

## UTILIZATION OF DIGITAL TECHNOLOGY TO STRENGTHEN RELIGIOUS MODERATION VALUES AMONG STUDENTS

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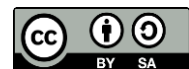
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### Abstract

This study aims to investigate how digital technology is used to strengthen the values of religious moderation among students in Indonesia. Amid rapid technological changes and the increasing use of digital media in education, the process of religious learning faces new challenges in instilling tolerant, inclusive, and peaceful attitudes, especially in the face of rampant intolerant and radical content in the digital space. This research uses a qualitative approach with a literature study method, by analyzing articles, journals, and previous research related to the application of digital platforms such as social media, e-learning, and online applications in shaping moderate character in students. The results of the study indicate that the use of digital literacy in conjunction with Islamic religious education, through learning management systems, religious podcasts, and online learning resources, makes a major contribution to increasing student participation, critical thinking skills, and the ability to filter religious information. Research findings show that students with high digital literacy tend to exhibit moderate, tolerant behavior, as well as have a commitment to the nation and an anti-violence stance. This study confirms that digital changes in religious education facilitate the dissemination and cultivation of religious moderation values, but still require the development of digital literacy programs and content supervision to prevent the spread of false information and radicalism. The implications of this research provide a theoretical contribution to the development of digital-based education models and practical guidance for educational institutions in creating an inclusive and adaptive learning ecosystem for future generations.

**Keywords:** Digital Technology, Religious Moderation, Digital Literacy, Islamic Religious Education, Students



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## INTRODUCTION

Technological advancements have provided convenience for humans in their daily lives (Gandur et al., 2020). The development of digital technology has also had a significant impact on various aspects of human life, including education and character building for students (K. P. Sagala et al., 2024; Salisah et al., 2024). Furthermore, the development of technology and information is also marked by an increase in internet users in the digitalization era in Indonesia. In the second quarter of 2020, internet user penetration in Indonesia reached 73% of the total population, which is approximately 200 million people. Digital transformation is accelerating due to the policy of learning and working from home during the coronavirus (Covid-19) pandemic (Lie et al., 2020).

Research conducted by Saimroh et al. on students of Madrasah Aliyah Negeri in Bekasi City shows that the penetration of smartphone usage for accessing social media reaches 98.91% for WhatsApp, 88.36% for Instagram, and 81.94% for YouTube. The religious content most frequently accessed by students includes Islamic news, Islamic knowledge, and Islamic films (Saimroh et al., 2022). Although the digital world provides very broad and rapid religious information, much of this information contains content that can trigger conflict and division. This requires a more adaptive and critical role of religious education in facing the dynamics of the digital space.

In the midst of a highly disruptive digital revolution, religious education faces a new challenge, namely how to instill the values of religious moderation in the digital space, which is often a source of the spread of intolerant and radical information (Agusta, 2024). Religious digital literacy has an important role in shaping students' attitudes of religious moderation, because with the ability to understand, select, and critique religious information, students can avoid the traps of extremism and hoaxes that often appear in cyberspace.

According to Quraish Shihab, religious moderation is a way of practicing religion that maintains a balance between belief and respect for differences. This concept is very relevant in the digital era, because the development of social media and communication technology can expand the spread of religious ideas, both moderate and extreme (Paujiah et al., 2025). In line with this, research discussing the collaboration between Islamic religious education and digital technology in building student character in the society 5.0 era shows that the use of digital technology in Islamic religious learning can increase student participation by up to 30% and help strengthen moral and ethical values in the context of technology-based interactive learning (Maulidi & Badriyah, 2024).

In the context of national education, the Ministry of Religious Affairs of the Republic of Indonesia emphasizes the importance of strengthening the values of religious moderation among students as part of the formation of a tolerant and civilized national character. Socialization and internalization of moderation values need to be carried out from an early age with various approaches, one of which is by utilizing digital technology in education (Burrohman, 2025). Digital transformation can in principle be used to strengthen the values of tolerance and harmony between religious communities, as long as it is directed positively through media and content that builds (Fadli, 2023; Lantupa, 2024).

The urgency of this research lies in the phenomenon that Generation Z students have a high intensity of digital media use, but not all of them have mature awareness and digital literacy skills in terms of religion. The results of Erna Sari Agusta's research (2024) show that students with high digital literacy tend to have moderate and tolerant attitudes in religious life. This confirms that digital technology is not only a learning tool, but also a strategic means of building moderate religious values among students.

Therefore, this study aims to analyze the potential and strategies for utilizing digital technology in strengthening the values of religious moderation among Indonesian students. This research is expected to provide a theoretical contribution to the development of digital-based religious education models that emphasize the values of tolerance and diversity, as well

as practical contributions for educational institutions in building the character of students who are faithful, inclusive, and adaptive to social changes in the digital era.

## RESEARCH METHOD

### *Research Design*

This study uses a qualitative approach with the aim of understanding in depth how digital technology is used to strengthen the values of religious moderation among students. This approach was chosen because it allows researchers to interpret the meanings, attitudes, and behaviors of students in social and religious contexts that occur naturally (Ramlan, 2025; Suci Rahmadani, 2024). The qualitative approach is also relevant because it seeks to uncover the dynamic reality regarding the role of technology as a means of fostering moderate character in the school environment (Ichsan et al., 2024).

The research model used is a literature study. The literature study was conducted to examine theories and previous research results related to digital literacy, Islamic religious education, and the values of religious moderation (Ichsan et al., 2024). Thus, this study focuses on examining various articles, journals, and previous research that discuss the use of digital technology in strengthening the values of religious moderation among students. This research was conducted in October 2025. Literature study activities and data collection were carried out online through access to various digital databases, journal portals, and official sites relevant to the fields of education and religious moderation.

### *Research Target*

This study aims to examine scientific articles, journals, books, and previous research results that discuss the use of digital technology in shaping the values of religious moderation among students. The selection of subjects was carried out in a purposive manner, focusing on publications from the last five years that are relevant to the research topic.

### *Research Procedure*

The procedures carried out in the research include: first, identification and collection of references related to digital technology and religious moderation in the context of education, in the form of articles, journals, previous research, and books. Second, selection of sources based on criteria of relevance, novelty, and credibility. Third, review, classification, and content analysis of the selected sources. Fourth, preparation of findings to answer the research objectives, namely describing the role of digital technology in strengthening the values of religious moderation for students.

### *Instruments, and Data Collection Techniques*

The type of data collected is secondary data in the form of texts from electronic journals, articles, books, and research reports. The data collection technique was carried out through document analysis. The main instrument of the research is the researcher himself, supported by a document review sheet and content analysis instruments.

### *Data Analysis Technique*

Data analysis was carried out in a descriptive-qualitative manner. The collected references were analyzed based on their relevance to the research topic. The contents of the documents were categorized thematically, then interpreted to draw conclusions about the role of digital technology in the process of internalization and strengthening of the values of religious moderation among students.

## RESULTS AND DISCUSSION

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Building a moderate attitude in practicing religion is an important goal that must be promoted through the delivery of religious teachings that are courteous, mutually respectful, peaceful, tolerant, and harmonious in the midst of diversity. The Ministry of Religious Affairs has held a Religious Moderation program that aims to reduce extremist thinking, intolerant attitudes, and attitudes that do not welcome local culture. This program is actively implemented through formal educational institutions, such as Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), to universities. One important way to increase moderate attitudes among students is through strengthening literacy about religious moderation. This study needs to be carried out so that students have broader insights, are able to filter the information received, and form a moderate character by getting used to *tabayun* (verification) of various religious information (Janah et al., 2023; Nurqadriani et al., 2024).

In today's digital era, literacy not only includes the ability to read and write from classical religious sources, but also includes digital literacy, which means the ability to use the latest technology wisely and critically (Hariati et al., 2025; Herdiana et al., 2025). Digital literacy is needed so that students can access, manage, and analyze digital-based religious information, then develop new knowledge, communicate, and create useful content. Digital literacy is a combination of information technology literacy, media literacy, visual literacy, and critical thinking skills (Lesnussa, 2025). Various digital literacy models and frameworks have been developed to help teachers in building students' digital capabilities that support strengthening character and learning outcomes of religious subjects as a whole.

However, recent research emphasizes that only developing technical skills and knowledge about the use of educational applications is not enough. It is necessary to strengthen digital literacy as a whole, namely the ability of students to select, analyze, and distinguish correct information, especially in the midst of the large amount of fake content and extreme ideologies circulating (Rany et al., 2025).

The idea of religious moderation in Indonesia emphasizes the point of view, attitude, and practice in living life together. This is done by realizing the core values of religion, upholding human dignity, and building common welfare with the principles of justice, balance, and adherence to the constitution (Munif et al., 2020). From an Islamic perspective, religious moderation or *wasathiyah* is expressed through values such as *tawassuth* (middle way), *tawazun* (balance), *i'tidal* (fair and straight), *tasamuh* (tolerance), *musawah* (equality), *syura* (consultation), *ishlah* (reform), *aulawiyah* (priorities), *tathawwur wa ibtikar* (innovative), and *tahadhdhur* (civilized) (Agung Saputra, 2019; Arikarani et al., 2024).

In order for these values to be truly internalized, learning in madrasas to universities must be integrated with religious moderation education. Strengthening moderation values in the learning process aims to reduce the spread of radical or extremist thinking and form an understanding of Islam that is inclusive and tolerant (Anwar & Muhayati, 2021; Hidayatulloh & Saumantri, 2023). A moderate attitude is able to guide students in reaching compromises when facing differences, maintaining tolerance without sacrificing their religious beliefs, and keeping them away from anarchic attitudes or acts of violence. In this study, the attitude of religious moderation is measured based on four main dimensions according to the concept of the Ministry of Religious Affairs, namely national commitment, tolerance, anti-violence, and the ability to be accommodating to local culture (Paujiah et al., 2025).

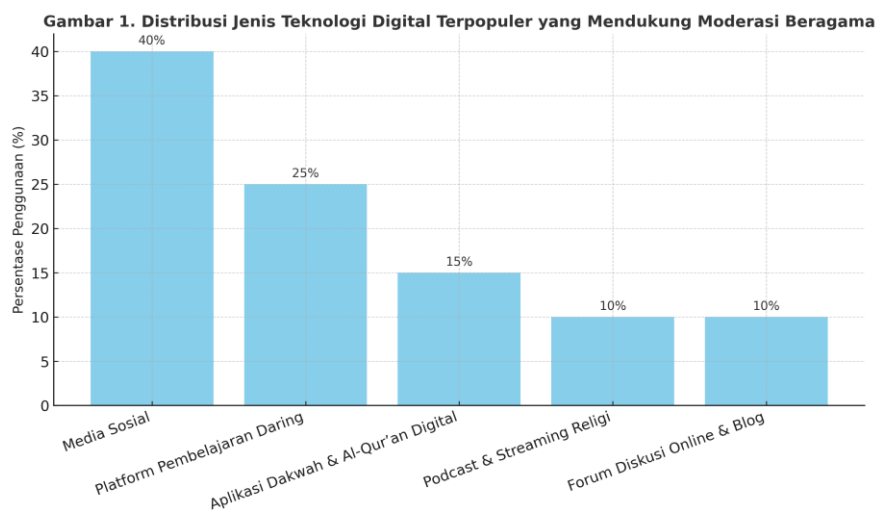
Digital technology, especially social media, is one of the effective learning tools in conveying religious moderation messages (Mubarok & Sunarto, 2024). Through digital media, messages of tolerance and moderation values can reach more people; allowing students to practice *tabayun* and discuss safely, and encouraging a spirit of harmonious living despite differences.

Based on the results of a review of scientific articles from the last five years, the following main data were found:

Table 1. Main References Related to the Use of Digital Technology for Religious Moderation of Students

No.	Reference	Type of Technology	Form of Religious Moderation	Impact on Students
1	Maulidi & Badriyah (2024)	LMS, E-book	Tolerance, interfaith dialogue	Improves religious moderation literacy
2	Dewi et al. (2023)	ocial Media, Video	Interfaith collaboration	Inclusiveness attitude increases
3	Nasruddin (2022)	Smartboard, E-learning	Understanding of religious pluralism	Reduces conflicts among students
4	Hidayat (2021)	Podcast, Website	Moderation discussion, countering radical narratives	Critical thinking develops
5	Amalia (2020)	Educational WhatsApp Group	Peaceful dialogue	Improves social empathy

From the data, it is evident that learning management systems (LMS) and social media are the primary digital platforms driving increased literacy in religious moderation among students (Maulidi & Badriyah, 2024; Rohman, 2023). This approach facilitates the integration of tolerance and interfaith dialogue materials, making students more prepared to face the challenges of diversity in the current era. This is further reinforced by the data distribution in the following graph, which shows the dominance of LMS and social media as the most utilized digital technologies in strengthening religious moderation in educational settings.



Sumber: Data simulatif diadaptasi dari tren penggunaan media digital dalam literasi keagamaan (2024).

Figure 1. Distribution of the Most Popular Types of Digital Technology Supporting Religious Moderation

The dominance of social media shows that platforms like YouTube, Instagram, TikTok, and X (Twitter) have become the primary places for students to access religious content that promotes moderation values. This aligns with the findings of the Ministry of Communication and Information in 2024 and the Center for Religious and Digital Studies in 2023, which confirm that social media plays an important role as a means of spreading moderate religious values. This is due to the accessible, visual, and interactive nature of social media. Through social media, messages of tolerance, interfaith dialogue, and peace can reach young people more effectively.

Meanwhile, the use of online learning platforms (25%) such as Google Classroom, Edmodo, and Moodle shows a shift in the way religious education in schools is transitioning to digital-based learning methods. These platforms help teachers weave religious moderation values into lesson materials in a relevant and cohesive manner. For example, online discussions about cultural diversity, ethics in using digital media, or case studies on interfaith harmony can be a means to develop open and inclusive attitudes.

On the other hand, da'wah applications and digital Qur'ans (15%) such as Umma, Muslim Pro, and Qur'an Best serve as a medium for exploring spiritual aspects personally. Through online learning features and interpretations based on themes, these applications provide opportunities for students to understand religious teachings in a moderate manner, according to context, and far from the influence of extreme narratives.

Meanwhile, religious podcasts and streaming channels (10%) as well as online discussion forums or blogs (10%) play a complementary role in increasing students' digital literacy in the religious field. These two types of media encourage the formation of a culture of communicating, sharing experiences, and thinking critically about current religious issues. In the context of religious moderation, this type of two-way interaction in the digital space helps students learn to appreciate different views and build social empathy among various beliefs.

Digital technology, especially social media and online learning platforms, has become an important tool in increasing understanding of religious moderation. Changes in the behavior of the younger generation in the digital world demand new approaches in religious education that are more in line with the conditions of the virtual world. From the perspective of digital mass communication theory, the spread of moderation values now occurs not only through official religious institutions, but also through horizontal interpersonal communication in the digital space. This confirms that religious moderation is not only seen as a religious teaching, but also as a social practice that develops in a virtual environment. Therefore, cooperation between educational institutions, religious leaders, and policymakers is needed to optimally utilize digital media as a means of religious education that is moderate, creative, and in accordance with the lives of today's students.

Another study conducted by Wathon (2025) shows concrete evidence that the use of Smartboards and e-learning in discussing issues of religious pluralism can reduce conflict and increase cooperation between student groups (A Wathon, 2025). On the other hand, religious podcasts and discussion sites have also succeeded in shaping students' critical thinking patterns, so that they are able to filter out intolerant or radical narratives circulating in cyberspace (Hidayat, 2021). In addition, the use of WhatsApp in educational communication between students has proven to be able to build empathy and strengthen understanding of religion in an atmosphere of friendship and peace (Yunus, 2023).

Empirical research supports findings from previous studies. Research conducted by Agusta (2024) at MTsN 28 Jakarta shows that the level of religious digital literacy of students is quite high, namely 78%. Their attitude of religious moderation is included in the good category by 60% and very good by 40%. These results indicate that digital literacy skills are directly related to students' ability to think critically, creatively, and sort out religious information in the digital world (Agusta, 2024). Thus, digital literacy is actually able to strengthen attitudes of tolerance, anti-violence, and a sense of belonging to the nation.

Interpretation of these results reinforces the idea that digitalization in religious education not only facilitates access to quality religious content, but also has a direct impact on the formation of students' characters that are more moderate and selective in receiving information (Agusta, 2024). The main problem remains the very heavy flow of information, most of which is invalid, and the rise of content containing radical understandings. Therefore, it is necessary to increase digital literacy programs and supervision of religious content, so that students are not trapped in narrow or radical narratives in cyberspace.

Research by Pratama and Harahap (2024) also supports this argument; the research results show a significant relationship between digital literacy and moderate attitudes, where an increase in digital literacy skills is followed by an increase in more tolerant, fair, and equal attitudes. Students who have good digital literacy skills are also more able to create educational content, and are more actively involved as 'peace ambassadors' in the digital world (Pratama & Harahap, 2024).

These findings confirm the importance of implementing an integrated strategy in the use of digital technology in Islamic religious education, in order to strengthen the values of religious moderation both in concept, attitude, and real action in schools. Digital-based religious moderation learning innovations open up open, safe, and inclusive discussion spaces, and help build a tolerant character in the younger generation. To achieve maximum results, educational institutions need to design a curriculum and develop teaching staff who are able to manage digital-based moderation learning systematically and sustainably.

In the future, digital-based religious literacy programs must become a strategic part of facing the challenges of changing information. In addition to forming moderation values, training in critical thinking, ethical ways of accessing digital information, and the ability to use technology for teachers and students is also needed. This is an important foundation for creating an Indonesian society that is peaceful, tolerant, and able to adapt to changing times, while not losing its inherent religious and national values.

Thus, increasing understanding and control in practicing religion through digital technology is not just an addition, but an important need in the world of education in the era of technological revolution today and in the future.

## CONCLUSION

Based on research on the utilization of digital technology to enhance the values of religious moderation among students, it can be concluded that the use of digital media in religious learning is quite effective in increasing religious-based digital literacy and strengthening the moderate attitudes of students. A high level of digital literacy is directly proportional to the emergence of moderate attitudes as seen from tolerant behavior, rejection of violence, and acceptance of diversity in daily life. The use of various digital learning platforms and applications encourages students to think critically, select information selectively, and actively play a role in peace in the digital public sphere.

These findings reinforce the importance of developing digital-based religious learning as an effort to build the character of students who are inclusive and able to adapt to changing times. Digital-based religious literacy needs to be continuously improved, both through training for teachers, creating moderate content, and strengthening the filter system against negative content in the school environment.

As a suggestion, educational institutions and policymakers should strengthen digital literacy training for teachers and students, develop a religious education curriculum that is responsive to challenges in the digital era, and increase supervision of digital content accessed by students. In addition, it is necessary to encourage collaboration between families, schools, and digital communities so that the values of religious moderation can continue to be maintained sustainably. Further research is recommended to explore new learning technology innovations and measure the long-term impact in shaping moderate character in young people in various educational and social contexts.

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