

Integrating Religious Moderation and Digital Literacy in Islamic Religious Education for Society 5.0

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ABSTRACT: *This study aims to analyse the challenges of the Society 5.0 era toward Islamic Religious Education (PAI) and to formulate an integrative framework combining religious moderation and digital literacy as a strategic pedagogical response in the digital age. This study employs a qualitative approach using library research. Data were collected from relevant scholarly articles and academic publications discussing digital literacy, religious moderation, and the transformation of Islamic education in the context of Society 5.0. The data were analysed through content analysis involving thematic coding, conceptual categorisation, and descriptive-critical synthesis. The findings reveal two major dynamics within PAI in the Society 5.0 era: opportunities for technology-based pedagogical innovation and socio-epistemic risks, including polarisation, misinformation, and echo chamber phenomena in digital spaces. The integration of religious moderation and digital literacy strengthens students' digital civic competence, reflective religious reasoning, and balanced religious character formation. This study is limited to conceptual and literature-based analysis; therefore, further empirical research is required to examine practical implementation models in educational institutions. Unlike previous studies that generally discuss religious moderation and digital literacy as separate domains within Islamic Religious Education, this study conceptually integrates both dimensions into a unified pedagogical framework for responding to the socio-epistemic challenges of the Society 5.0 era. This study proposes an integrative conceptual framework positioning Islamic Religious Education as an epistemic and moral safeguard in responding constructively and transformatively to the dynamics of Society 5.0.*

Studi ini bertujuan untuk menganalisis tantangan era Masyarakat 5.0 terhadap Pendidikan Agama Islam (PAI) dan merumuskan kerangka kerja integratif yang menggabungkan moderasi agama dan literasi digital sebagai respons pedagogis strategis di era digital. Studi ini menggunakan pendekatan kualitatif dengan menggunakan riset pustaka. Data dikumpulkan dari artikel ilmiah dan publikasi akademis yang relevan yang membahas literasi digital, moderasi agama, dan transformasi pendidikan Islam dalam konteks Masyarakat 5.0. Data dianalisis melalui analisis konten yang melibatkan pengkodean tematik, kategorisasi konseptual, dan sintesis deskriptif-kritis. Temuan menunjukkan dua dinamika utama dalam PAI di era Masyarakat 5.0: yakni peluang untuk inovasi pedagogis berbasis teknologi dan risiko sosio-

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epistemik, termasuk polarisasi, misinformasi, dan fenomena ruang gema di ruang digital. Integrasi moderasi agama dan literasi digital memperkuat kompetensi kewarganegaraan digital siswa, penalaran keagamaan reflektif, dan pembentukan karakter keagamaan yang seimbang. Studi ini terbatas pada analisis konseptual dan berbasis literatur; oleh karena itu, penelitian empiris lebih lanjut diperlukan untuk menguji model implementasi praktis di lembaga pendidikan. Berbeda dengan studi-studi sebelumnya yang umumnya membahas moderasi keagamaan dan literasi digital sebagai domain terpisah dalam Pendidikan Agama Islam, studi ini secara konseptual mengintegrasikan kedua dimensi tersebut ke dalam kerangka pedagogis terpadu untuk menanggapi tantangan sosial-epistemik era Masyarakat 5.0. Studi ini mengusulkan kerangka konseptual integratif yang menempatkan PAI sebagai pengaman epistemik dan moral dalam menanggapi secara konstruktif dan transformatif dinamika Masyarakat 5.0.

Keywords: *Digital Literacy, Islamic Religious Education, Religious Moderation, Society 5.0.*

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I. INTRODUCTION

The Japanese Government officially introduced the concept of Society 5.0 through the Fifth Science and Technology Basic Plan as a human-centered development vision integrating cyberspace and physical space by utilising artificial intelligence, big data, and the Internet of Things to solve social problems while improving quality of life (Audrey & Paksi, 2022). Unlike the Industrial Revolution 4.0, which primarily emphasises technological advancement, Society 5.0 places human well-being, sustainability, and social inclusion at the center of technological innovation (Mhlanga, 2024). Therefore, in the context of Islamic Religious Education (PAI), technological transformation should not merely encourage digitalisation but also strengthen ethical, spiritual, and humanitarian values.

Religious moderation (*wasathiyah*) refers to a balanced and just understanding and practice of religion that rejects both extreme conservatism and liberal excess while promoting tolerance, justice, dialogue, and respect for diversity (Ichsan et al., 2024). In the context of Islamic education, religious moderation is not merely understood as a theological doctrine but also as an educational paradigm that cultivates inclusive religious attitudes, peaceful coexistence, and responsible citizenship within multicultural societies (Prasetyo et al., 2025). Therefore, the implementation of religious moderation in PAI should be reflected in students' ability to appreciate differences, critically evaluate religious information, and practice ethical communication in both offline and digital environments (Muis, 2026).

In the discourse on education in Indonesia, the Society 5.0 Era is understood as a phase of societal development that positions intelligent technologies as a strategic instrument to improve the quality of life while building adaptive social governance. From the perspective of Islamic education, this concept is not merely interpreted as a digitisation project, but rather as a paradigm shift that requires the integration of Islamic values, character strengthening, and the development of 21st-century competencies. Therefore, learners are expected not only to possess technological skills but also moral and spiritual

maturity (Fajarini et al., 2025). The transformation of Islamic educational institutions needs to be carried out comprehensively, covering infrastructure readiness, strengthening of educator human resources, curriculum renewal, and the structuring of financing systems so that they can respond to the dynamics of Society 5.0 in a systemic manner.

In line with these dynamics, Society 5.0 demands Islamic education to uphold the principles of inclusivity, humanism, and ethics so that the use of AI- and IoT-based technology does not erode the human dimension in the learning process (Rasouli, 2026). Thus, Society 5.0 in the context of Islamic education serves as an integrative space that unites the strengthening of religious values with the ethical, proportional, and responsible use of learning technology. The acceleration of digital transformation also presents significant social and epistemic risks. Social media algorithms tend to create filter bubbles and echo chamber phenomena, which are conditions where individuals are more frequently exposed to information aligned with their preferences, causing a narrowing of perspective diversity and strengthening confirmation bias (Magoge et al., 2025). This situation has the potential to deepen social polarisation and reduce openness to different viewpoints.

In religious education, these challenges become increasingly complex because the digital space is also characterised by the post-truth phenomenon, where emotions, personal beliefs, and group affiliations frequently outweigh factual verification. Consequently, younger generations are increasingly vulnerable to consuming unverified religious content and developing instant, fragmented, and less reflective patterns of religiosity. This concern is supported by empirical evidence. The Indonesian Internet Service Providers Association (APJII) reported that internet penetration in Indonesia reached more than 79% of the population, with adolescents and young adults constituting the most active users of digital platforms. Likewise, the Ministry of Communication and Digital Affairs (Komdigi, formerly Kominfo) consistently identifies misinformation and digital hoaxes as major challenges within Indonesia's digital ecosystem, including the circulation of misleading religious content. In addition, the National Counterterrorism Agency (BNPT) has highlighted that digital platforms increasingly serve as channels for disseminating intolerant and extremist narratives targeting young internet users (Castrawijaya & Rahmat, 2025). These findings indicate that strengthening value-based digital literacy grounded in Islamic principles, such as *tabayyun*, verification, and digital ethics, is becoming an educational necessity for developing students' critical and responsible engagement with religious information in the Society 5.0 era (Prazelia & Muliadi Mau, 2025).

In the context of Indonesia's diverse society, religious moderation functions as a normative framework as well as a social strategy to maintain cohesion, tolerance, and balance in communal life. In the realm of Islamic Religious Education (PAI), religious moderation needs to be actualised not only as a normative concept but also as a habit of thinking and acting that emphasises balance, dialogue, and respect for differences, including differing views in digital spaces (Aisih et al., 2025). The integration of technology in PAI has the potential to strengthen the internalisation of the values of moderation if directed toward interactive learning, the reinforcement of religious digital literacy, and collaboration between schools and families in building a healthy religious culture in the digital era.

Pedagogical strategies that encourage discussions of tolerance, habits of communication ethics, as well as contextual learning relevant to students' digital experiences, become an important part of strengthening religious moderation in the digital era. The implication is that religious moderation in Islamic Religious Education (PAI) needs to move from the realm of discourse to applicative competence reflected in students' media behavior. The integration of religious moderation and digital literacy in PAI becomes a strategic necessity so that religious education can respond to the dynamics of Society 5.0 in a constructive and transformative manner.

Pedagogically, digital literacy in Islamic Religious Education (PAI) not only includes technical skills in using devices, but also the ability to choose credible sources, critically evaluate religious claims, verify information, and produce ethical and responsible content (Prawito, 2025). The application of digital literacy in PAI learning has been proven to enhance students' critical thinking skills and enrich learning references. However, pedagogical control is still necessary to ensure that the use of gadgets does not turn into a distraction. Digital literacy is also positioned as an essential competency in Islamic education to develop critical, effective, and ethical technology usage practices. Thus, the integration of religious moderation and digital literacy further strengthens the position of Islamic Religious Education (PAI) as a strategic space for shaping balanced religious character, as well as an epistemic fortress against disinformation, polarisation, and tendencies toward symbolic extremism in the digital space (Pujianti & Nugraha, 2025).

Previous studies have provided important insights into the transformation of Islamic Religious Education in the Society 5.0 era. Nurul Hidayah et al. (2023) emphasised institutional transformation through curriculum development, educator competence, and technological readiness (Hidayah et al., 2023). Pratiwi et al. (2024) highlighted digital literacy as an essential competency for ethical and critical technology use in Islamic education, while Wahyudin et al. (2025) focused on strengthening religious moderation through contextual learning strategies. Although these studies significantly contribute to understanding individual aspects of Islamic Religious Education, they predominantly examine religious moderation and digital literacy as separate constructs. Consequently, little attention has been paid to developing an integrative conceptual framework that systematically combines both dimensions to address complex socio-epistemic challenges such as digital polarisation, algorithmic bias, misinformation, and the fragmentation of religious authority in the Society 5.0 era. This conceptual gap forms the basis for the present study. Accordingly, this study aims to analyse how the Society 5.0 era reshapes the role of Islamic Religious Education. *Second*, to examine the conceptual integration of religious moderation and digital literacy as complementary pedagogical foundations. *Third*, to formulate the strategic implications of this integration for strengthening students' religious reasoning and digital citizenship.

II. METHOD

This study employed a qualitative approach using a library research design to examine the conceptual relationship between religious moderation, digital literacy, and the transformation of Islamic Religious Education (PAI) in the Society 5.0 era (Jamaluddin et al., 2025). Library research was selected because the study aimed to synthesise theoretical perspectives and scholarly evidence rather than collect primary field data.

This approach enables researchers to construct new conceptual understandings through the critical examination of existing literature (Feriyanto & Anjariyah, 2024).

The data sources consisted entirely of secondary data obtained from peer-reviewed journal articles, scholarly books, government policy documents, and reports published by reputable national and international institutions (Lund et al., 2023). Literature was retrieved from several academic databases, including Google Scholar, Scopus, Crossref, and Garuda (Heck et al., 2024). The search process employed combinations of keywords such as "Society 5.0", "Islamic Religious Education", "religious moderation", "*wasathiyah*", "digital literacy", and "Islamic education transformation". The inclusion criteria comprised publications discussing Islamic Religious Education, digital literacy, religious moderation, or Society 5.0 published primarily between 2020 and 2025, written in either English or Indonesian, and originating from credible academic journals or official institutional publications. Publications lacking clear academic credibility, duplicate documents, opinion articles without scholarly evidence, and irrelevant publications were excluded from analysis.

Data were collected through systematic documentation techniques by identifying, classifying, and organising relevant literature according to the research objectives. Subsequently, data were analysed using qualitative content analysis following the procedures proposed by Krippendorff (2018), including data reduction, thematic coding, conceptual categorisation, interpretation, and descriptive-critical synthesis. To enhance the trustworthiness of the findings, source triangulation was applied by comparing concepts and findings across multiple scholarly publications and official institutional reports, thereby ensuring consistency and analytical credibility (Schreiber & Cramer, 2022).

III. RESULT AND DISCUSSION

Society 5.0 and the Transformation of Islamic Religious Education

The content analysis of various reviewed literatures identifies two main configurations in the dynamics of Islamic Religious Education (PAI) in the Society 5.0 era, namely opportunities for pedagogical innovation and increasingly complex socio-epistemic risks (Idris, 2022). In the dimension of opportunities, the utilisation of intelligent technology such as artificial intelligence (AI), learning analytics, and digital platform ecosystems opens space for adaptive learning that is more responsive to learners' needs. Personalisation of material, enrichment of learning resources, and data-driven learning support have the potential to enhance the effectiveness of the learning process, as long as educators continue to be positioned as the main actors in fostering values, exemplifying behavior, and facilitating human interaction. This transformation aligns with the findings of previous research who emphasise the importance of curriculum readiness and educators' competence so that technology does not overshadow the humanistic dimension of Islamic education (Hidayah et al., 2023).

The literature synthesis further indicates that the transformation of Islamic Religious Education in the Society 5.0 era should not be understood merely as the digitalisation of learning activities. Rather, it represents a broader educational paradigm shift requiring the integration of technological innovation with Islamic educational values. Rather, it represents a broader paradigm shift requiring the integration of technological innovation with Islamic educational values. Society 5.0 promotes a human-centered

approach in which technological development is directed toward improving human welfare, social inclusion, and sustainable development. Therefore, within Islamic Religious Education, digital transformation must remain grounded in the principles of *tarbiyah*, *akhlaq*, and *wasathiyah*, ensuring that technological competence develops alongside students' moral, spiritual, and social responsibility. This perspective reinforces the view that educational transformation should preserve the balance between technological advancement and character education, which constitutes the distinctive characteristic of Islamic education.

However, the literature synthesis also shows that the acceleration of digitalisation presents challenges that are no less significant. A digital space that is not critically managed has the potential to reinforce polarisation, the fragmentation of religious authority, as well as the phenomenon of echo chambers, which is a condition where individuals are more exposed to information that confirms their own preferences and beliefs, thereby narrowing their openness to other perspectives. In the context of religious education, the flow of religious content on social media does not always align with scientific validity and ethical delivery, making learners increasingly vulnerable to accepting religious information without adequate verification and critical reflection. In addition, the spread of intolerant and extreme ideas in online spaces underscores the urgency of strengthening mature and reflective religious reasoning.

These findings indicate that the transformation of Islamic Religious Education in the Society 5.0 era requires a balanced educational strategy that simultaneously embraces technological innovation and strengthens Islamic values (Santoso et al., 2024). The reviewed literature consistently demonstrates that educational institutions should not position technology as the ultimate objective of educational reform but rather as a medium for enhancing meaningful learning experiences (Rumiyati et al., 2025). Accordingly, curriculum development, teacher professional development, and digital learning policies should be designed to integrate technological competence with ethical awareness, religious moderation, and critical digital literacy. Such an approach enables Islamic Religious Education to maintain its strategic role as both an epistemic and moral foundation for preparing learners capable of responding wisely, critically, and responsibly to the opportunities and challenges of Society 5.0.

Religious Moderation as the Foundation of Islamic Religious Education

Based on the thematic categorisation of the reviewed literature, religious moderation emerges as a fundamental principle for strengthening the role of Islamic Religious Education (PAI) in responding to the dynamics of the Society 5.0 era. The findings indicate that religious moderation should not merely be interpreted as a theological doctrine advocating balanced religious understanding, but also as an educational framework that develops students' social, ethical, and civic competencies within increasingly complex digital environments. In this context, Islamic Religious Education functions not only to transmit religious knowledge but also to cultivate attitudes of tolerance, justice, inclusiveness, and peaceful coexistence, enabling learners to interact constructively with diverse communities both offline and online (Handayani, 2024).

From an educational perspective, the implementation of religious moderation requires its transformation into observable learning competencies rather than remaining an abstract normative concept. The literature emphasises that students should be equipped with communication ethics, respect for differences, critical evaluation of religious information, and the ability to verify information before disseminating it in digital

spaces (Mukhlis, 2026). These competencies are closely aligned with the Islamic principles of *wasathiyah*, *tabayyun*, and social responsibility, which encourage balanced judgment and discourage the spread of misinformation, hate speech, and symbolic violence. Accordingly, religious moderation should be integrated into classroom learning through contextual discussion, collaborative learning, reflective dialogue, and value-based digital interaction.

Furthermore, the synthesis of previous studies demonstrates that religious moderation plays an increasingly strategic role in addressing socio-religious challenges arising from rapid digital transformation. Social media platforms facilitate the rapid dissemination of religious narratives that are not always based on authoritative scholarship, increasing the possibility of misunderstanding, intolerance, and ideological polarisation among young people (Kumar & Nanda, 2024). In this situation, Islamic Religious Education is expected to strengthen students' critical religious reasoning so that they are able to distinguish between authentic Islamic teachings grounded in credible sources and ideological narratives that exploit religious sentiment for particular interests. This finding supports previous studies highlighting that strengthening religious moderation contributes to developing responsible digital citizenship while preserving national cohesion within Indonesia's multicultural society (Handayani, 2024).

The findings of this study, therefore, affirm that religious moderation constitutes the normative and pedagogical foundation of the transformation of Islamic Religious Education in the Society 5.0 era. Rather than functioning solely as a preventive approach against extremism, religious moderation should be positioned as a proactive educational strategy that prepares students to engage critically, ethically, and responsibly within digital society. Consequently, curriculum development, instructional strategies, and teacher professional development should systematically incorporate the values of *wasathiyah*, dialogue, tolerance, and digital ethics so that Islamic Religious Education can continue fulfilling its role in producing learners who are intellectually competent, morally grounded, and socially inclusive in an increasingly technology-driven world.

Digital Literacy as an Essential Competency in Islamic Religious Education

In this context, digital literacy is positioned as an essential competence for developing critical, effective, and ethical technology use practices (Pratiwi et al., 2024). The literature synthesis demonstrates that digital literacy in Islamic Religious Education (PAI) should not be limited to students' technical ability to operate digital technologies. Rather, it encompasses the capacity to access, evaluate, verify, interpret, and communicate religious information critically and responsibly within digital environments. This broader understanding is increasingly important in the Society 5.0 era, where digital platforms have become one of the primary sources of religious knowledge for young people. Consequently, digital literacy functions as an epistemic competence that enables students to distinguish credible religious sources from misinformation, ideological propaganda, and unverified online content while maintaining Islamic ethical principles.

The findings further indicate that digital literacy contributes significantly to strengthening students' critical religious reasoning. Learners who possess adequate digital literacy are better equipped to evaluate the credibility of religious narratives, compare different scholarly perspectives, and avoid accepting online religious claims uncritically. This finding confirms that digital literacy is closely associated with the development of critical thinking, reflective learning, and responsible digital citizenship.

Therefore, within Islamic Religious Education, digital literacy should be understood as an integral component of character education rather than merely a technological competency.

Based on the literature analysis, three strategic directions can be identified to strengthen digital literacy in Islamic Religious Education. *First*, the PAI curriculum should be reformulated by incorporating learning outcomes related to source verification, media ethics, critical evaluation of religious information, and evidence-based argumentation (Selma et al., 2024). *Second*, teachers' professional competence should be strengthened through continuous digital pedagogy training, including hybrid learning design, interactive learning media, and technology-assisted formative assessment. *Third*, contextual learning resources should be developed using authentic digital cases such as religious misinformation, hate speech, online intolerance, and *tabayyun* practices so that students are able to apply Islamic values when responding to real challenges in digital society. These strategies collectively support the development of students who are technologically competent while remaining ethically responsible and religiously grounded (Afifah et al., 2026).

Overall, the synthesis confirms that digital literacy has become an indispensable competency for transforming Islamic Religious Education in the Society 5.0 era, rather than functioning solely as a supporting technological skill. Digital literacy serves as an epistemic and ethical foundation that strengthens students' capacity to engage critically with religious information while preserving the values of *wasathiyah*, *tabayyun*, and responsible digital citizenship. Accordingly, the integration of digital literacy into curriculum development, instructional practice, and teacher professional development represents a strategic effort to ensure that Islamic Religious Education remains relevant in responding to rapid technological advancement without losing its moral and spiritual orientation.

Strategic Implications of Integrating Religious Moderation and Digital Literacy

The integration of religious moderation and digital literacy has strategic implications for Islamic Religious Education because the two dimensions address different but interdependent aspects of students' engagement with digital religious information. Religious moderation provides the normative orientation through values of balance, tolerance, justice, and respect for difference. In contrast, digital literacy provides the epistemic and practical capacity to access, verify, evaluate, interpret, and communicate information responsibly (Husaini & Islamy, 2022). Consequently, the integration should not be treated as the simple addition of two learning topics; it should function as a unified pedagogical orientation that guides how students judge religious claims and how they behave when participating in digital public spaces.

The first strategic implication concerns curriculum reform. PAI learning outcomes need to move beyond mastery of religious concepts and explicitly include source verification, comparative interpretation, ethical communication, tolerance in responding to differences, and evidence-based argumentation. In practice, teachers can use authentic digital cases such as misleading religious quotations, provocative posts, manipulated videos, and conflicting religious opinions as learning materials (Nieminen et al., 2023). Students can then be guided through a *tabayyun* -based process: identify the claim, trace its source, compare it with authoritative references, consider alternative interpretations, and formulate an ethical response. Such an approach translates *wasathiyah* from a

normative concept into observable digital behaviour and addresses the risk of superficial moderation identified in recent studies (Carcelén-García et al., 2026).

The second implication concerns teacher professional development. Teachers should not only be trained to operate digital platforms but also to design learning activities that connect technological competence with religious reasoning and ethical judgment (Fairman et al., 2023). This requires competence in selecting credible digital sources, moderating online discussion, identifying misinformation and intolerance, and designing reflective assessment. Teacher preparation is particularly important because digital citizenship cannot be developed effectively when technology is treated merely as an instructional delivery tool (Matsko dkk, 2022). The teacher must instead function as a facilitator who helps students negotiate competing claims, recognise bias, and maintain respectful interaction while exercising critical judgement.

The third implication is the development of a PAI learning ecosystem that connects classroom practice with students' actual digital experiences. Schools can integrate collaborative inquiry, problem-based learning, reflective dialogue, and digital content production so that students do not merely consume religious information but learn to produce responsible responses to it (Zubairi Muzakki & Nurdin, 2022). The expected outcome is a dual competency: students become more capable of evaluating the epistemic credibility of information while simultaneously demonstrating tolerance, restraint, and ethical responsibility. This finding positions PAI as an important bridge between religious education and digital citizenship, rather than as a subject that operates separately from students' digital lives (Shi et al., 2026).

Therefore, the strategic model proposed in this study can be understood as a sequence of values, competencies, pedagogical practices, and outcomes: religious moderation establishes the ethical direction; digital literacy strengthens students' epistemic capacity; integrated PAI pedagogy translates both dimensions into classroom practice; and the resulting competencies are reflected in critical religious reasoning and responsible digital citizenship (Susetyo & Fakhruddin, 2026). The implication is not that technology automatically produces moderation, but that technology becomes educationally constructive when religious ethics and critical literacy govern it. This distinction is important because it shifts the role of PAI from reacting to digital risks toward proactively preparing students to participate in digital society with knowledge, judgment, and moral responsibility (Almardiah & Muis, 2025).

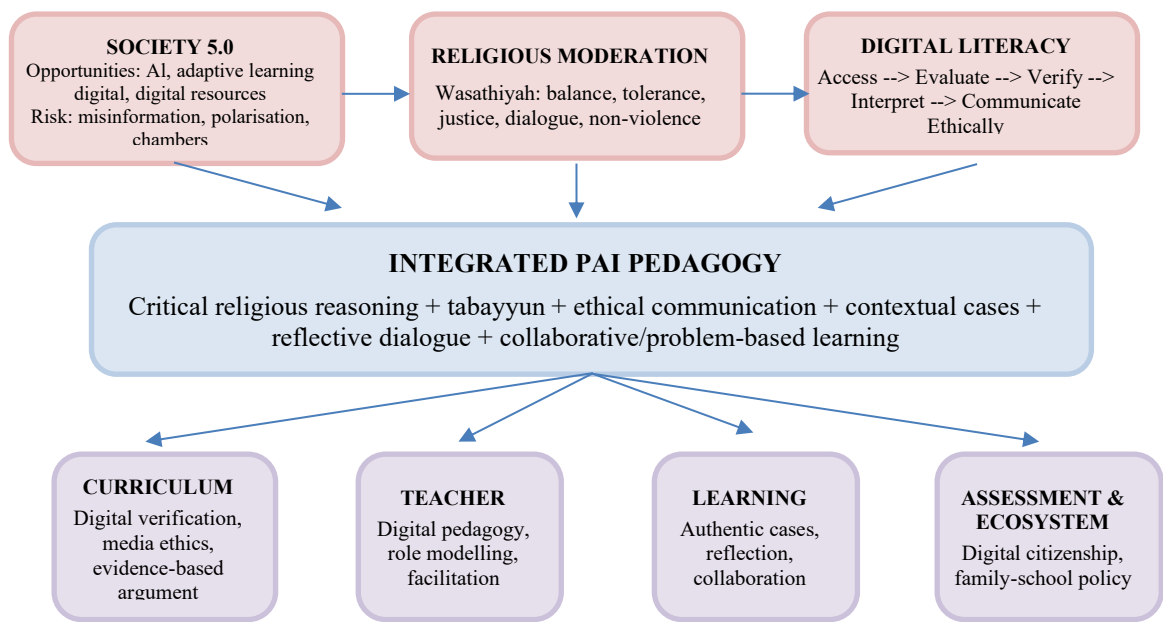


Figure 1. Integrative findings: strategic pathway for integrating religious moderation and digital literacy in Islamic Religious Education.

IV. CONCLUSION

The Society 5.0 era brings fundamental changes to the landscape of Islamic Religious Education through the integration of intelligent technology that opens opportunities for pedagogical innovation while also creating complex socio-epistemic challenges. Research findings show that digital transformation not only impacts the technical aspects of learning but also affects the development of students' religious reasoning in digital public spaces. The phenomena of polarisation, disinformation, and fragmentation of religious authority demand a systematic and value-oriented pedagogical response. The integration of religious moderation and digital literacy has proven to be a strategic framework in strengthening students' social and digital citizenship competencies. Through this approach, PAI not only functions as a transmission of teachings but also as a space for shaping a religious character that is moderate, reflective, and adaptive to technological developments. Strategic implementation can be carried out through the reformulation of a digital literacy-based curriculum, strengthening teachers' digital pedagogical competencies, and developing contextual learning resources that are relevant to the dynamics of social media. Thus, PAI holds a strategic position as an epistemic and moral fortress in facing the challenges of Society 5.0 constructively and transformatively.

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