



Implementing Religious Moderation in Digital Age: Digital Literacy Strategies to Counter Radicalism in Educational Settings

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Abstract:

This study is motivated by the increasing use of digital technology in students' lives, which not only provides easier access to information but also creates risks related to the spread of intolerant content, hate speech, and radical ideologies. In the context of primary education, schools have a strategic role in instilling the values of religious moderation from an early age through learning activities, habituation, and the strengthening of digital literacy. This study aims to describe the implementation of religious moderation in the digital era, analyze digital literacy strategies in countering radicalism, and identify the supporting and inhibiting factors in its implementation at SDN 6 Kelapa Tujuh Lampung Utara. This research employed a descriptive qualitative approach, with data collected through observation, interviews, and documentation. The findings show that religious moderation is implemented through the integration of tolerance, non-violence, national commitment, and mutual respect in Islamic Religious Education, Pancasila Education, literacy activities, and school culture. Digital literacy strategies are applied through education on healthy internet use, information filtering, strengthening digital ethics, and guidance from teachers and parents. This study concludes that digital literacy-based religious moderation serves as an important preventive strategy in shaping students who are religious, critical, tolerant, and less susceptible to radical narratives in digital spaces.

INTRODUCTION

The development of digital technology has brought significant changes to social, cultural, and educational life (Rizqi et al., 2023). Increasingly open access to information enables students, teachers, and society to obtain knowledge rapidly through various digital platforms (Alenezi, 2025). However, this convenience also presents serious challenges, particularly concerning the spread of unverified information, hate speech, intolerance, and religious narratives that

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may lead to radicalism (Khusairi, 2025). In Indonesia, APJII reported that the number of internet users in 2024 reached 221,563,479 people, with a penetration rate of 79.5% of the total population. This indicates that digital spaces have become an important part of social life, including educational environments.

In the context of primary education, the issue of digital radicalism cannot be understood merely as a direct ideological threat, but also as a risk in shaping patterns of thinking that are less critical toward religious, social, and national information (Abdullah, 2019). Primary school students are at a stage of character development that still requires intensive guidance from teachers, families, and the school environment. If students become accustomed to receiving digital information without the ability to select, understand, and verify its accuracy, they may be easily influenced by content containing provocation, discrimination, narrow fanaticism, or intolerant attitudes (Zubaidi et al., 2024). Therefore, primary schools have a strategic role in building the foundations of critical thinking, moderate attitudes, and peaceful religious behavior from an early age.

Religious moderation is one of the important approaches to maintaining balance among religious understanding, national values, tolerance, and respect for diversity (Zubaidi & Jali, 2025). The Ministry of Religious Affairs emphasizes that religious moderation is reflected in national commitment, tolerance, rejection of violence, and an accommodative attitude toward local culture. These indicators show that religious moderation is not an attempt to weaken religious teachings, but rather a way to instill a religious understanding that is just, balanced, peaceful, and aligned with the life of Indonesia's pluralistic society.

In the digital era, the implementation of religious moderation needs to be strengthened through digital literacy. Digital literacy is not only related to the ability to use technological devices, but also includes the ability to understand, evaluate, verify, and use information ethically. UNESCO emphasizes that media and information literacy is important to be integrated into formal learning because it can strengthen intercultural dialogue, mutual understanding, peace, human rights, and efforts to counter hatred, radicalization, and violent extremism. Thus, digital literacy can serve as a relevant educational strategy to build students' resilience against digital content that contradicts the values of tolerance and nationalism.

The need to strengthen digital literacy in primary schools is also in line with national education policies (Maghfiroh et al., 2021). The Directorate of Primary Schools of the Ministry of Education, Culture, Research, and Technology has provided digital literacy modules intended to help teachers and students develop digital competencies in a simple, contextual manner that suits school conditions. These modules emphasize that digital literacy in primary schools can be implemented through learning activities, habituation, and other supporting activities that help students become more careful in using technology (Damayanti et al., 2025). This indicates that digital literacy does not stand alone, but can be integrated with character education, religious education, and the strengthening of the Pancasila Student Profile (Falahain & Santosa, 2026).

SDN 6 Kelapa Tujuh, North Lampung, as a primary educational institution, has an important role in instilling the values of religious moderation in students. The school environment serves as a social space where students learn to respect differences, cooperate with others, communicate politely, and develop positive

habits in using technology. The implementation of religious moderation in schools can be carried out through Islamic Religious Education, Pancasila Education, habituation activities, teacher role modeling, school culture, and supervision of digital media use. Through these strategies, schools function not only as places for knowledge transfer but also as spaces for character formation that promote tolerance, humanism, and non-violence.

However, the implementation of religious moderation through digital literacy at the primary school level still requires deeper investigation. Some schools have instilled the values of tolerance and nationalism, but not all have structured digital literacy strategies to counter radical content, religious hoaxes, hate speech, and provocative information. Other challenges may include teachers' limited ability to integrate digital literacy with religious and character education, insufficient parental guidance, and the lack of optimal school policies in directing the educational use of technology. These conditions represent an important research gap that needs to be analyzed, particularly in the context of SDN 6 Kelapa Tujuh.

A similar study was conducted by (Mubarok & Sunarto, 2024). Their research explains that digital spaces have two simultaneous impacts on religious life: they provide opportunities to expand religious communication, dialogue, and the strengthening of tolerance, while also presenting challenges because social media can become a medium for spreading inaccurate information, polarization, and intolerant content. The findings of their study emphasize that digital media should not only be viewed as a source of problems but can also be used as a strategic instrument to strengthen religious moderation, reduce intolerant attitudes, and build more open and peaceful religious communication.

The second study was conducted by (Azmi et al., 2025). Their research shows that critical digital literacy can serve as a preventive strategy in countering online radicalism through the ability to identify content, verify information, prevent exposure to extremist ideology, develop counter-narratives, and increase awareness of digital safety. The study also emphasizes that Islamic Education can become a moral and ethical foundation for the use of digital spaces, enabling students to become critical, moderate, and less vulnerable to radical narratives.

Unlike previous studies, this research does not merely discuss religious moderation in digital spaces conceptually, but specifically examines its implementation through digital literacy strategies in a primary education setting, namely SDN 6 Kelapa Tujuh. Mubarok and Sunarto's study focuses more on the challenges and opportunities of religious moderation in the broader digital social sphere, while Azmi et al. focus on a literature review of critical digital literacy in the Islamic Education curriculum. The distinction of this study lies in its context, focus, and research subject, as it empirically examines the practice of religious moderation in primary schools through learning activities, habituation, teacher role modeling, supervision of digital media use, and school culture. In addition, this study connects three main issues, namely religious moderation, digital literacy, and the prevention of radicalism, by positioning primary school students as subjects who need to be equipped with the ability to filter information, understand the value of tolerance, and use digital media wisely. Therefore, this research has a more practical orientation in developing moderate, tolerant, and non-violent religious attitudes from an early age.

The novelty of this study lies in its effort to integrate religious moderation and digital literacy as a preventive educational strategy to counter radicalism from the primary school level. So far, studies on digital radicalism have mostly focused on adolescents, university students, the general public, or broader social media spaces. This study offers an earlier educational perspective by emphasizing that radicalism prevention should begin at the primary education level through character formation, the habituation of critical thinking, and the strengthening of tolerance values in the use of digital media.

In addition, this study presents contextual novelty by focusing specifically on SDN 6 Kelapa Tujuh. Therefore, the findings are expected to provide an empirical description of how a primary school implements religious moderation in responding to the challenges of the digital era. This study also broadens the understanding that digital literacy is not merely a technical skill in using technological devices, but also an ethical, critical, and religious competence in filtering information, rejecting hate speech, and developing peaceful religious attitudes. Thus, this study is expected to offer a new contribution to the development of a digital literacy-based religious moderation education model in primary schools.

Based on the explanation above, this research is important to examine how religious moderation in the digital era is implemented at SDN 6 Kelapa Tujuh, how digital literacy strategies are used to counter radicalism in educational settings, and what factors support or hinder its implementation. This study is expected to provide theoretical contributions to the development of studies on religious moderation and digital literacy in primary education, as well as practical contributions for schools, teachers, parents, and policymakers in building an educational ecosystem that is religious, tolerant, critical, and protected from the influence of digital radicalism.

RESEARCH METHOD

This study employed a descriptive qualitative approach because it aimed to gain an in-depth understanding of the implementation of religious moderation in the digital era through digital literacy strategies to counter radicalism in the educational environment of SDN 6 Kelapa Tujuh, North Lampung. This approach was chosen because the study did not focus on numerical measurement, but rather on exploring meanings, processes, strategies, and the experiences of school members in instilling the values of religious moderation in students. Through a qualitative approach, the researcher was able to obtain a comprehensive description of how the school builds a culture of tolerance, guides students in using digital media wisely, and prevents the spread of radical ideologies through learning activities and habituation within the school environment.

The data sources in this study consisted of primary and secondary data. Primary data were obtained through observation, interviews, and documentation. Observation was conducted to directly examine school activities related to the implementation of religious moderation and digital literacy, both in the learning process and in daily school culture. Interviews were conducted with the principal, Islamic Religious Education teachers, classroom teachers, and several students to obtain information about the strategies, obstacles, and efforts made by the school

in countering digital radicalism. Meanwhile, secondary data were obtained from school documents, teaching materials, school activity programs, regulations, and other documentation supporting the implementation of religious moderation and digital literacy at SDN 6 Kelapa Tujuh.

The data analysis technique in this study was carried out through the stages of data reduction, data display, and conclusion drawing. The data obtained from observations, interviews, and documentation were selected, classified, and organized according to the research focus. Furthermore, the data were presented in descriptive narrative form to help the researcher understand the patterns of religious moderation implementation, digital literacy strategies, and the supporting and inhibiting factors. To ensure data validity, this study used source triangulation and technique triangulation, namely by comparing data from various informants and matching interview results with observations and documentation. Through this process, the research findings are expected to provide an objective, in-depth, and scientifically accountable description.

RESULTS AND DISCUSSION

RESULTS

The research findings show that the implementation of religious moderation at SDN 6 Kelapa Tujuh, North Lampung, is carried out through classroom learning, habituation, teacher role modeling, and the strengthening of school culture. This finding is in line with the concept of religious moderation developed by the Ministry of Religious Affairs, which defines religious moderation as a perspective, attitude, and religious practice that emphasizes balance, justice, tolerance, national commitment, non-violence, and respect for diversity (Masturin, 2022). In the educational context, religious moderation should not merely be taught as a conceptual subject, but must also be internalized through learning processes and students' social experiences. Therefore, at SDN 6 Kelapa Tujuh, North Lampung, the values of religious moderation are not taught as a separate concept, but are integrated into Islamic Religious Education, Pancasila Education, literacy activities, and students' daily school interactions. Teachers play an important role in instilling the values of tolerance, mutual respect, cooperation, and polite behavior in social interaction (Arfaton et al., 2025). This role is relevant to Albert Bandura's social learning theory, which emphasizes that children learn through observation, imitation, and role modeling from their surrounding environment (de la Fuente et al., 2023). Thus, teachers' friendly, fair, polite, and non-discriminatory behavior becomes an effective medium of character education in shaping students' moderate attitudes.

The implementation of religious moderation in elementary schools holds an important position because students are still in the stage of character formation (Zubaidi & Jali, 2025). This is consistent with Thomas Lickona's theory of character education, which emphasizes that character is formed through three main elements: moral knowing, moral feeling, and moral action (Mainuddin et al., 2023). This means that students not only need to understand moral values, but also need to feel the importance of these values and practice them in their daily actions. At the elementary school age, students still require strong guidance in understanding differences, including differences in religion, opinions, habits, and social backgrounds. Therefore, the school seeks to create a learning environment

that is safe, peaceful, and respectful of diversity (Aderibigbe et al., 2023). This effort is also in line with James A. Banks' perspective on multicultural education, which emphasizes that schools should serve as learning spaces that appreciate differences and foster inclusive attitudes (Banks, 2024). In practice, teachers do not merely deliver material cognitively, but also guide students to demonstrate moderate behavior in daily life through habituation, simple dialogue, cooperation, and peaceful conflict resolution (Eliasa et al., 2026).

Table 1. Forms of Religious Moderation Implementation

No.	Form of Implementation	School Activities	Moderation Values Developed
1	Integration into learning	Teachers insert messages of tolerance, unity, and mutual respect into Islamic Religious Education and Pancasila Education lessons.	Tolerance, national commitment, non-violence
2	Daily habituation	Greeting others, praying together, queuing, mutual cooperation, and maintaining classroom cleanliness.	Discipline, togetherness, responsibility
3	Teacher role modeling	Teachers use polite language, avoid discriminatory behavior, and become role models in respecting students' opinions.	Politeness, justice, respect for differences
4	School culture	School activities are directed toward building togetherness and preventing students from mocking or degrading their peers.	Social harmony, empathy, solidarity
5	Character strengthening	Providing advice, guidance, and educational conflict resolution among students.	Non-violence, deliberation, responsibility

Based on the table, it can be understood that religious moderation at SDN 6 Kelapa Tujuh, North Lampung, is implemented through a simple and contextual approach. The school does not only emphasize religious understanding, but also shapes students' social behavior so that they do not easily become extreme, impose their opinions on others, or demean other people. Thus, the implementation of religious moderation at the elementary school level places greater emphasis on the habituation of basic values such as politeness, empathy, tolerance, and rejection of violence.

The digital literacy strategy at SDN 6 Kelapa Tujuh, North Lampung, is carried out through teacher guidance, the introduction of wise technology use, information filtering, and the habituation of asking teachers or parents when students encounter information they do not understand. This strategy is important because elementary school students have begun to recognize various digital devices, such as mobile phones, online videos, games, and social media used in the family environment. Although the use of technology in elementary schools remains limited, the risk of exposure to negative content still needs to be anticipated from an early age.

Digital literacy in this study is not only understood as the ability to use technological devices, but also as the ability to understand information content,

distinguish between good and bad information, and use digital media responsibly (Martínez-Bravo et al., 2022). Teachers provide students with an understanding that not all information on the internet is true or worth following (Nazaretsky et al., 2022). Students are guided not to easily believe content that contains hatred, hostility, violence, or insults toward certain groups (Woo & Cho, 2023). Therefore, digital literacy becomes part of a preventive strategy in countering radicalism within the educational environment.

Table 2. Digital Literacy Strategies for Countering Radicalism

No.	Digital Literacy Strategy	Form of Implementation	Objective
1	Education on healthy internet use	Teachers provide guidance on using the internet for learning and searching for positive information.	To develop safe and beneficial digital habits.
2	Information filtering	Students are guided not to immediately believe information whose source is unclear.	To prevent the spread of hoaxes and provocative information.
3	Teacher and parental guidance	Teachers remind students to ask adults when they encounter confusing digital content.	To reduce the risk of misunderstanding digital information.
4	Strengthening digital ethics	Students are taught to use polite language and not to mock others in digital spaces.	To instill respectful attitudes and prevent cyberbullying.
5	Integration with religious and national values	Teachers connect the use of digital media with religious values, Pancasila, and national unity.	To shape religious, moderate, and nationalist character.

The table shows that digital literacy strategies are directly related to efforts to prevent radicalism. Radicalism in educational environments does not always appear in the form of violent actions, but may begin with a closed way of thinking, a tendency to blame others, a lack of respect for differences, and the acceptance of information without critical reflection. Therefore, digital literacy needs to be directed toward developing students' ability to filter content, understand messages, and reject invitations that contradict humanitarian, national, and peaceful religious values.

DISCUSSION

The research findings indicate that religious moderation and digital literacy have a mutually reinforcing relationship. Religious moderation provides students with a value foundation to develop tolerant, peaceful, and non-violent attitudes, while digital literacy equips students with the skills needed to engage with digital information critically and responsibly. When these two aspects are implemented simultaneously, schools can strengthen students' resilience against negative content, including content that contains hatred, intolerance, and radicalism.

In the context of SDN 6 Kelapa Tujuh, teachers become the main actors in connecting the values of religious moderation with digital literacy practices. Teachers do not only teach students how to use technology, but also instill moral values in the use of technology. For example, students are taught that spreading unverified information, mocking friends through digital media, or following content that promotes hatred are actions that are inconsistent with religious values and Pancasila. In this way, digital literacy becomes more meaningful because it is not only technical, but also ethical and character-oriented.

Table 3. The Relationship between Religious Moderation and Digital Literacy

No.	Religious Moderation Value	Implementation in Digital Literacy	Impact on Students
1	Tolerance	Not insulting differences in religion, ethnicity, opinions, or habits in digital spaces.	Students become more respectful of differences.
2	Non-violence	Not following content that encourages hatred, attacks, or harm toward others.	Students understand the dangers of verbal and physical violence.
3	National commitment	Using digital media for learning, recognizing culture, and strengthening unity.	Students develop a sense of love for their country.
4	Justice	Not spreading information that harms others.	Students become more responsible in communication.
5	Critical attitude	Checking information before believing or sharing it.	Students are not easily influenced by hoaxes and provocation.

Based on the table, it can be explained that digital literacy functions as a practical means of strengthening religious moderation. The values of tolerance, non-violence, and national commitment can be concretely applied in students' digital behavior. Therefore, digital literacy strategies do not only aim to develop students' ability to use technology, but also to shape students who have moral responsibility in using technology.

In general, the results of this study show that the implementation of religious moderation at SDN 6 Kelapa Tujuh, North Lampung, has been carried out through learning, habituation, role modeling, and school culture. This strategy is in accordance with the characteristics of elementary education, which emphasizes the formation of attitudes and behavior through real examples. Elementary school students are not yet fully able to understand the concept of radicalism in an abstract way. Therefore, teachers need to convey the values of radicalism prevention through simple language, everyday examples, and the habituation of positive behavior.

Digital literacy becomes an important strategy because the challenge of radicalism today does not only exist in physical spaces, but also appears in digital spaces (Khakim, 2024). Digital content containing hate speech, violence, and intolerance can spread quickly and reach children through various media (Pukallus & Arthur, 2024). Therefore, schools need to build digital awareness from an early

age so that students understand that internet use must be accompanied by ethics, responsibility, and critical thinking skills.

Thus, the implementation of religious moderation in the digital era cannot be carried out merely through lectures or advice. Schools need to develop more concrete strategies through integrated learning, habituation activities, strengthening digital ethics, cooperation with parents, and supervision of digital media use (Sahri & Aziz, 2025). In the context of SDN 6 Kelapa Tujuh, digital literacy strategies can become an important instrument for developing students who are religious, tolerant, critical, and not easily influenced by radical ideologies.

CONCLUSION

Based on the research findings, it can be concluded that the implementation of religious moderation at SDN 6 Kelapa Tujuh, North Lampung, is carried out through the integration of the values of tolerance, non-violence, national commitment, mutual respect, and politeness in learning activities, habituation, teacher role modeling, and school culture. Religious moderation is not only understood as a religious concept, but is also applied as a practice of character education that shapes students to live peacefully, respect differences, and reject extreme behavior from an early age. Digital literacy strategies play an important role in supporting this implementation through education on healthy internet use, information filtering, strengthening digital ethics, and guidance from teachers and parents in supervising the use of digital media. Thus, digital literacy becomes a preventive instrument to counter radicalism, hoaxes, hate speech, and intolerant content that may influence students' ways of thinking. This study emphasizes that strengthening religious moderation based on digital literacy needs to be carried out continuously through cooperation among schools, families, and communities in order to create an educational environment that is religious, tolerant, critical, safe, and non-violent.

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