ISSN 3063-7112
AEJ (Advances in Education Journal)

The Epistemology of Religious Moderation in Islamic Education: A Literature Synthesis on Knowledge and Digital Literacy

*** Lusi Andriani[1]**
[1] Institut Ahmad Dahlan Probolinggo
lusiandriani1997@gmail.com
Khoiriyah[2]
[2] Institut Ahmad Dahlan Probolinggo
riyaahmad89@gmail.com
*Korespondensi: email: lusiandriani1997@gmail.com

History Artikel:
Diterima 20 Oktober 2026
Direvisi 25 Oktober 2026
Diterima 05 November 2026
Tersedia online 17 November 2026

Abstrak

Objective: This study aims to analyze the epistemological construction of religious moderation in the literature on Islamic education, examine the role of digital literacy in the formation, validation, and transmission of religious knowledge, and synthesize existing findings to develop a conceptual framework for the epistemology of religious moderation in Islamic education in the digital era. Method: This study employed a qualitative approach using a Systematic Literature Review (SLR), reported in accordance with the PRISMA 2020 guidelines. Relevant literature was retrieved from academic databases, focusing on epistemology in Islamic education, religious moderation, and digital literacy. The data were analyzed through selection, coding, categorization, comparison, and thematic synthesis based on the three research objectives. Findings: The findings indicate that the epistemology of religious moderation is characterized by an integrative, critical, contextual, and ethically oriented approach. Digital literacy functions as an epistemic competence that shapes access to, evaluation of, interpretation of, and transmission of religious knowledge. The literature synthesis produced a conceptual framework entitled Digital Literacy-Based Religious Moderation Epistemology, which integrates epistemic foundations, knowledge validation, digital literacy, pedagogical processes, and the ethical orientation of religious moderation. Limitations: The proposed framework remains conceptual and has not yet been empirically tested in specific educational settings. Implications: The findings provide a conceptual foundation for developing Islamic education curricula and pedagogical practices that integrate digital literacy, knowledge verification, and the cultivation of moderate religious understanding. Originality: This study offers an epistemological perspective that conceptualizes religious moderation not merely as an attitudinal outcome but as a process of acquiring, validating, interpreting, and using religious knowledge in the digital era.

Kata kunci:
epistemology; religious moderation; Islamic education; digital literacy; religious knowledge; digital era

INTRODUCTION

Islamic education functions not only as a means of transmitting religious knowledge but also as a space for shaping students' ways of thinking, attitudes, and religious orientations. In pluralistic societies, Islamic education has a responsibility to foster religious understanding that respects differences, rejects violence, and situates religious teachings appropriately within social life (Saca Suhendi et al., 2026). This need has become increasingly important as the

acquisition of religious knowledge no longer takes place exclusively through teachers, educational institutions, religious texts, or conventional religious authorities, but also through various digital platforms (Whyte, 2022). This transformation raises epistemological concerns because students are confronted with a wide range of religious information, not all of which is supported by adequate scholarly foundations, legitimate authority, or appropriate interpretive contexts (Taşkın, 2026). Therefore, religious moderation should be understood not merely as an attitude of tolerance but also as an epistemic issue, namely, how students construct religious knowledge critically, contextually, and responsibly.

From a theoretical perspective, examining the epistemology of religious moderation is necessary to bridge the dimensions of knowledge and values in Islamic education. Adequate religious literacy is demonstrated not merely by the ability to understand texts or memorize doctrines but also by the ability to assess sources, understand contexts, compare perspectives, and engage in dialogue concerning differences in interpretation (Bowling, 2022). Research on religious literacy among secondary school students in Indonesia indicates that although most students demonstrate high levels of religious literacy, weaknesses remain in critical-interpretive competencies, including the ability to identify religion-based violence, interpret religious texts within sociopolitical contexts, and engage in interreligious dialogue (Hidayah et al., 2026). Accordingly, strengthening religious moderation in Islamic education requires greater attention to the foundations of knowledge that shape how students understand religion (Siti Suwaibatul Aslamiyah et al., 2026). In practical terms, this line of inquiry is important as a basis for developing learning approaches that not only instill the values of moderation but also equip students with the epistemic competencies necessary to navigate the complexity of religious information in digital spaces.

The current landscape of Islamic education demonstrates that digitalization has transformed patterns of access to and consumption of religious knowledge. Students can access religious lectures, Qur'anic exegesis, fatwas, religious discussions, and opinions on religious issues through social media and various digital platforms without necessarily undergoing academic or pedagogical curation (Ju'subaidi et al., 2025). This condition creates substantial opportunities to expand learning resources while simultaneously raising concerns regarding the validity, authority, and contextual appropriateness of religious information (Miftahudin et al., 2026). Recent studies indicate that digital literacy helps students access, select, and critically evaluate religious information, while teachers occupy a strategic position as both facilitators and epistemological gatekeepers in the learning process (Moh. Affan et al., 2026). Other studies have also demonstrated that integrating digital literacy and religious moderation into Islamic education is receiving increasing attention, particularly in efforts to foster critical religious understanding amid transformations in digital learning environments (Wulandini & Ngadimah, 2026).

However, these developments have not been fully accompanied by a corresponding transformation in how Islamic education conceptualizes the process of constructing religious knowledge. Some studies continue to approach religious moderation primarily as a set of values that must be instilled through curricula, instructional practices, character development, or the promotion of tolerance (Mukhibat et al., 2024). At the same time, digital spaces have introduced more complex challenges because religious knowledge can be shaped by algorithmic mechanisms, platform recommendations, social networks, and content production processes that are not always grounded in scholarly authority (La Harisi et al., 2026). Studies on religious moderation in the algorithmic era indicate that the development of algorithm-driven media has transformed how younger generations acquire and internalize religious knowledge. Meanwhile, previous research on moderation in Islamic education has tended to focus more on normative and policy dimensions than on the epistemic processes through which religious understanding is constructed (Malintang et al., 2026). This situation demonstrates that

the need to develop Islamic education capable of fostering critical engagement with digital religious knowledge remains a relevant and pressing concern.

Against this background, a gap exists between the need to develop students' epistemic competencies for understanding religious knowledge and the prevailing research tendency to focus primarily on the implementation of religious moderation values. Several studies have examined the relationship between religious moderation, Islamic education, and digital literacy through both empirical investigations and literature reviews (Prasetyo et al., 2025). However, in much of this research, digital literacy is positioned primarily as a set of skills for accessing and filtering information, whereas epistemological questions concerning how religious knowledge acquires legitimacy, how religious authority is negotiated, and how students construct religious understanding through digital environments have not been central areas of investigation (Wulandini & Ngadimah, 2026). Furthermore, research integrating religious moderation and digital literacy has largely focused on curriculum development, instructional strategies, or character strengthening (Vischa Dewayanie & Tentiasih, 2026).

This research gap highlights the need for a synthesis of the literature that explicitly positions religious moderation as an epistemological issue in Islamic education. Such an inquiry is necessary to identify how previous studies explain the sources and authority of religious knowledge, the processes of information verification, the role of digital literacy, and the position of Islamic education in developing students' critical competencies for evaluating religious knowledge in digital spaces (Wulandini & Ngadimah, 2026). Previous studies have demonstrated that strengthening digital literacy can support the development of religious moderation. However, this relationship is not merely technical, because the processes of selecting, verifying, and interpreting religious information are also influenced by values, authority, social contexts, and the interpretive frameworks employed by students (Moh. Affan et al., 2026). Therefore, this study seeks to address this gap through a synthesis of the literature that brings together epistemology, religious moderation, Islamic education, religious knowledge, and digital literacy within a unified conceptual framework.

This study aims to: (1) analyze the epistemological construction of religious moderation in the literature on Islamic education; (2) examine the influence of digital literacy on the construction, validation, and transmission of religious knowledge in the context of religious moderation; and (3) synthesize findings from the literature to develop a conceptual framework for the epistemology of religious moderation in Islamic education in the digital era. Specifically, this study seeks to identify the epistemological foundations employed in understanding religious moderation, examine transformations in the production and validation of religious knowledge within digital environments, and formulate the conceptual relationships among knowledge, digital literacy, and religious moderation. Accordingly, this study is expected to contribute theoretically to the development of epistemological scholarship in Islamic education while providing a conceptual foundation for strengthening Islamic education in ways that foster critical, reflective, and moderate religious understanding in the digital era.

RESEARCH METHOD

This study employs a qualitative approach using the Systematic Literature Review (SLR) method to analyze and synthesize relevant research findings on the epistemology of religious moderation in Islamic education, particularly those concerning religious knowledge and digital literacy. A literature review was selected because this study aims to identify, evaluate, compare, and integrate findings from previous research to develop a more comprehensive conceptual understanding of the field (Snyder, 2024). The reporting process follows the principles of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020, particularly regarding transparency in the identification, screening, eligibility assessment, and selection of literature used as sources for analysis (Page et al., 2021).

This approach enables the study not only to describe previous research findings but also to identify patterns, differences in perspectives, research gaps, and conceptual relationships among religious moderation, the epistemology of Islamic education, religious knowledge, and digital literacy (Addzaky et al., 2024).

Data Sources. The data sources consist of scholarly articles retrieved from relevant academic databases, including Scopus, Web of Science, Google Scholar, and Garuda, with a focus on publications addressing religious moderation, Islamic education, the epistemology of religious knowledge, digital literacy, and religious learning in the digital era. The selected literature prioritizes scholarly journal articles that have undergone peer review and are directly relevant to the research focus. To ensure relevance to developments in contemporary scholarship, the primary literature focuses on publications from 2020 to 2026, while earlier sources may also be included if they constitute fundamental theoretical or methodological works relevant to the study. The inclusion criteria comprise articles that substantively address at least one of the study's main variables or concepts, are available in full text, are published in Indonesian or English, and contain bibliographic information that can be verified. Conversely, articles that are not directly related to the research focus, popular articles, news reports, opinion pieces, duplicate publications, and documents lacking adequate academic information are excluded from the research corpus. The application of explicit criteria is necessary to establish clear boundaries for the literature review and ensure its academic rigor and accountability (Brignardello-Petersen et al., 2025).

Data collection was conducted systematically through several stages: keyword identification, literature searching, screening, eligibility assessment, and the selection of articles for analysis. Search keywords were formulated based on the research focus and included "epistemology of religious moderation," "religious moderation," "Islamic education," "religious knowledge," "digital literacy," and "religious literacy," as well as combinations of Indonesian keywords such as "epistemologi moderasi beragama," "moderasi beragama," "pendidikan Islam," "pengetahuan keagamaan," and "literasi digital." These keywords were combined using Boolean operators, such as AND and OR, to broaden the search results while maintaining their relevance to the research focus. The retrieved articles were subsequently screened by title and abstract, after which their full texts were examined to determine whether they met the inclusion criteria and aligned with the research objectives. Each selected article was recorded in a literature matrix containing the article's bibliographic details, publication year, research objectives, approach or method, main concepts, findings, limitations, and relevance to the three research questions. The identification and selection stages were documented in accordance with the PRISMA 2020 flow to ensure that the source selection process could be reported transparently and systematically (Page et al., 2021).

Data analysis was conducted qualitatively through coding, categorization, comparison, interpretation, and thematic synthesis of the findings from the selected articles. In the initial stage, information from each article was extracted and coded according to three main research focuses: (1) the epistemological construction of religious moderation in the literature on Islamic education; (2) the role of digital literacy in the construction, validation, and transmission of religious knowledge; and (3) the conceptual synthesis of the epistemology of religious moderation in Islamic education in the digital era. Codes with similar meanings were subsequently grouped into categories and themes to identify patterns of relationships among concepts, similarities and differences in research findings, and unresolved knowledge gaps. The analytical process also involved a critical interpretation of the relationships among sources of knowledge, religious authority, information validation processes, digital literacy, and the formation of religious moderation. The categorized data were then synthesized narratively to formulate conceptual propositions and develop an epistemological framework for religious moderation in Islamic education in the digital era. This qualitative analysis was conducted

iteratively through data reduction, data display, conclusion drawing, and verification to ensure that the resulting synthesis remained grounded in the findings of the literature analyzed (Maulida & Ratnasari, 2024).

RESULTS AND DISCUSSION

1. The Epistemological Construction of Religious Moderation in the Literature on Islamic Education

The synthesis of the literature indicates that the epistemological construction of religious moderation in Islamic education has evolved from an understanding of moderation as a set of values toward a more fundamental conception of moderation as a framework for acquiring, understanding, examining, and applying religious knowledge. From this perspective, religious moderation cannot be understood merely as an attitude of tolerance, respect for differences, or avoidance of extremism; rather, it concerns how individuals construct their understanding of religious teachings (Afwadzi et al., 2024). (Prasetia et al., 2021) emphasize that strengthening religious moderation in Islamic education requires epistemic rationality because religious understanding that is not supported by the ability to read, reason, and comprehend contexts may result in literal and exclusive interpretations of religion. Accordingly, epistemology constitutes an essential foundation because it determines how students distinguish between knowledge derived from religious texts, human interpretation, empirical experience, and social construction. In the context of Islamic education, this construction highlights the need to develop know-what, know-how, and know-why competencies, enabling students not only to know a particular teaching but also to understand the reasons, contexts, and implications underlying the knowledge they hold et (Prasetia et al., 2021).

One of the most consistent epistemological constructions in the literature is the concept of wasathiyah as the normative foundation of religious moderation. Wasathiyah refers to the middle position, balance, justice, and the ability to avoid excess in understanding and practicing religion. In Islamic education, this concept extends beyond a normative doctrine and is translated into a learning orientation that encourages a balance between adherence to religious principles and openness to diverse perspectives and social realities (Apriliana & Dartim, 2026). (Muqowim et al., 2022) demonstrate that Islamic wasaṭiyyah values can be developed through learning processes in madrasahs to foster moderate religious understanding. Meanwhile, (Yazida Ichsan et al., 2024) show that the wasathiyah paradigm can be integrated into various Islamic Religious Education (PAI) subjects by emphasizing tolerance, dialogue, justice, and the common good. These findings indicate that the epistemology of religious moderation encompasses both a normative dimension rooted in Islamic teachings and a pedagogical dimension that governs how these teachings are understood and applied in educational processes.

This epistemological construction also demonstrates that religious moderation is not simply equivalent to taking a position "in the middle." Rather, it requires a reasoning process to determine a fair and proportionate position on a particular issue. (Prasetyo et al., 2025) explain that rational approaches play an important role in strengthening religious moderation because they enable students to develop critical thinking skills when addressing religious issues. In this context, rationality is not intended to replace revelation as a source of religious knowledge but rather to facilitate a more comprehensive understanding of texts, contexts, and realities (Amaliah et al., 2026). Thus, the epistemology of religious moderation can be understood as a construction that seeks to reconcile commitment to the normative sources of Islam with the intellectual capacity to understand social change. This position is important because religious issues in contemporary society often cannot be resolved through textual readings alone but require historical, social, cultural, and humanitarian considerations.

The literature on the epistemology of moderate Islamic education increasingly indicates a shift toward an integrative epistemology. Demonstrates that the epistemology of moderate Islamic education can be constructed through a synthesis of revealed knowledge (naqli), rationality (aqli), empirical experience, and wasathiyah values (Zulpianto et al., 2026). This construction rejects a rigid separation between religious and general knowledge and positions Islamic education as a space in which Islamic traditions intersect with developments in modern knowledge (Muhammad Farij Al-Kahfi et al., 2025). From this perspective, moderation concerns not only the substance of what is learned but also how knowledge is constructed. Religious knowledge needs to be situated within a dialogical relationship between text and context, revelation and reason, and tradition and human life experience. Consequently, the epistemology of religious moderation is characterized by a non-dichotomous orientation because it does not position these sources of knowledge as mutually exclusive but rather as elements that can be employed proportionately according to the nature of the issues being examined.

This integrative construction becomes increasingly relevant when the literature distinguishes between definitive religious knowledge and knowledge resulting from human interpretation. For example, the study by (Adona et al., 2026) employs a qaṭ‘ī–ẓannī epistemological approach in developing the Islamic Religious Education (PAI) curriculum. This approach distinguishes between definitive knowledge grounded in revelation and interpretive knowledge that remains open to reasoning. Such a distinction has important implications for religious moderation education because not all religious opinions can be assigned the same level of epistemic certainty. When students can distinguish between fundamental religious principles and human interpretations that remain open to differences, opportunities for academic dialogue and respect for intellectual diversity become more attainable (Adona et al., 2026). In this context, religious moderation does not mean relativizing all religious truths but rather developing the epistemic capacity to understand the degree of certainty, sources, methods, and contexts underlying particular forms of religious knowledge.

These findings also demonstrate that epistemic authority constitutes an important component of the epistemological construction of religious moderation. Traditionally, Islamic education has positioned teachers, Islamic scholars, religious texts, and religious institutions as important sources of religious knowledge (Khumaini, 2026). However, developments in digital technology have expanded the range of actors and sources capable of producing and disseminating religious knowledge. Research by (Ulya & Sa’adi, 2025) indicates that personal devices and platforms such as YouTube, TikTok, and WhatsApp have become important channels through which students access religious knowledge. Nevertheless, the study found that content verification practices remain limited, while students continue to maintain relatively strong relationships with religious authorities. This condition suggests that technological change does not automatically eliminate the need for authority; rather, it transforms the forms and channels through which authority is accepted, negotiated, and questioned.

In this context, the epistemology of religious moderation needs to incorporate epistemic evaluation as an essential component of Islamic educational competencies. Students should not simply be encouraged to accept religious information because it is disseminated by popular figures or individuals with large followings. Instead, they need to develop the ability to question the sources, arguments, contexts, and scholarly foundations underlying such information. (Noer Hidayah et al., 2025), a study of religious literacy in Indonesian secondary education, demonstrates that religious literacy competencies are not limited to normative knowledge but also encompass critical-interpretive abilities. These abilities include understanding texts within their social contexts, identifying issues related to religion-based violence, and engaging in interreligious dialogue. These findings strengthen the argument that religious moderation requires an epistemic foundation that enables students to move beyond

merely knowing religious teachings toward evaluating and interpreting religious knowledge responsibly.

This epistemic dimension also explains why literacy constitutes an inseparable component of the construction of religious moderation. The literature indicates that individuals may possess normative religious knowledge without necessarily having the ability to apply that knowledge critically when confronted with diverse information (Hjelm et al., 2026). (Sahlan et al., 2022) demonstrate that digital religious literacy sources constitute an important network through which university students expand their religious understanding and are associated with the development of religious moderation. However, these developments need to be accompanied by the ability to distinguish credible information from information that is manipulative, oversimplified, or presented outside its appropriate context. Therefore, literacy within the epistemology of religious moderation refers not merely to the ability to read and access information but also to the capacity to select, verify, interpret, and reflect on that information.

The epistemological construction of religious moderation can also be examined through the relationship between text and context. Textual approaches play an important role in ensuring that religious learning remains grounded in normative foundations, whereas contextual approaches are necessary to enable religious knowledge to be understood within continuously changing social realities. (Amri et al., 2024) demonstrate the importance of examining the relationship between textual and contextual approaches to understanding religious moderation. In Islamic education, this relationship enables students to recognize that religious texts contain normative principles that must be respected, while their application to social issues requires interpretation and contextual consideration (Fatiha et al., 2026). Such an epistemology can help prevent learning from falling into two opposing tendencies: literalist interpretations that disregard context and relativism that eliminates the role of religious norms. Thus, epistemic moderation lies in the ability to maintain continuity between normative principles and empirical realities.

Developments in digital technology have subsequently brought this epistemological construction into a more complex domain. Religious knowledge is currently produced not only through educational institutions and formal religious authorities but also through social media, short-form videos, search engines, religious applications, and digital community networks. Recent literature on wasathiyah in the algorithmic era indicates that changes in digital environments have influenced how younger generations acquire and internalize religious knowledge (Malintang et al., 2026). Platform algorithms may reinforce patterns of information consumption that align with users' interests, thereby making individuals' religious experiences increasingly shaped by repetitive and homogeneous sources (Ogugbuaja, 2026). Under these circumstances, the epistemology of religious moderation cannot be limited to teaching moderate religious content; it must also develop students' ability to understand how digital knowledge is produced, selected, disseminated, and consumed.

Based on the overall synthesis, the epistemological construction of religious moderation in the literature on Islamic education can be formulated through four interconnected layers: sources of knowledge, validation processes, interpretive processes, and the ethical orientation of knowledge. First, sources of knowledge encompass revelation, Islamic scholarly traditions, rationality, empirical experience, and relevant digital sources. Second, validation processes require the examination of authority, arguments, context, and source credibility. Third, interpretive processes require the ability to connect texts with contexts and distinguish normative principles from the outcomes of human interpretation. Fourth, the ethical orientation directs knowledge toward justice, tolerance, balance, dialogue, and respect for diversity. These four layers demonstrate that religious moderation fundamentally concerns not only attitudes but also how individuals acquire knowledge and construct their religious beliefs.

Accordingly, the synthesis indicates that the epistemology of religious moderation in Islamic education can be understood as an integrative, critical, contextual, and value-oriented framework of knowledge. An integrative orientation connects revelation, reason, experience, and social realities; a critical orientation evaluates the sources and arguments underlying knowledge; a contextual orientation takes social conditions and changes over time into account; and a value-oriented orientation directs knowledge toward justice, balance, tolerance, and the common good. This construction also explains why Islamic education cannot rely solely on the normative teaching of moderation values. Students need to be developed as epistemic agents capable of understanding where religious knowledge originates, how it is verified, why interpretations may differ, and how such knowledge can be applied in social life. In the context of the digital era, this epistemological construction provides the foundation for connecting religious moderation with digital literacy because the ability to adopt a moderate religious orientation is determined not only by what students know but also by how they acquire, evaluate, interpret, and apply religious knowledge.

2. The Role of Digital Literacy in the Formation, Validation, and Transmission of Religious Knowledge

The synthesis of the literature indicates that digital literacy occupies a strategic position in shaping how students acquire, understand, evaluate, and disseminate religious knowledge. The transformation of learning environments from spaces dominated by teachers, textbooks, and educational institutions into digital ecosystems has expanded the range of knowledge sources accessible to students (Gurukkal, 2023). Religious knowledge can now be obtained through Islamic websites, scholarly journals, religious lectures in video format, social media, podcasts, religious applications, and various other forms of digital content (Whyte, 2022). These changes create opportunities for students to access more diverse religious perspectives while simultaneously introducing new challenges concerning source credibility and information validity. (Sahlan et al., 2022) demonstrate that digital religious literacy is associated with the development of religious moderation among university students because digital media have become an important space for acquiring and expanding religious knowledge. Accordingly, digital literacy can no longer be regarded merely as the technical ability to operate digital devices but must instead be understood as an epistemic competency that determines the quality of the religious knowledge students acquire.

At the knowledge formation stage, digital literacy exerts its influence by expanding access to religious sources and perspectives. Students are no longer entirely dependent on a single source of knowledge because they can compare different explanations of particular religious issues (Wulandini & Ngadimah, 2026). This condition has the potential to broaden their understanding and reduce dependence on a single interpretation of religion. Students use various digital platforms, including YouTube, TikTok, and WhatsApp, to obtain religious information (Afsinatun et al., 2025). This phenomenon indicates a shift in knowledge formation from a relatively linear model toward a more open, networked model. Students can move from one source to another within a short period and construct their understanding based on the various pieces of information they encounter. However, such openness does not automatically produce moderate religious understanding because the quality of the resulting knowledge depends considerably on students' ability to evaluate and interpret the sources they consume.

Digital literacy therefore functions as an epistemic filtering mechanism in the formation of religious knowledge. This competency encompasses the ability to locate information, understand its content, evaluate source credibility, compare perspectives, examine evidence, and draw conclusions responsibly (Choi, 2026). Students' religious literacy cannot be assessed solely in terms of their mastery of normative knowledge but also requires critical-interpretive competencies (Noer Hidayah et al., 2025). The ability to read religious texts within their social

contexts, recognize issues related to religion-based violence, and engage in interreligious dialogue constitutes an important component of these competencies. In digital environments, such abilities become increasingly important because students encounter content with varying levels of credibility and differing underlying interests. Therefore, digital literacy serves not only as a means of acquiring knowledge but also as a mechanism for determining which knowledge should be accepted, questioned, or rejected.

The validation of religious knowledge has become increasingly complex because the characteristics of digital spaces allow virtually anyone to produce and disseminate religious content. In conventional educational environments, knowledge validation depends substantially on teachers, textbooks, curricula, Islamic scholars, and educational institutions (Didin et al., 2026). In digital spaces, this structure has become more fluid because the popularity of content may be determined by the number of views, followers, comments, or algorithmic recommendation mechanisms rather than solely by the scholarly competence of its creators (Metzler & Garcia, 2024). Furthermore, although students obtain religious knowledge through various digital platforms, content verification remains a significant challenge (Fatmawati et al., 2026). This condition demonstrates that broad access to information does not necessarily correspond to an improvement in knowledge quality. In the context of religious moderation, this issue is particularly important because unverified religious content may reinforce stereotypes, exclusivism, or oversimplified understandings of religious issues.

Knowledge validation in the context of digital literacy therefore requires a combination of scholarly authority and students' critical abilities. Teachers and educational institutions continue to play important roles as facilitators of validation, but students must also be developed as independent subjects capable of conducting their own evaluations (Dahal et al., 2022). (Prasetia et al., 2021) position epistemic rationality as an important element in strengthening religious moderation because students need the ability to assess the reasoning and foundations underlying religious knowledge. In digital contexts, this epistemic rationality can be demonstrated through the habitual examination of source identities and competencies, comparison of information with academic or authoritative sources, verification of the contexts of religious quotations, and consideration of potential biases in the presentation of information. Thus, validation operates not only externally through teachers or religious authorities but also internally through students' critical thinking abilities.

Digital literacy also transforms the patterns through which religious knowledge is transmitted. Religious knowledge is no longer communicated exclusively through a one-way relationship between teachers and students but can also circulate through communication networks in which students function as both consumers and producers of information (Kholid et al., 2026). A student may receive religious content through social media, discuss it within a digital group, comment on it, create new content, and subsequently distribute it to other users (Yatul et al., 2026). Furthermore, digital media have become part of university students' religious literacy networks (Muhammad Khakim Ashari et al., 2023). These changes indicate that knowledge transmission has become increasingly participatory. Students not only receive knowledge but also have the capacity to reproduce and distribute it to others. Consequently, the quality of digital literacy becomes crucial because an interpretive error made by one user may be reproduced and disseminated throughout digital networksDigital transmission is also characterized by speed, repetition, and a lack of contextual depth in some instances. Short and easily understood religious content may spread more readily than academic explanations that require more extensive and in-depth reading (Nakissa, 2021). This phenomenon can lead to the oversimplification of religious issues that are inherently complex. (Malintang et al., 2026) Demonstrate that the algorithmic era presents new challenges for Islamic education because the ways younger generations acquire and internalize religious knowledge are increasingly influenced by digital environments. Algorithmic systems may generate recommendations based on users' interaction patterns, potentially exposing individuals repeatedly to content

similar to what they have previously encountered. In the context of religious moderation, this situation presents two possibilities: it may broaden access to moderate perspectives when the sources consumed are diverse, but it may also narrow perspectives when users are exposed exclusively to homogeneous content.

Accordingly, digital literacy is related to religious moderation not merely through the content students consume but also through how they process information. Students with strong digital literacy skills are better positioned to compare sources, identify differences in interpretation, and understand that a religious issue may have more than one explanation. Conversely, information consumption without critical evaluation may lead students to accept a particular opinion as the sole truth simply because it frequently appears on their timelines or is promoted by a popular figure. From an epistemological perspective, this issue demonstrates that the frequency with which information appears cannot serve as a measure of knowledge validity. Islamic education must therefore cultivate an awareness that popularity, virality, and digital authority are distinct from scholarly authority.

Digital literacy also creates opportunities to strengthen dialogue and diversity in religious perspectives. Digital spaces enable students to encounter perspectives from different regions, Islamic schools of thought, social backgrounds, and even distinct religious traditions. When appropriately guided through pedagogical practices, this diversity can serve as a learning resource for developing open-mindedness and dialogical competencies. (Yazida Ichsan et al., 2024) Demonstrate that wasathiyah-based Islamic education emphasizes tolerance, justice, balance, and respect for diversity. These values can be reinforced through digital literacy when students are encouraged to compare perspectives through reasoned argumentation and understand the underlying reasons for differences. Thus, digital literacy can function as a pedagogical means of transforming informational differences into learning opportunities rather than sources of conflict.

Nevertheless, digital literacy cannot be positioned as an automatic solution to the challenges of religious moderation. The technical ability to use social media or locate information online does not inherently produce moderate religious understanding. (Hidayah et al., 2026) Demonstrate that religious literacy competencies extend beyond information access because they encompass interpretive and dialogical abilities. This indicates that Islamic education needs to integrate digital literacy with religious literacy, critical literacy, and character education. Such integration is important to ensure that students can do more than identify the source of a particular piece of information; they must also be able to evaluate its arguments, context, social consequences, and consistency with the principles of justice and the common good.

In this context, teachers occupy an important position as epistemic mediators. Their role extends beyond delivering instructional material to facilitating students' navigation of diverse sources of religious knowledge. Teachers can guide students in conducting source checks, comparing interpretations, tracing primary sources, discussing differences of opinion, and evaluating religious content encountered in digital media. (Muqowim et al., 2022) Demonstrate that wasaṭiyyah values in Islamic education can be developed through learning processes that deliberately integrate the values of moderation into educational experiences. In digital contexts, this role can be expanded to include guidance on the processes through which students construct knowledge, ensuring that openness to information does not undermine their ability to exercise selection and reflection.

When synthesized, the influence of digital literacy on religious knowledge can be mapped onto three principal mechanisms: formation, validation, and transmission. At the formation stage, digital literacy broadens access to sources and perspectives, providing students with opportunities to construct knowledge from multiple references. At the validation stage, digital literacy enables students to examine source credibility, compare information, evaluate

arguments, and identify biases. At the transmission stage, digital literacy allows students to redistribute knowledge through various platforms, positioning them as both recipients and producers of knowledge. These three mechanisms are interrelated. Knowledge constructed without validation may result in misinformation, whereas knowledge that has been validated but transmitted without adequate context may become distorted when received by other users.

Based on this synthesis, digital literacy in the context of religious moderation can be understood as both an epistemic and a pedagogical competency. As an epistemic competency, digital literacy helps students determine how religious knowledge is acquired, evaluated, and justified. As a pedagogical competency, digital literacy requires support from teachers, curricula, and learning environments that guide students toward reflective technology use. This position demonstrates that the relationship between digital literacy and religious moderation is not a simple causal relationship but one mediated by critical thinking, religious literacy, scholarly authority, and learning experiences. Therefore, strengthening religious moderation in the digital era should focus on developing students' capacities to become critical, reflective, dialogical, and responsible epistemic agents in managing religious knowledge.

Thus, the answer to the second research question indicates that digital literacy influences religious knowledge through three principal pathways: expanding knowledge formation, strengthening while simultaneously challenging knowledge validation processes, and accelerating and broadening knowledge transmission. These influences can support religious moderation when accompanied by critical evaluation, contextual understanding, openness to diverse perspectives, and engagement with credible scholarly authorities. Conversely, access to information without the capacity for evaluation may increase the risk of accepting unverified knowledge. This finding provides an important foundation for the next stage of the study: developing a conceptual synthesis of how the epistemology of religious moderation, religious knowledge, and digital literacy can be integrated into a conceptual framework for Islamic education in the digital era.

3. The conceptual synthesis of the epistemology of religious moderation in Islamic education in the digital era

The synthesis of the literature addressing the first and second research questions indicates that the epistemology of religious moderation in Islamic education cannot be separated from changes in the knowledge ecosystem resulting from the development of digital technology. On the one hand, religious moderation requires an epistemological foundation derived from revelation, Islamic scholarly traditions, rationality, empirical experience, and an understanding of social contexts. On the other hand, the digital environment has expanded the sources, actors, and mechanisms involved in the production of religious knowledge, exposing students to increasingly diverse and complex information. (Prasetia et al., 2021) position epistemic rationality as an important foundation for strengthening religious moderation, while (Sahlan et al., 2022) demonstrate that digital-based literacy has become an important component in the formation of students' religious perspectives. Based on these two tendencies, this study synthesizes the view that the epistemology of religious moderation in the digital era needs to be developed through the relationship between sources of knowledge, epistemic validation, contextual interpretation, digital literacy, and ethical orientation.

The resulting conceptual framework positions the epistemology of religious moderation as the principal foundation guiding the process of religious knowledge formation. In this context, epistemology is not narrowly understood as a theory concerning the sources of knowledge; rather, it encompasses questions about what can be regarded as religious knowledge, where such knowledge originates, how its validity is examined, who has the authority to communicate it, and how it is applied in social life. The epistemology of moderate Islamic education can be developed through a synthesis of Islamic tradition and modernity (Nur Ismiyahyi et al., 2026). Meanwhile, the distinction between qaṭ'ī knowledge and ẓannī

knowledge is important in the development of Islamic education curricula (Syifa Salsabila et al., 2026). These two perspectives establish the basis for an epistemological framework that preserves fundamental religious principles while creating space for the interpretation of issues that are contextual and dynamic.

Within this framework, sources of knowledge constitute the first layer determining the epistemic process. Religious knowledge in Islamic education may derive from the Qur'an, hadith, Islamic scholarly traditions, the thought of Muslim scholars, rationality, empirical experience, and credible digital sources. However, the diversity of these sources does not mean that all of them possess the same epistemic status. Differences in source types require different methods of evaluation and use. Knowledge derived from revealed texts requires interpretive methods appropriate to Islamic disciplines, whereas digital information requires verification of source credibility, context, and argumentation. Accordingly, digital literacy in this framework does not stand outside the epistemology of Islamic education; rather, it serves as an instrument that helps students navigate increasingly diverse sources of knowledge.

The second layer is epistemic validation. The synthesis addressing the second research question indicates that expanded access to religious information does not automatically produce valid knowledge. Students use various digital platforms to obtain religious information, yet the verification of content remains a challenge. This situation highlights the importance of validation mechanisms that combine scholarly authority with students' critical-thinking abilities. In the proposed framework, validation is conducted through several key questions: who produced the information, what is the basis of its argument, which sources does it reference, what is its context, are alternative perspectives available, and can the information be justified academically and religiously? This mechanism enables students to avoid accepting information merely because of a source's popularity or the high level of its circulation on social media.

Epistemic validation is also related to the authority of religious knowledge. The digital era does not automatically eliminate traditional authority; rather, it transforms the relationships among students, teachers, ulama, educational institutions, and digital sources. Students can now obtain religious explanations from various figures outside formal educational settings. (Malintang et al., 2026) demonstrate that the algorithmic era presents both challenges and opportunities for Islamic education because digital systems also influence how younger generations discover and internalize religious knowledge. Therefore, this study's conceptual framework does not position teachers and ulama as the only sources whose views must be accepted passively. Instead, it positions them as pedagogical and epistemic authorities who assist students in verifying and interpreting information. In this role, religious authority does not lose its relevance; rather, it is transformed from a provider of information into a guide for religious reasoning.

The third layer is contextual interpretation. Religious knowledge that has undergone validation is not complete at the stage of information acceptance, because students must also understand its meaning within the context of their lives. This highlights the importance of bringing textual and contextual approaches together in understanding religious moderation (Amri et al., 2024). The textual approach provides a normative foundation, whereas the contextual approach enables religious values to be applied to complex social realities. In the developed conceptual framework, contextual interpretation serves as a bridge between normative knowledge and empirical life. Students are encouraged to understand that the principles of justice, balance, tolerance, and public benefit must be translated into practice by considering circumstances, culture, technological developments, and societal needs.

Contextual interpretation also serves as a mechanism for preventing two extreme tendencies in religious education. The first is textualism, which involves understanding texts literally without considering their social context or broader moral purposes. The second is

relativism, which treats all interpretations as equally valid without considering their scholarly foundations or interpretive authority. The epistemology of religious moderation occupies a position that seeks to preserve normative principles while allowing room for contextual reasoning. Rationality plays an important role in strengthening religious moderation because it enables students to understand religion in a more reasoned and proportionate manner (Prasetia et al., 2021). Thus, interpretation becomes an epistemic process that connects texts, reason, context, and the value of public benefit.

The fourth layer of this framework is digital literacy as an epistemic competence. The findings addressing the second research question indicate that digital literacy has three primary functions: supporting the formation, validation, and transmission of religious knowledge. (Noer Hidayah et al., 2025) demonstrate that religious literacy requires critical and interpretive abilities, while (Sahlan et al., 2022) show that digital sources have become part of the religious literacy ecosystem among university students. Based on these findings, digital literacy cannot be understood merely as the technical ability to operate devices or search for information on the internet. Within this framework, digital literacy encompasses the ability to identify sources, assess credibility, conduct cross-checks, understand context, compare perspectives, recognize bias, and consider the social consequences of disseminating religious information.

This framework also positions students as epistemic subjects rather than merely recipients of knowledge. In traditional educational models, students are often positioned as recipients of knowledge predetermined by teachers and curricula. In digital environments, this position changes because students have direct access to various information sources. This change requires Islamic education to develop students' capacity to manage their epistemic autonomy. Students need to be able to decide which information sources to trust, compare different opinions, question arguments, and take responsibility for the conclusions they reach. Epistemic autonomy, therefore, does not mean unrestricted freedom to determine truth; rather, it refers to the ability to make judgments based on knowledge, arguments, methods, and values that can be justified and held accountable.

In addition to students, teachers function as epistemic mediators within this conceptual framework. Teachers are responsible for guiding the processes of searching for, verifying, and interpreting religious knowledge without restricting students exclusively to a single information source. This role can be realized through problem-based learning, digital content analysis, discussions of interpretive differences, examination of primary sources, and reflection on the social consequences of religious information. (Muqowim et al., 2022) demonstrate that the value of wasaṭiyyah can be developed through educational practices that deliberately integrate the values of moderation into learning. In the digital context, this principle can be developed into a pedagogy that encourages students to critically examine religious information while maintaining proper ethical conduct when encountering differences.

The relationship between digital literacy and religious moderation within this framework is also bidirectional. Digital literacy can support moderation when it is used to broaden perspectives, bring different viewpoints into dialogue, and critically examine information. Conversely, the principles of religious moderation provide an ethical orientation for the use of digital technology. Students who possess technical abilities but lack ethical orientation may use those abilities to disseminate provocative or misleading information. Therefore, digital literacy needs to be integrated with the values of wasathiyah, justice, tolerance, respect for differences, and social responsibility. (Yazida Ichsan et al., 2024) position these values as important components of moderation-based Islamic education. This synthesis indicates that digital competence and the values of moderation must be developed simultaneously.

Based on the literature synthesis, the relationship among these components can be formulated as a conceptual sequence: sources of knowledge → epistemic validation → contextual interpretation → internalization of a moderate understanding → responsible

religious practice. Digital literacy operates transversally across all these stages. At the knowledge-source stage, digital literacy helps students discover and access information. At the validation stage, it helps them evaluate source credibility. At the interpretation stage, it enables the comparison of perspectives and contexts. At the internalization stage, it helps students reflect on the information they receive. At the practice stage, it enables students to disseminate religious knowledge while considering communication ethics and social consequences. Thus, digital literacy is not merely one component of the model; it is a competence that connects the entire epistemic process.

This framework produces four principles of the epistemology of religious moderation in Islamic education in the digital era: integration, verification, contextualization, and ethics. The principle of integration emphasizes the relationship among revelation, reason, scholarly traditions, experience, and digital sources. The principle of verification requires the examination of sources, authority, arguments, and evidence before information is accepted as knowledge. The principle of contextualization requires students to connect religious texts and knowledge with the social realities they encounter. Meanwhile, the principle of ethics directs the entire knowledge process toward justice, balance, tolerance, dialogue, and public benefit. These four principles synthesize findings from the literature on epistemic rationality, wasathiyah, religious literacy, digital literacy, and textual-contextual approaches (Amri et al., 2024).

This conceptual framework also demonstrates that religious moderation cannot be established solely at the level of outcomes or behavior; it must begin with the epistemic processes that precede them. A deep understanding of the reasons for and ways of responding to differences constitutes a fundamental foundation for religious moderation. Such knowledge fosters fairness, tolerance, and mutual respect, which are essential for maintaining social harmony and religious freedom, as well as preventing religious extremism and violence (Khoiriyah, 2023). If knowledge formation is dominated by unverified information, interpretations detached from context, or authority established solely through digital popularity, religious moderation education will encounter problems at its very foundation. Conversely, when students are able to acquire, validate, and interpret knowledge critically, the values of moderation have a stronger epistemic basis.

Thus, the synthesis addressing the third research question produces a conceptual framework that positions epistemology as the foundation, digital literacy as an epistemic competence, teachers as mediators, students as epistemic subjects, and religious moderation as the ethical orientation of the entire educational process. This framework indicates that Islamic education in the digital era requires a shift from a knowledge-transfer model toward a model that develops epistemic abilities. Students should not merely be provided with material about tolerance or moderation; they must also be trained to understand how religious knowledge is acquired, examined, interpreted, and communicated. This synthesis also expands the study of religious moderation by locating the issue at a more fundamental level: how people form and take responsibility for their religious knowledge.

Conceptually, the findings of this study can be visualized through a model entitled “The Epistemology of Religious Moderation Based on Digital Literacy,” which consists of five main components. The first component is the epistemic foundation, encompassing revelation, scholarly traditions, reason, experience, and social reality. The second component is knowledge validation, which includes the verification of sources, authority, arguments, and context. The third component is digital literacy, encompassing access, evaluation, interpretation, and information production. The fourth component is the pedagogical process, involving teachers as mediators and students as epistemic subjects. The fifth component is the moderation outcome, namely the development of a religious understanding that is critical, reflective, contextual, dialogical, fair, and responsible. These five components form a dynamic

relationship, ensuring that the epistemic process does not end with the acceptance of knowledge but continues through reflection on and evaluation of religious experience.

Accordingly, the answer to the third research question indicates that the literature synthesis can establish a conceptual framework for the epistemology of religious moderation that integrates sources of knowledge, epistemic validation, digital literacy, contextual interpretation, and ethical orientation. This framework offers an understanding of religious moderation in Islamic education not merely as an affective objective involving tolerant attitudes, but also as an epistemic process that determines how students acquire, understand, examine, and use religious knowledge. In the digital context, the development of communication technology, including the emergence of new media such as the internet, social media (Twitter and Facebook), YouTube, and television, has encouraged the rapid and simultaneous dissemination of information to all parts of the world (Khoiriyah, 2019). Therefore, strengthening religious moderation-based Islamic education should be directed toward developing epistemic subjects who can use technology critically while making justice, balance, tolerance, and public benefit the guiding principles in constructing and disseminating religious knowledge.

CONCLUSION

This study finds that the epistemology of religious moderation in Islamic education is characterized by an integrative, critical, contextual, and ethically oriented approach. Digital literacy serves as an epistemic competence that enables students to evaluate sources, validate information, understand contexts, and interpret religious knowledge responsibly. These findings lead to the development of a conceptual framework entitled Digital Literacy-Based Epistemology of Religious Moderation, which integrates epistemic foundations, knowledge validation, digital literacy, pedagogical processes, and the orientation toward religious moderation. The implications of this study highlight the need for Islamic Religious Education that not only emphasizes an understanding of the values of moderation but also develops students' critical-thinking skills, information-verification abilities, and contextual understanding through the teacher's role as an epistemic mediator. This framework may also serve as a foundation for developing curricula, teaching materials, and religious digital literacy programs. However, this study is limited by its use of the Systematic Literature Review (SLR) method, which depends on the scope and quality of the literature analyzed, as well as by the conceptual framework, which has not yet been empirically tested. Therefore, future research should test and validate this framework across various levels of Islamic education to assess its relevance and applicability in fostering students' understanding and practice of religious moderation.

REFERENCES

Addzaky, K. U., Hasanah, U., & Syarif Zain, Z. F. (2024). Developing Wasathiyah Epistemology: A Literature-Based Study of Moderate Islamic Knowledge in The Post-Truth Era. HEUTAGOGIA: Journal of Islamic Education, 4(2), 199–217. https://doi.org/10.14421/hjie.2024.42-05

Adona, P., Deski, A., Rizqi, M., & Hendri, N. (2026). Academic Communication Patterns in Response to Interpretational Differences at Institut Darul Qur'an Payakumbuh. FiTUA: JURNAL STUDI ISLAM, 7(1), 148–155. https://doi.org/10.47625/fitua.v7i1.1308

Afsinatun, S., Syahri, A., Imtihan, N., Dinawisda, N., & Gunawan, G. G. (2025). Digital Da'wah Exposure and Religious Moderation among Indonesian Islamic University Students.

EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan, 23(2), 359–376. https://doi.org/10.32729/edukasi.v23i2.2218

Afwadzi, B., Sumbulah, U., Ali, N., & Qudsy, S. Z. (2024). Religious moderation of Islamic university students in Indonesia: Reception of religious texts. HTS Teologiese Studies / Theological Studies, 80(1). https://doi.org/10.4102/HTS.v80i1.9369

Amaliah, R. A., Andi Resky Yuliana Sari, & Abbas. (2026). Akal Dan Wahyu. Didaktik : Jurnal Ilmiah PGSD STKIP Subang, 12(01), 94–98. https://doi.org/10.36989/didaktik.v12i01.11588

Amri, Y., Febriandi, Y., & Da-Oh, P. (2024). Religious Moderation Unveiled: The Intersection Of Textual And Contextual Approaches To Understanding Indonesian Muslims. MIQOT: Jurnal Ilmu-Ilmu Keislaman, 48(1). https://doi.org/10.30821/miqot.v48i1.1207

Apriliana, W. A., & Dartim, D. (2026). Progressive Islamic Education in the Muhammadiyah Perspective: Implications for Islamic Religious Education Instruction. Proceeding ISETH (International Summit on Science, Technology, and Humanity), 702–708. https://doi.org/10.23917/iseth.6868

Bowling, R. L. (2022). Religious Literacy and Interfaith Cooperation: Toward a Common Understanding. Religious Education, 117(1), 4–18. https://doi.org/10.1080/00344087.2021.1983286

Brignardello-Petersen, R., Santesso, N., & Guyatt, G. H. (2025). Systematic reviews of the literature: an introduction to current methods. American Journal of Epidemiology, 194(2), 536–542. https://doi.org/10.1093/aje/kwae232

Choi, J. (2026). Reimagining Information Literacy as Capability (ILaC): A Conceptual Framework. Journal of the Australian Library and Information Association, 75(2), 212–235. https://doi.org/10.1080/24750158.2025.2606647

Dahal, N., Luitel, B. C., Pant, B. P., & Rajbanshi, R. (2022). Enhancing Student-Teachers Assessment Skills: A Self-and Peer-Assessment Tool in Higher Education. International Journal of Education and Practice, 10(4), 313–321. https://doi.org/10.18488/61.v10i4.3173

Didin, D., Tohirin, T., Basirin, B., & Sumadi, S. (2026). The Authority of Knowledge and Teacher-Student Relations: An Epistemological Analysis of Islamic Education Based on Kitab Kuning. ALSYS, 6(1), 693–705. https://doi.org/10.58578/alsys.v6i1.8987

Fatiha, I. M., Normuslim, & Muslimah. (2026). Pendekatan tekstualis dan kontekstualis dalam pemahaman keagamaan: analisis inklusivitas dan eksklusivitas dalam perspektif kontemporer. Al-Mudarris (Jurnal Ilmiah Pendidikan Islam), 9(3), 41–60. https://doi.org/10.23971/mdr.v9i3.11493

Fatmawati, F., Musyarofah, U., & Minangsih, K. (2026). Digital Da'wah Content in Islamic Religious Education: Critical Reception and Curriculum Integration in Banten Senior High Schools. Reslaj: Religion Education Social Laa Roiba Journal, 8(7). https://doi.org/10.47467/reslaj.v8i7.13058

Gurukkal, R. (2023). Digital Influx in Knowledge Fields. Higher Education for the Future, 10(1), 7–10. https://doi.org/10.1177/23476311231156678

Hidayah, N., Murfianti, F., Purnama, F. Y., & Fadhilah, N. (2026). Sacred Symbols, Synthetic Lies. ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin, 27(1), 68–85. https://doi.org/10.14421/esensia.v27i1.7344

Hjelm, T., Äystö, T., & Karimi, Z. (2026). Religious literacy and its discontents: a critical review. Religion, 56(2), 278–306. https://doi.org/10.1080/0048721X.2025.2602592

Ju'subaidi, Mujahidin, A., Abdullah, I., & Choirul Rofiq, A. (2025). Students' critical awareness of the internet and social media use as resources for Islamic learning in Indonesian public senior high schools. British Journal of Religious Education, 47(2), 140–155. https://doi.org/10.1080/01416200.2024.2368888

Khoiriyah, K. (2019). Pendidikan Anti-Radikalisme dan Strategi Menghadapinya (Ikhtiar Menyusutkan Gerakan Radikalisme di Indonesia). Tarbiyatuna : Kajian Pendidikan Islam, 3(2), 122. https://doi.org/10.29062/tarbiyatuna.v3i2.263

Khoiriyah, K. (2023). Internalisasi Pendidikan Multikultural di Pesantren. Tarbiyatuna Kajian Pendidikan Islam, 7(1), 070. https://doi.org/10.69552/tarbiyatuna.v7i1.1810

Kholid, Iwan Kosasih, Asep Furqonudin, & Nurfitria, N. (2026). Digital Da'wah as Informal Islamic Education: Reconfiguring Religious Learning among Muslim University Students in Indonesia. International Journal of Post Axial: Futuristic Teaching and Learning, 2463–2483. https://doi.org/10.59944/postaxial.v4i3.1875

Khumaini, F. (2026). Reconfiguring Religious Authority in Islamic Education: Toward a Pedagogical Model of Critical Religious Literacy. El-Tarbawi, 19(1), 47–80. https://doi.org/10.20885/tarbawi.vol19.iss1.art2

La Harisi, I., Mas'ud, M., Imran, A., & Amien, M. Y. (2026). Algorithms, Religious Authority, and Digital Da'wah: A Qualitative Study of Social Media in Indonesia. Journal of Mathematics Instruction, Social Research and Opinion, 5(1). https://doi.org/10.58421/misro.v5i1.1322

Malintang, J., Maziyati, N., & Husain, M. Z. (2026). Religious Moderation Under the Pressure of Algorithmic Polarization Among Young Muslim Generations in Indonesia. MURAJA'AH: Journal of Islamic Studies, 1(2), 134–147. https://doi.org/10.67140/murajaah.v1i2.9

Maulida, G. R., & Ratnasari, D. (2024). Strategi Internalisasi Nilai-Nilai Karakter Religius Melalui Mata Kuliah Akidah Akhlak. Tadarus Tarbawy : Jurnal Kajian Islam Dan Pendidikan, 6(2). https://doi.org/10.31000/jkip.v6i2.12898

Metzler, H., & Garcia, D. (2024). Social Drivers and Algorithmic Mechanisms on Digital Media. Perspectives on Psychological Science, 19(5), 735–748. https://doi.org/10.1177/17456916231185057

Miftahudin, Saepudin, & Fauzul Adzim. (2026). Negotiating Religious Authority and Generative AI In Banten Higher Education. International Journal of Educational Research & Social Sciences, 7(5), 436–445. https://doi.org/10.51601/ijersc.v7i5.1080

Moh. Affan, Muhammad Eko Arief Wijaksono, Zarkoni, Achmad Jasuli Afandi, Ahmad Syauqi Alaikar Rohman, Hasbullah, & Madlubur Rhisky. (2026). Digital literacy and religious moderation. DAAR EL-MAKRIFAH: Journal of Islamic Religious Education, 2(01), 01–16. https://doi.org/10.66931/jpai.v2i01.342

Muhammad Farij Al-Kahfi, Mahmud Arif, & Ridwan Faqih Sihono. (2025). Islamisasi Ilmu dalam Pendidikan: Telaah Buku Filsafat Pendidikan Islami Karya Ahmad Tafsir. Jurnal Budi Pekerti Agama Islam, 3(6), 167–177. https://doi.org/10.61132/jbpai.v3i6.1644

Muhammad Khakim Ashari, Moh Faizin, & Jamaluddin Shiddiq. (2023). Religious Digital Literacy of Students in Indonesia and Malaysia. TADRIS: Jurnal Pendidikan Islam, 18(1), 189–210. https://doi.org/10.19105/tjpi.v18i1.8794

Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. Cogent Education, 11(1). https://doi.org/10.1080/2331186X.2024.2302308

Muqowim, M., Sibawaihi, S., & Alsulami, N. D. (2022). Developing Religious Moderation in Indonesian Islamic Schools Through the Implementation of the Values of Islām Wasaṭiyyah. Jurnal Pendidikan Agama Islam, 19(2), 207–222. https://doi.org/10.14421/jpai.2022.192-03

Nakissa, A. (2021). Rethinking Religious Cognition and Myth: A New Perspective on how Religions Balance Intuitiveness and Interest-Provokingness/Memorability. Journal of Cognition and Culture, 21(1–2), 112–137. https://doi.org/10.1163/15685373-12340099

Noer Hidayah, Akhiarul Waro Wardani, Wahidul Anam, & Mona Addeq. (2025). Assessing Religious Literacy in Indonesian Secondary Education and Its Implications for

Religious Moderation. EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan, 23(3), 627–638. https://doi.org/10.32729/edukasi.v23i3.2152

Nur Ismiyahyi, Barizi, A., Hanjani Putri, F., & Nopisaputri, F. (2026). Reconstruction of Islamic Educational Thought between Tradition and Modernity in West Nusa Tenggara. AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam, 6(5), 1930–1944. https://doi.org/10.69900/ag.v6i5.674

Ogugbuaja, E. M. (2026). The Impact of Social Media Algorithms on Religious Belief Formation and Community Engagement. JOURNAL OF HUMANITIES AND SOCIAL POLICY, 137. https://doi.org/10.56201/jhsp.vol.12.no1.2026.pg137.147

Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., Shamseer, L., Tetzlaff, J. M., Akl, E. A., Brennan, S. E., Chou, R., Glanville, J., Grimshaw, J. M., Hróbjartsson, A., Lalu, M. M., Li, T., Loder, E. W., Mayo-Wilson, E., McDonald, S., … Moher, D. (2021). The PRISMA 2020 statement: an updated guideline for reporting systematic reviews. BMJ, n71. https://doi.org/10.1136/bmj.n71

Prasetia, S. A., Asrohah, H., Najiyah, S. F., & Arif, S. (2021a). Epistemic Rationality In Islamic Education: The Significance For Religious Moderation In Contemporary Indonesian Islam. ULUL ALBAB Jurnal Studi Islam, 22(2), 232–263. https://doi.org/10.18860/ua.v22i2.12771

Prasetia, S. A., Asrohah, H., Najiyah, S. F., & Arif, S. (2021b). EPISTEMIC RATIONALITY IN ISLAMIC EDUCATION: The Significance for Religious Moderation in Contemporary Indonesian Islam. ULUL ALBAB Jurnal Studi Islam, 22(2), 232–263. https://doi.org/10.18860/ua.v22i2.12771

Prasetyo, G., Fauziah, Y. R., & Syafii, A. (2025). From Policy to Pedagogy: Religious Moderation as a Counter-Radicalization Strategy in Islamic Education — A Systematic Literature Review. Jurnal Pendidikan Islam, 14(2), 233–251. https://doi.org/10.14421/jpi.2025.142.233-251

Saca Suhendi, Sarbini, Kiki Miftahul Hakiki, Taupik Hamdani, & Hani Rolis. (2026). Islamic Religious Education In Plural Societies: Roles, Challenges, And Strategies From A Systematic Literature Review. SOSIOEDUKASI : JURNAL ILMIAH ILMU PENDIDIKAN DAN SOSIAL, 14(4), 4219–4228. https://doi.org/10.36526/sosioedukasi.v14i4.6766

Sahlan, F., Kumala Sari, E. D., & Sa'diyah, R. (2022). Digital-Based Literacy Analysis of Religious Moderation: Study on Public Higher Education Students. Progresiva : Jurnal Pemikiran Dan Pendidikan Islam, 11(02), 153–166. https://doi.org/10.22219/progresiva.v11i02.20906

Siti Suwaibatul Aslamiyah, Dwi Aprilianto, Febriyanti, T., & Nurista, S. (2026). Constructing Santri's Understanding of Religious Moderation within Islamic Boarding School Education. Tafkir: Interdisciplinary Journal of Islamic Education, 7(2), 619–633. https://doi.org/10.31538/tijie.v7i2.2674

Snyder, H. (2024). Designing the literature review for a strong contribution. Journal of Decision Systems, 33(4), 551–558. https://doi.org/10.1080/12460125.2023.2197704

Syifa Salsabila, Eko Puji Antoro, Alwi Hakim, Anita Setyarachma, & Tri aprilia azmi. (2026). Integrating The Bank's Multicultural Framework Into The Islamic Religious Education Curriculum: The Qaṭ'ī-Ẓannī Epistemological Approach. IJGIE (International Journal of Graduate of Islamic Education), 7(2), 600–615. https://doi.org/10.37567/ijgie.v7i2.5169

Taşkın, A. (2026). Islamic Epistemology, Comparative Theology, and Religious Diversity in the Post-Truth Context. RUDN Journal of Philosophy, 30(2), 430–448. https://doi.org/10.22363/2313-2302-2026-30-2-430-448

Ulya, A. K., & Sa'adi. (2025). Social responsibility and nationalism in school life: challenges of wasathiyah Islam. ATTARBIYAH: Journal of Islamic Culture and Education, 10(1), 33–50. https://doi.org/10.18326/attarbiyah.v10i1.33-50

Vischa Dewayanie, D. R., & Tentiasih, S. (2026). Developing Islamic Religious Education Curriculum Integrating Religious Moderation and Digital Literacy in the Post-Truth Era. Journal of Interdisciplinary Islamic Studies, 5(1), 24–31. https://doi.org/10.52640/jiis.144

Whyte, S. A. (2022). Islamic Religious Authority in Cyberspace: A Qualitative Study of Muslim Religious Actors in Australia. Religions, 13(1), 69. https://doi.org/10.3390/rel13010069

Wulandini, A., & Ngadimah, M. (2026). Digital Religious Literacy and the Promotion of Religious Moderation through Islamic Education Learning among Senior High School Students. Edusoshum : Journal of Islamic Education and Social Humanities, 6(3), 1631–1639. https://doi.org/10.52366/edusoshum.v6i3.469

Yatul, S., Wati, R., & Sari, R. (2026). The Phenomenon Of Digital Da'wah Among University Students:A Case Study In Higher Education. Indonesian Journal of Religious, 1(2), 85–97. https://doi.org/10.66052/8yv7ft61

Yazida Ichsan, Sahiron Syamsudin, Zalik Nuryana, & Sukiman. (2024). Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an. Jurnal Pendidikan Agama Islam, 21(1), 247–263. https://doi.org/10.14421/jpai.v21i1.9944

Zulpianto, R., Wahdi, R., Saputra, M. N. A., Lidra, A., & Saifullah. (2026). Epistemology of Islamic Education: Revelation, Reason, and Empirical Knowledge Perspective. Jurnal Al Burhan, 6(1), 660–674. https://doi.org/10.58988/jab.v6i1.865