

Strengthening Religious Moderation in Islamic Education Learning in the Digital Era

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ABSTRACT

This research aims to analyze teachers' strategies in strengthening the values of religious moderation in PAI learning through the use of digital media, as well as to identify the challenges and their impacts on students' religious attitudes. This study employs a qualitative approach with a case study method. Data collection techniques include observing teaching and learning activities, conducting in-depth interviews with fifth and sixth-grade teachers and students, and documenting teaching materials and digital learning media. Data analysis is conducted descriptively through the stages of data reduction, data presentation, and conclusion. The research results show that PAI teachers at MI Fattahul Huda have implemented various digital strategies to strengthen religious moderation, including thematic YouTube videos, interactive quizzes using Quizizz and Kahoot!, student digital projects on tolerance themes, the development of digital teaching materials, and practices of digital religious literacy. Teachers also use moments of religious and national holidays as a means to strengthen peaceful and inclusive Islamic values. These strategies have proven to enhance students' active participation, reinforce the understanding of tolerance values, and cultivate a critical attitude towards religious content on social media. Thus, digital media can serve as an effective tool for instilling values of religious moderation in a contextual and in-depth manner from an early age.

Keywords: Digital Media, Islamic Education, Religious Moderation, Tolerance

How to Cite Sahri, & Aziz, S. (2025). Strengthening Religious Moderation in Islamic Education Learning in the Digital Era. *Jurnal Al Burhan*, 5(2), 212-232. <https://doi.org/10.58988/jab.v5i2.477>

INTRODUCTION

In the digital era, characterized by the rapid flow of information and advancements in communication technology, the world of education is undergoing a profound transformation (Chukwuma, 2022; Voronkova et al., 2023; Wang et al., 2024). This change not only affects the methods and media of learning but also impacts the mindset, attitudes, and behaviors of students, including their understanding and practice of religious teachings. In the context of Islamic Religious Education (PAI), the digital era presents new challenges, where students are very easily exposed to various religious information sourced from the internet, social media, and other digital platforms that may not be accountable for their

truthfulness and authenticity. Information that is radical, intolerant, and even contains elements of hate speech and religious extremism is easily spread and influences the spiritual perspectives of the younger generation (Chetty & Alathur, 2018; Fahad et al., 2025; Post, 2015). Therefore, it is important to strengthen the values of religious moderation in PAI learning as an ideological bulwark as well as an effort to instill a balanced, inclusive, and tolerant attitude in accordance with the Islamic values of rahmatan lil 'alamin.

Religious moderation is a strategic issue in the development of national character, particularly in the context of Indonesia, a multicultural and multi-religious country (Muhtarom et al., 2020; Rahman, 2024). The phenomena of radicalism, intolerance, and identity polarization often appear in both real life and digital spaces, which directly or indirectly affect students (Mubarak & Muslihah, 2022; Wahyudi & Kurniasih, 2021; Yunita et al., 2024). In this regard, Islamic Religious Education (PAI) plays a central role as a medium for instilling inclusive, tolerant, and contextual religious values. Learning and information availability have undergone significant changes in the digital age, necessitating responsive learning strategies to address contemporary challenges. Consequently, the incorporation of religious moderation ideals into the PAI educational process is a practical attempt to produce a new generation of religious people who respect difference and Tolerance.

Social factors that are changing in society, such as growing social division, disputes about theological subtleties, and the widespread dissemination of hate speech online, also highlight how urgent it is to improve religious moderation in PAI education. All of this suggests that the younger generation does not fully grasp the fundamental principles of moderate and peaceful religious views. Since schooling enables the early instillation of essential ideals of everyday life, it becomes a crucial area to address these issues. By wisely and purposefully utilizing digital technology, PAI learning that promotes the values of religious moderation can become more engaging, relevant, and effective in reaching students. Therefore, this research is important for examining how the strategy of strengthening religious moderation can be applied in Islamic education learning in the digital era, as well as how it contributes to shaping students' characters to be spiritual, tolerant, and ready to live in a plural society.

Several previous studies have discussed the topic of religious moderation and Islamic education. One of them is a study by Nuraini (2021), which examined the effectiveness of integrating religious moderation into the syllabus and lesson plans of Islamic Education in secondary schools. The study revealed that religious moderation is becoming increasingly mainstream in national education policy. However, this research is still limited to aspects of curriculum documents and has not yet explored the implementation of direct learning. In addition, it has not been

explored how teachers utilize digital media as a means to instill these values. Another study by Rahmat and Kurniawan (2022) highlights the role of teachers in guiding students to adopt moderate attitudes through personal approaches and inclusive religious narratives. The results indicate that teachers with a good understanding of moderation are generally more effective in fostering a culture of Tolerance in the classroom. However, the study was conducted in the context of face-to-face learning and has not explored in depth how learning is carried out digitally. Yet, the digital era requires new approaches that are not only informative but also interactive and participatory.

Although religious moderation has become an important discourse in national education policy, especially in strengthening national values and Tolerance, its implementation in Islamic Religious Education (PAI) learning in the digital era still faces various obstacles (Hanif et al., 2025; Taufik, 2020). Previous research has focused more on the conceptual understanding of religious moderation or its general application in social and institutional environments. Still, little has specifically examined the integration of religious moderation values into the design of digital-based PAI learning. The gap highlights the necessity for a current strategy that combines learning strategies tailored to the traits of the digital age with the reinforcement of moderate ideals. Therefore, the effort to develop and examine PAI learning strategies that not only effectively incorporate moderate religious values but also utilize digital technology as a contextual and efficient medium for fostering a tolerant, inclusive, and balanced religious attitude is what makes this research novel.

This research aims to describe and analyze the strategies employed by teachers to strengthen religious moderation in Islamic Education learning during the digital era. The main focus is on how moderate values such as Tolerance, anti-violence, and love for the homeland are internalized through the use of media and technology-based learning approaches. In addition, this research aims to identify the constraints and challenges faced by teachers in implementing Moderate Islamic Education (PAI) learning in the digital space, and to offer practical recommendations to optimize the role of teachers as agents of change in inclusive and humanistic education.

This research is expected to make a significant contribution to the development of theories and practices in Islamic education that address contemporary challenges in the field. Practically, this research is expected to serve as a reference for Islamic Education teachers in designing learning strategies that are not only adaptive to technological advancements but also capable of instilling national and humanitarian values in line with the spirit of religious moderation. Scientifically, this research enriches the literature on Islamic religious education in the digital era with a pedagogical approach that emphasizes social harmony,

diversity, and moral integrity. I hope this research can spark further discussions on the importance of religious moderation in education as a primary foundation for sustaining a peaceful and tolerant national and state life.

METHOD

This research employs a qualitative approach, utilizing a case study design, to gain a deep understanding of the practice of strengthening religious moderation in Islamic Education (PAI) learning in the current era (Setiawan, 2018). The research location is at MI Fattahul Huda, a primary school situated in a semi-urban area that is known for actively integrating religious values with the use of educational technology. The researcher employs a qualitative approach to capture the social dynamics, values, and learning strategies employed by PAI teachers in instilling moderate attitudes amidst the rapid and complex influx of digital information.

The main data sources in this study consist of two types: primary data and secondary data. Primary data were obtained directly from the results of observing learning activities, in-depth interviews with PAI teachers, madrasah heads, and fifth- and sixth-grade students who had received materials related to the values of Tolerance, diversity, and love for the homeland. In addition, data was obtained from documentation of teaching materials such as lesson plans, digital learning media used (videos, images, applications), as well as learning interactions in class WhatsApp groups or e-learning platforms used by the madrasah. Meanwhile, secondary data was obtained from school policy documents, the Ministry of Religion's curriculum guides related to religious moderation, and relevant literature on the concepts of spiritual moderation and digital Islamic education.

Semi-structured interviews, documentation, and participatory observation are some of the methods used to gather data. To observe how teachers integrate the values of moderation into the learning process, direct observations of teaching and learning activities involving teachers and students were conducted in both traditional settings and when utilizing digital media. Interviews were conducted to explore teachers' perceptions, experiences, and strategies in designing and implementing moderate Islamic Education (PAI) learning in the digital era (Wijaya, 2020). The documentation technique was used to examine teaching materials, digital platforms, and evaluation instruments used in the learning process. The collected data were then analyzed qualitatively and descriptively using data reduction, data presentation, and conclusion-drawing techniques.

RESULTS AND DISCUSSION

Understanding of PAI Teachers about Religious Moderation

Islamic Education teachers at MI Fattahul Huda demonstrate a good conceptual understanding of religious moderation. They understand that religious moderation is not just about Tolerance among believers, but also encompasses a fair and balanced attitude, as well as avoiding extreme behaviors in religion. In an interview, the teachers expressed that values such as *tasamuh* (Tolerance), *tawazun* (balance), and *i'tidal* (justice) have become an important part of their teaching strategies. This understanding comes not only from formal training but also from teaching experience and social interactions in the community. The teachers recognize that narrow religious narratives can easily influence children if they are not guided with an open approach. Therefore, they feel it is important to instill a peaceful and contextual understanding of Islam from the elementary education level. This awareness makes them more cautious in selecting words, materials, and examples provided to students. For them, teachers not only serve as educators but also as guardians of the values of diversity.

In the learning process, Islamic Education teachers strive not only to convey religious doctrines but also to instill humanitarian values that align with the principles of moderate Islam (Amin, 2024; Douglass & Shaikh, 2004). They employ narrative and dialogical approaches to encourage students to appreciate the value of coexisting in harmony. One of the strategies employed is sharing stories about the Prophet Muhammad (peace be upon him), who was gentle towards those of different beliefs. The teachers believe that by instilling universal values such as compassion and justice, students will develop into tolerant individuals (Aderibigbe et al., 2023; Firdaus & Suwendi, 2025). Moreover, teachers also avoid using discriminatory or offensive language towards other groups. Whenever discussing *fiqh* or creed materials, teachers always insert moral messages that encourage an open attitude. The goal is for students not to feel superior in their religion, but instead to appreciate the differences that exist. This approach reflects the teacher's true understanding of the importance of religious moderation in national life.

Teachers also emphasize that religious moderation must be instilled through daily habits in the school environment (Amin, 2024; Khasanah et al., 2023). In daily activities such as flag ceremonies, community service, and religious activities, teachers encourage students to respect one another regardless of their backgrounds. They involve students in group discussions about the values of Tolerance, even creating posters and written works on the theme of diversity. These activities are not only academically oriented but also aim to shape students' characters from an early age. Teachers convey that character education cannot only be taught through theory, but must also be practiced in real-life actions. Therefore,

all activities in the school are designed to support the strengthening of moderate values within students. For example, when minor conflicts arise among students, teachers use these moments as an opportunity for reflection to discuss the importance of empathy and self-control. This demonstrates that teachers have a broad understanding that religious education encompasses not only worship but also harmonious social behavior.

In terms of lesson planning, Islamic Education teachers consciously prepare Lesson Implementation Plans (RPP) that contain elements of moderation values. They do not merely follow the curriculum technically, but also adapt it to the social needs of the students. Teachers formulate learning objectives that encompass aspects of knowledge, attitudes, and social skills, especially related to Tolerance and anti-violence. In the assessment of learning, teachers not only evaluate students' cognitive abilities but also how they behave and interact with their peers. Teachers believe that true learning outcomes are reflected in students' behavioral changes, not just test scores. Therefore, instilling moderation values is made an integral part of the planning, implementation, and evaluation process. This suggests that the teachers' understanding of religious moderation is not merely theoretical, but has been internalized into the learning process. It is essential for students not only to know but also to embody those values in their daily lives.

Teachers focus on the planning and execution components, as well as the need to collaborate with parents to instill the principles of moderation. Teachers emphasize the importance of helping children understand religious teachings responsibly during their frequent interactions with parents. They offer guidance on how to address spiritual concerns that arise on social media or in everyday life. Teachers realize that education does not only occur in the classroom, but also at home and in the community. Therefore, synergy between schools and families is crucial for fostering a healthy and inclusive understanding of religion. When students receive aligned values at home and at school, the process of internalizing values of moderation will be stronger. Teachers also emphasize the importance of not imposing a certain understanding on children, but rather accompanying them in critical and reflective thinking. This indicates that teachers have a high awareness of the family's role in the religious education of children.

Their personal experiences and educational backgrounds also support teachers' understanding of the subject matter. Most of the PAI (Religious Education) teachers at MI Fattahul Huda are graduates of Islamic colleges that have received material on moderate Islam. They claim to be inspired by great figures such as KH Abdurrahman Wahid (Gus Dur) and Buya Syafii Maarif in understanding the meaning of religious Tolerance and groundedness. Teachers attempt to emulate the thinking styles of these figures by creating dialogue spaces in the classroom and avoiding the imposition of a single viewpoint. In lessons on

belief, for example, teachers discuss the differences among Islamic sects using historical and sociological approaches. The aim is for students not to get caught up in narrow fanaticism and to be able to appreciate differences within the Muslim community itself. Teachers also avoid presenting material that is confrontational or contains a black-and-white dichotomy. Instead, they emphasize the search for meaning and ethics in their practice of religion.

The PAI teacher frequently raises contemporary issues related to Indonesian religious life during class discussions. For instance, they address cases of intolerance in society in a manner suitable for students of their age. The teacher then clarifies that such viewpoints are not consistent with Islam's actual teachings. The teacher expects that by using this method, students will not only comprehend religious teachings but also be able to contribute to peace in their surroundings. The teacher also provides space for students to express their opinions and experiences regarding diversity. This strengthens students' self-confidence and fosters the inclusive attitude needed in a pluralistic society. With this teaching style, the teacher not only becomes a source of knowledge but also a facilitator of values. They not only teach but also educate and shape civilized character. Such an approach reflects a deep understanding of the importance of moderation in religious education from an early age.

Teacher Strategies in Integrating Religious Moderation through Digital Media

Religious moderation is an approach that prioritizes balance in practicing religious teachings and avoiding extreme and radical attitudes (Darwis et al., 2025; Diantika & Cahyani, 2022; Rizky & Syam, 2021). In a pluralistic society like Indonesia, moderation becomes a crucial principle for maintaining harmony among religious communities and fostering social harmony. Religious moderation not only emphasizes interfaith Tolerance but also stresses respect for differing opinions within a religion itself. The teachings of Islam, which are characterized by their grace and compassion, form the basis for this moderation, as Islam rejects violence and promotes peace as the primary path (Funk & Sharify-Funk, 2022; Rusli et al., 2019). Therefore, a moderate attitude is an urgent need that must be instilled in learners from an early age, enabling them to develop an inclusive religious perspective. Religious education in schools, especially in PAI subjects, plays a strategic role in shaping students' broad-minded views on religion. Learning that instills moderation can create a generation that is less easily provoked by intolerant teachings widely circulated in public spaces and on social media (Edi et al., 2024).

The concept of religious moderation cannot be taught verbally or through theory alone; it must be internalized in the daily lives of students through learning methods that engage both the heart and mind (Edi et al., 2024; Soean et al., 2022). Teachers play a central role in this matter, as educators, guides, and role models in

exhibiting moderate behavior. In the classroom, Islamic Education teachers must be able to create a dialogic, open atmosphere that respects differences, so that students learn that diversity is not a threat but rather a blessing. A learning process centered on human values will help students develop a broader moral and spiritual awareness. This is important so that students are not only academically smart but also wise in facing differences. Strongly instilling religious moderation from an early age will reinforce students' spiritual resilience in responding to religious content that is developing in the digital era. Therefore, strengthening teaching strategies that can integrate these values becomes very important.

Religious moderation needs to be incorporated into PAI (Islamic Education) instruction gradually through a methodical and ongoing pedagogical approach. In addition to using formal materials, teachers at MI Fattahul Huda include moderation values into classroom discussions, real-world situations, and strategies for handling student disagreements. Learning does not solely focus on memorizing verses and hadiths, but also on how these values are translated into real-life behavior. For example, when discussing Islamic brotherhood (*ukhuwah Islamiyah*), teachers relate it to the reality of living harmoniously in a pluralistic society. Teachers also involve students in group discussions and projects related to diversity and Tolerance. In this way, students not only understand religious texts but also contextually internalize their values. This strategy makes learning more lively, meaningful, and relevant to the needs of the times.

In the digital era, technology-based learning media have become one of the most effective tools for conveying the values of religious moderation to students. The use of digital media enables teachers to engage students more interactively and visually, making the presented material easier to understand and internalize. Learning videos, interactive quizzes, online platforms, and infographics serve as effective means to convey messages of Tolerance, compassion, and justice in an engaging way. Furthermore, digital media also provides space for students to express themselves and create creative content that reinforces moderation messages. Teachers can utilize this media to present inspiring stories of moderate figures, noble teachings in Islam, and the realities of multicultural life in Indonesia. By combining value-based approaches with technology, teachers can create learning experiences that address the cognitive, affective, and psychomotor aspects of students in a balanced manner. This is the reason why digital media should not be seen merely as a tool, but as a bridge for values and character.

Digital media also helps teachers address the challenges of the times, such as the proliferation of extreme, provocative, and misleading religious content on the internet (Kozyreva et al., 2020). Students who are active on social media are very vulnerable to exposure to intolerant religious narratives that can influence their perspectives and attitudes towards differences. In this regard, teachers are

not only required to deliver accurate material but also to train students to filter, analyze, and critically assess information. Digital media offers teachers opportunities to create positive and educational counter-content (Champion & Hill, 2024; Ghafar et al., 2024). Moreover, teachers can guide students to participate in spreading content that reinforces moderation through class projects such as vlogs, podcasts, or digital poster designs. When students are given an active role in this process, they not only become recipients of information but also agents of disseminating the values of moderation in their respective environments. Thus, the role of teachers and digital media becomes very important in building resilience of values amid the overwhelming flow of digital information. The strategies for teachers to strengthen religious moderation include the following:

1. Using Themed Learning Videos from YouTube About Tolerance, Pluralism, and Stories of Moderate Islamic Figures

The use of educational videos from the YouTube platform has become one of the innovative strategies implemented by PAI teachers at MI Fattahul Huda to instill values of religious moderation in students. The selected videos contain material on interfaith Tolerance, the importance of living harmoniously in diversity, and inspiring stories of moderate Islamic figures such as KH Abdurrahman Wahid (Gus Dur), Buya Syafii Maarif, and Haji Abdul Malik Karim Amrullah (Hamka). Teachers do not randomly choose content, but rather ensure that the material presented is relevant to the students' age level and reflects peaceful, open, and friendly Islamic values towards differences. Video screenings are conducted regularly in class using a projector or a large screen, allowing all students to follow along clearly. After watching, the teacher facilitates a discussion session to explore the students' understanding of the video's content and relate it to their personal experiences. This aims for students to not only be passive viewers but also to be reflective about the messages conveyed. This approach enriches the lecture method, which has been dominant, and helps foster empathy and cross-cultural understanding from an early age.

Teachers can connect the complex and varied realities of life with the religious values presented in books by using this technique. Given that children's learning styles today are increasingly visual and kinesthetic, videos provide kids with tangible and understandable visual material. Students can better understand how Islamic teachings might be applied to peaceful community life by watching shows promoting diversity and Tolerance. Teachers note that students grasp the moral messages from the videos faster compared to lengthy explanations in books. This serves as evidence that digital media is not only effective as a learning aid but also as a means of character building. Especially at the MI age, students are still forming the foundation of values that will carry over to the next levels of education. Videos that showcase real stories and inspirational figures provide a

strong model of exemplification. Thus, learning becomes not only informative but also character-transformative.

In addition to conveying values, teachers also use videos as a tool to train students' critical thinking and communication skills. In the discussion session after watching the video, students are asked to express their opinions, ask questions, or compare the video's messages with their daily experiences. Teachers encourage students to bravely express their views without fear of being wrong, as long as it is done politely and based on logic. This trains students to appreciate different perspectives, which is the essence of religious moderation. On several occasions, teachers also relate the content of the video to current events trending on social media and then ask students to analyze it from a moderate Islamic perspective. Thus, students are trained not to be easily provoked by extreme narratives circulating on the internet. This activity also serves as a medium for religious digital literacy, shaping the value filter within the students. This process shows that strengthening moderation is not merely about content, but rather a process of habituating thinking and behavior.

The principles of religious moderation at MI Fattahul Huda have been successfully reinforced through the use of thematic learning videos on YouTube. This method effectively integrates cognitive, emotional, and psychomotor elements into a single, enjoyable, and meaningful educational experience. Because modern media may effectively and quickly deliver profound information, teachers feel aided. Additionally, students are more engaged with the content being taught and are less likely to become disinterested. In the future, teachers plan to involve students in the process of searching for or even producing their own video content so that the values of moderation can be more actively internalized. This approach demonstrates that, with creativity and the appropriate use of technology, strengthening religious moderation can be achieved in an engaging manner and has a lasting impact. Therefore, this strategy is worth maintaining and further developing as part of innovative learning in PAI that is contextual and relevant to the needs of the times.

2. Designing Interactive Quizzes on the Values of Moderate Islam Using Applications Like Quizizz and Kahoot!

Islamic Education teachers at MI Fattahul Huda utilize digital applications such as Quizizz and Kahoot! as engaging and relevant learning tools to convey moderate Islamic values to students. By using the features of interactive quizzes, teachers can incorporate questions related to Tolerance, pluralism, love for the homeland, and respect for differing opinions within the framework of Islamic teachings. The quizzes are created in multiple-choice and true-false formats, accompanied by visual illustrations to make them more engaging for students. These questions are designed not only to test cognition but also to raise awareness

of value. Teachers also include short stories and quotes from moderate Islamic figures as context for the questions. With this strategy, students not only memorize answers but also understand the moral messages contained within. The interaction among students while answering quizzes also creates a competitive yet enjoyable learning atmosphere. This becomes a very effective medium to naturally and pleasantly instill moderate values.

This interactive quiz activity is conducted in a classroom equipped with a projector and internet access, or through students' personal devices under the supervision of the teacher. The teacher typically begins the session by presenting the theme of the values to be learned, then launches the quiz via a link shared with the students' devices. This process is met with enthusiasm by the students due to the interactive and colorful format of the quiz, as well as real-time scoring. Through this experience, students not only gain information but are also trained to think critically and filter the religious messages they encounter, both in books and on social media. At the end of the session, the teacher discusses the answers together and opens a discussion to deepen the students' understanding of the values raised. This approach has proven effective in increasing students' active engagement in PAI learning, which was previously often considered boring. The quiz serves as a bridge between value education and digitalization, which is closely tied to students' lives today.

Additionally, this digital quiz technique helps teachers evaluate students' comprehension effectively and efficiently. Automatic result reports, which include the questions that students most frequently answered incorrectly, are provided by platforms such as Quizizz. To conduct formative assessments and create reinforcement materials that meet students' needs, teachers utilize this platform. In the meantime, Kahoot! Fosters a positive environment that strengthens material memory by enabling students to compete in real time. Teachers also provide immediate feedback during or after the quiz, either verbally or in writing. Thus, this activity serves not only as an evaluation tool but also as an opportunity for character development in a fun and engaging way. This integration makes the learning process more holistic, as it encompasses aspects of knowledge, attitude, and thinking skills. This strategy illustrates the synergy between character education and the effective use of technology.

Teachers not only convey teaching materials but also build reflective and moderate thinking habits within students. Islamic values, such as rahmah (compassion), adl (justice), and ukhuwah (brotherhood), are presented in a contextual and tailored manner, making them relevant to the digital world familiar to students. Interactive quiz strategies make learning more meaningful by involving students in the processes of understanding, applying, and even spreading positive values. This activity demonstrates that religious education does

not have to be limited to conventional methods but can be creatively developed to meet the challenges of the times. Therefore, the integration of digital media, such as Quizizz and Kahoot!, is a worthy innovation for strengthening religious moderation from an early age. MI Fattahul Huda has proven that the combination of noble values and technology can be a main strength in relevant, adaptive, and solution-oriented Islamic education. This approach is expected to serve as a model for other madrasas in developing contextual and enlightening religious education.

3. Guiding Students to Create Digital Projects, Such as Vlogs, Digital Poetry, Infographics, and Posters with a Theme of Tolerance

The PAI teacher at MI Fattahul Huda utilizes a digital project as a means to instill values of religious moderation through a creative and participatory approach. In this activity, students are asked to create works such as vlogs, infographics, digital poetry, and posters themed around Tolerance and diversity. This project not only deepens students' understanding of the concept of Islam as rahmatan lil 'alamin, but also trains their critical thinking and communication skills. Students are given the freedom to choose themes that are close to their experiences, such as 'living harmoniously with neighbors of different faiths' or 'a Muslim figure who loves peace.' Teachers play a role as facilitators at every stage of the creative process, from planning and design to presenting the final work. Projects are carried out individually or in groups, depending on the material and complexity of the task. The teacher conveys that through this project, students not only learn about values but also become conveyers of those values through digital media. This embodies active and productive character education.

For group appreciation, the students' creations are then either published to the school's digital platform or displayed in front of the class. Students gain a sense of pride from this activity as their efforts are acknowledged and given consideration by classmates and teachers. Teachers observe an increase in students' enthusiasm and a better comprehension of principles such as empathy, Tolerance, and patriotism. Students also learn that differences should not be avoided, but understood and appreciated. In the reflection session, students share their experiences while creating the project and how they perceive differences as something positive. This project not only produces visual works but also deep inner experiences for the students. Through such learning, the internalization of values occurs not verbally, but rather through real actions that resonate with both their emotions and logic. This reinforces and solidifies the moderation.

Through the digital project approach, the teacher successfully created an innovative, enjoyable, and valuable learning space. Students feel more relevant to religious lessons as they are linked to the real world and media that are familiar to them. Teachers also feel assisted because this project opens opportunities to assess students' affective aspects more authentically. The digital project themed on

Tolerance at MI Fattahul Huda serves as evidence that religious moderation can be taught in a creative way that aligns with the times. By continuously developing the types of projects and expanding the themes raised, teachers can make this strategy a permanent part of the PAI curriculum. This strategy is expected not only to shape students who are cognitively intelligent but also to have character in their attitudes and actions. Thus, the digital project is not just a method, but rather a value approach that integrates with students' daily lives.

4. Developing Digital Teaching Materials in the Form of E-Modules, Interactive Presentations, and Articles That Emphasize the Principle of Moderation

The PAI teacher at MI Fattahul Huda is innovating by creating digital teaching materials that incorporate the values of religious moderation in response to the challenges of learning in the technology era. The materials are made in the form of e-modules, short articles, visual presentations, and interactive activity sheets that contain Islamic teachings on Tolerance, justice, and balance. The teacher utilizes applications such as Canva, PowerPoint, and Google Slides to design engaging and easy-to-understand materials. In each material, the teacher includes quotes from the Qur'an, hadiths, and stories of relevant moderate Islamic figures that relate to the students' lives. The presentation of these digital materials is tailored to the students' visual and interactive learning styles. The teacher recognizes that by using media familiar to the students, the messages delivered become easier to understand and more readily accepted. These teaching materials are then shared through class groups or the school's digital platform for flexible access.

In addition to providing materials in the form of readings or presentations, teachers also incorporate reflective questions and brief case studies to engage students actively in the thinking process. For example, after reading the story of Prophet Muhammad SAW dialoguing with non-Muslims, students are asked to write about how they would behave towards friends of different religions. This way, students not only receive information but are also invited to reflect on their own attitudes and actions. The teacher observes that students who engage with contextual digital materials tend to understand the essence of inclusive Islamic values more quickly. Moreover, this approach strengthens the integration of cognitive and affective aspects in learning. Students are also allowed to ask questions and discuss in digital groups as a form of collaborative learning. The teacher then uses this feedback to refine digital teaching materials in the future.

The development of this digital teaching material has brought significant changes in PAI (Religious Education) learning at MI Fattahul Huda. Teachers have become more creative, and students are more enthusiastic about participating in lessons. Additionally, parents also feel helped because the digital materials can be accessed and reviewed at home. This proves that digital media is not just a

supplement, but an integral part of the character-building process. In the future, teachers plan to create digital teaching materials in the form of series or thematic packages to make learning more systematic and continuous. Through this innovation, religious moderation can be taught in a fun and impactful way. This strategy becomes one of the contextual and adaptive models of Islamic education that meets the needs of the digital generation.

5. Connecting the Commemoration of Religious and National Holidays with the Values of Moderation and Love for the Homeland Through Digital-Based Activities

The PAI teacher at MI Fattahul Huda utilizes the commemoration of major religious and national holidays as a strategic opportunity to instill the values of religious moderation in students. Celebrations such as the Prophet's Birthday, Isra' Mi'raj, Santri Day, Pancasila Day, and Independence Day are not merely routine ceremonies, but are packaged into educational moments filled with messages of nationalism and Tolerance. During these commemorations, teachers design digital assignments such as writing poetry, creating reflective vlogs, or designing posters themed around diversity and love for the homeland. Teachers guide students to see the connection between Islamic teachings and principles of nationalism, as well as the importance of maintaining unity in a multicultural life. These commemorations become a space that brings to life the open and friendly values of Islam in the context of nationhood. This approach enables students to understand religion not only from a ritual perspective but also its role in strengthening social life.

In every activity, students are actively involved, from designing ideas and creating digital products to presenting their work in class or through the school's digital platform. Teachers believe that moments like this are highly effective in cultivating a spirit of Tolerance and fostering a love for their homeland within students. By linking Islamic values with the context of nationalism, students learn that being a good Muslim is not contrary to being a peace-loving citizen. On the contrary, both actually strengthen each other. Teachers noted that students began to appreciate differences more and showed a more open attitude after being involved in such activities. The value of moderation, which was previously just a theory, is now present in genuine experiences that touch their hearts. Teachers believe that effective character education is integrated with real-life moments.

Through the packaging of major holiday activities with a digital approach and moderation values, MI Fattahul Huda has created a school culture that is inclusive and appreciates diversity. This activity also serves as a means of collaboration between teachers, students, and parents to strengthen constructive religious values. This strategy reinforces the message that Islam is a religion in harmony with the spirit of nationalism and democracy. Teachers are committed to

continually linking every important moment in the academic calendar with messages of moderation so that religious education becomes vibrant and grounded. In the future, teachers will also design a special guide to commemorate major holidays, utilizing these events as a thematic curriculum for religious moderation. Thus, value-based education is not only taught verbally but also celebrated together as part of the school culture.

Conducting Religious Digital Literacy, Which Involves Guiding Students to Filter Religious Information on Social Media

In this fast-paced and open digital era, MI Fattahul Huda students are easily exposed to various types of religious information through social media platforms like YouTube, TikTok, Instagram, and WhatsApp. Unfortunately, not all of this content reflects the peaceful and moderate teachings of Islam. Much of the da'wah content is provocative, divisive, and even targets certain groups in the name of religion. Aware of this, PAI teachers play a crucial role in equipping students with digital literacy skills in the realm of religion. This literacy not only teaches how to use technology but also guides students to think critically, analyze information sources, and evaluate religious content based on tolerant Islamic values. Teachers begin with an open discussion about the various types of content that students typically encounter on social media, then invite them to identify which ones are appropriate and which require criticism. Students are encouraged not to readily believe sermons that spread hatred or division, and are urged to seek credible sources, such as the Ministry of Religious Affairs website, NU Online, and Muhammadiyah. With this approach, teachers indirectly train students to develop their ethical and intellectual awareness in interacting with the digital world.

In the learning process, teachers often present real-world cases in the form of videos or social media content snippets, which are then discussed in class. For example, the teacher plays two preaching videos with contrasting messages – one is constructive, while the other contains provocative elements. Students are asked to observe, compare, and express their opinions regarding the content and impact of both videos. This activity is very effective in training critical thinking while honing students' sensitivity to religious content. The teacher also equips students with key questions such as: 'Does the content promote peace?', 'Does this content respect differences?', or 'Is this content presented with good manners?'. Through reflections like this, students become more selective in absorbing information and are not easily trapped in narrow narratives. Religious digital literacy also involves parents, enabling them to supervise and guide their children in selecting healthy and beneficial Islamic content. Teachers also continue to emphasize that digital skills must be accompanied by moral intelligence so that students are not only smart but also wise.

Students' behavior is positively impacted by this digital literacy method. They are now wiser in handling delicate situations that arise on social media, more critical, and less inclined to disseminate religious knowledge without verification. Indeed, some students are starting to take the effort to post constructive content, including instructive memes with a patriotic theme, films promoting interfaith Tolerance, or hadith verses about compassion. Teachers note that this change is happening slowly but steadily, in line with the intensity of discussions and literacy exercises that are continuously provided. Digital religious literacy has become a value shield for students as they face the overwhelming flow of information that is often distorted and manipulated. In the long term, this strategy is expected to shape a generation that is not only technologically literate but also possesses a sense of values, spiritual integrity, and social responsibility. With ongoing guidance, MI Fattahul Huda students are expected to grow into intelligent and courteous digital media users and become ambassadors of religious moderation in their environment.

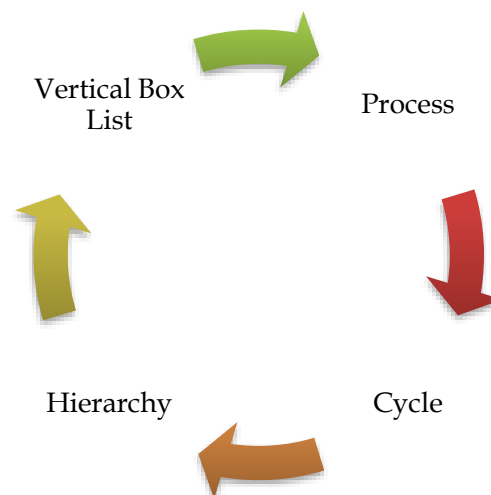


Figure 1. Teacher's Strategy in Integrating Religious Moderation

The strategies employed by teachers in integrating religious moderation through digital media can be systematically represented using different SmartArt models, each emphasizing distinct pedagogical perspectives. The Vertical Box List presents the strategies in a linear top-down arrangement, offering clarity and simplicity in conveying the sequence of instructional actions. The Process model frames these strategies as progressive stages, beginning with the use of thematic instructional videos, followed by interactive quizzes, digital project-based tasks, the development of digital learning resources, and culminating in digital religious literacy, thereby underscoring the sequential and developmental nature of the learning process. In contrast, the Cycle model conceptualizes the strategies as a recurring and flexible continuum, allowing educators to initiate instruction from any entry point and return to the beginning as pedagogical needs evolve. Finally,

the Hierarchy model categorizes strategies into structured clusters, including interactive media (videos and quizzes), digital projects, digital instructional materials, and digital religious literacy, thereby providing a more organized framework that highlights the interrelationships among instructional practices.

Challenges of Strengthening Religious Moderation in the Digital Era

Religious moderation is a spiritual approach that emphasizes balance in practicing faith, avoiding extremes to the right or left, and upholding the principles of Tolerance, justice, and respect for diversity (Jannah et al., 2023; Santoso, 2024). In the context of Indonesia's diverse society, characterized by its rich diversity in terms of religion, ethnicity, and culture, a moderate attitude becomes a crucial foundation for a peaceful and harmonious social life. Education, especially Islamic Religious Education (PAI), serves as a strategic means to instill these values of moderation in students from an early age. PAI teachers are expected to convey religious teachings not only normatively, but also contextually, so that children understand that Islam is a religion of mercy for the universe (*rahmatan lil 'alamin*). Religious moderation does not demand compromise on beliefs, but rather emphasizes ethics in addressing differences and respecting the rights of others. These values are key in countering the seeds of intolerance and radicalism that often infiltrate educational spaces and social media.

The application of religious moderation in the world of education cannot be separated from the challenges of the times, especially in the digital era that opens up limitless flows of information. On the one hand, the digital era provides teachers with convenience in accessing and delivering material through various platforms; on the other hand, it also presents diverse religious content, including intolerant, exclusive, and provocative material. This is where the real challenge arises: how can teachers shield students from such negative influences while still utilizing technology as a learning tool? Religious moderation requires more than just conceptual understanding; it requires exemplary behavior, consistency, and high social sensitivity. Teachers are expected to be both adaptive and critical in selecting the material, approaches, and digital platforms used. In this context, strengthening moderation is not only an academic task but also a struggle for values in a digital society vulnerable to ideological polarization.

The first challenge faced by PAI teachers is the entry of extremist and intolerant religious content into the digital space, which students can access freely and without filtering. Many students unknowingly consume exclusive *da'wah* content that marginalizes other groups and even spreads hate speech in the name of religion. PAI teachers at MI Fattahul Huda are aware of this situation and are striving to provide clarification and guidance to students to avoid getting caught in this current. However, the limited face-to-face time at school makes it difficult for teachers to monitor students' information consumption outside of class hours.

Moreover, many students lack the necessary digital literacy skills to distinguish between moderate and extreme content. In this situation, teachers require support from parents and a more responsive education system to address the unregulated threats posed by digitalization. Moderation education cannot run one way; it must be accompanied by strong collaboration between schools, families, and communities.

Teachers' limited ability to methodically and creatively incorporate moderation values into digital media is the second obstacle. Many of the teachers at MI Fattahul Huda lack sufficient digital abilities, despite having a solid foundational understanding of Islamic moderation. Due to a lack of training and access to technology in the classroom, some teachers continue to use traditional teaching methods. In this instance, there have been few attempts to incorporate moderation principles into interactive web platforms, movies, or infographics. Teachers require ongoing training to design and produce digital materials that are relevant to current developments. Without the support of competency development, the moderation strategies designed by teachers have the potential to stagnate and not meet the needs of students living in the digital era. Therefore, educational institutions need to actively organize value-based digital pedagogy training so that teachers are not left behind and remain relevant.

The third challenge, no less important, is the lack of systemic support from educational institutions in integrating religious moderation into school culture and digital curriculum. In many cases, the values of moderation are only included normatively in learning documents without being concretely realized in daily practice. In fact, strengthening moderation requires alignment between the institution's vision, learning strategies, and school policy support that encourages the development of this value in all aspects of school life. At MI Fattahul Huda, some teachers took the initiative to create discussion spaces and student projects on the theme of Tolerance, but have not yet received full structural support in the form of sustainable programs. Moderation has not become a shared narrative in every school activity. If it is not reinforced by school management and educational policies that support inclusive values, then teacher strategies in the classroom will be sporadic and individual. To overcome this challenge, it is necessary to build an educational ecosystem that collectively mainstreams moderation as a learning culture, not just lesson content.

CONCLUSION

The strengthening of religious moderation in Islamic Religious Education (PAI) learning at MI Fattahul Huda in the digital era demonstrates that the integration of values such as Tolerance, non-violence, and appreciation for differences can be effectively instilled through interactive learning methods based

on technology. PAI teachers utilize digital media, such as educational videos, online learning platforms, and virtual discussions, to instill moderation values relevant to students' daily lives. As a result, students show an improvement in inclusive attitudes, mutual respect, and openness to differences in beliefs and cultures. Limited access to technology for both teachers and students is a significant obstacle for this research, particularly in primary school settings such as MI Fattahul Huda, which are situated in regions with uneven digital infrastructure.

Furthermore, given that the majority of teachers are still adapting to interactive technology-based methods, there is a need for improvement in how well teachers adjust to the use of digital media in Islamic Education (PAI) learning. Further research is recommended to explore in depth the influence of certain digital platforms, such as gamification applications or educational social media, in instilling values of religious moderation at the elementary education level. Additionally, it is also important to investigate the impact of specialized training for teachers in the use of PAI learning technology so that a religious moderation approach can be implemented more optimally and evenly across various schools.

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