

Digitalization and Religious Moderation: A New Direction for Islamic Religious Education Policy in the Era of Disruption

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Abstract

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The era of digital disruption demands a reformulation of Islamic Religious Education (IRE) policy in order to respond to the challenges of globalization of values and technological developments. This article aims to analyze the new direction of PAI policy through the integration of digitalization and religious moderation. The method used is a literature review (LR) with a qualitative approach. Data were obtained from 30 scientific articles published between 2021 and 2025 through Google Scholar and Publish or Perish (PoP), which were selected into 5 relevant main articles. The results of the study show that digitalization plays a strategic role in expanding access to inclusive and interactive religious learning, while religious moderation acts as a filter of values to maintain spiritual and moral balance amid the rapid flow of information. The integration of the two gives rise to a new paradigm of PAI policy that is oriented towards values, technology, and humanism. This policy requires the strengthening of a moderate digital-based curriculum, the improvement of religious digital literacy competencies for teachers, and educational governance that is responsive to the challenges of cyber radicalism. Thus, the new direction of PAI policy needs to be directed towards the synergy between digital transformation and the internalization of Islamic wasathiyah values in order to shape a generation of Muslims who are digitally literate, moderate in character, and globally competitiv.

Abstrak

Era disrupsi digital menuntut reformulasi kebijakan Pendidikan Agama Islam (PAI) agar mampu menjawab tantangan globalisasi nilai dan perkembangan teknologi. Artikel ini bertujuan menganalisis arah baru kebijakan PAI melalui integrasi digitalisasi dan moderasi beragama. Metode yang digunakan adalah literature review (LR) dengan pendekatan kualitatif. Data diperoleh dari 30 artikel ilmiah yang diterbitkan antara tahun 2021–2025 melalui Google Scholar dan Publish or Perish (PoP), diseleksi menjadi 5 artikel utama yang relevan. Hasil penelitian menunjukkan bahwa digitalisasi berperan strategis dalam memperluas akses pembelajaran agama yang inklusif dan interaktif, sementara moderasi beragama menjadi filter nilai untuk menjaga keseimbangan spiritual dan moral di tengah derasnya arus informasi. Integrasi keduanya melahirkan paradigma baru kebijakan PAI yang berorientasi pada nilai, teknologi, dan humanisme. Kebijakan tersebut menuntut penguatan kurikulum berbasis digital moderatif, peningkatan kompetensi literasi digital religius bagi guru, serta tata kelola pendidikan yang responsif terhadap tantangan radikalisme siber. Dengan demikian, arah baru kebijakan PAI perlu diarahkan pada sinergi antara transformasi digital dan internalisasi nilai-nilai Islam wasathiyah guna membentuk generasi Muslim yang literat digital, berkarakter moderat, dan berdaya saing global.

INTRODUCTION

The development of digital technology has changed almost all aspects of human life, including in the field of religious education. Islamic Religious Education (PAI) faces both challenges and great opportunities in this era of disruption, when digitization has become the main instrument in spreading moderate Islamic values and teachings. This phenomenon demands the renewal of PAI policies to be in line with the characteristics of the digital generation and the needs of a pluralistic global society. Digitalization is not only a means of learning, but also a space for preaching and shaping moderate character amid the rapid flow of information (Yunus, 2024). In this context, religious moderation emerges as a strategic concept to maintain a balance between technological progress and Islamic values (Kamal, 2022). Therefore, the new direction of PAI policy needs to be directed towards the integration of digitalization and the strengthening of religious moderation in order to shape a religious, inclusive, and adaptive generation (Hidayati et al., 2025; Zain et al., 2025).

Various previous studies show a positive trend towards the integration of digitalization and religious moderation in Islamic education. The study by Nisa et al. (2021) highlights the importance of religious moderation as a cross-religious foundation in the era of digital disruption, while Afifi & Abbas (2023) emphasize a progressive Islamic worldview through the use of digital technology to actualize moderate values. Research by Wahyudi & Kurniasih (2021) and Primayana & Dewi (2021) focuses on digital literacy and moderation-based education management as strategies for building a peaceful and productive “millennial jihad.” Meanwhile, Saefuddin et al. (2023) emphasize the importance of strengthening moderate religious values in 21st-century PAI policies and implementation. Studies by Mandala et al. (2024) and Effendi et al. (2022) also show that digital-based moderation plays an important role in filtering extremist content and expanding inclusive spaces for preaching. In general, the direction of this research illustrates the transformation of the Islamic education paradigm towards a digital approach that is oriented towards a balance of values and technology.

Although many studies have discussed digitalization and religious moderation separately, there are still limitations in studies that examine the integration of the two in the context of PAI policy comprehensively. Most studies focus on the implementative aspects at the educational institution level (Fajar, 2024; Rofi'i & Zahroh, 2024), or highlight the socio-religious dimensions in society (Syawal & Fadlan, 2025; Rohma & Anjuma, 2024), but not many have examined how national and institutional PAI policies can formulate integrative strategies between digitalization and religious moderation. In addition, evaluative aspects of the effectiveness of PAI policies in the digital era are still minimal, especially in terms of measuring the success of technology-based religious moderation education (Nadhifah et al., 2024; Nugraha et al., 2025). Thus, a literature review is needed to bridge the gap between theory, policy, and practice of Islamic education in the era of digital disruption.

Based on these research gaps, this literature review aims to analyze new directions for Islamic Religious Education (PAI) policy with a focus on the integration of digitalization and religious moderation in an era of disruption. This study seeks to identify patterns, approaches, and PAI policy

strategies that are relevant in shaping a moderate, innovative, and adaptive Islamic education paradigm in line with technological developments.

RESEARCH METHODS

This article uses a qualitative approach with the Literature Review (LR) method. This approach aims to examine, compare, and synthesize the results of previous studies relevant to the topic of digitization and religious moderation in Islamic Religious Education (IRE) policy. Literature review was chosen because it provides conceptual understanding and policy direction based on empirical and theoretical research results. This study follows systematic guidelines in the preparation of literature reviews as suggested by Snyder, which emphasizes the importance of transparency and replication in the process of searching, selecting, and analyzing literature. Thus, each stage in data collection and processing is explained explicitly so that this study can be justified methodologically.

The data sources in this study are scientific articles published in reputable journals within the last five years (2021–2025). The articles were accessed through two main databases, namely Google Scholar and Publish or Perish (PoP), using a combination of keywords: “digitalization of Islamic Religious Education”, “religious moderation”, “PAI policy”, and “era of digital disruption”. The initial search yielded 30 relevant articles. The screening process was carried out by eliminating articles with similar topics to avoid redundancy and to ensure the context was relevant to the focus of the PAI policy study. Based on the eligibility check results for the year of publication and relevance of the substance, 23 articles were found to meet the criteria, and after further screening, five main articles were selected as the most representative for in-depth analysis. The selected articles were then validated and coded based on themes and conceptual definitions in line with the research ideas. This grouping process produced a thematic table summarizing important information from each article, including the author, title, research method, context, and main findings.

Table 1. Summary of 5 Articles in the Literature Review

No	Author (Year)	Article Title	Metode Penelitian	Research Method	Context	Key Findings
1	Nisa et al. (2021)	<i>Religious moderation: The foundations of moderation in various religious traditions and its implementation in the era of digital disruption</i>	Qualitative-descriptive	Interfaith implementation in the digital era	Religious moderation has become a universal paradigm in facing digital disruption through interfaith literacy.	
2	Kamal (2022)	<i>Religious moderation policy in Indonesia in the era of disruption: towards</i>	Literature review	Islamic politics and moderation policy	Emphasizes the importance of public policy based on spiritual-humanist dialogue	

No	Author (Year)	Article Title	Metode Penelitian	Research Method	Context	Key Findings
		<i>spiritual-humanist dialogue</i>				in building adaptive religious moderation.
3	Saefuddin, Sumarna, & Rozak (2023)	<i>The Values of Religious Moderation and Their Implementation in Islamic Religious Education in the 21st Century</i>	Qualitative literature	Islamic Religious Education in the 21st Century		The integration of religious moderation values into the Islamic Religious Education (IRE) curriculum is a key strategy for addressing the challenges of digital extremism.
4	Yunus (2024)	<i>Digitalization of Religious Education through Wasatha: A Digital-Based Application of Religious Moderation in the Framework of Interpretive Insight</i>	Qualitative-analytical	Digitalization and interpretation		A digital-based interpretive approach can strengthen the understanding of wasathiyah and expand access to religious learning.
5	Zain et al. (2025)	<i>Reform and New Direction for Islamic Education in the Future</i>	Policy analysis study	PAI policy reform		Offering a digitalization and moderation-based PAI policy direction to address the challenges of 21st century education.

RESULTS AND DISCUSSION

The Dynamics of Digitalization in Islamic Education

The development of digital technology has changed the paradigm of education, including in the field of Islamic Religious Education (PAI). This transformation is not merely a change in learning media, but also concerns ways of thinking, pedagogical strategies, and educational policies that must be adaptive to technological disruption. According to Yunus (2024), the digitization of religious education opens up new opportunities for spreading the values of moderate Islam through broad and interactive digital platforms. Digital-based learning innovations enable IRE material to be delivered through a more contextual and engaging approach for the digital native generation.

However, the digitization process also poses serious challenges to the authenticity of religious values and authority. Afifi and Abbas (2023) emphasize that in the era of digital disruption, the Islamic worldview needs to be actualized so that it does not lose its essence amid the flood of information and global ideologies. Islamic education must maintain a balance between the use of technology and the preservation of spiritual and moral values that form the basis of religious diversity. In addition, Hidayati et al. (2025) highlight that the development of the PAI curriculum must pay attention to the integration of digitalization and moderation. They argue that an innovative curriculum needs to include religious digital literacy competencies so that students are able to critically select religious information. Thus, PAI policies

in the era of disruption need to be oriented towards improving digital adaptation skills while strengthening the foundations of moderate Islamic values.

Religious Moderation as a Pillar of Islamic Education Policy in the Age of Disruption

Religious moderation is a central concept that has now become the strategic policy direction of the Ministry of Religious Affairs and Islamic educational institutions in Indonesia. According to Saefuddin, Sumarna, and Rozak (2023), the principle of moderation serves as a bridge between the idealism of religious teachings and modern social realities. In the context of education, moderate values such as tolerance, justice, and balance form the foundation for shaping students' character. In the era of digital disruption, the dissemination of religious information is no longer limited to formal institutions but is spread across cyberspace, which is often uncontrolled. This condition increases the urgency of applying the values of moderation in PAI policies so that students are able to deal with various extreme and biased religious narratives. Kamal (2022) emphasizes that the politics of religious moderation in Indonesia must be directed towards efforts to build spiritual-humanist dialogue, namely strengthening the basis of humanity in every religious discourse. This approach is important so that religious education does not merely emphasize ritualistic aspects, but also builds social awareness and empathy across groups.

Meanwhile, Nisa et al. (2021) show that religious moderation has been adopted in various religious traditions and teachings as a universal paradigm for facing the challenges of the digital age. In PAI, this value is applied through contextual learning activities, the integration of human values, and the strengthening of the role of teachers as models of moderate behavior. Teachers not only act as conveyors of material, but also as mediators who instill an inclusive and adaptive understanding of religion in the dynamics of digital society. Conceptually, religious moderation in PAI policy has a dual function: as an instrument of prevention against radicalism, and as a mechanism for instilling universal Islamic values that are in line with national principles. This is in line with the view of Zain et al. (2025) that the new direction of PAI policy must strengthen the synergy between digitalization and moderation as a response to the challenges of globalization and moral disruption.

Integration of Digitalization and Moderation in Islamic Education Policy

Islamic Education Policy in Indonesia is now moving towards an integrative approach, where digitalization and religious moderation are no longer viewed as two separate entities, but rather as mutually supportive. Digitalization serves as a vehicle or means to expand the reach of moderate education, while moderation acts as a filter of values that ensures the digitalization process does not lose its spiritual direction.

Primayana and Dewi (2021) explain that moderation-based education management in the era of digital disruption must be accompanied by flexible and adaptive governance of technology. Strengthening the digital capacity of PAI educators is key to enabling them to manage digital learning media effectively, without neglecting ethical and moral dimensions. In this context, training teachers in moderate digital literacy is an urgent need that must be facilitated by national policy. Meanwhile, Mandala, Witro, and Juraidi (2024) emphasize the importance of digital-based religious moderation transformation as an effort

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to filter radical and extreme content. Through the use of moderate algorithms and digital platforms, educational institutions can provide a safe space for students to interact and learn tolerant Islamic values.

Furthermore, Wahyudi and Kurniasih (2021) propose the concept of “religious moderation literacy” as a form of millennial jihad in the context of education. This literacy requires critical thinking skills, social empathy, and cross-cultural understanding. In the policy framework, this can be translated through the integration of a digital religious project-based curriculum, the use of educational social media, and the strengthening of Islamic digital ethics. The integration of digitalization and moderation policies also requires reform in the aspect of learning evaluation. PAI is no longer merely measured through the cognitive ability to understand teachings, but also the reflective and adaptive abilities of students in applying Islamic values in the digital space. In line with this, Rohma and Anjuma (2024) found that the representation of religious moderation in the digital space, such as social media-based religion classes, can be an effective means of shaping a moderate religious identity for the younger generation.

A New Direction for Islamic Education Policy: Synergy between Values, Technology, and Humanism

Findings from various studies indicate that the new direction of Islamic Education policy in this era of disruption must be based on three main pillars: values, technology, and humanism. Values form the spiritual and moral foundation of the entire educational process; technology serves as a medium that expands access to and effectiveness of learning; while humanism ensures that technological advances do not negate the human dimension of religious education. According to Zain et al. (2025), future PAI policy reforms must integrate the principle of digitization at every level of policy, from curriculum planning to learning evaluation. PAI should not be stuck in a static traditional paradigm but must transform into an inclusive, adaptive, and visionary education system. Meanwhile, Afifi and Abbas (2023) emphasize the importance of building an Islamic progressive worldview as the basis for developing PAI policy in the digital era. This view rejects the dichotomy between religious knowledge and technological knowledge, but rather sees both as integral instruments in building an Islamic civilization that is relevant to the times.

In a practical context, Hidayati et al. (2025) recommend a PAI curriculum development policy that emphasizes digital project-based learning that combines creativity, technological literacy, and Islamic values. Through this approach, students not only understand Islamic teachings conceptually, but are also able to implement them in a digital context with a moderate and ethical attitude. Kamal (2022) reminds us that religious moderation policies in education must be based on a spirit of dialogue and inclusiveness, not just normativity. This means that PAI needs to play an active role in building a discourse of nationality and humanity amid technological advances. The value of moderation must be realized in concrete policies that involve various parties, such as teachers, the government, the community, and educational technology actors. Thus, the new direction of PAI policy in the era of digital disruption is not merely to adapt technology but to build an educational ecosystem based on Islamic values of *rahmatan lil 'alamin*. The synergy between digitalization and religious moderation is expected to produce a generation

of Muslims who are digitally literate, moderate in character, and capable of becoming agents of positive social change amid the globalization of values and information.

CONCLUSION

Based on the results of a literature review, it can be concluded that the integration of digitalization and religious moderation is a new strategic direction in the development of Islamic Religious Education (IRE) policy in this era of disruption. Digitalization provides great opportunities for the transformation of a more open, adaptive, and technology-based learning system, while religious moderation becomes the foundation of values that maintain spiritual, moral, and social balance amid digital progress. Current PAI policies need to be directed towards strengthening religious digital literacy, updating the curriculum based on moderate values, and increasing the capacity of teachers and educational institutions to be able to instill the character of wasathiyah Islam in the context of a digital society. Thus, the synergy between technological innovation and the values of religious moderation will be the key to building Islamic education that is relevant, humanistic, and competitive at the global level.

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