Transformation of Moderate Religious Values through Islamic Digital Literacy:A Conceptual Study on Islamic Higher Education

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Abstract: This study aims to formulate the contribution of Islamic digital literacy components to the internalization of religious moderation, identify the role of institutional factors as mediators, and develop a conceptual model that describes the mechanism of value transformation in IHEI students. The approach used is qualitative research based on a literature study of 22 empirical and conceptual articles, major theoretical books, and policy documents analyzed through content analysis and thematic analysis. The results show that information verification skills, religious hermeneutic abilities, media ethics, and content production participation are the main components of digital literacy that contribute to the formation of moderate religious attitudes. The findings also show that the PAI curriculum, the House of Religious Moderation, and student communities play a significant role in directing the process of value transformation from exposure to digital content to inclusive religious practices.

Keywords: Islamic Digital Literacy; Religious Moderation; Digital Literacy; Islamic Higher Education Institutions.

Abstrak: Penelitian ini bertujuan merumuskan kontribusi komponen literasi digital keislaman terhadap internalisasi moderasi beragama, mengidentifikasi peran faktor kelembagaan sebagai mediator, serta menyusun model konseptual yang menggambarkan mekanisme transformasi nilai pada mahasiswa PTKI. Pendekatan yang digunakan adalah penelitian kualitatif berbasis studi pustaka terhadap 22 artikel empiris dan konseptual, buku teori utama, serta dokumen kebijakan yang dianalisis melalui content analysis dan thematic analysis. Hasil penelitian menunjukkan bahwa kecakapan verifikasi informasi, kemampuan hermeneutik keagamaan, etika bermedia, dan partisipasi produksi konten

merupakan komponen utama literasi digital yang berkontribusi pada terbentuknya sikap keberagamaan moderat. Temuan juga memperlihatkan bahwa kurikulum PAI, Rumah Moderasi Beragama, dan komunitas mahasiswa memainkan peran signifikan dalam mengarahkan proses transformasi nilai dari paparan konten digital menuju praktik keberagamaan inklusif.

Kata Kunci: Literasi Digital Keislaman; Moderasi Beragama; Digital Literacy; Perguruan Tinggi Keagamaan Islam.

A. Introduction

Epistemologically and culturally, the development of digital technology in the contemporary era has fundamentally changed the way humans access, produce, and interpret information. This transformation has had a significant impact on the religious practices of society, including students at Islamic Higher Education Institutions (IHEI), who now use digital spaces not only as an academic tool but also as the main medium for understanding and discussing Islamic teachings. In a religious life that is increasingly connected virtually, digital spaces have become a new arena for shaping the attitudes, values, and religious orientation of the younger generation. This phenomenon cannot be separated from the massive penetration of the internet in Indonesia. Based on a survey by the Center for Islamic and Community Studies (PPIM) at UIN Jakarta, as many as 50.9% of students access religious information through the internet and social media (Baidlowi, 2025). A report by the Indonesian Internet Service Providers Association (APJII) noted that the number of internet users reached 215.63 million in 2023, or around 78.19% of the total population (Pute et al., 2023). This figure shows that the younger generation, including IHEI students, live in a very strong digital ecosystem, which helps shape the way they understand religion. Other empirical data confirms the central role of digital media as a medium for interaction and public education. Survey studies and literature reviews show that people actively use social media for daily dialogue and learning, so that digital platforms function not only as sources of information but also as arenas for education on values and the formation of

religious attitudes (Zubaedi et al., 2023).

Widespread access to religious information has a dual impact. On the one hand, digitization enables the rapid and inclusive dissemination of Islamic knowledge. On the other hand, the digital space is also filled with content that is not always credible, some of which even contains hate speech, extremism, and intolerant narratives that have the potential to shape a narrow and exclusive understanding of religion (Agusta, 2024; Kosim et al., 2024).

The urgency of religious moderation is increasingly prominent in Islamic education. The Ministry of Religious Affairs defines religious moderation as a religious perspective, attitude, and practice that emphasizes justice, balance, tolerance, and respect for diversity within the framework of the Unitary State of the Republic of Indonesia (Amin, 2023). These values are an important foundation for building a peaceful and harmonious religious life in a diverse society. Religious moderation is the goal of moral and pedagogical guidance at IHEI because students are expected to become agents of da'wah and education who are able to reduce polarization and foster a culture of constructive dialogue (Baidlowi, 2025).

A review of 22 publications that form the basis of this study reveals two sides to the role of digital space in religious moderation. Several studies report positive results. For example, Agusta documented an increase in source verification skills and indicators of tolerance among students after a religious digital literacy program was implemented in madrasahs (Agusta, 2024). Sahlan et al. found that academic guidance on selecting digital sources improved students' critical thinking skills (Hidayatullah et al., 2025; Sahlan et al., 2022). Interventions that encourage the production of moderate content by students and local communities also show an increase in constructive public participation (Kosim et al., 2024).

Other studies point to significant risks associated with online information flows, such as Kosim et al. reporting that intolerant narratives and hoaxes on social media can reinforce exclusive understandings among individuals with weak critical literacy (Kosim et al., 2024). Bibliometric analysis points to the need to expand the concept of digital literacy to include aspects of values, religious text hermeneutics, and algorithm

literacy so that literacy programs do not stop at technical skills alone (Adima et al., 2025; Hidayatulloh & Afiyah, 2025).

A synthesis of findings from 22 studies highlights three main trends relevant for conceptual synthesis. First, most studies are descriptive and contextual, measuring platform usage, literacy levels, or the impact of interventions in specific regions, resulting in predominantly correlational evidence with little explanation of the theoretical and longitudinal mechanisms of value internalization (Iftanti et al., 2025). Second, conceptual studies require literacy indicators that combine ethical aspects, religious text interpretation, and algorithm navigation capabilities so that digital literacy carries values (Rajaminsah et al., 2025). Third, the intervention evaluation shows short-term effectiveness on several moderation indicators, while structural barriers, infrastructure limitations, teacher capacity, and lack of institutional policy support limit the program's sustainability (Agusta, 2024).

A comparison of the findings highlights the research gap. Agusta reports significant improvements in moderation indicators in madrasahs after literacy interventions (Agusta, 2024), while Kosim et al. find the opposite trend in the context of university students without systemic pedagogical interventions (Kosim et al., 2024). These differing results confirm that the effectiveness of digital literacy is highly dependent on pedagogical design and institutional support (Sahlan et al., 2022).

The gaps that are the focus of this study include the absence of an integrated conceptual framework that details how the components of Islamic digital literacy, source verification skills, understanding of the context of religious texts, ethics of information dissemination, hermeneutic interpretation, content production, and algorithm navigation functionally lead to the transformation of moderation values (internalization of attitudes and practices) in IHEI students. There is a lack of longitudinal studies that examine the sustainability of moderation internalization and limited pedagogical blueprints and institutional policies that guarantee the sustainability of value-based literacy programs.

Through this explanation, it can be seen that studies on Islamic digital literacy and religious moderation still leave a number of fundamental issues, especially related to the

lack of a conceptual model that explains the mechanism of how digital literacy works in shaping the religious views and attitudes of the younger generation in IHEI environments. This gap makes this research relevant and urgent.

This study aims to answer questions about how the components of Islamic digital literacy contribute to the process of transforming religious moderation values among IHEI students; what institutional factors mediate and strengthen this relationship and how a conceptual model can describe the functional relationship between Islamic digital literacy, the process of internalizing values, and the practice of religious moderation.

In line with the focus of these questions, this study aims to formulate the role of Islamic digital literacy components in the transformation of religious moderation values, identify the role of campus institutions as mediators, and develop a conceptual model that maps the process of forming moderate religious attitudes among IHEI students in the context of the digital ecosystem.

B. Research Method

This study uses a qualitative approach with a conceptual library research design. This approach was chosen because the focus of the study lies in reviewing, interpreting, and critically analyzing the literature to answer research questions regarding the relationship between Islamic digital literacy and the transformation of religious moderation values among IHEI students. The research data sources consisted of 22 accredited national and international journal articles available in full text, major theoretical books such as those by Paul Gilster and David Buckingham, and policy documents such as the 2020-2024 Religious Moderation Roadmap. The literature search was conducted through Google Scholar, DOAJ, ScienceDirect, SINTA, and Garuda for the period 2020-2025 using the keywords "Islamic digital literacy," "religious moderation," "digital literacy," and " Islamic Higher Education Institutions." Literature selection was carried out by screening titles, abstracts, and full texts based on topic relevance, recency, and academic authority of the source. Literature that met the inclusion criteria was recorded, classified, and extracted into a concept matrix to map theories, findings, research contexts, and relationships between relevant variables.

Data analysis was conducted through content analysis combined with thematic analysis to identify patterns, main themes, and conceptual relationships between sources. The analysis stages included repeated reading of the literature, manual coding of core ideas, grouping codes into conceptual themes, and compiling an adequate theoretical synthesis to construct a framework of relationships between components of Islamic digital literacy and the transformation of moderation values. The validity and reliability of the findings are maintained through literature triangulation, namely by comparing findings from various types of sources, empirical studies, conceptual studies, bibliometrics, and policy documents to ensure consistency and reduce interpretive bias. Transparency of the workflow is ensured through audit trail recording, including the process of searching, selecting, and extracting literature. This study did not use field data, so all conclusions were based on theoretical synthesis, conceptual argumentation, and consistency of the analyzed literature findings.

C.   Results and Discussion

Islamic Digital Literacy as the Foundation of Religious Moderation

Islamic digital literacy among IHEI students should not be understood merely as the technical ability to use devices and applications, but as a set of cognitive, ethical, and hermeneutic skills that guide the way they understand and appreciate Islamic teachings in the digital space. Various studies show that the internet and social media have become the main sources of religious reference for students, surpassing printed books and face- to-face gatherings. Sahlan et al. found that students tend to seek religious explanations through Google, YouTube, and social media because they are considered practical and easily accessible (Sahlan et al., 2022).

Rusadi's research on Islamic Education students shows that digital literacy components such as functional skills, the ability to search for and select information, and e-safety aspects are in the good category, although the ability to verify and evaluate information still needs to be strengthened (Rusadi, 2023). On the theoretical side, Buckingham reminds us that digital literacy should not stop at the ability to access

information , but must include a critical dimension towards representation, ideology, and power relations that work behind digital texts (Buckingham, 2007).

The combination of empirical findings and theoretical analysis shows that Islamic digital literacy is the foundation for the transformation of religious moderation among IHEI students. The more mature the capacity for critical, ethical, and value-based digital literacy, the greater the opportunity for the formation of moderate religious attitudes.

To clarify the map of previous research that forms the basis for the conceptual framework, a systematic mapping of the articles reviewed is necessary. The following matrix summarizes the twenty-two main publications analyzed, highlighting the position of each article in relation to the variables of digital literacy, religious moderation, and the relationship between the two.

Table 1. Matrix of 22 Articles Based on Digital Literacy and Religious Moderation Focus

Author	Type/Level of Study	Digital Literacy Focus	Religious Moderation Focus	Form of LD-Moderation Relationship	Brief Description of Contribution
(Agusta, 2024)	Empirical, survey of madrasah students.	measuring students' religious digital literacy.	measuring moderation indicators.	Explicit: DL increases moderation	Shows that religious digital literacy training increases tolerance and anti-violence attitudes
(Sahlan et al., 2022)	Empirical, PTU student survey	sources of religious digital literacy	moderation potential	Implicit, DL needs to be directed towards moderation	Explaining patterns of access to digital religious sources and the need for moderation oversight
(Rusadi, 2023)	Empiris, mixed-method mahasiswa PAI PTKIN	eight components of religious digital literacy	moderation as an implication	Potential: DL can be directed towards moderation.	Providing a framework for religious digital literacy components for students
(Zubaedi et al., 2023)	Empirical, survey of Bengkulu community	based digital literacy on social media	Moderation as a value disseminated	Explicit: use of the DL for messages of moderation	Demonstrating the enthusiasm of the community in

					using social media for the value of moderation
(Hefni, 2020)	Conceptual, moderation in the digital space	digital literacy for religious outreach	Religious moderation	Explicit: digital intelligence supports moderation	Mapping the role of digital space in grounding moderation in Islamic higher education institutions
(Kosim et al., 2024)	Empirical, PMII student study	use of digital platforms	strengthening moderation	Explicit: DL design determines the direction of moderation	Shows that without pedagogical design, digital media can reinforce exclusivism
(Usman et al., 2023)	Empirical, campus program studies	religious digital literacy program	strengthening moderation on campus	Explicit: DL as an instrument of moderation	Explaining how campus programs strengthen moderate practices
(Junaedi, 2024)	Qualitative, phenomenology of the millennial generation	Religious learning behavior on social media	Direction of religious attitudes	Implicit: DL culture influences patterns of religiousness	Implicit: LD culture influences patterns of religiousness
(Iftanti et al., 2025)	Conceptual-practical, Islamic education	digital literacy in learning	values of tolerance and multiculturalism	Potential: DL as a vehicle for instilling values	Linking digital literacy with inclusive language/Islamic learning
(Khurriyyah et al., 2025)	Literature review, Society 5.0	digitalization of learning	moderation as a character goal	Explicit: DL + moderation in the classroom	Proposing the concept of moderation learning in the Society 5.0 era
(Suhilmiati et al., 2024)	Empirical/service at Islamic institutions	digital literacy training	Ethics and character	Potential: Technical DL leading to value-based DL	Providing examples of digital skills improvement programs in Islamic institutions
(Santoso et	Community	digital skills	Moderation	Implicit:	Demonstrating

al., 2025)	service, workshops s on digital literacy	improvement	as a of value content	Technical DL as a gateway to moderate values	that community service s can be a medium for digital religious literacy
(Adima et al., 2025)	SLR + bibliometrics	trends in Islamic-perspective digital literacy research	Opportunities for moderation integration	Potential: DL research trends have not yet extensively addressed moderation	Identifying gaps in the integration of Islamic values in digital literacy research
(Ghiffari & Diniaty, 2023)	Case studies of santri/community	DL movement in madrasahs/pesantren to improve media literacy	Strengthening moderate attitudes, tolerance, and rejection of radicalism	Explicitly using digital literacy as a strategy to strengthen moderation	Providing empirical evidence that literacy programs (reading-writing-digital) can be directly directed towards strengthening religious moderation at the grassroots level
(Pute et al., 2023)	Qualitative, literature review on Gen-Z	Digital literacy among Generation Z	Revitalization of moderation	Explicit: DL as a means of building a tolerant community	Describing the role of young people in the production of moderate content
(Rajaminsah et al., 2025)	Library research, kurikulum PAI	literasi digital di era post-truth	moderasi sebagai orientasi kurikulum	Eksplisit: kurikulum PAI harus mengintegrasikan LD-moderasi	Menawarkan model kurikulum PAI adaptif terhadap hoaks dan ekstremisme digital
(Hidayatulloh & Afiyah, 2025)	Conceptual, multicultural Islamic education	digital literacy theory (TPACK, critical DL)	Tolerance and multiculturalism	Potential: a theoretical framework for digital literacy in moderation	Providing a theoretical foundation for digital literacy within conceptual framework

(Batoebara et al., 2025)	Conceptual, social communication	DL as a medium of communication	Moderation in communication	Implicit: digital media as a medium of moderation	Explaining the dimensions of moderate communication in public spaces
(Hidayatullah et al., 2025)	Empirical / Education Islam / Pesantren environment studies	Indirect; touches on changes in learning patterns or new media	Relevant in terms of values: , character building, religious behavior, or social interaction among santri	Non- t relationship - connection between learning patterns/educ ation - religious character - basis of moderation	Provides a perspective on Islamic education that supports the formation of moderate values in the pesantren/madr asah environment relevant to variables of religious moderation and the context of religious education
(Hadziq et al., 2024)	Empirical/hi gher education studies (implementat ion of AI/digital learning)	Utilization of digital technology/ AI to improve learning quality and access to knowledge	Indirect; relevant to changes in learning methods and access to religious information	Changes in digital learning affect the way religious information is understood	Demonstrates the impact of digital technology/AI on student learning patterns relevant to the formation of religious understanding
(Nur & Puspita W, 2024)	Empirical/qu alitative or mixed-method approach for Generation Z	Secondary - Generation Z's use of digital spaces in religious life	Primary - the transformatio n of moderate values among Generation Z and the challenges of their implementati on	Digital interactions of Generation Z influence patterns of internalizing moderate values	Providing evidence of changes in Generation Z's moderate values within the digital ecosystem.
(Ilaihi et al., 2024)	Empirical/co mmunity service in the	Mentoring, coaching, and	Strengthening the delivery of da'wah	Strengthening digital literacy	Explaining how digital literacy assistance

	field of da'wah and digital literacy	developing digital literacy in da'wah activities	messages that are wiser, contextual, and peace-oriented	supports the production of more moderate da'wah content	improves the quality of religious message delivery

The synthesis results in Table 1 show that most studies confirm a positive relationship between digital literacy and the strengthening of religious moderation. Empirical studies on students and religious communities show that the ability to search for, assess, and verify religious information in the digital space contributes to the formation of more tolerant, inclusive, and anti-violent attitudes. Articles on social media- based PAI learning, digital literacy among Generation Z, and various campus programs and community assistance show that targeted digital literacy designs encourage the creation of a more dialogical understanding of Islam that is adaptive to diversity.

On the other hand, conceptual studies emphasize that digital literacy does not only include technical skills, but also critical and ethical competencies that enable students to understand religious teachings in a more contextual manner. Several studies underscore the risks of polarization and exposure to intolerant content when critical literacy is weak. Overall, these findings indicate that Islamic digital literacy plays a strategic role in shaping how IHEI students internalize the value of religious moderation, and these findings form the basis for the discussion of value transformation mechanisms in the next section.

An initial synthesis of the matrix shows a consistent pattern of findings regarding the relationship between digital literacy and religious moderation. In order to present the main contributions of each study in a more concise and comparative manner, the following table summarizes the core scientific findings of the twenty-two articles analyzed. This presentation helps identify common threads between studies while clarifying the conceptual basis for modeling the process of transforming values of moderation in the next section.

Table 2. Key Scientific Findings from the Literature Review

No	Focus of Scientific Findings	Summary of Findings	Supporting Source
1	Critical digital literacy as a predictor of moderation	The ability to verify, identify bias, and evaluate sources contributes to increased tolerance, anti-violence attitudes, and inclusive religious understanding	(Agusta, 2024; Buckingham, 2007; Rusadi, 2023)
2	Differences in results between contexts with and without intervention	Structured digital literacy interventions increase moderation, while a lack of guidance makes students vulnerable to intolerant narratives on social media	(Kosim et al., 2024)
3	Religious hermeneutic literacy determines the direction of digital meaning	Students with contextual understanding and maqāṣid al-syarī'ah are able to read digital content more moderately.	(Hidayatulloh & Afiyah, 2025)
4	The importance of digital ethics in shaping moderate religious practices	Media ethics encourage tolerant dialogue and the dissemination of diversity-friendly content.	(Khurriyyah et al., 2025; Pute et al., 2023)
5	Moderate content production accelerates the internalization of values	Students actively creating moderate content experience strengthened inclusive religious identity and constructive social roles.	(Usman et al., 2023)
6	Curriculum and campus ecosystem as mediators	Integrating moderation and digital literacy into the PAI curriculum strengthens the process of internalizing values; institutional support determines the sustainability of change.	(Rajaminsah et al., 2025; Sahlan et al., 2022)
7	Algorithms and echo chambers influence the direction of religiosity	Digital platforms can narrow religious perspectives if not accompanied by awareness of algorithm navigation.	(Adima et al., 2025)
8	Religious digitalization expands informal learning spaces	Social media serves as an alternative religious learning space that significantly influences the formation of religious orientation among the younger generation.	(Zubaedi et al., 2023)

This table shows that scientific findings from various studies reveal a consistent pattern. Critical digital literacy, hermeneutic literacy, media ethics, and content production emerge as key factors driving the transformation of religious moderation values. Findings in various contexts show that digital literacy does not work

automatically; it needs to be driven by pedagogical interventions, adaptive curricula, and institutional support. In addition, this table shows variations in results between studies, which are influenced by intervention design, critical literacy quality, and the campus social environment. These differences confirm that the transformation of moderation does not only depend on exposure to digital content, but also on students' ability to process, interpret, and practice Islamic values in digital and social spaces.

The table of scientific findings confirms that all of the literature reviewed, both empirical and conceptual, leads to a similar conclusion that digital literacy plays an important role as a foundation in shaping moderate religious attitudes. These findings provide a strong basis for formulating the process of religious moderation value transformation described in the next section.

The Process of Transforming Moderate Religious Values through Islamic Digital Literacy

Based on a synthesis of the literature review and the conceptual framework that has been developed, the transformation of religious moderation values among IHEI students can be understood as a gradual process that moves from exposure to digital religious content, to critical cognitive processing, then continues to the internalization of values, and finally manifests in moderate religious practices. This process does not stand alone but is reinforced by pedagogical design, campus policies, and the student community ecosystem, which also determine the direction of digital space utilization.

1.   Exposure Stage: Student Interaction with Digital Islamic Content

The first stage is students' exposure to a variety of Islamic content in digital media. IHEI students access lectures, studies, interpretations, fatwas, and religious discussions through YouTube, Instagram, TikTok, podcasts, web pages, and online forums. At this point, the digital space acts as a "free market" for religious narratives that present moderate, conservative, and even extreme discourses simultaneously. The matrix table shows that most studies confirm the high intensity of social media use as a source of religious reference for the younger generation, including students. Exposure without the ability to select content has the potential to encourage a narrow perspective,

while exposure accompanied by good digital literacy opens up opportunities for the growth of a broader and more inclusive understanding of religion.

2. Cognitive-Critical Processing Stage

The second stage relates to how students process the information they find in the digital space. At this point, Islamic digital literacy skills act as a filter for religious content. The skills of searching for authoritative sources, checking the authenticity of information, reading the social and historical context of verses or hadiths, and recognizing ideological bias determine the direction of meaning. Literature reviews show that students who have critical and ethical skills are better able to distinguish between scientific arguments and propaganda, and are better prepared to reject hoaxes and hate speech. This cognitive-critical processing stage becomes a bridge that connects digital exposure with the selection of values that they will hold.

3. Stage of Internalization of Moderate Values

The next stage is the internalization of values, which is when students begin to connect the religious understanding they have gained from the digital space with a framework of religious moderation values. Values such as commitment to nationality, respect for differences, rejection of violence, and acceptance of local culture no longer remain in the realm of knowledge but enter the realm of attitude and inner orientation. The studies reviewed show that when digital literacy is accompanied by a hermeneutic understanding of religious texts and the discourse of moderation, students tend to develop a more balanced perspective between personal beliefs and respect for differences. This internalization is reinforced by learning experiences in Islamic education classes, campus studies, and organizational activities that consistently emphasize the importance of a moderate attitude.

4. Externalization Stage: Moderate Practices and Behavior

The final stage is evident in the externalization of values, namely when religious moderation is manifested in the actual behavior of students, both in the digital and offline spaces. This externalization can be seen in the way students comment on social media, choose their diction when expressing religious views, respond to differences, and participate in the production of Islamic content. Several studies have noted the

emergence of communities of moderate content creators on campus, cross-organizational discussions, and religious campaign initiatives that emphasize tolerance and anti- violence. The digital space is not only a place for them to learn, but also an arena for practicing the values of moderation and expanding their influence.

5.   The Role of Curriculum, Moderate Homes, and Student Communities

The four stages above do not take place in a vacuum. The PAI curriculum, which integrates moderation and digital literacy materials, the existence of the Religious Moderation House at IHEI, and the role of student organizations provide an institutional framework that strengthens the process of value transformation. Religious digital literacy programs, content production training, inter-organizational religious discussions, and faculty mentoring serve as mediators that direct digital exposure towards the internalization and practice of moderation values. The literature reviewed shows that value transformation is more stable when the processes of exposure, processing, internalization, and externalization take place in a supportive and sustainable ecosystem.

Components of Islamic Digital Literacy and Its Relationship to Religious Moderation

Based on a synthesis of the literature, the components of Islamic digital literacy among IHEI students can be formulated into several key aspects. First, technical and functional skills. Students need to master how to use devices, access learning platforms, and explore various digital Islamic resources. Rusadi shows that this dimension is relatively strong, so that access to religious content is no longer a major issue (Rusadi, 2023; Sulisno, 2025). Challenges arise at the stage of information processing, not simply in the ability to enter the digital space.

Second, critical-evaluative skills. This component relates to the ability to assess the authority of sources, distinguish between opinion and fact, recognize hoaxes, and read the bias of religious narratives. Agusta's research in madrasahs shows that when digital literacy is directed at source verification and content evaluation, indicators of

religious moderation such as tolerance and anti-violence increase significantly. This shows that critical digital literacy works directly on attitudes, not just knowledge.

Third, religious hermeneutic literacy in the digital space. Students need to be able to relate digital da'wah content to the principles of *ushul fiqh, maqāṣid al-syarī'ah*, and *wasatiyyah values*. A bibliometric study by Adima et al. notes a gap in this dimension, as much research on digital literacy still focuses on technical aspects and has not systematically linked it to the Islamic value framework of . Islamic digital literacy that is not accompanied by the ability to read religious texts contextually risks reinforcing a rigid and literalistic worldview.

Fourth, media ethics and etiquette. This dimension relates to commenting, sharing content, and interacting in digital spaces in accordance with the values of rahmah and ihsan. Pute et al. show that the development of digital literacy among Gen-Z can be directed towards building interfaith communities, disseminating constructive content, and opening up spaces for tolerant discussion to foster religious moderation (Pute et al., 2023). Media ethics is an important filter to ensure that technical capabilities do not become instruments for spreading hatred.

Fifth, participation and production of Islamic content. Several studies show that students are not only passive consumers but also producers of religious content through short videos, religious posters, and online discussions. Research by Kosim et al. on student communities shows that when content production is designed based on the value of moderation, public participation can be directed towards strengthening inclusive attitudes and rejecting extreme narratives.

Sixth, algorithm navigation and platform ecosystems. Rajaminsah et al. emphasize the importance of understanding how social media algorithms work in the post-truth era, as content recommendation patterns can lock users into narrow echo chambers and normalize intolerant narratives (Putri et al., 2023; Rajaminsah et al., 2025). Islamic digital literacy must therefore include critical awareness of the technological structures that shape the information landscape consumed by students.

Factors Strengthening and Hindering the Transformation of Religious Moderation

The reviewed literature highlights several factors that strengthen the transformation of religious moderation values. Among them are the PAI curriculum that integrates moderation and critical digital literacy (Rajaminsah et al., 2025), the existence of moderation houses and religious digital literacy programs on campus, and the involvement of the student community in the production of moderate content. These factors create an ecosystem conducive to the internalization of moderate values.

On the other hand, there are recurring inhibiting factors in various studies: weak information verification capabilities, unequal access to digital infrastructure, uneven pedagogical readiness of lecturers, and a lack of sustainable institutional policies. Religious hoaxes, hate speech, and intolerant narratives that circulate so easily on social media exacerbate the situation when students' critical digital literacy is still low.

Conceptual Synthesis

A synthesis of 22 articles, major theoretical books, and policy documents reveals a relatively consistent pattern. Strong Islamic digital literacy, especially in critical, hermeneutic, ethical, and participatory aspects, correlates with the strengthening of moderate attitudes. Conversely, weaknesses in these components make the digital space vulnerable to becoming a channel for the normalization of intolerance.

The transformation of religious moderation values among IHEI students occurs when the components of Islamic digital literacy meet with supportive pedagogical designs and institutional ecosystems. The conceptual model produced by this study positions Islamic digital literacy as a link between exposure to digital religious content and the internalization of moderation values, with the curriculum, houses of moderation, and student communities as the main mediators. The relationship between these components can be visually illustrated through the following conceptual framework.
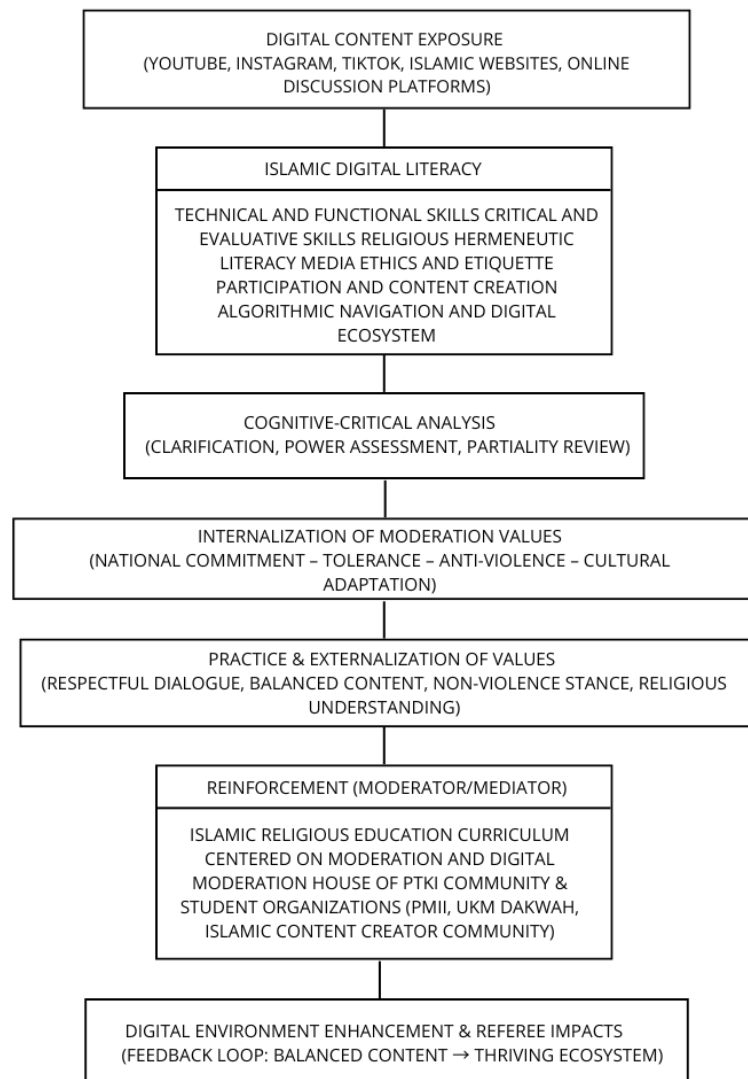
Figure 1 Conceptual Framework
(Source: Adapted from the Synthesis of This Study)

Figure 1 shows a conceptual flow that indicates that Islamic digital literacy is the focal point in the process of transforming religious moderation values among IHEI students. Exposure to digital religious content does not automatically result in moderate religious attitudes, but must go through a process of critical cognitive processing mediated by digital literacy skills. Digital literacy components, especially critical skills, hermeneutics, digital ethics, and participation, act as filters for diverse information exposure in the digital space, enabling students to select, interpret, and internalize inclusive Islamic values. Furthermore, this internalization manifests itself in more

moderate religious behavior and practices, both online and offline. This process is reinforced by campus pedagogical design and institutional ecosystems such as a moderation-based PAI curriculum, religious moderation houses, and student communities. These three elements work as mediators that ensure that digital literacy does not stop at the cognitive aspect but transforms into more tolerant religious attitudes and practices.

This conceptual framework forms the basis for the theoretical argumentation and analysis in the following sections. Furthermore, this model emphasizes that Islamic digital literacy does not only function as a technical skill but is also a key mechanism that bridges the exposure to digital information with the formation of moderate religious attitudes among IHEI students.

In summary, the results of this study answer the research questions that have been formulated. The first question is answered by the finding that the components of Islamic digital literacy, which include the ability to verify information, hermeneutic understanding of religious texts, media ethics, and participation in content production, contribute to the formation of more inclusive and anti-violent religious attitudes among IHEI students. The second question is answered through the identification of the role of the PAI curriculum, the house of religious moderation, and student organizations as institutional factors that direct the use of digital space towards strengthening moderation. The third question is answered through the development of a conceptual model that describes the flow of digital content exposure, critical cognitive processing, internalization of values, and externalization in moderate religious practices.

D. Conclusion

This study confirms that Islamic digital literacy serves as the core of the process of transforming religious moderation values in IHEI students. The ability to verify information, hermeneutic understanding of religious texts, media ethics, and awareness of algorithmic logic are components that shape students' critical cognitive processes in responding to digital religious content. When these components are strong, the internalization of moderate values such as tolerance, openness, and rejection of

intolerant narratives is more easily formed.

The results of the study also show that institutional factors, such as a moderate Islamic education curriculum, the House of Religious Moderation, and student activities, play an important role in directing these digital skills towards moderate religious practices. These findings confirm that Islamic digital literacy cannot stand alone but requires consistent policy support and a pedagogical environment. The conceptual model developed in this study provides a theoretical basis for the development of moderation-oriented digital literacy programs at Islamic higher education institutions and opens opportunities for further research to test its effectiveness in an empirical context.

This study has several limitations that need to be considered. First, all findings are based on a literature review and therefore depend on the availability and quality of indexed publications, particularly those published between 2020 and 2025. Second, this study does not include field data that can empirically describe the dynamics of the implementation of Islamic digital literacy and religious moderation at specific IHEIs. Third, most of the sources come from the Indonesian context, so generalizations to other countries' contexts need to be made with caution. These limitations open up opportunities for further research to test the conceptual model produced through empirical studies, whether using quantitative, qualitative, or mixed methods approaches.

E.   Bibliography

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