

# Developing Islamic Religious Education Curriculum Integrating Religious Moderation and Digital Literacy in the Post-Truth Era

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**ABSTRACT.** This study aims to analyze the integration of religious moderation and digital literacy into the Islamic Religious Education (IRE) curriculum in the post-truth era and to formulate a conceptual curriculum model relevant to contemporary socio-digital challenges. The study employed a qualitative conceptual research design using a library research approach. Data were collected from books, scientific journal articles, policy documents, and previous studies related to Islamic education, religious moderation, digital literacy, and curriculum development. The data were analyzed using descriptive qualitative content analysis through identification, classification, interpretation, and synthesis of relevant literature. The findings reveal that integrating religious moderation values such as tolerance, justice, balance, and non-violence into the IRE curriculum can foster inclusive, peaceful, and socially responsible learners. In addition, strengthening digital literacy helps students critically evaluate online religious information, prevent misinformation, and engage ethically in digital spaces. The study also found that adaptive learning strategies such as collaborative learning, reflective discussion, and problem-based learning support the implementation of a moderation- and digital literacy-based curriculum. However, challenges related to teachers' digital competence and unequal technological infrastructure remain significant obstacles. Overall, this study concludes that the integration of religious moderation and digital literacy provides a relevant and transformative framework for developing Islamic Religious Education that is critical, moderate, and adaptive to the challenges of the post-truth era.

**Keywords:** *Islamic religious education curriculum, religious moderation, digital literacy, post-truth era, Islamic education*

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## INTRODUCTION

The post-truth era is characterized by the dominance of emotions and personal beliefs over objective facts in shaping public opinion (Modreanu, 2017). The rapid growth of social media has accelerated the spread of misinformation, fake news, and disinformation, weakening trust in social and political institutions (Salma Nabila Rianissa, 2024). In this context, truth is often shaped by personal perception rather than empirical evidence, while echo chambers created by digital algorithms reinforce individual biases and limit exposure to diverse perspectives. As a result, misinformation spreads more easily and critical thinking tends to decline (Yanar, 2020). The post-truth phenomenon has intensified political polarization, weakened democratic dialogue, and increased the spread of disinformation in social and political life (Salma Nabila Rianissa, 2024). In education, low media literacy among young people makes them vulnerable to misinformation and reduces critical thinking skills. At the same time, the rapid flow of digital information has

transformed how digital natives understand religious teachings, exposing them to distorted information and the erosion of traditional values (Syahfitri Siregar & Matang, 2023). Therefore, religious literacy, religious moderation, and digital character education are essential to develop critical, tolerant, and responsible digital citizens who can engage wisely with religious and social issues in the digital era (Yusuf, 2021) (Moh. Rivaldi Abdul et al., 2023) (Arianto, 2022). Islamic Religious Education (PAI) plays an important role in shaping students' moral character, tolerance, and ethical behavior based on Islamic values (Imam Tabroni & Lani Rahmawati, 2021). By integrating Islamic teachings with local wisdom, PAI encourages respect for cultural diversity and social harmony (Fernando & Yusnan, 2022). In the digital era, PAI must also incorporate digital ethics, religious moderation, and digital literacy to help students think critically, prevent radicalism, and engage responsibly in online spaces (Rahayu et al., 2023) (Mukti Ali & Firmansyah, 2023). Therefore, curriculum development is needed to harmonize Islamic values with technological advancement so that Islamic education remains relevant and adaptive to 21st-century challenges (Halim et al., 2023) (Imamah, 2023).

The digital era has transformed religious education by expanding access to Islamic knowledge through social media and online platforms. However, many students still lack digital literacy skills, making them vulnerable to misinformation and inaccurate religious content (Syafaah et al., 2024). Studies show that digital literacy training can improve students' ability to evaluate the credibility of Islamic information critically and ethically (Randitha Missouri et al., 2024). Nevertheless, limited critical evaluation skills and exposure to conflicting viewpoints remain major challenges in digital religious learning (Rizky Giansyah Putra et al., 2024). Therefore, developing an Islamic Religious Education (IRE) curriculum based on religious moderation and digital literacy is essential to foster critical, tolerant, and responsible learners who can adapt to the challenges of the post-truth era while upholding the values of Islam rahmatan lil 'alamin. Although previous studies have discussed religious moderation, digital literacy, and Islamic Religious Education (IRE) separately, there is still limited research that comprehensively integrates these three dimensions into a conceptual framework for curriculum development in the post-truth era. Existing studies mainly focus on strengthening religious moderation in Islamic education or improving digital literacy skills among students, but few specifically examine how both aspects can be systematically embedded within the IRE curriculum to address the challenges of misinformation, religious disinformation, and digital extremism. In addition, prior research tends to emphasize practical implementation in classroom settings without offering a holistic curriculum development model that connects Islamic values, digital competence, and character education. Therefore, a significant research gap remains regarding the formulation of an adaptive IRE curriculum capable of responding to the socio-religious complexities of the digital era.

Based on these issues, this study raises the following research questions: how can religious moderation values be integrated into the Islamic Religious Education curriculum in the post-truth era? how can digital literacy be strengthened within Islamic Religious Education to foster critical and ethical learners? and what conceptual curriculum model can be developed to integrate religious moderation and digital literacy in Islamic Religious Education? Accordingly, this study aims to analyze the integration of religious moderation values and digital literacy within the IRE curriculum and to formulate a conceptual model of curriculum development that is relevant to the challenges of the post-truth era. The scientific contribution of this study lies in its attempt to provide a conceptual framework for developing an adaptive Islamic Religious Education curriculum that combines the principles of religious moderation and digital literacy. This study contributes theoretically by enriching the discourse on curriculum development in Islamic education, particularly in responding to digital transformation and post-truth challenges. Practically, the findings are expected to provide guidance for educators, curriculum developers, and policymakers in designing Islamic education that promotes critical thinking, tolerance, ethical digital engagement, and social harmony in contemporary society.

## METHOD

This study employed a qualitative conceptual research design using a library research approach to examine the development of an Islamic Religious Education (IRE) curriculum based on religious moderation and digital literacy in the post-truth era. The study used a conceptual curriculum development model emphasizing the integration of moderation values, digital literacy, and Islamic educational principles into the curriculum framework. Data sources consisted of books, scientific journal articles, policy documents, and relevant previous studies related to Islamic education, religious moderation, digital literacy, and curriculum development.

The research was conducted through several stages, first identifying issues and challenges of Islamic education in the post-truth era, then collecting and selecting relevant literature sources, then classifying concepts and findings related to religious moderation, digital literacy, and curriculum development, third analyzing the relationships among these concepts, and the last is formulating a conceptual model of an adaptive IRE curriculum. Data were analyzed using descriptive qualitative content analysis by interpreting, comparing, and synthesizing information from various literature sources systematically. This method was used to generate a comprehensive conceptual framework and provide theoretical as well as practical recommendations for curriculum development in Islamic education.

## RESULT AND DISCUSSION

### Result

Research results show that development of an Islamic Religious Education curriculum that integrates values of religious moderation and digital literacy is urgent need to face challenges of post-truth era.

Table 1. Key points of religious moderation integration in the PAI curriculum

No	Key Aspect	Description / Findings	Supporting References	Expected Impact
1	Core Concept of Religious Moderation (Wasathiyah)	Promotes inclusivity, tolerance, and balance in understanding and practicing Islam; prevents extremism.	(Ratnah et al., 2024)	Builds students' character to respect diversity and uphold universal values.
2	Curriculum Reform	Integrates justice ('adl), balance (tawazun), tolerance (tasamuh), and non-violence (la 'unf) into learning materials using a value-based approach.	(Setiawan & Maryam, 2024) (Ratnah et al., 2024)	Creates a contextual and adaptive learning framework aligned with social dynamics.
3	Learning Methods	Emphasizes dialogical, collaborative, and critical-reflective learning approaches to address socio-religious issues.	(Setiawan & Maryam, 2024)	Encourages critical thinking and social sensitivity among students.
4	Teacher's Role and Training	Teachers act as role models ( <i>uswah hasanah</i> ) and need capacity building through workshops and literacy programs.	(Wahidah & Kasidi, 2024) (Faizol et al., 2024)	Ensures consistent application of moderation values in teaching and school life.

5	Community Involvement	Schools collaborate with religious figures, organizations, and social institutions for interfaith and social activities.	(Setiawan & Maryam, 2024)	Strengthens real-life practice of moderation and mutual respect in society.
6	School Culture and Habituation	Embeds moderation in daily school life: respect for differences, peaceful conflict resolution, and inclusive participation.	(Ratnah et al., 2024) (Nuha Nafisah, 2025)	Builds inclusive, peaceful, and tolerant school environments.
7	Supporting Programs	Initiatives such as tolerance week, cultural festivals, and field studies serve as contextual learning tools.	(Nuha Nafisah, 2025)	Increases empathy, social cohesion, and awareness of peaceful coexistence.
8	Challenges of Implementation	Misunderstanding of moderation as mere tolerance; resistance to curriculum change in some institutions.	(Faizol et al., 2024)	Requires continuous research, collaboration, and policy support.
9	Overall Educational Outcome	PAI curriculum with integrated moderation values becomes a model of universal character education ( <i>rahmatan lil 'alamin</i> ).	(Ratnah et al., 2024) (Wahidah & Kasidi, 2024)	Strengthens moral resilience and social harmony in national education.

## Discussion

The findings indicate that the development of the Islamic Religious Education (IRE) curriculum in the post-truth era needs to integrate religious moderation and digital literacy as complementary components. The integration of moderation values such as tolerance, balance, justice, and non-violence support the formation of inclusive and responsible student character while preventing intolerance and radicalism in educational environments (Ratnah et al., 2024) (Faizol et al., 2024). This finding aligns with previous studies emphasizing that Islamic education should not only focus on textual religious understanding but also promote contextual and socially adaptive learning (Mukti Ali & Firmansyah, 2023). The study also found that strengthening digital literacy is essential to help students critically evaluate online religious information and avoid misinformation or extremist narratives circulating through social media (Hidayatullah et al., 2025). Digital literacy-based learning encourages students to think critically, verify information sources, and engage ethically in digital spaces (Randitha Missouri et al., 2024). However, previous studies revealed that many students still have limited competence in critically evaluating online religious content despite possessing adequate technical digital skills. Therefore, teachers play a crucial role as facilitators and role models in integrating digital ethics and moderation values into Islamic education learning (Rahayu et al., 2023).

The proposed curriculum model emphasizes the integration of Islamic values, religious moderation, critical thinking, and digital competence through adaptive learning strategies such as collaborative learning, reflective discussion, and problem-based learning (Annisa Anggraini et al., 2025). This approach is considered relevant for preparing students to face the challenges of the digital and post-truth era while maintaining Islamic ethical values. Nevertheless, challenges related to teachers' digital competence and unequal technological infrastructure remain significant obstacles

in curriculum implementation (Noprijon et al., 2024). Therefore, collaboration among educators, educational institutions, and policymakers is necessary to develop an adaptive IRE curriculum that is relevant to contemporary socio-digital challenges (Imamah, 2023).

In addition, the integration of religious moderation and digital literacy within the Islamic Religious Education (IRE) curriculum reflects the broader transformation of education in the Society 5.0 era, where students are required not only to master religious knowledge but also to possess critical digital awareness and socio-emotional competence. The post-truth phenomenon has significantly changed the pattern of religious authority, where digital platforms and social media increasingly influence students' religious understanding and behavior. In this context, Islamic education institutions are expected to strengthen epistemological foundations that combine textual understanding with contextual reasoning to prevent exclusive and radical interpretations of religion. Previous studies indicate that students with strong digital literacy and reflective religious understanding tend to demonstrate more tolerant attitudes, critical reasoning, and resistance to online extremism and hate speech (Ardina Rasiani et al., 2025) (Qusairi, 2026). Therefore, the IRE curriculum should not merely emphasize cognitive achievement but also cultivate ethical awareness, empathy, intercultural communication, and responsible participation in digital society.

Furthermore, the findings of this study support the constructivist view that learning becomes more meaningful when students actively engage in dialogue, collaboration, and contextual problem solving. The integration of moderation values into collaborative and problem-based learning enables students to internalize Islamic teachings through real social experiences rather than through doctrinal instruction alone. This approach aligns with the principles of transformative Islamic education that emphasize the development of critical consciousness (*al-wa'y al-naqdi*), social responsibility, and peaceful coexistence in multicultural societies (Felsenthal & Agbaria, 2023). In addition, reflective digital learning activities such as fact-checking religious information, analyzing online narratives, and discussing ethical digital behavior can improve students' higher-order thinking skills and strengthen their resilience against misinformation. Consequently, the integration of religious moderation and digital literacy can become a strategic foundation for developing an adaptive, humanistic, and future-oriented Islamic education curriculum capable of responding to rapid socio-technological changes in the global digital era.

## **CONCLUSION**

This study concludes that the integration of religious moderation and digital literacy into the Islamic Religious Education (IRE) curriculum is essential in responding to the challenges of the post-truth era. The integration of moderation values such as tolerance, justice, balance, and non-violence contribute to the development of inclusive, peaceful, and socially responsible learners. At the same time, strengthening digital literacy helps students critically evaluate online religious information, prevent misinformation, and engage ethically in digital spaces. The findings also show that an adaptive IRE curriculum should integrate Islamic values, critical thinking, digital competence, and contextual learning strategies such as collaborative and problem-based learning. Teachers play an important role as facilitators and role models in implementing these values within the learning process. However, challenges related to digital infrastructure and teachers' technological competence still need to be addressed through institutional support and educational policy improvement.

Overall, the proposed curriculum model provides a conceptual framework for developing Islamic education that is moderate, critical, and adaptive to technological and social changes in the 21st century. This study is expected to contribute theoretically to curriculum development studies and practically to educators and policymakers in designing relevant and transformative Islamic education curricula.

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