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Strategies for Strengthening Digital Islamic Religious Education in Overcoming Religious Disinformation

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ABSTRACT

This study explores the role of Islamic Religious Education (IRE) in addressing religious disinformation in the digital era. Advances in information technology have introduced new challenges, such as the spread of negative content and the potential for radicalism, largely due to low digital literacy and a lack of ethical awareness in social media use among young people. Using a literature review method, this research analyzes various sources to identify the challenges, opportunities, and strategies for integrating IRE with digital technology. The findings highlight the urgency of digital and religious literacy to equip students with the ability to distinguish between accurate and misleading information. Key strategies include integrating digital literacy into the IRE curriculum, strengthening the role of teachers as agents of religious moderation, implementing contextual and critical learning, fostering digital ethics, and promoting collaboration among schools, parents, and online communities. The study recommends developing an adaptive IRE curriculum, enhancing teacher competence, and utilizing technology to cultivate a generation of Muslims who are religiously grounded, critical, moderate, and resilient in the face of digital disinformation.

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INTRODUCTION

Development in technology and information experiences significant acceleration from time to time. Modern society has a high degree of proximity to technology, especially the internet, which has become an integral part of everyday life. Various digital applications developed by companies aim to increase service quality as well as provide convenient access for society. These applications are generally available for free and can be operated through each individual's device. The progress of communication technology has also erased geographical boundaries and diverted physical interaction into digital relationships (Rumata et al., 2021). According to the 2024 Education Statistics report published by the Central Statistics Agency (BPS), the majority of educated participants aged 5–24 years use the internet, especially for entertainment, with the percentage reaching 90.76%. In addition to that, about 67.65% of them also use the internet to access social media. Activities such as searching for information or news via the internet are also quite high, with around 61.65% of educated participants involved in such activities. Meanwhile, online learning is still classified as not in high demand, with only 27.53% of student participants using the internet for online learning purposes. As for the use of the internet to look for information about goods or services, this is done by around 16.42% of educated participants (Alfathi, 2025).

Even though it gives lots of convenience in human life, this development also brings negative impacts, especially for the younger generation. Excessive use of social media can

trigger behaviors like the decline in learning spirit, lack of social interaction, weakening concern for the surrounding environment, growth of intolerant attitudes, individualism, and degradation of ethics in communication. This is due to the lack of understanding about ethics and manners on social media. Besides that, social media also has the potential to blur views on religious moderation through the distribution of propaganda and hateful speech content (Rumata et al., 2021). Indonesia, as a multicultural and developing country, faces a big challenge in realizing an inclusive, tolerant, and harmonious society. The rapid flow of information that can be accessed freely at any time, combined with the uneven distribution of digital literacy readiness in society, causes many individuals to struggle in differentiating between valid and misleading information. This condition contributes to worsening the potential emergence of intolerance and extremism in society (Sayyi et al., 2023). The use of the internet and digital media not only brings benefits to its users but also opens opportunities for the emergence of various problems.

Indonesia is a country that is rich in diversity, both in terms of ethnicity, culture, race, customs, and religion. This diversity, although a strength of the nation, also carries the potential for friction, both in terms of perspectives and social behavior within society. These differences often lead to conflicts of interest. Issues related to religion, ethnicity, and national identity have become sensitive topics in social life in Indonesia. The nation's founders were aware of this reality and therefore ensured freedom of religion and the protection of citizens' rights in the constitution. This is reflected in the 1945 Constitution, Article 29, paragraphs (1) and (2), which state that the state is based on the belief in the One Almighty God and guarantees the freedom of every citizen to embrace a religion and to worship according to their individual beliefs (Hasyim & Junaidi, 2023).

The low level of digital skills, both in operating hardware and software, results in suboptimal utilization of digital media. In addition, a weak digital culture also contributes to violations of citizens' digital rights. A lack of digital ethics has the potential to create an unhealthy digital ecosystem, marked by the widespread dissemination of negative content in cyberspace. On the other hand, low awareness of the importance of digital security can lead to risks such as personal data leaks and an increase in online fraud. Therefore, digital literacy becomes a crucial aspect in creating a safe, healthy, and productive digital space (Hasanah & Sukri, 2023).

Research conducted by the Center for Religious and Cultural Studies, UIN Syarif Hidayatullah Jakarta, shows that in the era of Society 5.0, Indonesia is faced with serious challenges in the form of increasing intolerance and tendencies toward extremism, especially among the millennial generation aged 15–24 years. One of the rapidly growing trends among this group is religious conservatism, which is characterized by a scriptural and communal approach. Research from the Postgraduate Program of UIN Sunan Kalijaga also reveals that one of the main reasons for this conservatism is the high interest of the younger generation in freely accessing religious literature via the internet. This unfiltered access encourages the emergence of random interpretations of religious texts without adequate scientific and contextual guidance. This issue is further exacerbated by the growing interest in sensitive topics such as jihad and the caliphate (Sayyi et al., 2023).

The negative impact of lacking digital skills and literacy can lead to religious disinformation, which manifests as intolerance and radicalism. Trends of intolerance and radicalism in Indonesia show an upward trend over time. Data indicates that the level of intolerance has increased from 46% to 54%. This phenomenon is influenced by various factors, including political conflict dynamics, the misuse of social media, and the spread of hate speech through sermons or speeches delivered in public spaces and digital platforms. Social media, in this case, becomes the main channel for the distribution of provocative and divisive narratives, thereby worsening social conditions and expanding the reach of radicalization (Taufiq et al., 2024).

Religious disinformation can also take the form of hoaxes. A hoax can be understood as a type of false information deliberately created to mislead the audience, often accompanied by specific objectives, including political interests. A hoax is not just misleading information but

is also a constructed narrative that lacks a factual basis yet is presented as if it were the truth. In a broader context, fake news refers to information that is intentionally spread to deceive or shape public opinion, usually with a specific ideological or political agenda. This type of news is crafted in such a way that it appears credible, even though it is not supported by valid and factual data (Nurlatun et al., 2021).

Efforts at deradicalization through various social institutions, including educational institutions in Indonesia, continue to be intensified to prevent the spread of extreme, radical, and intolerant ideologies. According to Mareta, deradicalization is essentially an early detection and prevention process aimed at stopping the spread of radical ideologies, targeting various layers of society through approaches tailored to the characteristics of each target group. Deradicalization functions not only as a preventive step but also as a form of awareness for individuals or groups who have already been exposed to extremist and intolerant ideologies. The goal of deradicalization is to rebuild a sense of moderate nationalism and religiosity, especially for those who have previously fallen into exclusive and fanatical religious teachings. A closed mindset and rejection of outside perspectives become important indicators that must be anticipated through a systematic and sustainable deradicalization approach (Sayyi et al., 2023).

The paradigm shift in the world of education, especially in learning approaches, shows a significant change compared to the traditional era. At that time, teachers were positioned as the main center of the learning process, even considered the sole source of knowledge in the classroom. This view shaped the perception among parents that children's intelligence and success were highly dependent on the quality of the teachers who taught them. As a result, teachers who were considered smart and knowledgeable were believed to be capable of producing outstanding students (Ridwan, 2023).

Islamic Religious Education has a strategic role not only in developing the cognitive aspects of students but also in shaping harmonious attitudes and behaviors based on Islamic values. Fundamental values such as honesty, responsibility, tolerance, and discipline are emphasized (Salisah et al., 2024). However, in the era of Society 5.0, this process faces various complex new challenges, including the misuse of technology, exposure to unhealthy information, and an instant-oriented culture that has the potential to erode the morality of the younger generation.

Islamic Religious Education and the development of the digital era must progress in a balanced manner. This means that Islamic education needs to be able to adapt to technological advancements so as not to be left behind by other educational systems. These adjustments are important to ensure that Islamic Education possesses high competitiveness and the capability to produce competent and high-quality learners in the field of religion. The increasing use of technology in the digital era cannot be ignored, but rather must be utilized as a means to expand access to Islamic knowledge. Therefore, Islamic education methods also need to develop in line with the progress of the times through the optimization of digital media, artificial intelligence (AI), and other technological devices that are now widely spread across various parts of the world.

This study aims to provide a strategic contribution to the development of an adaptive Islamic Religious Education curriculum in response to the challenge of religious disinformation in the digital era. In addition, this research is also intended to identify and analyze various challenges and opportunities that arise in the process of integrating Islamic Religious Education with digital technology. Furthermore, this study seeks to formulate practical recommendations that can be utilized by educators and educational institutions to optimize the role of Islamic Religious Education in shaping students' religious, critical, and moderate character amid the current flood of information. Thus, this research is expected to make a significant contribution to improving the quality of Islamic Religious Education and to play a role in shaping a generation with strong character, critical thinking, and a solid religious foundation in facing the challenges and dynamics of life in the digital age.

METHOD

Study This use library research approach which aims to review and analyze various relevant literature related the role of Islamic Religious Education in to overcome disinformation religion in the digital age. Approach This chosen Because allow researcher for search and synthesize information from sources that have been published in a way scientific. Data sources used in study This is literature secondary, such as journal scientific, books references, dissertations, articles proceedings, and documents official. The data collection process is carried out through three stages, namely: Identification Source. Tracing and identifying literature relevant through various academic database. Selection Literature with use analysis content, Filter literature based on criteria that is own relevance tall with Topic research, and have quality academics that can accountable. Data Collection and Analysis, Compile information from selected literature, especially related ones with methods, results, and findings related integration of Islamic Religious Education in to overcome disinformation religion in the digital era. For ensure validity and reliability findings, carried out triangulation source, namely with use diverse reference from various type publication use minimize bias and strengthen accuracy results study.

RESULTS AND DISCUSSION

Islamic Religious Education in the Digital Era

Various forms of potential threats from intolerance can weaken the stability of national resilience, such as religious-based extremism and the practice of political identity. The use of political identity for certain interests can blur the values of unity in diversity and deepen divisions between social groups. This not only hinders social integration but also undermines the spirit of mutual cooperation and national solidarity. In addition, discrimination against minority groups—whether based on religion or ethnicity—is a real form of intolerance that can disrupt social peace. Discriminatory practices, such as restrictions on basic rights, rejection of diversity, and acts of violence, have the potential to destroy the values of unity that form the foundation of the Indonesian nation (Taufiq et al., 2024).

Radicalism has a close relationship with terrorism. In many cases, radicalism appears as a call for comprehensive social and political change through extreme methods that threaten state sovereignty. This radicalism is often rooted in a fundamentalist understanding of religion, where religious teachings are interpreted in a rigid and exclusive manner. One form of this is the construction of radical Salafist thought, which tends to reject diversity and leads to extreme attitudes. In this context, terrorism becomes the most extreme manifestation of the radicalization process, where violence is considered a legitimate means to achieve ideological goals—often justified in the name of religion (Taufiq et al., 2024).

The need for moderate religious discourse is not only personal and institutional but has also become a global necessity, especially amid the rapid development of information technology, global capitalism, and the accelerated dynamics of socio-political events in the digital era. In a digital world defined by the speed and flow of electronic information, human existence has experienced a significant shift: from being active physical entities to passive figures who absorb information through screens. As a result, digital space has transformed into a battleground of discourse and ideology. At this point, digital platforms are often used by certain groups to sharpen conflicts and revive political identity (Hefni, 2020).

From the data above, it can be understood that religious discourse emerging in digital spaces tends to become more exclusive and deviant from the spirit of togetherness. In fact, religious teachings are often positioned in opposition to state policy. This situation is quite concerning, as it risks shifting religious authority from credible scholars to the hands of new religious figures who may not have sufficient authority and credibility.

From the data above show urgency for strengthen education character and moderation religious in frame guard stability national. Phenomenon extremism and politics identity of course become challenge serious that can damage braid unity and diversity of Indonesia. Therefore, that's important for all element nation — especially the world of education and

institutions religious — for take role active in ward off understand-understand intolerant and radical. Efforts This must done in a way systematic through literacy inclusive religion, interfaith dialogue religious, and strengthening the values of Pancasila as foundation life nation. Building awareness collective about importance tolerance, justice social, and respect to difference is key in face challenge the in a way sustainable.

IRE Learning Strategies in Overcoming Religious Disinformation in The Digital Era

Urgency Literacy Religious in the Digital Age

In the middle progress with the rapid development of technology in this modern era, Islamic religious education is faced with quite a number of challenges. complex. One of the challenge the main thing is impact from development digital technology and social media towards the process of religious learning. In one side, technology and social media offer opportunity big in expand reach and accessibility to information religious. But on the other hand, both of them also bring potential impact negative that is not Can neglected and needed get attention Serious in the world of Islamic education (Dalimunthe & Pohan , 2023).

In designing a digital literacy movement framework, several approaches can serve as guidelines, such as the protectionist approach, creative media approach, social participation approach, critical analytical approach, and media fun approach. These approaches function as indicators to evaluate how well someone understands digital literacy.Through these approaches, it can be identified whether an individual possesses adequate digital literacy, which is characterized by the skills, knowledge, and ability to think critically, creatively, intelligently, and safely when interacting with digital technology in everyday life (Muflihin & Makhshun, 2020).

Digital literacy not only covers ability in operate digital media effective, but also functional as means important in support the learning process. Through digital literacy, participants educate can access various information presented in digital format, which is significant can help in finish tasks academically. In conceptually, digital literacy is integration from various type literacy, including literacy computer, literacy information, literacy technology, visual literacy, media literacy, and literacy communication. Combination This make digital literacy as competence essential in face challenge learning in the all -digital era fast and dynamic (Hasanah & Sukri , 2023).

From the data above can understood that development technology information has bring impact significant in distribution information, including information religious. However, no all information that is spread own guaranteed validity and truth. Islamic Religious Education (IRE) learning has role strategic in equip participant educate with ability literacy critical religion, so that they capable differentiate between authentic Islamic teachings and narratives religious in nature provocative, intolerant, or even misleading.

Integration of Digital Literacy in Islamic Religious Education Curriculum

The effort to integrate Islamic values with modern technology is a strategic step to maintain the relevance of Islamic education in the digital era. A number of Islamic educational institutions have adopted technology as a means to deliver learning materials more interactively, without neglecting the core values of Islam. The use of technology—such as e-learning, digital applications, and social media—has been employed as an effective learning medium. When used appropriately, technology functions not only as a learning aid but also as a medium to transmit moral values in a more contextual and contemporary learning environment (Wardhani, 2024)

The development of digital technology has brought significant changes to societal behavior patterns. In this context, the world of education is required to anticipate the direction of digitalization, which continues to evolve rapidly. This aims to equip students with relevant and adaptive skills to face future challenges. However, the education sector alone is not sufficient to strategically address future needs or to prepare students with adequate competencies. Therefore, the education system must be capable of transforming and adapting to the advancements in information and communication technology. The implementation of learning systems in the digital era must be designed adaptively to align with the dynamic developments of the times (Akhyar et al., 2022).

From the data above, it can be underlined that to face the challenge of disinformation, IRE learning must integrate digital literacy as part of its pedagogical strategies. IRE teachers need to teach participants methods to access, evaluate, and interpret content related to religious issues spread on social media and other digital platforms. This approach not only creates spiritually smart students but also digitally capable ones.

The Role of Islamic Religious Education Teachers as Agent Moderation Religious

IRE teachers are sued No only as the transmitter material, but also as agent moderation religion that can to plant the values of Islam which are tolerant and inclusive. In digital context, teachers also play a role as a guiding companion student For No stuck-on content provocative, radical, or religious full hatred.

Educator own a very crucial role in align digital content with Islamic values. Teachers often to hook teaching materials with principles Islam, for example with connect science concept with understanding about majesty God, so that the participants educate capable internalize knowledge scientific in frame faith. However, the results interview with educators also expressing existence challenge significant in guide and supervise students, in particular related use of digital media. Teachers are aware that without adequate supervision, technology can become channel for content that is not in line with Islamic teachings (Wardhani, 2024).

From the data above can underlined under importance the role of teachers as agent digital moderation that is not only convey material, but also harmonizing digital content with principles of Islam. Through approach integrative between science and religion, teachers are expected capable to form participant educate who does not only intelligent in a way intellectual, but also faithful, critical, and have moral sensitivity. However, the challenge big Still faced in guide students to remain is at in corridor Islamic ethics in the midst exposure digital content that is so wide. With Thus, the contribution real from study This is give directions and recommendations for development adaptive Islamic Religious Education curriculum to progress technology, as well as push strengthening teacher capacity in accompany participant educate build character religious in the midst of the digital era. This is important for realize generation a superior, moderate and ready Muslim face dynamics life in the digital age.

Learning Strategies Critical and Contextual

In implementation, application learning strategy steps based on scientific can utilized as means for to plant values moderation religious to participant educate. Approach scientific which includes activity observe, formulate questions, trying, analyzing, presenting, concluding, until create, be able to push student in build better understanding comprehensive and in-depth (Wahid, 2024). Approach contextual in IRE learning emphasizes importance to hook Islamic teachings with situation real experiences experienced by participants educate. Through approach this is the learning process No only understanding oriented textual only, but also directed for build relatedness between religious values with dynamics life daily students. Implementation method like studies case, discussion reflective, and projects based on reality social become means for bridge understanding normative with practice contextual (Dalimunthe & Pohan , 2023).

From the data above can understood that from approach This lies in strengthening ability student in take the right moral decision based on principles Islam, and increase sensitivity social and ethical they are in the middle complexity modern life. With Thus, the approach contextual No only make religion as eye lessons that are of a nature dogmatic, but as source living and applicable values in every aspect life student, including in face challenges of the digital era. IRE learning in the digital era needs develop method learning that encourages student think critical and contextual. Through discussion, study case, analysis digital content, and projects collaborative, participant educate invited for understand religion in rational, wise and in line with context contemporary, including in respond issues disinformation religious.

Strengthening Digital Media Character and Ethics

In face current development technology and globalization are increasing fast, Islamic religious education is required for experience transformation to remain relevant and capable fulfil needs of the times. Religious education does not Again Enough only convey teachings in a way normative, but must capably strengthen spiritual values, ethics, and understanding contextual and applicable Islam in life daily participant educate (Dalimunthe & Pohan , 2023). Transformation This covers adjustment curriculum, innovation method teaching, as well as approach appropriate learning with development of the times and characteristics participant educate today. The focus No only on mastery material religious, but also on formation noble character, deep spiritual awareness, and ability think critical in respond to issues religion in the digital age.

With Thus, the challenge main in Islamic religious education in the digital era lies in the ability in respond and manage impact from technology and social media in a way wise. Educators and religious figures are required for formulate the right strategy use ensure that distribution information religious still accurate, based on valid understanding, and in line with authentic Islamic values. Efforts the can realized through improvement digital and religious literacy, learning skills think critical in filter information, as well as strengthening culture of constructive dialogue and discussion in the digital realm (Dalimunthe & Pohan , 2023).

From the data above, it can be seen that the key contribution of this transformation is the creation of a generation of Muslims who are not only ritualistically religious but also morally and intellectually resilient, and capable of behaving openly and tolerantly in a multicultural society. The novelty offered lies in the adaptive approach that integrates Islamic principles with contemporary realities, positioning Islamic religious education as a strategic strength in building a morally grounded civilization with a global perspective.

Besides aspect cognitive, Islamic Religious Education learning must also be touch dimensions affective and psychomotor, namely strengthening character and ethics in interacting in the digital world. Values like honesty, responsibility answer, tabayyun (clarification), and manners in convey opinion must become part important in learning. This It is important for participants educate No become perpetrator or victims of disinformation religious.

Moderation Religious in Social Media

Use of media in the educational process own very important role. Educational media functioning as effective tool for help participant educate in understand and appreciate values moderation religion. Choosing the right media — with consider aspects like objective learning, teaching materials, methods teaching, tools aids used, flow lesson, evaluation results learning, teacher characteristics, interests and abilities students, as well as condition ongoing learning — can support student in acquire, analyze, and apply principles moderation religious in life they everyday (Wahid, 2024). However Still limited to aspects technical its use, not yet emphasize how media can developed in a way specific for internalize mark moderation religion in the digital age.

From the data above, it can be seen that the integration of religious moderation concepts with the use of digital-based educational media, along with an emphasis on contextual criteria, supports appropriate media selection based on the needs of modern education participants. This research also expands the discourse by highlighting the role of media as a tool for filtering religious disinformation and positioning it as a critical learning instrument to build tolerant and inclusive spiritual awareness. Thus, this research not only contributes to the development of more adaptive IRE learning practices but also offers an integrative model to address contemporary socio-religious challenges through innovative and pedagogically relevant approaches aligned with current developments

Collaboration between Schools, Parents, and Digital Communities

The role of parents, community local, and institutions religion is very vital in create environment supportive education. Parental involvement No only limited to fulfillment need financial or supervision daily life children at home, but also includes support active towards the educational process. The importance of effective communication between party school and

parents not can ignored. Participation they in meeting, activities school, and giving moral support is very helpful development child. More far, involvement community local can expand Network as well as enrich source Power education. Collaboration with organization community, perpetrators business local, or caring figure to education Can give contribution in form of funds, facilities, and form support others. Institutions religion also plays a role role important with give moral foundation, teachings values religious, as well as help practical through power and also support financial (Amarullah et al., 2023).

Countermeasures against religious disinformation also require synergy between schools, families, and communities. IRE learning can serve as an effective connector to build collective awareness that religious and digital literacy alone are not sufficient responses. The use of school social media, online discussion forums, and digital literacy training based on Islamic values can become concrete steps that are implemented.

CONCLUSION

This article highlights the challenges of the digital era to national stability, particularly the rise of intolerance, extremism, and identity politics triggered by the spread of exclusive religious discourse on digital media. These conditions threaten the authority of traditional clergy and give rise to religious figures without credibility. Therefore, this article emphasizes the importance of strengthening character education and religious moderation through IRE learning strategies. These strategies include digital religious literacy, the integration of technology into the curriculum, the role of teachers as agents of moderation, critical thinking, media ethics, and collaboration between schools, parents, and digital communities to combat disinformation and foster awareness of tolerance and unity.

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