RELIGIOUS MODERATION AS A PARADIGM FOR THE RECONSTRUCTION OF ISLAMIC EDUCATION: A Literature Review in the Context of the Digitization of Religion

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Abstract

Digital transformation has changed the way knowledge is produced, distributed and consumed. While the development of social media and digital platforms has expanded public access to religious information, it has also given rise to challenges such as intolerance, radicalisation, disinformation, and identity-based polarisation. This situation demands the reconstruction of an Islamic education paradigm that can respond to contemporary religious dynamics in an adaptive and constructive manner. This study aims to analyse religious moderation as a paradigm for the reconstruction of Islamic education in the context of the digitalisation of religion, and to explain the relevance of the concept of wasathiyah as a philosophical basis for the development of inclusive and transformative Islamic education. The study uses a qualitative approach with a library research method through a review of books, journal articles, policy documents, and relevant research results. Data will be analysed through the stages of identification, classification, reduction, interpretation, and critical synthesis. The results of the study show that wasathiyah is the main basis for religious moderation, rooted in the principles of tawassuth, tawazun, i'tidal and tasamuh. This concept provides a normative and methodological framework for building an Islamic education that balances commitment to religion, appreciation of diversity, and the demands of modernity. Therefore, religious moderation becomes a transformative paradigm for Islamic education, strengthening digital literacy, ideological resilience, social adaptability, and national harmony and integration in the digital era.

Keywords: Religious Moderation, *Wasathiya,* Islamic Education, Digital Literacy, Educational Transformation.

Abstrak

Transformasi digital telah mengubah pola produksi, distribusi, dan konsumsi pengetahuan keagamaan. Perkembangan media sosial dan platform digital memperluas akses masyarakat terhadap informasi keagamaan, namun juga memunculkan tantangan berupa intoleransi, radikalisme, disinformasi, dan polarisasi identitas keagamaan. Kondisi ini menuntut rekonstruksi paradigma Pendidikan Islam yang mampu merespons dinamika keberagamaan kontemporer secara adaptif dan konstruktif. Penelitian ini bertujuan menganalisis moderasi beragama sebagai paradigma rekonstruksi Pendidikan Islam dalam konteks digitalisasi keagamaan serta menjelaskan relevansi konsep wasathiyah sebagai landasan filosofis pengembangan pendidikan Islam yang inklusif dan transformatif. Penelitian menggunakan pendekatan kualitatif dengan metode kepustakaan (library research) melalui kajian terhadap buku, artikel jurnal, dokumen kebijakan, dan hasil penelitian yang relevan. Data dianalisis melalui tahap identifikasi, klasifikasi, reduksi, interpretasi, dan sintesis kritis. Hasil kajian menunjukkan bahwa wasathiyah merupakan landasan utama moderasi beragama yang berakar pada prinsip tawassuth, tawazun, i'tidal, dan tasamuh. Konsep ini menyediakan kerangka normatif dan metodologis untuk membangun pendidikan Islam yang seimbang antara komitmen keagamaan, penghargaan terhadap keberagaman, dan tuntutan modernitas. Dengan demikian, moderasi beragama menjadi paradigma transformasi Pendidikan Islam untuk memperkuat literasi digital, ketahanan ideologis, kemampuan adaptasi sosial, serta harmoni dan integrasi bangsa di era digital.

Kata Kunci: Moderasi Beragama, Wasathiyah, Pendidikan Islam, Literasi Digital, Transformasi Pendidikan.

A. Introduction

The development of social media, digital platforms, and the unlimited flow of information has created new spaces for the public to understand and express religious teachings. In Indonesia, the phenomenon of religious digitalization is growing rapidly, marked by an increase in the consumption of Islamic content via YouTube, TikTok, Instagram, and various other platforms. However, this development is not always accompanied by an improvement in the quality of moderate religious understanding. In fact, the digital space often serves as a medium for the spread of intolerance, radicalism, hate speech, and claims of absolute truth all of which have the potential to disrupt social harmony in a multicultural society. This situation demonstrates that the

digital age presents new challenges for Islamic education in fostering an inclusive and humanistic understanding of religion.[1]

This phenomenon is supported by various research findings that show digital media has a significant influence on the formation of the younger generation's religious perspectives. A study by Azizah and Anam found that low levels of religious digital literacy lead students to tend to accept religious information at face value without critically verifying it.[2] As a result, exclusive and provocative religious narratives are more readily accepted, especially by the younger generation who are active on social media. In this context, Islamic education faces serious challenges because the transmission of religious values no longer takes place solely in classrooms and formal educational institutions but also in virtual spaces that are open, fast-paced, and difficult to control. Therefore, an educational approach is needed that not only emphasizes normative-theological aspects but also builds students' critical thinking skills and social awareness as they navigate the flow of digital information.

Amid this complexity, religious moderation has become a key paradigm in responding to the dynamics of religious diversity in the digital age. Religious moderation is understood as a worldview, attitude, and religious practice that prioritizes balance, tolerance, justice, and respect for diversity as the guiding principles of social life. From an Islamic perspective, religious moderation aligns with the concept of wasathiyah, which rejects extremism and excess in the understanding of religion. The Ministry of Religious Affairs of the Republic of Indonesia has even designated religious moderation as a national strategic program to strengthen social cohesion and maintain national integration amid rising religiously-based social polarization.[3] Thus, religious moderation is relevant not only as a theological discourse but also as a practical framework for the reconstruction of the Islamic education system.

Islamic education essentially plays a strategic role in shaping students' character to be religious, tolerant, and adaptable to social change. However, the reality on the ground shows that some Islamic educational practices still tend to be oriented toward dogmatic and textual approaches and are not sufficiently responsive to developments in digital technology. Several studies indicate that Islamic Religious Education is still dominated by rote memorization and the transfer of normative knowledge, and thus has not yet been able to foster reflective and dialogical awareness among students.[4] As a result, students often experience a disconnect between their

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[1]W Hefni, 'Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri', *Jurnal Bimas Islam*, 13.1 (2020), 1–22 <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/182>.

[2]N Azizah and S Anam, 'Literasi Digital Keagamaan Dan Tantangan Pendidikan Islam Di Era Media Sosial', *Jurnal Pendidikan Islam*, 8.2 (2022), 145–60 <https://doi.org/10.30868/ei.v8i2.2367>.

[3] Kementerian Agama Republik Indonesia, *Buku Saku Moderasi Beragama*, 2021 <https://kemenag.go.id/archive/buku-saku-moderasi-beragama>.

[4]M Hasanuddin, C A Rizki, and S Khodijah, 'Pendidikan Agama Islam Sebagai Pilar Moderasi Beragama Dalam Membangun Karakter Religius Peserta Didik Di Era Digital', *Jurnal Pendidikan Agama Islam*, 1.3 (2025) <https://ojs.raskhamedia.or.id/index.php/jurpai/id/article/view/21>.

religious understanding and the digital social reality they face on a daily basis. This situation highlights the importance of reconstructing a paradigm of Islamic education that is more contextual and oriented toward strengthening religious moderation.

The reconstruction of Islamic education in the digital age cannot be achieved solely through curriculum changes; it also involves transforming educational paradigms, teaching methods, and the dynamics of the teacher-student relationship. Islamic education must be directed toward strengthening digital literacy, critical thinking skills, and the internalization of the values of moderation within the social life of a multicultural society. In this context, a qualitative approach is essential because it allows for an in-depth exploration of the experiences, interpretations, and social processes involved in the implementation of religious moderation within Islamic educational settings. This approach enables researchers to understand how the value of moderation is constructed, negotiated, and applied by educational actors amid the challenges of an ever-evolving digital culture.

Studies on religious moderation in Islamic education can be grouped into four main themes. First, research discussing religious moderation in the digital space focuses primarily on strategies for promoting moderation and the challenges of digital polarization. Second, research on religious digital literacy highlights students' vulnerability to unverified religious information. Third, studies on wasathiyah generally position religious moderation as a normative concept and the foundational value of Islamic education. Fourth, recent research has begun to examine the transformation of Islamic Religious Education materials to support religious moderation in the digital age.[5]

Tabel I:

Researcher	Research Focus	Key Findings	Limitations	Contributions
Hefni 2020	Religious moderation in the digital space	Explaining the promotion of religious moderation in the digital space	Does not address the comprehensive transformation of Islamic education	Adopting religious moderation as an educational paradigm
Tambak et al. (2021)	*Wasathiyah* in Islamic Higher Education	Fostering a moderate character among students	Focus on higher education	Developing a framework relevant to the entire Islamic education system
Azizah & Anam (2022)	Religious Digital Literacy	Poor ability to verify	Focus on digital literacy	Integrating digital literacy into the

[5]M I Cholidi, M Arif, and M Mahbubi, 'Transformasi Materi Pendidikan Agama Islam Dalam Membangun Moderasi Beragama Di Era Digital', *SUKIJO Circle: Journal of Contemporary Islamic Education Studies*, 2025 <https://ejournal.bamala.org/index.php/sukijo/article/view/723>.

		religious information		moderation paradigm
Shofyan (2024)	*Wasathiyah* Islamic Education	Promoting a culture of tolerance through education	Focus on implementing the value of tolerance	Offering a broader model for educational reform
Azizah & Ghofur (2025)	The Concept of Wasathiyah	Explaining the theological foundations of moderation	Conceptual-normative in nature	Link *wasathiyah* to educational transformation
Pransiska (2025)	*Wasathiyah* in Islamic Education	Fostering an Inclusive Mindset Among Students	Focus on PAI instruction	Developing a Paradigmatic Perspective on Education
Cholidi et al. (2025)	Transformation of Islamic Education Materials	Adapting instructional materials to moderation	Focus on curriculum aspects	Encompassing epistemological, pedagogical, and axiological dimensions
Hasanuddin et al. (2025)	Islamic Education and Religious Character in the Digital Age	Religious moderation as a means of character building	Has not yet developed a conceptual model for educational reform	Proposing a conceptual model for the reconstruction of Islamic education
Rizki & Muhdi (2025)	The Narrative of *Wasathiyah* Islam in the Digital Sphere	Promoting moderation through digital media	Focus on Digital Communication	Integrating the digital and educational dimensions

Previous studies have framed religious moderation as a pedagogical value, a curricular strategy, or a digital literacy tool. However, there is currently no conceptual model that explains the simultaneous relationship between the epistemological, pedagogical, and axiological dimensions of religious moderation in the process of reconstructing Islamic education in the digital age. Thus, this study aims to fill this gap through a literature synthesis that positions religious moderation not merely as educational content or a tool, but as a paradigm for the reconstruction of Islamic education in the digital age.

According to social construction theory, social reality is formed through processes of externalization, objectification, and internalization. Religious understanding does not arise naturally but is constructed through social interactions, culture, educational institutions, and digital media. In the context of this study, religious moderation is understood as the result of social construction shaped through

the process of Islamic education and interactions in the digital space. Meanwhile, in Transformative Learning theory, Mezirow explains that education must bring about a transformation in ways of thinking through critical reflection, not merely the transfer of knowledge.[6] This theory is highly relevant to this study, particularly in its epistemological and pedagogical dimensions. Islamic education based on religious moderation is aimed at shaping students who are critical, reflective, open to dialogue, and capable of navigating digital social change. Furthermore, Yusuf Al-Qardawi's theory of Washatiyah explains the principles of Washatiyah, namely Tawazun, I'tidal, Tasamuh, and moderation.[7] This theory serves as the normative and philosophical foundation that is the primary focus of this article.

Based on this discussion, this study aims to analyze religious moderation as the basis for the reconstruction of Islamic education in the digital age. The research focuses on how the value of religious moderation is constructed and implemented in the practice of Islamic education, as well as how education responds to the challenges of the digitalization of religiosity in society. This study is expected to make a theoretical contribution to the development of Islamic education studies based on religious moderation, while also providing practical insights for educational institutions in formulating learning strategies that are more inclusive, humanistic, and relevant to the dynamics of contemporary digital society.

B. Research Methode

This study employs a qualitative approach in the form of descriptive-analytical library research. The qualitative approach was chosen because this study seeks to gain an in-depth understanding of religious moderation as the basis for the reconstruction of Islamic education in the digital age through the interpretation of meaning, social construction, and the dynamics of thought as they evolve across various scholarly sources. This approach is considered relevant because the focus of the study is not on statistical measurement but rather on a conceptual exploration of the transformation of Islamic education amid the development of digital technology and changes in the patterns of religiosity in contemporary society.

This literature review utilized both primary and secondary data sources, including scientific journal articles, academic books, conference proceedings, and policy documents related to religious moderation, Islamic education, and digital literacy published between 2020 and 2026. Data collection was conducted through documentation and digital literature search techniques by accessing academic databases such as Google Scholar, DOAJ, SINTA, and university journal portals. The data collection process was carried out systematically through the stages of identification, classification, selection, and data reduction based on thematic relevance, source credibility, and relevance to the research focus. This approach enabled the

[6] Jack Mezirow, *Transformative Dimensions of Adult Learning* (San Francisco: Jossey-Bass, 1991).

[7] Yusuf Al-Qaradawi, *Islamic Awakening between Rejection and Extremism* (Virginia: International Institute of Islamic Thought, 1991).

researcher to gain a holistic understanding of the phenomenon under study through a critical and in-depth review of the literature.[8]

C. Results and Discussion

Digital transformation has fundamentally changed the landscape of contemporary religiosity. Religious authority, which was previously centered on formal institutions, is now being decentralized through social media, digital platforms, religious apps, and information algorithms. This phenomenon presents both opportunities and challenges for Islamic education. On the one hand, digitization expands access to Islamic knowledge; on the other hand, it creates space for the spread of extremism, intolerance, religious disinformation, and the polarization of religious identities. In this context, religious moderation emerges as a strategic paradigm for reconstructing Islamic education so that it can respond to the dynamics of digital society.[9]

Conceptually, religious moderation is rooted in the principle of wasatiyyah, which emphasizes balance (*tawazun*), justice (*i'tidal*), and the middle way (*tawassuth*). In the international scholarly discourse on Islam, Islam Wasatiyyah is often translated as justly balanced Islam, fairly balanced Islam, middle path Islam, or Islam of the middle way.[10] According to the Indonesian Ministry of Religious Affairs, religious moderation refers to a worldview, attitude, and religious practice that avoids extremism and prioritizes the social good in the life of the nation and state.[11]

1. Religious Moderation as a Paradigm for the Reconstruction of Islamic Education

Religious moderation has undergone a conceptual transformation from merely a socio-religious program to an epistemological paradigm in Islamic education. From an educational perspective, moderation is understood not only as a tolerant attitude toward differences, but also as a framework of thought that places balance, justice, openness, and respect for diversity as the foundation for the development of students' knowledge and character. This concept is rooted in the principle of wasatiyyah, which emphasizes a middle ground between two extremes of religious belief.[12]

Yusuf al-Qaradawi explains that wasatiyyah is a defining characteristic of Islam that rejects both extremism (*ghuluw*) and liberalism, which erases the normative boundaries of religion.[13] This concept was later reinforced by Mohammed Hashim

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[8]Muhammad Rijal Fadli, '*Memahami Desain Metode Penelitian Kualitatif*', (*Humanika: Kajian Ilmiah Mata Kuliah Umum*, Vol.21.No.1, 2021),h.33–54 <https://doi.org/10.21831/hum.v21i1.38075>.

[9]W Hefni, '*Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri*', (*Jurnal Bimas Islam*, Vol.13.No.1, 2020),h.5.

[10]Edi Junaedi, '*Inilah Moderasi Beragama Perspektif Kemenag*', (*Harmoni*, Vol.18.No.2, 2019), h.397 <https://doi.org/10.32488/harmoni.v18i2.414>.

[11]Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, 2nd edn (Jakarta: Kementerian Agama RI, 2019).

[12]Tim Penyusun Kementerian Agama RI.

[13]Yusuf Al-Qaradawi, *Fiqh Al-Wasatiyyah Al-Islamiyyah* (Kairo: Dar al-Shuruq, 2011).h.27-33

Kamali, who posited moderation as a universal principle that enables Islam to interact constructively with the dynamics of modernity without losing its normative identity.[14]

In the context of Islamic education, the paradigm of moderation shifts the focus of learning from the transmission of doctrine toward the development of critical thinking and dialogical skills. Fazlur Rahman emphasizes that the renewal of Islamic education must be directed toward the ability to understand the moral message of the Qur'an in a contextual manner so as to address the challenges of the times. Therefore, religious moderation is not merely a subject of study but serves as an epistemological framework that shapes the entire educational process.

A synthesis of various previous research studies indicates that Islamic education is a strategic instrument in the internalization of the values of religious moderation. Moderation should not be understood merely as a policy slogan but must be integrated into the curriculum, teaching methods, and the academic culture of Islamic educational institutions.[15] In this context, Yazida Ichsan et al. explain that the wasathiyah-based Islamic education paradigm emphasizes a balance among the spiritual, intellectual, social, and moral dimensions of students. Education is not only oriented toward the transfer of religious knowledge but also toward fostering critical awareness in the face of the dynamics of global society.[16]

Similar findings were reported by Rahim et al., who found that the internalization of the value of wasathiyah in Islamic education is achieved through the reinforcement of the values of tasamuh (tolerance), i'tidal (justice), tawazun (balance), and syura (consultation). These values are not only taught theoretically but are also put into practice through social and cultural interactions at school.[17] This indicates that the success of religious moderation in Islamic education depends on the ability of educational institutions to foster a dialogic learning environment. Education that remains oriented toward a dogmatic approach tends to produce an exclusive understanding of religion. Conversely, a dialogic approach enables students to understand diversity as a social reality that must be managed constructively.

Based on Al-Qaradawi's theory of wasathiyah, religious moderation in Islamic education is not merely about teaching tolerance but about striking a balance between commitment to normative religious values and openness to ever-changing social realities. Therefore, the reconstruction of Islamic education in the digital age must be directed toward the development of a curriculum and teaching methods capable of integrating the principles of *tawassuth, tawazun, i'tidal*, and *tasamuh* into the process of shaping students' character.

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[14]Mohammad Kamali Hashim, *The Middle Path of Moderation in Islam. The Qur'Anic Principle of Wasatiyyah* (United States of America: Oxford University Press, 2015),h.83

[15]Tim Penyusun Kementerian Agama RI.

[16]Yazida Ichsan, 'Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an', *Jurnal Pendidikan Agama Islam*, 21.1 (2024), 247–63.

[17]Abdan Rahim, 'Internalizing Wasatiyah Values in Islamic Education for Religious Moderation', *SYAMIL: Journal of Islamic Education*, 13.1 (2025).

2. The Concept of *Wasathiyah* as the Philosophical Foundation of Religious Moderation in Islamic Education

The concept of wasathiyah serves as the most widely used normative and philosophical foundation for the development of the paradigm of religious moderation in Indonesia. This concept is rooted in Quranic Surah al-Baqarah [2]:143, which refers to Muslims as ummatan wasatan—that is, a community that occupies a middle ground, is just and balanced, and serves as a witness to human civilization. From a contemporary exegetical perspective, the term wasath is not merely interpreted as a position between two opposing poles, but rather encompasses the meanings of justice (*al-'adl*), balance (*al-tawazun*), and proportionality in all aspects of religious life.[18]

According to Yusuf al-Qaradawi, *wasathiyah* is a key characteristic of Islam that rejects all forms of extremism, whether it be textual extremism, which tends to be rigid, or liberalism, which detaches religion from its normative foundations.[19] Thus, *wasathiyah* serves as an epistemological paradigm that strikes a balance between revelation and reason in understanding the ever-changing social reality.

This view is reinforced by Abdullah bin Bayyah, who asserts that wasathiyah is not merely a tolerant attitude, but a methodology of thought that enables constructive dialogue between religious texts and social contexts.[20] In the context of Islamic education, this approach fosters the development of a learning model that emphasizes not only cognitive aspects but also inclusive character development and respect for diversity.

Various studies indicate that the concept of wasathiyah is directly linked to the agenda of religious moderation developed in Indonesia. Ahmad's study found that religious moderation is a practical manifestation of the principles of wasathiyah, which include justice, balance, tolerance, and respect for socio-religious pluralism.[21] These findings show that religious moderation did not emerge as a new concept separate from Islamic tradition, but rather as the actualization of wasathiyah values in the context of modern society.

Islamic education remains dominated by a normative approach focused on the transfer of knowledge. This educational model tends to result in one-way learning, leading to underdeveloped spaces for critical reflection and social dialogue. Shofyan (2024) found that the implementation of moderation-based Islamic education can strengthen a culture of tolerance through dialogic learning and the fostering of

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[18]M Quraish Shihab, *Wasathiyyah: Wawasan Islam Tentang Moderasi Beragama* (Tangerang: Lentera Hati, 2019),h.22.

[19]Yusuf Al-Qaradawi, *Islamic Awakening between Rejection and Extremism* (Virginia: International Institute of Islamic Thought, 1991),h.31.

[20]Abdullah Bin Bayyah, *Islam and the Foundations of Social Harmony* (Abu Dhabi: Forum for Promoting Peace, 2017),h.45

[21]Abdulloh Sajjad Ahmad, 'Religious Moderation in Islamic Religious Practices through Wasathiyah Concept', *Sunan Kalijaga International Journal on Islamic Educational Research*, 5.2 (2021),h.77–91.

awareness regarding diversity.[22] These findings are supported by Tambak, who demonstrates that promoting moderation in Islamic higher education through the wasathiyah approach contributes to the development of an inclusive character and the ability to deal with differences constructively.[23]

Based on a synthesis of the various literature cited above, the reconstruction of Islamic education through religious moderation takes place across three main dimensions:

a. The epistemological dimension.

Reconstruction occurs in the way religious knowledge is acquired and understood. Islamic education is directed toward the integration of religious texts and social contexts, thereby fostering a more reflective and contextual understanding.

b. The pedagogical dimension.

The transformation is evident in the learning approach, which has evolved from an instructive model toward dialogic, participatory, and socially experiential learning.

c. The axiological dimension.

The orientation of education has shifted from fostering individual piety toward fostering social responsibility and an awareness of living together in a pluralistic society.

This indicates that religious moderation drives a shift in the function of Islamic education from a process of knowledge transmission to one of social transformation. Education not only produces individuals who understand religion textually but also equips them with the ability to apply religious values in social life.

Philosophically, the results of the literature review show that wasathiyah has three main dimensions. First, the ontological dimension, which views human beings as creatures possessing both spiritual and rational potential simultaneously. Second, the epistemological dimension, which positions revelation and reason as complementary sources of knowledge. Third, the axiological dimension, which affirms that the goal of Islamic education is to shape individuals who are just, moderate, and capable of coexisting in a multicultural society.[24]

3. The Digitization of Religion and the Transformation of Islamic Knowledge Authorities

Digitalization has fundamentally transformed the patterns of production, distribution, and consumption of religious knowledge. Eickelman and Anderson explain that the emergence of digital media has created a new Islamic public sphere that enables the dissemination of religious ideas beyond geographical and institutional

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[22]Ahmad Shofyan, 'Budaya Moderasi Beragama Melalui Aktualisasi Pendidikan Islam Wasatiyyah: Rekoneksi Dan Toleransi', *Tarbawi: Jurnal Pendidikan Islam*, 21.1 (2024), 84–96 <https://doi.org/10.34001/tarbawi.v21i1.3875>.

[23] Tambak, Syahraini, Muhammad Yusuf Ahmad, Desi Sukenti, and Elfi Siregar, 'Strengthening Islamic Moderation in Islamic Higher Education through Wasathiyah Education', Cakrawala Pendidikan, 40 (2021), 553–66 <https://doi.org/10.21831/cp.v40i2.38601>.

[24]Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam* (Oxford: Oxford University Press, 2015),h.27

boundaries.[25] This phenomenon has accelerated the democratization of access to religious resources, but at the same time has reduced the dominance of traditional authorities such as Islamic boarding schools, religious scholars, and Islamic educational institutions.

Heidi Campbell refers to this phenomenon as "digital religion" the integration of religious practices with digital technology, which gives rise to new forms of religious experience.[26] In the digital space, religious authority is no longer determined solely by scholarly expertise, but also by the ability to manage digital platforms, the number of followers, and algorithmic visibility. It can be concluded that these changes present serious challenges for Islamic education. Students obtain religious information from a variety of sources that often do not undergo adequate academic verification or scholarly scrutiny. As a result, the digital space has become an arena for competition among various religious ideologies, including intolerant and extremist narratives that have the potential to influence how the younger generation constructs their understanding of religion. Wildani Hefni found that digital media has become a new arena for religious discourse, making it necessary to actively promote religious moderation within the digital ecosystem.[27] This finding is supported by research by Fira Aulia and Fathul Arifin, which shows that religious digital literacy is a strategic tool for building community resilience against disinformation and religion-based extremism.[28]

From the discussion above, an analytical conclusion can be drawn that there is a close relationship between the development of digital media and the increasing spread of exclusive religious narratives. The characteristics of social media algorithms allow provocative, emotional, and controversial content to gain more attention than moderate narratives. In this context, religious moderation emerges as a mechanism of social resilience capable of reducing society's vulnerability to digital extremist propaganda. Various studies show that individuals with high levels of religious literacy and digital literacy tend to be better able to verify the information they receive.

From the perspective of Berger and Luckmann, the phenomenon of the digitization of religion can be understood as a new process of social construction of religious authority.[29] During the externalization stage, various religious actors

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[25]Dale F. Eickelman dan Jon E. Anderson, *New Media in the Muslim World : The Emerging Public Sphere* (Bloomington: Indiana University Press, 2003),h.18

[26]Heidi A. Campbell, *Digital Religion Understanding Religious Practice in New Media Worlds* (London and NewYork: Routledge Taylor&Francis Group),h.2

[27]W Hefni, 'Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri', *Jurnal Bimas Islam*, 13.1 (2020), 1–22 <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/182>.

[28]Fathul Arifin and Fira Aulia, *'Moderasi Beragama Dalam Ruang Digital : Studi Harmonisasi Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri*', (*Moderatio : Jurnal Moderasi Beragama*, Vol.03.No.02, 2023),h.206

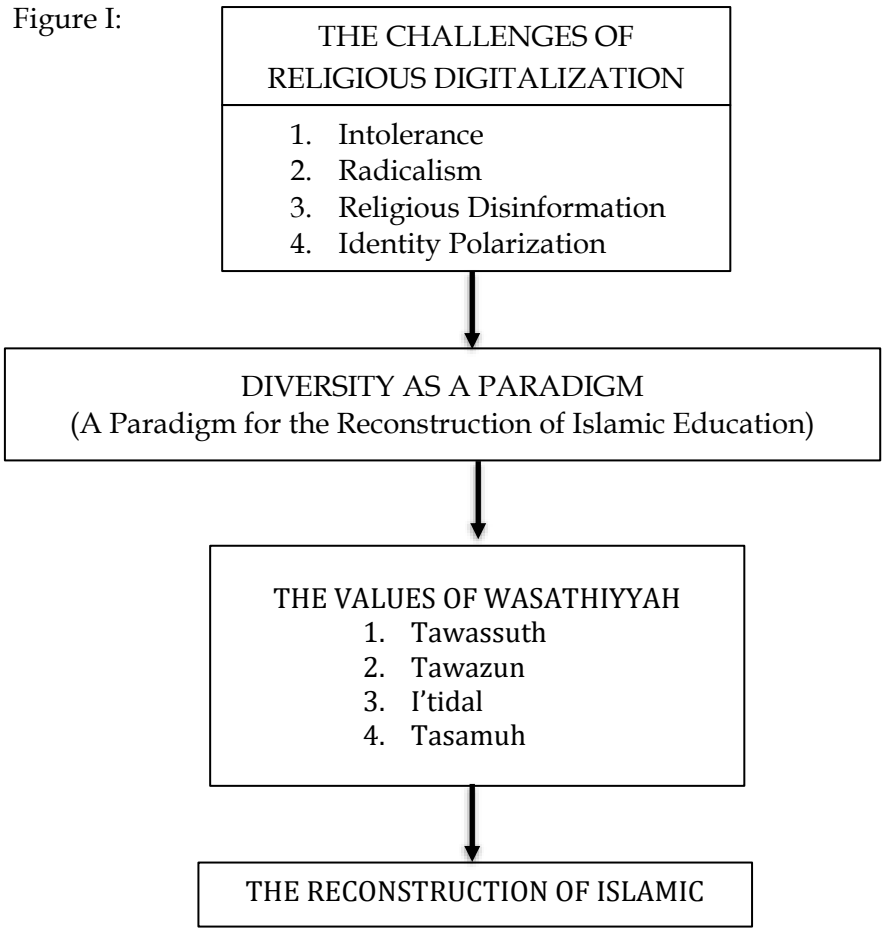
[29]Peter L. Berger and and Thomas Luckmann, *The Social Construction of Reality*, *Salud, Ciencia y Tecnologia - Serie de Conferencias* (England: Penguin Books, 1991), II <https://doi.org/10.56294/sctconf2023457>.

produce religious outreach content through digital platforms. This content is then objectified when it is accepted and regarded by the public as a source of religious knowledge. Internalization occurs next when social media users incorporate these religious narratives into their worldview and religious practices. This process explains why digital media has a significant influence on shaping the religious practices of the younger generation.

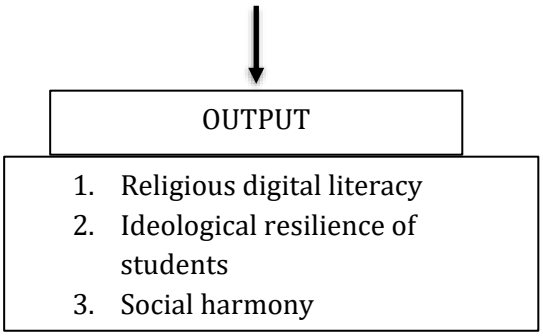
These findings indicate that religious moderation cannot be separated from the development of digital literacy. The two are complementary dimensions in building the ideological resilience of society. The literature review shows that Islamic education plays a strategic role in building this resilience. Through the integration of the value of moderation into the curriculum and the learning process, students can develop reflective thinking skills that enable them to recognize forms of religious manipulation in the digital space. Thus, the role of Islamic education is expanding. Education is not only tasked with fostering individual piety but also with building social adaptability to the digital risks arising from the transformation of information technology.

A Model for Reconstructing Islamic Education Based on Religious Moderation in the Digital Age

Figure I:



Epistemological:	Pedagogical:	Axiological:
Text-Context Integration	Dialogic, Critical, and Participatory Learning	Strengthening Social Responsibility and Appreciation for Diversity



Based on the results of a literature review, the digitization of religion presents various challenges in the form of intolerance, radicalism, religious disinformation, and religious polarization, which have the potential to influence patterns of religious practice in society, particularly among the younger generation. To address these conditions, religious moderation is positioned as a paradigm for the reconstruction of Islamic education, serving as a conceptual framework for building an educational system that is more adaptable to developments in the digital age.

The paradigm of religious moderation is grounded in the values of *washatiyah*, which include ítawassuth (the middle path), tawazun (balance), *I'tidal* (justice), and tasamuh (tolerance).

D. Conclusion

Digital transformation has changed the patterns of production, distribution, and consumption of religious knowledge, thereby presenting new challenges for Islamic education, such as intolerance, radicalism, religious disinformation, and identity polarization. The results of this literature review indicate that religious moderation holds a strategic position as a paradigm for the reconstruction of Islamic education that is relevant in responding to the dynamics of religiosity in the digital age. This study found that religious moderation operates integrally across the epistemological, pedagogical, and axiological dimensions of Islamic education. Its philosophical foundation rests on the concept of wasathiyah, which encompasses the principles of tawassuth, tawazun, i'tidal, and tasamuh. Through these principles, Islamic education can integrate contextual religious understanding, dialogical and critical learning, and the cultivation of social responsibility within a pluralistic society. Thus, the reconstruction of Islamic education based on religious moderation and the values of wasathiyah becomes a crucial strategy for strengthening students' religious digital literacy, ideological resilience, and social adaptability. Theoretically, this study affirms religious moderation as a paradigm for the transformation of Islamic education in the digital age. Future research should test this conceptual model through empirical studies in various Islamic educational institutions.

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