I. INTRODUCTION

The emergence of radicalism among students has become an increasingly concerning problem in the digital era. This occurs because they can easily access various religious information on the internet that is not necessarily correct or moderate. In daily life, students can be exposed to extreme content from social media, online religious video lectures, or internet forums that spread intolerant ideologies. As a result, they are at risk of developing a narrow religious worldview that could lead to radicalism. Therefore, a proper educational role is needed to guide them (Azmi et al., 2025).

Studies on radicalism in education have been widely conducted, particularly those discussing the importance of religious moderation in Islamic Religious Education learning. Several studies show that religious moderation can instill attitudes of tolerance, balance, and openness in students. On the other hand, digital literacy is also important because it helps students in selecting and understanding information in the digital era. However, most studies still discuss the two separately, that is, between religious moderation and digital literacy. Therefore, there is still a lack of research that combines the two as a way to prevent radicalism among students (Sapiudin & Ika, 2025).

The development of digital technology has changed the way students understand religious teachings, so that a more time-appropriate way of learning is needed. This is because the abundance of religious information on the internet is not necessarily correct and can lead to radical ideologies if not properly filtered (Sapiudin & Ika, 2025).. Digital literacy is very important so that students are able to think critically and not easily believe false information (Solihin, 2025). Therefore, if digital literacy is combined with religious moderation values such as tolerance and balance, students can be wiser in understanding religious teachings (Rahmat & Utomo, 2025). Therefore, combining Islamic Religious Education based on religious moderation and digital literacy can be an effective way to prevent radicalism among students.

Based on the above explanation, it is clear that radicalism among students needs to be addressed with a more time-appropriate way of learning. Therefore, it is important to examine how Islamic Religious Education based on religious moderation can be combined with digital literacy in the learning process. This research focuses on the question: how can IRE learning based on religious moderation through digital literacy be implemented to prevent radicalism among students in Indonesia. This is important

because learning that combines moderation values and digital skills can help students be wiser in understanding religious information. This research aims to create a more appropriate, moderate, and relevant learning model for the development of the digital era as an effort to prevent radicalism.

II. METHOD

This study uses a descriptive quantitative approach to measure the impact of implementing IRE based on religious moderation and digital literacy in the school environment. The research location was purposively selected at educational institutions in Indonesia that have integrated moderation curricula to mitigate the risk of digital radicalism among students. Data were collected through the distribution of questionnaires to IRE teachers and students, supported by documentation, to obtain measurable data regarding the level of digital literacy and understanding of religious moderation values. The research instrument was designed in the form of a rating scale to determine the extent to which digital literacy practices are applied in religious learning and their influence on student attitudes. Data analysis techniques use descriptive statistics and, where necessary, inferential analysis to examine the relationship or influence between variables. Through this method, the research aims to produce an objective and measurable picture of the effectiveness of strengthening *wasathiyah* values through digital literacy in preventing radicalism among students.

III. RESULT AND DISCUSSION

Religious Moderation

Religious moderation derives from two words, namely moderation and religion (beragama). Moderation itself means having an attitude that is not excessive, not taking sides, and remaining on a reasonable and balanced path. In the Islamic context, moderation is known by the term *wasathiyah*, meaning just, balanced, and situated in the middle between two different things. This attitude emphasizes the importance of balance in religious practice so as not to lean toward extreme attitudes. According to Yusuf al-Qardawi, the concept of *wasathiyah* is also related to *tawazun*, namely maintaining balance between two opposing sides so that neither one is more dominant and neglects the other (Yuliasari & Syaripudin, 2019).

Islamic Religious Education (IRE) currently needs to be implemented not only as a subject for adding knowledge, but also as a means of shaping the character of students. IRE also functions as a filter so that students are not easily influenced by deviant ideologies or beliefs. This is important because the current development of digital technology often becomes a medium for the spread of radical content on the internet.

Through the Progressive Islamic Education approach, religious values are no longer taught in a merely textual manner, but are contextually integrated with the dynamic demands of the times. For example, the strengthening of critical reasoning in the IRE curriculum enables students to independently deconstruct extremist narratives circulating on social media. Therefore, the reconstruction of IRE has become a necessity so that schools can create strong ideological immunity amid the current of information globalization (Rahma et al., 2025).

Religious moderation or wasathiyah is positioned as a conceptual framework encompassing four main indicators, namely national commitment, tolerance, anti-violence, and accommodation of local culture. Theoretically, this paradigm serves as a framework for measuring the extent to which Islamic Religious Education (IRE) material is able to construct students' understanding in a balanced manner. Through the implementation of these values, IRE plays a strategic role in protecting students from becoming trapped in the pole of radical extremism or excessive religious liberalism. This is in line with the roadmap for character strengthening in educational institutions that upholds the principle of tawasuth, or the middle path, in religious practice. Therefore, the internalization of moderation indicators in the IRE curriculum becomes an essential instrument for realizing social harmony amid the diversity of Indonesian society (Kemenag, 2019).

Digital Literacy

Having an ethical foundation in digital literacy makes students smarter in filtering information and more aware of the impact of the content they share. This awareness is very important because the careless spread of information can trigger conflict, damage reputations, and even lead to legal problems. Therefore, schools need to instill digital ethics from an early age so that students get used to thinking critically and verifying before sharing anything. If this ethical behavior becomes a habit, the spread of hoaxes and hate speech can be naturally prevented from within the students themselves. This approach has proven to be far more effective and long-lasting in maintaining the security of the digital space compared to merely blocking accounts or websites (Nurohmah et al., 2026).

From an Islamic perspective, digital literacy does not only encompass technical and analytical skills, but must also be grounded in the principles of the Qur'an and Islamic ethical values. Islamic digital literacy can be understood as the ability to use technology and digital resources responsibly in accordance with belief, obedience, and good character, so that every activity in the digital space remains in harmony with religious teachings. Therefore, the Qur'an can be used as a moral guide in assessing and filtering information, especially social media content that could potentially have a negative

impact on the faith and character formation of the younger generation (Yulastri et al., 2025).

Students need to possess digital literacy competencies because they are active users who are vulnerable to being influenced by various digital platforms. Although access to information is currently very broad and easy, the digital space also serves as a means for the spread of extreme ideologies, misinterpretations, and inaccurate information. Therefore, digital literacy plays an important role as an effort to prevent radicalism by equipping students and educators with the ability to critically assess information and to use the digital space wisely and responsibly (Solihin, 2025).

Prevention of Radicalism

The strategies used by IRE subject group teachers in preventing the spread of radicalism at school involve two main approaches: strategies within the learning process and strategies outside the learning process (religious activities at school). The IRE subject group, which is expected to stem and prevent the spread of radicalism at school, employs the following strategies within the learning process:

1. Within the learning process, IRE subject group teachers combine two types of methods: the active learning method, which is a learning method that increases student activity in accessing various information from various sources to be discussed in the classroom learning process, so as to gain various experiences that not only add knowledge but also analytical and synthesis skills; students and teachers in active learning both play a role in creating a meaningful learning experience. And the Qur'anic learning method, which is a way or set of actions within the scope of educational events contained in the Qur'an and Sunnah. In this concept, all forms of educational effort are based on the values contained in the Qur'an.
2. Providing students with a broad understanding of the dangers of radical actions that damage and disrupt the welfare of the Muslim community.
3. Providing and explaining materials from several schools of Islamic law (madhab) so that students are expected not to be fanatical toward certain groups or schools of law, and not to feel that the school of law they follow is the most correct (mutual respect among existing schools of law).
4. Providing examples, parables, and evidence contained in the Qur'an and Hadith regarding the prohibition of using violence-based actions in calling to goodness, because in essence Islam is a religion of rahmatan lil'alamin that always calls its adherents toward goodness and peace.
5. Providing lessons and understanding about religious learning that is then linked to the concept of radicalism, the dangers of radicalism, and so forth. Also explaining the various groups and examples that refer to terrorism (Sary, 2017).

Students are beginning to develop critical thinking skills in responding to religious information from digital media. Students are beginning to have the ability to think critically in addressing religious information obtained from digital media. They do not easily accept information at face value, especially if it contains elements of extremism, but instead prefer to analyze and verify it first. This shows that teaching the importance of religious moderation in Islamic Religious Education helps students develop a more balanced and tolerant view of religion, and also helps stop the spread of radical ideas among students (Sundari et al., 2025).

Students are beginning to get used to verifying before sharing information, so they are not easily influenced by hoaxes or content containing hate speech. This habit shows that digital literacy instilled through the educational process is capable of forming more responsible digital behavior. Thus, digital literacy functions as an effective preventive instrument in preventing the spread of negative content, including radical ideologies among students (Rizki & Iskandar, 2025).

Ethical digital literacy in students plays a role in improving their ability to filter information in the digital space. Students who have a good understanding of digital literacy tend to be more careful in receiving and disseminating information, and begin to understand the impact of every piece of content they share, both on themselves and on the social environment. This is evident from the selective attitude in using digital media, especially in accessing religious information. (Fitriani et al., 2026).

The strategy of Islamic Religious Education (IRE) teachers in preventing radicalism among students is carried out through two main approaches, namely within the learning process and outside the learning process through religious activities at school. Within the learning process, teachers combine active learning methods and Qur'anic learning methods that encourage students to be more active in seeking, analyzing, and discussing various information from diverse sources. In addition, teachers also provide an understanding of the dangers of radicalism and the importance of mutual respect in differences of madhab and religious views (Himmatul Izzah & Thobroni, 2022).

IRE teachers also provide reinforcement of religious moderation values through the explanation of Qur'anic and Hadith evidence that affirms the prohibition of violence in preaching and the importance of Islam as a religion of rahmatan lil'alamin. Students are also given an understanding of the differences among groups in Islam and examples of behavior that lead to extremism (Vija et al., 2025).

The findings of the implementation of Islamic Religious Education (IRE) learning based on religious moderation show that it plays an important role in shaping students' balanced and adaptive religious attitudes. This occurs because the values of religious

moderation, such as national commitment, tolerance, anti-violence, and accommodation of local culture, are not only taught theoretically but are also internalized in the learning process (Mawardha & Jatiningsih, 2026). Students not only understand religious teachings textually, but are also able to connect them to the context of diverse and dynamic social life (Kadang & Amaluddin, 2025).

The strengthening of critical reasoning through contextual learning approaches and digital literacy makes students more selective in receiving religious information, especially that coming from digital media. This ability functions as a filtering mechanism against content containing elements of extremism or radicalism. The implementation of IRE learning based on religious moderation does not only function as knowledge transfer, but also as a strategic instrument in forming ideological resilience and creating social harmony in the educational environment (Pratama et al., 2026).

Digital literacy plays an important role in shaping students' critical awareness of information circulating in the digital space. Digital literacy skills are not only related to technical skills in using media, but also encompass ethics, responsibility, and the ability to think critically in assessing the truth of information. This makes students more selective in consuming and disseminating content, especially that related to religious issues that could potentially cause misunderstanding (Rafi et al., 2025).

The habituation of verifying information before sharing it indicates a change in digital behavior toward a more positive and responsible direction. This process serves as an internal mechanism in preventing the spread of hoaxes, hate speech, and content leading to radical ideologies. Digital literacy is not just an additional skill, but also serves as a protection for students' way of thinking, making them stronger when facing the flood of uncontrolled information in the digital era (Sabrina, 2017)

In preventing radicalism, it is shown that learning does not only function as knowledge transfer, but also as a process of forming moderate religious attitudes. The use of active learning methods enables students to be directly involved in the process of critical thinking, analyzing information, and comparing various religious sources. Meanwhile, the Qur'anic learning approach provides a normative foundation affirming that Islamic teachings reject violence and uphold the values of peace and the welfare of the community (Al-Ali et al., 2025).

The integration of material on differences among schools of law, the dangers of radicalism, and the instillation of the value of Islam as rahmatan lil'alamin strengthens the attitude of tolerance and reduces the potential for fanaticism among students. The explanation of examples of extreme behavior also helps students in understanding the

boundaries between correct religious teachings and deviant religious ideologies. This process shows that IRE education designed comprehensively is capable of becoming an important instrument in forming moderate awareness and preventing radicalism.

IV. CONCLUSION

The most important result of this research shows that the implementation of Islamic Religious Education (IRE) based on religious moderation integrated with digital literacy plays a strategic role in shaping students' moderate religious attitudes while at the same time preventing the spread of radical ideologies. These findings show that the strengthening of religious moderation values (national commitment, tolerance, anti-violence, and accommodation of local culture), accompanied by digital literacy skills, is capable of forming students' ideological resilience in facing the flow of religious information in the digital space. These results simultaneously affirm that religious education does not merely constitute knowledge transfer, but also functions as an instrument of character formation and ideological filter.

Theoretically, the literature, concepts, and methods used in this study are able to answer the research problem formulation and achieve the research objectives, particularly in explaining the relationship between IRE, religious moderation, digital literacy, and the prevention of radicalism. This research also contributes to the development of contemporary Islamic Education studies, especially in strengthening digital-based and religious moderation-based learning models. However, this research still has limitations in the scope of data that is limited to a certain context and has not yet examined differences in implementation across educational levels. Therefore, further research is recommended to expand the scope of locations, educational levels, and to develop a more comprehensive and measurable implementation model.

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