

## Mainstreaming Religious Moderation through Digital Literacy in Islamic Education: A Case Study of Indonesian Boarding Schools

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### ARTICLE INFO

#### *Keywords:*

religious moderation;  
digital literacy;  
Islamic education;  
boarding school

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#### *Article history:*

Received 2026-03-10

Revised 2026-05-05

Accepted 2026-06-26

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### ABSTRACT

Religious moderation is a key principle in fostering a tolerant and inclusive character among students, especially within a multicultural society and the digital age. Although many studies have discussed religious moderation in schools, limited research has specifically examined how digital literacy is integrated into Islamic Education (PAI) to strengthen students' critical religious understanding in boarding-based Islamic senior high schools. This study addresses that gap by exploring the integration of digital literacy and religious moderation within two Islamic educational institutions: SMA Al-Huda Tuban and SMA Aisyiyah Boarding School Malang (ABSM). Using a qualitative multi-case study approach, data were collected through interviews, classroom observations, and documentation involving teachers, principals, and students. The findings reveal that both schools integrated moderation values, such as tolerance, inclusiveness, anti-violence, and nationalism, into digital-based PAI learning. Teachers utilized digital media, including YouTube, blogs, and social media platforms, to encourage reflective and contextual learning, while students engaged in moderation-themed digital projects. The study shows that digital literacy functions not only as a technical competence but also as a critical pedagogical tool for evaluating religious information and resisting intolerant narratives online. Despite challenges related to infrastructure and teacher digital competence, the integration of digital literacy and religious moderation contributed positively to students' critical awareness and inclusive religious attitudes. This study highlights the role of digital pedagogy in strengthening moderate Islamic education in the post-truth era.

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## 1. INTRODUCTION

There is no shortage of data that hate narratives in the name of religion are often used for certain political or ideological interests ((Musthafa et al., 2025; Priyadharna, 2018; Sustikarini, 2023). Such narratives not only spread hatred but can also reinforce polarization in society by portraying "the others" as a threat to religious identity and values. According to Cinelli et al. (2021) social media creates "echo chambers" where biased and provocative content is repeatedly recycled, amplifying the reach of hate narratives and reinforcing intolerance. In the Indonesian context, cases of hate speech involving religion show how dangerous the dissemination of information that escapes the critical screening process is (Tapsell, 2020). This situation poses a big challenge for the world of education, especially religious education, to not only teach religious values but also develop critical digital literacy skills in students so they can assess the truth of information spread online.

Digital literacy, in this context, should be understood as a critical competence that enables students to interpret, verify, and evaluate information circulating in digital spaces. The rapid expansion of social media has transformed the way religious knowledge is consumed, discussed, and contested, particularly among young people. Harrison (2025) explain that digital literacy involves reflective and analytical skills that help individuals recognize manipulative or provocative content, including religious hate narratives disguised as moral or doctrinal truth. In Indonesia, the circulation of hoaxes, sectarian disinformation, and hate speech through digital platforms has intensified social polarization and strengthened exclusive religious attitudes (Aminulloh et al., 2022; Cosentino, 2020; Maemonah & others, 2023). Such conditions place students in a vulnerable position because religious content encountered online often appears persuasive, emotional, and algorithmically amplified. Consequently, Islamic religious education must respond to these challenges by cultivating critical digital reasoning within the learning process. Through this approach, students are encouraged to examine the credibility of information sources, understand the ideological interests behind digital narratives, and develop a more reflective and inclusive understanding of religion. Digital literacy, therefore, becomes closely connected to the broader project of strengthening religious moderation and preventing the spread of intolerance in educational spaces.

Previous studies have consistently shown that religious moderation and digital literacy are increasingly important in shaping students' religious attitudes in the digital era. Research by Islamy (2022) emphasizes that religious moderation functions as a preventive framework against the spread of exclusivist and extremist ideologies, while Akbar & Arifandi (2025) relate moderation to the Islamic concept of *wasatiyyah*, which encourages balanced and non-polarized religious understanding. At the same time, studies on digital literacy by Kenedi & Hartati (2022) and Musyrifin et al. (2022) demonstrate that students with stronger digital literacy tend to be more critical toward online religious narratives and less vulnerable to radical content. However, most of these studies position religious moderation and digital literacy as separate variables rather than interconnected pedagogical practices. Existing scholarship generally focuses on conceptual discussions, public discourse, or students' attitudes, without sufficiently examining how both concepts are operationalized simultaneously within classroom learning processes.

Several studies have also explored the implementation of religious moderation in formal education. Wahyudi & Kurniasih (2021) argue that moderation-based religious education contributes to the development of tolerant and inclusive students, while Jayadi et al. (2024) highlight the role of digital literacy in helping students filter provocative religious information circulating on social media. Although these studies provide important insights, they remain largely normative and policy-oriented. They rarely investigate the concrete pedagogical strategies used by teachers, the integration of moderation values into Islamic Education curricula, or the dynamics of digital learning practices in schools. More importantly, previous studies tend to focus on public schools or higher education contexts, leaving Islamic boarding-based secondary schools relatively underexplored. This limitation is significant because boarding schools possess distinctive educational characteristics, including

intensive religious instruction, stricter supervision, and stronger institutional influence on students' daily religious practices (Zakaria & Amin, 2024).

This study seeks to address these gaps by examining how religious moderation is systematically mainstreamed through digital literacy in Islamic Education learning at SMA Al-Huda Tuban and SMA Aisyiyah Boarding School Malang (ABSM). Unlike previous studies that primarily discuss moderation at the conceptual level, this research focuses on the pedagogical integration of moderation values and critical digital literacy within classroom practices and boarding school culture. The novelty of this study lies in its emphasis on digital literacy not merely as a technical competence, but as a critical pedagogical instrument for developing reflective, inclusive, and anti-extremist religious understanding among students in Islamic boarding-based senior high schools.

## 2. METHODS

This research uses a qualitative approach (Cresswell, 2013). With the type of case study to explore the phenomenon of mainstreaming religious moderation through digital literacy in Islamic religious education at Al-Huda Boarding School, Tuban, and Aisyiyah Boarding School, Malang. This research focuses on the implementation of digital literacy as an instrument for teaching religious moderation, through school policies, teacher strategies, and students' acceptance of digital-based religious moderation concepts.

This study relies on two main data sources, namely primary and secondary data. Primary data were obtained through in-depth interviews, observations, and direct documentation at SMA Al-Huda Boarding School. The main informants involved include PAI teachers, students, and school principals. The interview aims to explore informants' views on the mainstreaming of religious moderation, the use of technology in learning, and the importance of digital literacy. Secondary data sources include school policies, curriculum, and academic literature relevant to the research theme. Documentation from the PAI curriculum and digital literacy policies in schools helps provide additional context in data analysis, enriching the understanding of how digital literacy is integrated in the learning process in both schools.

## 3. FINDINGS AND DISCUSSION

### Design and Strategy for Mainstreaming Religious Moderation through Digital Literacy

Religious moderation essentially refers to religious attitudes that take a middle position, neither exaggerating nor extreme to the right or the left (Junaedi, 2019; Rahman & Noor, 2020). In the *Kamus Besar Bahasa Indonesia (KBBI)* (Great Dictionary of the Indonesian Language) moderation means reducing violence and avoiding extreme attitudes; in other words, religious moderation emphasizes balance in morals, character, and beliefs (Amar, 2018). A moderate religious attitude is reflected in balanced religious practices and respect for differences, without exaggeration in the practice of teachings, and with tolerance towards others. This concept is carried out by the Ministry of Religion of the Republic of Indonesia through the "*Moderasi Beragama*" (Religious Moderation) program in response to the plurality of Indonesian society and the threat of radicalism (Hidayat, 2021). Religious moderation is seen as a prerequisite for maintaining harmony and peace in a multicultural country like Indonesia. The Ministry of Religious Affairs (Kemenag) itself identified four key indicators of religious moderation, namely: national commitment (strong nationalism toward the Republic of Indonesia); tolerance for differences; anti-violence (rejecting violence in the name of religion); and Accommodation to local culture (respecting local wisdom in religion) (Junaedi, 2019).

These four indicators align with the principle of *wasathiyah* (middle way) in Islamic teachings, which encourages people to be fair and balanced and to avoid extreme attitudes in religion. The government, through the Ministry of Religious Affairs, has rolled out various strategies to mainstream religious moderation in a structured manner. A study by Irama & Zamzami (2021) found that the policy formula for religious moderation at the Ministry of Religion includes steps from various fronts, including: strengthening moderate religious understanding in a pluralistic society, integrating

moderation materials in pre-marriage guidance, and training of moderation cadres for preachers, students, lecturers, and religious leaders.

This shows that the education sector is one of the strategic vehicles in translating the moderation policy. Educational institutions, especially at the secondary school level, are expected to internalize the values of religious moderation into the curriculum and the culture of daily learning. The two schools, which are the main locus of this research, apply the strategy of mainstreaming religious moderation through three main aspects:

### **Curriculum Approach**

The curriculum approach used at SMA AL-Huda Tuban combines the national curriculum with the typical curriculum of Islamic boarding schools. As a boarding school, SMA Al-Huda Boarding School organizes formal education in the morning/afternoon and early education (Islamic lessons) in the dormitory in the afternoon/evening. This integration provides schools with space to assign moderate grades on a variety of occasions. Formal curricula (such as Pancasila and Citizenship Education, as well as Islamic Religious Education) are used to instill national commitment, tolerance between people, and anti-extremism attitudes. Students are invited to understand religious teachings in a context-sensitive manner aligned with national values. For example, PAI teachers can teach fiqh of worship by emphasizing the essence of *rahmatan lil-'alamin* and by respecting differences of opinion in the treasures of fiqh, so that students do not behave in a narrowly fanatical manner.

The non-formal curriculum in the dormitory (recitation of the book, halaqah, etc.) is also directed to avoid *takfiri* (infidelity) and violence. The teaching of the classic yellow book at the Al-Huda Islamic boarding school tends to follow the *moderate manhaj* of Nahdlatul Ulama, for example, teaching *tawassuth* (moderate), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (fairness) in religion, as indeed the character of NU (Mardiana et al., 2022). Explicitly, the school also translates the value of moderation in the Pancasila Student Profile and character-strengthening projects. For example, in the 2024/2025 school year, SMA Al-Huda Boarding School carried out the Pancasila Student Profile Strengthening project (P5) with the theme "Local Wisdom", where students were introduced to the local wisdom encyclopedia and the steps to compile it. This activity introduces local cultural heritage (in this case, the historical traces of Sunan Bejagung in Tuban) as part of the learning.

Through the project, students learn to appreciate regional traditions and cultural diversity, which are tangible manifestations of indicators of religious moderation (local cultural accommodation and tolerance). The enthusiasm of students in listening to the ustadzah/teachers' socialization of local wisdom shows that this contextual approach is effective in fostering an appreciation of diversity within the framework of Islamic teachings and nationalism.

In addition, local and extracurricular content at Al-Huda is also directed toward supporting moderation: for example, extracurricular *activities at ke-NU-an* or "*keorganisasian*" teach *wasathiyah* values, and student council activities involving students from different backgrounds can foster an open attitude.

Meanwhile, SMA Aisyiyah Boarding School Malang (ABSM) (ABSM) takes a curriculum approach that breathes the principles of Muhammadiyah. As a school under 'Aisyiyah, ABSM implements an integrated curriculum between national education and Muhammadiyah cadre education. The vision of this school is to become a high-quality Islamic women's cadre institution grounded in the Qur'an and Sunnah.

Figure 2: Activities on the Sunan Bejagung Trail at Al-Huda Tuban High School



Menelusuri Jejak Sunan Bejagung: Kearifan Lokal dalam Sejarah dan Tradisi

Source: Website of ABSM

Thus, the curriculum emphasizes the mastery of pure and unadulterated religious knowledge derived from the postulates of naqli, balanced with general knowledge and global insights. The subjects of *Al-Islam* and *Kemuhammadiyah* (AIK) may be taught as peculiarities, covering themes of moderation such as progressive Islam, tolerance within the ummah, and anti-superstition, bid'ah, and churafat (because Muhammadiyah is strict in purification but moderate in social attitudes). The value of love for the homeland is also internalized, given Muhammadiyah's nationalist history. For example, in History or PPKn lessons, teachers can relate the role of Aisyiyah/Muhammadiyah figures in Indonesian independence to strengthen students' national commitments.

ABSM strongly emphasizes the habituation method in learning daily Islamic material. Important to note that at ABSM Junior High School, the method of habitualizing charity in worship and Islamic morals is used extensively, so that it becomes a habit for students in their attitudes. Every day, students are accustomed to congregational prayers, recitation of the Qur'an, dress according to sharia, speak polite language, and other religious activities in the dormitory environment. This habituation has a positive impact on student behavior and effectively forms a character in accordance with moderate principles (because students are trained to be religious in an orderly manner, not excessively, and to stay away from prohibitions under the supervision of the supervisory teacher). This step shows that schools encourage female students to master international languages to understand Islamic teachings broadly while being involved in the development of the modern world. Such an open attitude prevents students from developing narrow/extreme mindsets.

### Utilization of Digital Media

We know that today's young generation (Gen Z) is very attached to the digital world; digital spaces are often a source of religious learning for students. This phenomenon is like a double-edged sword: on the one hand, digitalization facilitates quick and widespread access to religious content; but on the other hand, the rise of hoaxes and hate speech with SARA nuances on social media has the potential to erode the moderate attitude of students (Fadilah et al., 2024). Many cases of adolescent radicalization occur due to exposure to extreme content on the internet. Therefore, digital literacy (the ability to sort information, think critically, and behave wisely in cyberspace) is an essential competency that educators and students must possess within the framework of religious moderation.

In his study at MTsN 28 Jakarta, Agusta found that students have high digital literacy skills. This includes mastery of ICT, creativity, active participation in the digital space, the ability to search for

information, think critically, and maintain internet ethics, and a tendency to have a very good to moderate attitude as well. The students demonstrate a high level of commitment to nationality, tolerance, non-violence, and respect for culture. The implication is clear: increasing digital literacy, especially in a religious context, can strengthen students' moderate attitudes (Agusta, 2024). Therefore, schools need to implement digital literacy programs to integrate digital literacy into moderate value education.

Al-Huda Tuban High School has taken serious steps toward digital literacy. The school's mission explicitly includes implementing IT- and multimedia-based learning, as well as being a pioneer in literacy-based education. The implementation is seen in the school's digital infrastructure: Al-Huda has *its own* E-Learning portal and *an online E-Raport system*. The presence of this *e-learning* platform allows subject matter, including religious and character materials, to be delivered online interactively. Teachers can upload religious moderation modules, tolerance videos, or discussion materials about actual cases (e.g., harmony issues) to the platform for students to access. Interaction in *e-learning* forums also trains students to express their opinions politely in the school's internal digital space. In addition, this school uses technology for knowledge management, for example, by digitizing libraries.

Since 2017, SMA Al-Huda Boarding School. Library has implemented automation using the INLISLite application, covering book data entry and computer-based borrowing services. This step not only increases efficiency but is also part of the *School Literacy Movement* (GLS) launched by the government, which identifies information literacy as one of the 21st-century competencies students must possess (Kenedi & Hartati, 2022). In the context of moderation, the availability of a wide range of literature (both physical books and e-books) will enrich students' insights, helping them avoid being trapped in narrow views. SMA Al-Huda Boarding School. , through its official website,, also often publishes student works and activities that have educational value. For example, news about the local wisdom project was published on the school's website, so that it could be widely accessed and part of efforts to spread a culturally friendly Islamic narrative in the digital realm.

SMA Aisyiyah Boarding School Malang (ABSM) is also not left behind in utilizing digital media, although in terms of infrastructure, it may be gradual. ABSM's orientation to educate technology-minded Muslim women is reflected in its mission to develop religious deepening communication via foreign languages and technology. The school actively networks through social media; their official Instagram account, for example, is used to share positive information and creative *da'wah* to the public (content about Ramadan activities, student achievements, and more).

This step effectively showcases a friendly, inclusive face of moderate Islam to the wider community and trains female students in *positive digital engagement*. In addition, there has been a mentoring program by a team from the University of Muhammadiyah Malang at this school, which aims to improve students' digital literacy by creating a digital school magazine and by integrating national and Pancasila values into its content. As a result, ABSM students are not only skilled in publishing school digital media but also increasingly understand the meaning of nationalism and the noble values of Pancasila through these digital literacy activities (UMM activity report, 2022). Although the report is mentoring, it shows the school's openness to digital literacy innovation as a vehicle for instilling the value of moderation (in this case, national commitment is aligned with digital skills).

Both schools are trying to equip students with critical thinking skills in cyberspace. Students are taught to assess the truth of religious information they encounter online, verify evidence or news, and be invited to discuss provocative content. Teachers at Al-Huda and ABSM act as *filters* and *facilitators* in this regard: they recommend credible, moderate Islamic websites (e.g., the Muhammadiyah or NU websites, or the Ministry of Religion's educational channels) and warn students about the dangers of extreme propaganda on the internet. Schools also often hold digital literacy seminars or collaborate with related agencies. For example, SMA Al-Huda Boarding School. has collaborated with BNN Tuban Regency in socializing the dangers of drugs (Radar Bojonegoro, 2023). Similar activities can be extended to the theme of the dangers of online radicalism in collaboration with BNPT or the police.

As for ABSM, IPM (Muhammadiyah Student Association) cadres can be directed to hold *workshops* to counter hoaxes and hate speech on social media, considering that the central Muhammadiyah also has a media literacy program. The results of these efforts are beginning to be seen: students are gradually becoming more aware of the importance of moderation and tolerance in religion, and are becoming more critical in their responses to digital content. A digital literacy mentoring program at SMA Lampung reported that after 8 weeks of seminars and training, students became more aware of moderate attitudes and more skilled in filtering the content they consume and produce in cyberspace. The findings are in line with experiences at SMA Al-Huda Boarding School. and ABSM, where students who are actively involved in digital literacy activities (*blogging*, video-making, school magazines, etc.) show a better understanding of diversity values and digital manners and tend to stay away from violent narratives.

### The Role of Educational Actors

The third aspect that is no less important is the role of educational actors – namely, school leaders, teachers, students, parents, and community support in ensuring that religious moderation is truly internalized. The principal plays a role in setting the school's vision and culture in harmony with moderation. In the case of SMA Al-Huda Boarding School and ABSM, the respective school leaders clearly encouraged the Islamic *values of wasathiyah*: The vision of SMA Al-Huda Boarding School. emphasized the formation of cultured and accomplished Muslim personalities. Meanwhile, ABSM's vision emphasizes superior and moral Islamic female cadres.

These two visions translate religious moderation into the context of education (becoming an outstanding Muslim in the modern world and developing a noble character). The principal ensures that the policy direction (curriculum, programs, rules) supports the vision. For example, the Principal of SMA Al-Huda Boarding School. instructed that the GLS program and the P5 project be integrated with moderation materials, while the Principal of ABSM Junior High School ensured that the dormitory activities ran according to the guidelines of 'Aisyiyah (which is moderate and anti-gender discrimination) (Amanah & Isroyan, 2024). In addition, school principals collaborate with external agencies (the Ministry of Religion, mass organizations, and universities) to enrich the moderation strategy.

Next, teachers and educators are the spearhead in the field. Teachers not only transfer knowledge but also serve as role models for students. The attitude of teachers who are moderate, friendly, and respectful of differences will be immediately emulated by students. At SMA Al-Huda Boarding School. , some teachers (called *ustadz/ustadzah*) have a background in traditional Islamic boarding schools and a bachelor's degree in education; They often teach the importance of *tasamuh* in fiqh and *ukhuwah* in daily muama. In class, teachers associate the subject matter with the value of moderation. For example, a History teacher emphasizes the harmony among religious communities in Tuban's local history, or a Sociology teacher invites a discussion of tolerance today. The same thing happened in ABSM: the *ustadzah* who teaches in dormitories and formal classes accustom students to dialogue politely, keeps away from takfiri attitudes, and teaches fiqh argumentatively rather than doctrinally. Maple teachers, in general (Mathematics, Science, etc.), also participate by including contextual examples that foster open-mindedness.

The role of religious teachers is crucial; they are the ones who directly present the topics of faith, morals, and fiqh within the framework of moderation. Therefore, the two schools ensure that PAI teachers take part in religious moderation trainings both from the Ministry of Religion and internal mass organizations (NU/Muhammadiyah). With this debriefing, PAI teachers can deliver material about the dangers of extremism, the importance of nationalism according to Islam, the postulates of tolerance (*tasamuh*) in the Qur'an-Hadith, and so on appropriately to students.

Students themselves are important actors, not passive objects. The application of religious moderation in schools is intended to encourage students to actively practice and spread these values. At SMA Al-Huda Boarding School. and ABSM, moderation cadres were formed among students, for

example, through the student council and ROHIS organizations. Both schools have a student council that houses various student activities, and ROHIS (Islamic Spirituality) as a forum for students' religious activities. The Student Council and ROHIS are involved in running the moderation program. For example, the digital literacy-based moderation mentoring program in Lampung involved 25 student council activists and ROHIS as core participants.

A similar pattern can be found at SMA Al-Huda Boarding School. and ABSM: the student council management organizes diversity-themed activities (e.g., tolerance video competitions, interfaith discussions, social service to interfaith orphanages), while ROHIS administrators ensure that religious activities in schools are inclusive and far from sectarianism. In ABSM, which is all Muslim women, there may be no direct interfaith interaction; however, ROHIS can invite speakers from various backgrounds to the discussion (e.g., progressive Muslim leaders, alumni who studied abroad, etc.) to open up students' insights. The students also practice moderation by respecting each other's internal differences – for example, differences of opinion in the election of student council presidents, they practice deliberation, and are not group fanatics.

No less important are the roles of parents, alumni, and the community. Parents of students are invited to work together with the school to instill moderate values at home. During student guardians meetings, the school (especially at Al-Huda) socializes the religious moderation program, so that parents understand and support it. This intense communication prevents *conflicts of values* from arising when there are different views at home. Alumni of both schools, many of whom went on to public and Islamic campuses, can serve as ambassadors of moderation through their testimonies and contributions to society. The school often invites alumni to share experiences about the importance of tolerance in the workplace and on campus, motivating younger classmates.

Meanwhile, external communities such as local religious organizations, community leaders, and the local Ministry of Religion Office also support. The Ministry of Religious Affairs, through religious extension workers, for example, can collaborate with schools to provide counseling on the dangers of radicalism, according to Abidin et al. (2020) who states that religious extension workers and community leaders need to play a role in socializing moderation for the sake of national harmony. In Tuban, the district Ministry of Religion may have held a Religious Moderation roadshow at SMA Al-Huda Boarding School. , as this school is under the auspices of the Islamic Boarding School Foundation. Similarly, in Malang, ABSM may collaborate with the local Muhammadiyah Higher Education Council to continue to strengthen the moderation curriculum.

## **Implementation of Mainstreaming Religious Moderation through Digital Literacy**

### **Institutional Approach**

The commitment of leadership in both schools is the initial foothold for implementing this program. The principal of Al-Huda Tuban High School, for example, has since shown full support for integrating digital literacy into religious education. He encouraged teachers to innovate in their use of digital media to teach the values of tolerance and moderate Islam. A similar thing happened at SMA 'Aisyiyah Malang, where the principal, in line with Muhammadiyah's vision of prioritizing progressive Islam and emphasizing the importance of utilizing the development of information technology positively. In school meetings, leaders in these two institutions often remind us that the digital world is like two sides of a coin: it can spread extreme beliefs, but it can also be an effective means to instill a friendly, *wasatiyah* (moderate) understanding of religion. This commitment is then outlined in school policies, for example, by including a digital literacy agenda with religious moderation nuances in the school's annual program.

After the policy direction is determined, the role of teachers is key to implementation in the field. Teachers at SMA Al-Huda Boarding School. and 'Aisyiyah High School developed various learning strategies that combined technology with religious and character education materials. One of Al-Huda's teachers said that he routinely invites students to look for news or content on the internet that contains messages of peace and tolerance to then discuss them together in class. This strategy trains

students to filter information and relate it to the religious values taught in school. Meanwhile, teachers at 'SMA Aisyiyah Boarding School (ABSM) use the school's internal social media platforms to share inspirational stories—for example, stories of moderate Islamic figures or tolerant religious practices in various parts of the world. The teachers also created interactive digital modules that presented material on religious moderation through infographics, videos of lectures by moderate scholars, and online quizzes.

The implementation of digital literacy for religious moderation is evident in student assignments and projects. In both schools, students are not only recipients of the material but are also actively involved. For example, at Al-Huda Tuban High School, students were assigned a project to create a *short vlog* about their experiences implementing tolerance in their respective environments. They recorded creative videos featuring interviews with friends from different backgrounds and documenting interfaith activities in the community, then uploaded them to the school's YouTube channel. The teacher then facilitates a reflection session to review the vlog's content and provide feedback on how well the moderation value is depicted and what can be improved.

Meanwhile, at SMA 'Aisyiyah Boarding School Malang, the digital literacy project focuses on writing a blog or digital essay with the theme "*Islam Rahmatan lil Alamin in Everyday Life*". With the guidance of teachers, students write down their experiences or opinions about living in harmony with diversity, then publish them on the school blog, which can be accessed by their peers. Through this kind of assignment, students are trained to express a moderate level of understanding responsibly in the digital space.

One of the initial challenges at Al-Huda Senior High School was the readiness of some teachers who were not familiar with technology. To overcome this, the school held internal training sessions; young, more digitally literate teachers shared knowledge with their peers, so that, gradually, all teachers can use digital media with confidence. At 'Aisyiyah Junior High School, the challenge is different: as a boarding school with strict discipline rules, it needs to strike a balance between supervising the use of gadgets and providing limited freedom so that students can learn independently. School policy eventually took a middle ground – for example, the use of the internet was allowed at certain hours for literacy and homework purposes, with filters or teacher assistance. This approach is in line with the spirit of moderation itself: it does not ban technology completely, but neither does it leave it without direction.

There are many positive findings from this implementation. Teachers observe changes in students: they become more critical when receiving religious information online and more empathetic toward differences. For example, an Al-Huda student admitted that, through digital literacy exercises, he realized that many hoaxes with a SARA (Ethnic, Religious, Racial, and Intergroup) tone were spread online,, and now he is more careful in responding to them. On the other hand, 'Aisyiyah said that blogging made her learn to appreciate different perspectives and strengthened her belief that Islam teaches peace. These experiences show that religious moderation is starting to take root in students through their digital habits. Research also indicates that religious digital literacy has a positive impact on students' moderate attitudes.

### **PAI Teacher Learning Strategy**

At Al-Huda Tuban High School and SMA Aisyiyah Boarding School Malang (ABSM) (ABSM), PAI learning planning explicitly integrates the values of religious moderation into the curriculum and syllabus, while utilizing digital media to improve student literacy and engagement. The national policy provides clear direction: religious moderation is now one of the main goals of PAI learning, so that Islamic education can produce students who are religious and moderate, far from fanatical or radical attitudes. In this context, PAI teachers in both schools designed Learning Implementation Plans (RPP) that contain values such as tolerance, anti-violence, love for the homeland, and respect for diversity as part of the expected attitude competencies.

In line with national curriculum standards, PAI learning planning in both schools refers to the Core Competencies and Basic Competencies (KI/KD), which encompass knowledge, skills, and spiritual-social attitudes. For example, KI-1/KI-2 PAI emphasizes the appreciation of religious teachings and noble morals (including the attitude of *tasamuh*/tolerance and moderation), while KI-3/KI-4 covers the understanding of knowledge and its application. PAI teachers at Al-Huda Tuban High School and ABS Malang High School designed a learning strategy that links cognitive KD (PAI material) with strengthening moderate attitudes. For example, when planning a topic on Islamic history or fiqh, the teacher includes discussions about differences of opinion and the importance of a middle (not extreme) attitude in responding to khilafiyah.

This is in line with the Ministry of Religion's policy, as outlined in KMA No. 183 of 2019, which has integrated religious moderation materials into the PAI curriculum in a correlative manner. KMA 183/2019 updates the PAI Curriculum by presenting topics such as the history of *the caliphate*, *jihad*, and religious moderation in an integrative manner, so that students gain broad literacy about the compatibility of these materials in the development of Islamic civilization. With this curriculum foundation, PAI teachers in both schools designed a syllabus that emphasized understanding history and the concept of jihad in a peaceful, constructive light, instilling the value of *wasathiyah* in students.

In addition to integrating moderate values, digital literacy is also an important consideration in the planning stage. Teachers realize that the current generation is very familiar with technology, so PAI learning should use digital media for both learning resources and assignments. Al-Huda Tuban High School, for example, already has a *school e-learning platform* (shown by the existence of an e-learning portal on the school's website). PAI Al-Huda's teachers designed the materials with a combination of conventional textbooks and digital content. They prepare links to learning videos, online articles, or interactive infographics relevant to PAI topics. This strategy shows planning that combines digital literacy, and students are trained to access and understand digital content, with the cultivation of moderate values from the inspiring stories they watch.

Meanwhile, SMA Aisyiyah Boarding School Malang (ABSM) (ABSM) also designed innovative PAI learning by utilizing technology, albeit with an approach tailored to the girls' dormitory environment. PAI teachers at ABSM carry out collaborative planning, for example, by discussing what Islamic Digital Media is suitable for use.

### **Evaluation of the Mainstreaming of Religious Moderation Through Digital Literacy Implementation Challenges**

The main challenges faced by both schools stem from three areas: teacher capacity, limited infrastructure, and consistency in cultivating moderate attitudes outside the classroom. Regarding teacher capacity, not all PAI educators have adequate digital competence. Although enthusiasm for using technology is high, in practice, some teachers still find it difficult to integrate digital media into learning effectively and systematically. This challenge is exacerbated by the uneven level of continuous training in digital literacy specific to PAI teachers.

Infrastructure limitations, especially at Al-Huda Tuban High School, in a semi-urban area, pose a real technical obstacle. Unstable internet networks, limited hardware, and limited computer labs are limiting factors in developing optimal blended learning models. Although SMA Aisyiyah Boarding School Malang (ABSM) has relatively better facilities, challenges still arise in the form of limited time using gadgets by students due to the internal policy of the dormitory, so the use of digital media must be adjusted to a strict schedule.

Meanwhile, a more conceptual challenge arises from efforts to maintain the consistency of the values of moderation instilled in the classroom, so that they remain internalized in students' daily lives, especially in the digital realm, which schools cannot always control. In some cases, students understood the concept of religious moderation in learning, yet remained vulnerable to exposure to provocative or intolerant digital content circulating on social media. This requires the active involvement of teachers,

dorm caregivers, and parents in jointly overseeing the process of fostering a digital-based moderate character in a more intensive and sustainable manner.

### **Institutional Impact**

Institutionally, the program of mainstreaming religious moderation, accompanied by digital literacy, has had a positive impact on school orientation and culture. At Al-Huda Tuban High School, for example, the integration of moderation values has changed the way schools look at developing more inclusive and open institutional visions and missions. Local curricula that were previously more focused on strengthening traditional Islam are now beginning to include aspects of religious diversity and tolerance as part of the development of affective competence. On the other hand, the involvement of technology in the learning process encourages institutional improvement by providing digital facilities, supporting teacher training, and increasing digital literacy in the pesantren environment.

A similar thing happened at SMA Aisyiyah Boarding School, Malang. Although the institution has strong roots in the modernist Islamic movement, the adoption of the religious moderation narrative launched by the Ministry of Religious Affairs has further broadened the horizon of inclusivity values in various lines of school activities, including curriculum development, extracurriculars, and student leadership programs. PAI learning with a digital approach also encourages managerial transformation, requiring teachers not only to present material but also to serve as facilitators, digital ethics supervisors, and producers of educational content.

Another impact that has emerged is increased collaboration between school units. The religious moderation program is no longer the responsibility of PAI teachers alone; it is now part of a strategic program jointly managed by the principal, general teachers, the IT team, and dormitory caregivers. Schools began to develop internal policies on digital ethics, rules for the use of gadgets, and supervision of student activities in cyberspace, all geared towards ensuring that learning is not interrupted when students leave the classroom.

### **Learning Impact**

In the learning aspect, the most tangible influence of integrating religious moderation and digital literacy is a shift from monological to dialogical and collaborative pedagogical approaches. Students are no longer passive objects in PAI learning, but rather subjects who actively search, process, and discuss religious information through various digital platforms. This approach indirectly trains critical thinking skills, openness to difference, and the ability to distinguish between valid and misleading information—competencies that are very important in today's religious context.

Project-based learning and digital media, such as blogs, short videos, or infographics on tolerance, help students reflect on the friendly and peaceful teachings of Islam. In fact, in some cases, students can transform this understanding into concrete action in their immediate environment, both through digital narratives (such as enlightening social media posts) and tangible actions, such as resolving small conflicts between friends or spreading positive content. Teachers are increasingly aware that humanistic and contextual approaches are the main keys to instilling living and meaningful Islamic values.

A thorough evaluation of this program shows that the strategy of mainstreaming religious moderation through digital literacy in PAI learning is not only effective but also capable of fostering a learning ecosystem that is collaborative, reflective, and adaptable to the times. Although challenges still exist, especially in human resources and social control over the use of technology, the impact at the institutional and learning levels is significant and promises to continue and replicate across other Islamic educational institutions.

## **4. CONCLUSION**

The strategy and design of mainstreaming religious moderation through digital literacy at Al-Huda Tuban High School and SMA Aisyiyah Boarding School Malang (ABSM) are designed contextually according to the character of each institution. This strategy can be seen through the integration of moderation values in PAI learning, strengthening the KMA No. 183 of 2019-based curriculum, and using digital media as educational and cultural instruments to instill tolerance, love for the homeland, and anti-violence. The stages of implementing the integration of religious moderation through digital literacy are active and participatory. Teachers leverage digital platforms, student projects, and internal social media to encourage student engagement in religious moderation practices. Both schools develop PAI learning based on dialogue, reflection, and digital creation that strengthens students' religious understanding in an inclusive manner. The evaluation stage shows that although there are still challenges in the infrastructure and digital literacy aspects of teachers, this program has succeeded in having a positive impact institutionally and pedagogically. Moderation values are beginning to be internalized in school culture, the learning process becomes more contextual and digital-adaptive, and students show a tendency to be more open and reflective of religious attitudes towards diversity.

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