

Digital Moderation in Islamic Education: Literacy, Ethics, and Relevant Da'wah Content

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Abstract

The digital era presents great opportunities for Islamic education through the utilization of social media, e-learning platforms, and religious learning applications, but also poses challenges in the form of hoaxes, hate speech, and da'wah content that is not in line with the principles of Islamic moderation (wasathiyah). This research aims to analyze the role of digital moderation in Islamic education, especially in the aspects of literacy, ethics, and relevant da'wah content. The method used is a qualitative approach with case studies in several Islamic education institutions through in-depth interviews, observation of digital learning practices, and review of da'wah content. The results show that teachers and students are getting used to utilizing digital platforms, but the level of digital literacy is still diverse; the application of media ethics has not been consistent due to the lack of official guidelines; and digital da'wah content faces validity and relevance issues. The main barriers identified include limited technological facilities, teachers' pedagogical readiness and lack of social support from parents and the community. The conclusion of this study confirms that digital moderation plays an important role in shaping Islamic education that is adaptive, inclusive, and in accordance with the mission of Islam rahmatan lil 'alamin. The integration of digital literacy, media ethics, and moderate dakwah content can strengthen the character of students as Pancasila students who are religious, critical, and socially concerned, so a systematic strategy based on collaboration between schools, parents, and the community is needed.

Keywords: digital moderation, Islamic education, digital literacy, media ethics, da'wah content

Introduction

The digital era presents great opportunities for the dissemination of Islamic knowledge and da'wah through various digital platforms that are increasingly accessible to the wider community (Chalim et al., 2025). The development of information technology allows religious messages to be conveyed quickly and massively, while opening up space for more inclusive dialogue (Zhang, 2025). However, on the other hand, Indonesia as a country with the largest Muslim population in the world also faces serious challenges in the form of the swift flow of digital information that is not always guaranteed to be valid (Mukhlis et al., 2025). The phenomenon of hoaxes, hate speech, and radicalism content often infiltrates the digital space and has the potential to affect people's understanding of Islamic teachings (Nibrosu Rohid et al., 2025). This condition requires the transformation of Islamic education that not only focuses on the transfer of religious knowledge, but also in line with the needs of the digital era and in line with national policies regarding religious moderation (Restalia & Khasanah, 2025). Thus, Islamic education in the digital era must be able to equip students with literacy, ethics, and skills in managing information so that the da'wah delivered remains relevant, moderate, and oriented towards Islamic values rahmatan lil 'alamin (Andri et al., 2025).

The phenomenon of digitalization of Islamic education can be seen from the widespread use of social media, learning applications, and e-learning platforms in the learning process and

the spread of da'wah (Choirin et al., 2024). Digital da'wah is now a new trend that allows Islamic teachings to reach a wider audience and across generations (Kahfi et al., 2024). However, this dynamic is not free from challenges, especially regarding the validity of content and ethics in delivering religious messages. Not all materials spread in the digital space are guaranteed to be correct and in accordance with the principles of religious moderation (Wina Sumiati & Nawawi, 2025). In addition, digital literacy among teachers, students and the community still varies, opening the door for misunderstandings and misuse of digital media (Arafah & Hasyim, 2023). Therefore, Islamic education needs to develop a digital moderation strategy that emphasizes strengthening literacy, ethics, and critical abilities in sorting out religious information so that the learning and da'wah process remains relevant, reliable, and has educational value (Nuriana & Salwa, 2024).

The main problem that arises in the digitalization of Islamic education is the low digital literacy of some educators and students (Mansir, 2022). Many teachers and students do not have adequate skills in utilizing technology for learning and preaching, so the use of digital media is not optimal (Salam et al., 2023). In addition, da'wah content circulating in the digital space is not always in line with the principles of Islamic moderation (*wasathiyah*), some even tend to be exclusive, provocative, or intolerant (Huda et al., 2022). This condition raises concerns about the birth of a narrow religious understanding that is far from the spirit of *rahmatan lil 'alamin*. Di sisi lain, The lack of digital ethical guidelines in the practice of Islamic learning and da'wah causes a gap between the spirit of da'wah and the demands of media morality (Armita, 2025). This situation emphasizes the urgency of developing a digital moderation strategy that is able to answer the needs of literacy, ethics, and filtering of relevant and constructive da'wah content.

The urgency of digital moderation in Islamic education is increasingly felt in the midst of the swift flow of information that can influence the perspective and behavior of the younger generation (Daulay & Sazali, 2024). Islamic education is not only required to convey normative religious teachings, but also to equip students with digital literacy skills, media ethics, and the critical ability to filter da'wah content (Hidayatullah et al., 2025). This effort is in line with the mission of *Islam rahmatan lil 'alamin*, which emphasizes the values of peace, tolerance and benefit for all humanity. In the era of Society 5.0, when technology and social life are increasingly integrated, digital moderation is key to ensuring that Islamic education is able to present a peaceful, inclusive and adaptive learning atmosphere (Azzahra & Sirozi, 2025). Therefore, the integration of religious moderation values in digital-based curriculum is a strategic step to build a generation of Muslims who are smart, ethical, and able to utilize technology wisely (Ferunika et al., 2025).

Many studies have discussed the digitalization of Islamic education, but most of them still focus on technological aspects and the use of digital media in general. Not many studies have comprehensively highlighted digital moderation in Islamic education, especially related to literacy, media ethics, and the relevance of da'wah content. In Indonesia, research linking digital Islamic education with the concept of religious moderation in the context of digital literacy and filtering of da'wah content is also still limited. Therefore, this study aims to analyze the role of digital moderation in Islamic education by emphasizing three main aspects, namely digital literacy, media ethics, and the relevance of da'wah content. In addition, this research is also directed at identifying Islamic education strategies that can integrate the values of religious moderation in a digital-based curriculum, so that students are not only capable of utilizing

technology, but also able to be critical, ethical, and moderate in the media in accordance with the challenges of the digital era and society 5.0.

Method

The research method used is qualitative research with a case study approach, which aims to explore in depth the practice of digital moderation in Islamic education. This approach was chosen because it is able to capture the phenomenon holistically, especially in the aspects of digital literacy, media ethics, and da'wah content that is relevant to the principles of Islamic moderation. Research data can be collected through in-depth interviews with educators, students, and managers of Islamic education institutions, observation of digital-based learning activities, and analysis of documents or da'wah content used in learning. With this method, researchers can understand how the value of religious moderation is integrated into digital-based Islamic education, as well as identify challenges and strategies taken to build an educational ecosystem that is inclusive, ethical, and in accordance with the needs of the 5.0 era.

Result and Discussion

Digital Literacy in Islamic Education

The research findings show that some teachers and students are accustomed to utilizing digital ecosystems ranging from LMS/e-learning, class social media groups, to religious learning applications to access materials, discuss, and share da'wah content. In the more advanced group, the practice of "digital tabayyun" began to appear: they checked the credibility of sources, traced references (tafsir/fiqh) across references, and compared information before sharing it. However, the level of digital literacy is uneven. There are still students (and even some teachers) who equate viral content with the truth, tend to forward without verification, and have difficulty reading context (e.g. truncated verse/hadith excerpts, quotes without sanad/references, or statements taken out of context). This skill gap is exacerbated by limited search strategies (weak keywords), algorithm bias (echo chamber), and the absence of standardized guidelines for assessing the validity and moderation of religious content in digital classrooms.

Conceptually, digital literacy is the foundation of digital moderation in Islamic education: without the ability to assess sources, check accuracy, and understand the purpose/type of content, it is difficult to present wasathiyah da'wah in the online space. Therefore, strengthening literacy needs to be designed not only technically (how to search, filter and quote), but also theologically (linking content with authoritative references) and ethically (media manners, preaching intentions, public benefit). Its implementation can be realized through tiered training for teachers-students that combines: (a) a practical tabayyun module that checks the credibility of the author/portal, the suitability of the argument to the context, and consistency between references; (b) a content analysis exercise that dissects popular da'wah posts to identify over-generalizations, snippets of arguments, or provocative language; and (c) a simple assessment rubric (credibility, accuracy, purpose, moderation) that adds a wasathiyah/rahmah dimension in addition to general literacy criteria. This approach positions teachers as digital murabbi who guide verification practices and discussion manners, while integrating authentic tasks (e.g. collaborative fact-checking and reflection on media ethics) into the PAI curriculum. Thus, the

skills gap can be narrowed, and the use of technology does not stop at technical proficiency, but has a value face: moderate, responsible, and maslahat-oriented.

Media Ethics in Education and Da'wah

The results show that digital da'wah content circulating among students and teachers still varies in quality and relevance. Some teachers have utilized digital platforms to present contextual da'wah materials, such as environmental issues, tolerance, and social responsibility, which have proven to be able to attract students' attention because they are close to the reality of their lives. However, it was also found that many students still more often access popular da'wah content on social media without verification, thus being exposed to material that is sometimes provocative, exclusive, or not in accordance with the principles of Islamic moderation. Further analysis shows that the lack of critical skills in choosing digital da'wah sources makes it difficult for some students to distinguish between educative and manipulative content.

This finding emphasizes the importance of building a relevant, adaptive and moderate digital da'wah ecosystem in the Islamic education environment. The da'wah content presented needs to be based on the actual needs of the younger generation and answer the challenges of the digital era, not just limited to repeating classic material. This is in line with the literature on digital religious literacy which emphasizes the integration of religious substance, digital ethics, and social context. Digital moderation acts as a filter as well as a guide, so that the da'wah that students consume and produce is in line with the values of Islam rahmatan lil 'alamin. Thus, digital Islamic education not only expands access to religious knowledge, but also ensures that the content developed is relevant, inclusive, and contributes to social peace and harmony.

Validity and Relevance of Digital Da'wah Content

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The discussion of these findings emphasizes the importance of building a relevant, adaptive and moderate digital da'wah ecosystem in the Islamic education environment. The da'wah content presented needs to be based on the actual needs of the younger generation and answer the challenges of the digital era, not just limited to repeating classic material. This is in line with the literature on digital religious literacy which emphasizes the integration of religious substance, digital ethics, and social context. Digital moderation acts as a filter as well as a guide, so that the da'wah that students consume and produce is in line with the values of Islam rahmatan lil 'alamin. Thus, digital Islamic education not only expands access to religious

knowledge, but also ensures that the content developed is relevant, inclusive, and contributes to social peace and harmony.

Challenges and Barriers to Implementation

The results show that the implementation of digital moderation in Islamic education faces a number of complex challenges. Technical barriers can be seen from the limitations of digital devices and uneven internet access, especially in rural areas, which hinders equal opportunities for students to access moderate da'wah content online. From the pedagogical side, not all teachers are prepared to integrate digital literacy and the principles of religious moderation into learning. Some teachers are still limited to using technology for material delivery without directing students to utilize technology critically and ethically. Meanwhile, social barriers arise because parental and community support for technology utilization still varies. There are parents who fully support the use of digital platforms for Islamic education, but not a few are worried about exposure to negative content on the internet, thus limiting children's digital exploration space.

The discussion of these findings indicates that the integration of digital moderation in Islamic education does not simply rely on innovation in the classroom, but requires a systematic and cross-party strategy. The provision of technological infrastructure must go hand in hand with increasing the capacity of teachers to become facilitators of digital literacy based on Islamic values. In addition, family and community support is an important factor to ensure that students' media practices are in accordance with the principles of *akhlaqul karimah*. This is in line with the literature that emphasizes the importance of a collaborative education ecosystem in facing the challenges of the digital era. With a holistic approach, existing obstacles can be turned into opportunities to build an Islamic digital culture that is inclusive, moderate and relevant to the needs of today's generation.

Implications for Islamic Education Innovation

The results show that digital moderation has significant implications for the direction of innovation in Islamic education. Digital moderation is not only a technical approach, but also a substantive strategy that encourages the birth of an Islamic education model that is more adaptive, inclusive and responsive to the dynamics of the era of society 5.0. Through the integration of digital technology with Islamic values, Islamic education does not only focus on mastering conventional religious knowledge, but also on developing students' competencies to become digitally literate, have media ethics, and be able to preach in a way that is wise and relevant to the current context. This finding shows the transformation of the role of Islamic education, from a mere space for knowledge transfer to a vehicle for the formation of a generation capable of actualizing moderate Islamic values in the digital ecosystem.

The discussion of these implications confirms that the integration of digital literacy, media ethics, and da'wah content in the Islamic education curriculum is a strategic step to strengthen the profile of Pancasila students who are religious, critical, innovative, and concerned about social issues. By instilling awareness of media responsibility, students are not only ready to face the swift flow of digital information, but are also able to become agents of change who spread peaceful and moderate Islamic values in the digital public space. Furthermore, this has implications for strengthening the long-term strategy of Islamic education in anticipating the challenges of information globalization and the complexity of digital media. Thus, digital

moderation in Islamic education is not only curative to the problem of negative content, but also preventive and proactive in building an educational ecosystem that is healthy, characterized, and relevant to the needs of future generations.

Conclusion

Research on digital moderation in Islamic education shows that digital literacy, media ethics, and relevant da'wah content are three key aspects that are interrelated in forming a moderate and adaptive Islamic education ecosystem in the era of society 5.0. The findings show that although some teachers and students are accustomed to using digital platforms, their level of literacy still varies so it is necessary to strengthen the ability to validate information sources and filter content. Media ethics are also still inconsistent, both due to the lack of official guidelines in Islamic education institutions and the weak practice of digital discipline among students. In addition, the implementation of digital moderation still faces various technical, pedagogical and social barriers that indicate the need for systematic strategies, ranging from providing technological facilities, improving teacher competence, to collaborating with parents and the community. However, this research confirms that digital moderation has positive implications for Islamic education innovation, namely the birth of an adaptive, inclusive learning model, and is able to form a generation that is digitally literate, ethical, and wise in preaching. Thus, the integration of religious moderation values in digital-based Islamic education not only serves as a solution to deal with complex information flows, but also becomes a long-term strategy to strengthen the character of students as religious, critical, and socially concerned Pancasila students.

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