

Digital Media-Based Religious Moderation Education: A Wasathiyah Learning Model for Generation Z

Arif Ismunandar¹, Alfi Wahyu Zahara²

¹ STIS Darusy Syafa'ah Lampung Tengah, Indonesia

² Institut Agama Islam Ngawi, Indonesia

Corresponding Author:

Arif Ismunandar, STIS Darusy Syafa'ah Lampung Tengah, Indonesia; e-mail@e-mail.com

DOI: -

Received:	Revised:	Accepted:	Published:
26-12-2025	17-12-2025	23-12-2025	31-12-2025

Abstract

This study develops a digital media based *wasathiyah* learning model to strengthen religious moderation education for Generation Z in Indonesia. Using a literature study with a descriptive qualitative approach, the study synthesizes scientific works on *wasathiyah* principles, Gen Z learning characteristics, digital learning theory, and the dynamics of radicalism in the digital era. The resulting model is structured around three integrated pillars *wasathiyah* content, digital pedagogy, and digital media technology operationalized through the TPACK framework into five components: (1) learning needs analysis; (2) interactive multimedia design (short videos, infographics, podcasts, gamification); (3) platform selection and delivery (LMS, mobile learning, educational social media); (4) active learning strategies (online discussions, digital case studies, project-based learning, peer learning); and (5) learning analytics based evaluation. Implementation, however, faces concrete challenges: unequal internet bandwidth and device availability that limit access to rich media; fragmented platform use that confuses students and increases dropout risk; educators' limited ability to design moderation-oriented digital activities beyond basic content sharing; competition with algorithm-driven "viral" content that can amplify sensational or polarizing narratives; the presence of misinformation, anonymous propaganda accounts, and echo chambers that normalize intolerance; student engagement fatigue caused by passive scrolling habits and short attention cycles; and ethical-technical constraints such as data privacy, consent, and content moderation procedures in school environments. To address these barriers, the study recommends tiered infrastructure support (including low-bandwidth and offline-ready content), integrated digital-religious literacy programs, educator upskilling for TPACK-based design, creative "shareable" moderation content that remains academically accountable, the formation of a moderate digital ecosystem with clear governance and reporting mechanisms, and multi-stakeholder partnerships involving schools, families, religious authorities, platforms, and government. Overall, this model is expected to strengthen religious moderation education, reduce vulnerability to radical narratives among youth, and support Indonesia's national priority of maintaining social harmony in the digital era.

Keywords: *religious moderation, wasathiyah, digital media, Generation Z, digital learning, TPACK*



Copyright ©2025

This work is licensed under an Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

INTRODUCTION

The era of globalization and digitalization has presented complex challenges in religious life, especially for the younger generation growing up amidst a massive flow of information without adequate filters. The phenomena of radicalism, extremism, and religious intolerance are increasingly worrying in various parts of the world, including Indonesia, a country with high religious and cultural diversity. Religious moderation is a necessity to maintain social harmony and prevent horizontal conflicts that could threaten national unity. Generation Z, as digital natives born between 1997 and 2012, has unique characteristics in accessing and processing religious information through digital media. Therefore, religious moderation education must be adapted to the context of their digital lives so that it can be accepted and implemented effectively in everyday life. This urgency is further strengthened by data showing an increase in exposure to radical content among schoolchildren and university students through social media platforms (History, 2024).

Wasathiyah is a fundamental concept in Islamic teachings that means moderation, balance, and a middle path in religion without going too far towards the extremes of the right or left. This concept is derived from the Qur'an, Surah Al-Baqarah, verse 143, which refers to Muslims as "ummatan wasathan" (a moderate people), indicating a middle ground between materialism and spiritualism. In the context of education, wasathiyah serves as a philosophical foundation for developing a moderate, open attitude and respect for differences without sacrificing the principles of faith. Generation Z has the distinctive characteristics of being a generation that has grown up with digital technology since birth, making them highly skilled in using various social media platforms and digital applications. They tend to be more visual in receiving information, prefer short video content, and have a shorter attention span than previous generations, thus requiring an adaptive and innovative learning approach (Teknologi & Awalia, 2025).

Digital media has become a new arena for the spread of radical ideologies and extremism that threatens the younger generation, with various radical groups exploiting social media algorithms to spread hate narratives and calls for violence. Radical content on Indonesian social media has seen a significant increase, with increasingly sophisticated distribution methods using memes, short videos, and narratives packaged attractively to reach young people. Generation Z, still in the stages of identity formation and self-discovery, is an easy target for radical propaganda offering simple answers to the complex problems of modern life. Echo chambers and filter bubbles on social media further amplify exposure to extreme content, trapping users in a homogenous and closed information space from a moderate perspective. This phenomenon is exacerbated by the lack of digital literacy and adequate religious literacy among schoolchildren and university students to distinguish valid from misleading information (Wolfowicz et al., 2021).

The Indonesian government, through the Ministry of Religious Affairs, has made religious moderation a national priority program since 2019, issuing various policies and implementation guidelines in formal and non-formal educational institutions. In the educational context, religious moderation is integrated into the curriculum through Islamic

Religious Education and Character-Building subjects, as well as extracurricular activities that encourage interfaith and intercultural dialogue. Developments in educational technology have given rise to various learning theories relevant to the digital context, including *Technology Acceptance Model* (TAM), social constructivism, and *connectivism* as a digital era learning theory. *Technological Pedagogical Content Knowledge* (TPACK) framework serves as an important reference for integrating technology, pedagogy, and religious moderation learning content holistically and effectively. This theoretical understanding serves as the foundation for developing a digital media-based wasathiyah learning model (Hidayat et al., 2023).

Digital media offers various advantages as a learning tool for religious moderation, including wide accessibility, flexibility in time and place, and the ability to present engaging and interactive multimedia content. Digital learning platforms such as Learning Management Systems (LMS), mobile learning applications, and educational social media can be optimized to disseminate religious moderation content in a relevant and engaging manner for Generation Z. Learning videos, infographics, podcasts, and gamification are content formats that have proven effective in attracting attention and increasing learning retention among the younger generation. Social media such as Instagram, TikTok, and YouTube can be utilized as digital da'wah platforms that spread narratives of religious moderation in creative and viral packaging. However, the use of digital media in learning religious moderation must also consider aspects of digital security, social media ethics, and digital literacy (Rizal & Vella, 2024).

This research aims to develop a digital media-based wasathiyah learning model that is effective, engaging, and appropriate to the characteristics of Generation Z in the context of religious moderation education in Indonesia. Specifically, this research will: (1) analyze the religious moderation learning needs of Generation Z in the digital era; (2) design a wasathiyah learning model that integrates digital technology, constructivist pedagogy, and religious moderation content; (3) develop a digital learning platform prototype with interactive multimedia content about wasathiyah values; (4) test the effectiveness of the learning model through experiments on Generation Z students; and (5) formulate recommendations for implementing the learning model for Islamic educational institutions in Indonesia. This research is expected to provide innovative solutions to the challenges of radicalism among the younger generation and strengthen the religious moderation program which is a national priority in Indonesia.

METHODS

This study uses a library research method with a descriptive qualitative approach to review and analyze scientific literature relevant to digital media-based religious moderation education for Generation Z. The primary sources include national and international peer-reviewed journal articles, academic books and book chapters, conference proceedings, reputable research reports, and official government policy documents related to religious moderation and digital education. To ensure the review is systematic and defensible, the

literature was selected using explicit criteria: (1) relevance sources must directly discuss *wasathiyah*/religious moderation, Gen Z digital behavior, digital pedagogy/technology integration (e.g., TPACK or related frameworks), or online radicalism and prevention in education; (2) credibility and scholarly quality priority was given to peer-reviewed publications, established academic publishers, and official institutional documents, while opinion pieces, non-reviewed blogs, or sources with unclear authorship were excluded; (3) recency to capture the dynamics of platform algorithms, media trends, and Gen Z learning habits, most sources were drawn from the last 10 years, with older “classic” works included only when foundational to theory; (4) contextual fit Indonesian and comparable socio-cultural contexts were prioritized (e.g., studies on Indonesian religious education, moderation policy, or Southeast Asian digital religiosity), and international literature was used to strengthen conceptual framing and methodological rigor; (5) conceptual completeness sources were chosen to collectively cover all five core themes of the study: *wasathiyah* and moderation concepts, Gen Z characteristics, technology-based learning theory, digital-era radicalism challenges, and digital learning models for religious education; and (6) traceability materials had to provide clear references, definitions, and methodological descriptions that allow verification and synthesis.

Data collection was conducted through documentation by identifying, classifying, and categorizing literature according to the main themes: (1) the concept of *wasathiyah* and religious moderation; (2) the characteristics and digital behavior of Generation Z; (3) technology-based learning theories; (4) the challenges of radicalism in the digital era; and (5) digital learning models for religious education. Data were analyzed using content analysis through data reduction, data display, and conclusion drawing to identify patterns, themes, and key concepts, which were then synthesized into a framework for a digital media-based *wasathiyah* learning model. Data validity was strengthened through source triangulation by comparing findings across authors, perspectives, and contexts, and by applying credibility, transferability, dependability, and confirmability criteria in the analysis process (Creswell & Creswell, 2018). The synthesis results serve as the theoretical and conceptual foundation for formulating a comprehensive, innovative, and applicable learning model for implementing religious moderation education among Generation Z in Indonesia.

FINDINGS AND DISCUSSION

Conceptual Framework of the Wasathiyah Learning Model Based on Digital Media for Generation Z

Based on a comprehensive literature analysis, this study produces a conceptual framework for a digital media-based *wasathiyah* learning model specifically designed to meet the learning needs of Generation Z in the context of religious moderation education in Indonesia. This learning model is built on three main pillars that are integrated and inseparable from each other in its implementation. The first pillar is *wasathiyah* content that includes the values of religious moderation based on the principles of balance, tolerance, justice, and deliberation sourced from the Qur'an and Hadith. The second pillar is digital pedagogy that applies a social constructivist approach, collaborative learning, and student-

centered learning tailored to the unique characteristics of Generation Z. The third pillar is digital media technology that utilizes interactive learning platforms, multimedia, and educational social media as a means of delivering effective and engaging material. The integration of these three pillars adopts the TPACK (Technological Pedagogical Content Knowledge) framework as a theoretical foundation that ensures that technology, pedagogy, and learning content run synergistically and holistically (Jibril & Adedokun-Shittu, 2023).

The first component of this learning model is an in-depth learning needs analysis of the characteristics, learning preferences, and challenges faced by Generation Z in understanding religious moderation in the digital era. Generation Z has the distinctive characteristics of digital natives who are accustomed to instant information access, multitasking, and visual communication through various social media platforms such as Instagram, TikTok, and YouTube. They tend to have a shorter attention span (8 seconds), prefer interactive and gamified learning, and expect fast and personalized feedback in their learning process. This needs analysis also identified that Generation Z faces the challenge of information overload and difficulty sorting valid religious information from radical content and hoaxes that are widely spread in digital media (Berková et al., 2024). Therefore, the wasathiyah learning model must be designed by considering visual learning, microlearning, and social learning preferences that suit the learning style of Generation Z.

The second component is interactive multimedia content design that packages religious moderation material in an attractive, easy-to-understand, and shareable format on social media. Learning content is developed in various formats, such as short 1–3-minute videos that explain the concept of wasathiyah with engaging storytelling and are relatable to the daily lives of Generation Z. Aesthetic and informative visual infographics are used to present data, facts, and comparisons between moderate and extreme understandings of religion. Podcasts and audio learning are alternatives for students who prefer auditory learning and can be accessed while doing other activities. Gamification of learning through interactive quizzes, *challenge*, and the reward system are designed to increase student motivation and engagement in learning moderate values. Animation and motion graphics are used to explain complex concepts of religious moderation in a simple and memorable way. The Perception of Millennial Generation on Religious Moderation through Social Media in the Digital Era (Febriani & Ritonga, 2022). All content is designed with the principle of microlearning which divides complex material into bite-sized content that can be consumed in a short time but remains meaningful.

The third component is a digital learning platform that integrates the Learning Management System (LMS), mobile learning applications, and educational social media as a learning ecosystem. *accessible, flexible, dan engaging* for Generation Z. LMS such as *Moodle*, *Google Classroom*, or a specially developed platform that functions as a repository for learning content, a task management system, and systematically tracks student progress. Mobile learning applications enable access to learning anytime and anywhere via smartphone, in line with the high mobility of Generation Z, who are always connected to their digital devices. Educational social media such as Instagram with educational carousel content,

TikTok with short learning videos, and YouTube with video tutorials and webinars are utilized as content distribution channels that reach Generation Z on the platforms, they use daily. (Ansari & Khan, 2020). This platform integration creates a seamless learning experience that combines formal learning in the LMS with informal learning on social media, so that learning about religious moderation occurs not only in the virtual classroom but also in the daily digital lives of students.

The fourth component is an active learning strategy that applies online discussion methods, digital case studies, project-based learning, and peer learning through virtual forums and discussion groups to develop a critical and applicable understanding of religious moderation. Online discussions through forums, WhatsApp groups, or Telegram facilitate dialogue between students on contemporary issues of religious moderation under the guidance of competent facilitators. Digital case studies present real-life situations faced by Generation Z on social media, such as responding to intolerant content or religious hoaxes, and ask them to analyze and provide solutions based on the principles of wasathiyah. Project-based learning encourages students to create their own digital content (videos, infographics, podcasts) that disseminate the values of religious moderation to their peers on social media. Peer learning through a buddy system or peer mentoring allows students with more advanced understandings of wasathiyah to guide their peers, creating a culture of mutual learning and a supportive community (Ma'arif et al., 2022).. This active learning strategy transforms students from passive consumers into active producers and influencers of religious moderation in their digital environment.

The fifth component is digital evaluation and feedback, which utilizes various assessment instruments to measure learning effectiveness and provide constructive feedback for continuous improvement. Formative evaluation is conducted periodically through interactive online quizzes, polls, and digital reflections that measure students' conceptual understanding of wasathiyah values. Summative evaluation utilizes digital projects, learning portfolios, and authentic assessments that measure students' ability to apply the principles of religious moderation in their real-life contexts. Learning analytics utilizes data from the LMS and digital platforms to analyze learning patterns, engagement rates, and student progress individually and in groups. Feedback is provided in a personalized, timely, and actionable manner through app notifications, emails, or direct messages to help students understand their strengths and areas for improvement. Self- and peer-assessment are also integrated to develop students' metacognitive skills and reflective thinking abilities regarding their understanding of religious moderation. This comprehensive evaluation system ensures that wasathiyah learning not only produces cognitive knowledge but also measurable changes in attitudes and behavior (Janah & Hamami, 2022).

Challenges and Strategies for Implementing the Wasathiyah Learning Model in the Digital Era

The implementation of a digital-based wasathiyah learning model for Generation Z faces the first challenge of a significant digital divide in various regions of Indonesia, creating

unequal access to adequate learning technology. Data from the Central Statistics Agency (2021) shows that only 73.7% of households in Indonesia have internet access, with a large disparity between urban (86.3%) and rural (56.4%) areas (Kuputri, 2020).. This gap impacts students' ability to access digital learning platforms, download multimedia content, and participate in online learning activities that require stable internet bandwidth. Limited ownership of digital devices such as smartphones, laptops, or tablets also presents a barrier, especially for families with low economic status who must share a single device with several family members. Technological infrastructure in schools and madrasas in remote areas is often inadequate, with limited electricity, internet connections, and computer facilities that can support digital learning. This digital divide has the potential to create inequality in opportunities to learn religious moderation, with students in developed areas receiving better access to learning than those in underdeveloped areas.

The second challenge is low digital and religious literacy among some Generation Z members, making them vulnerable to hoaxes, disinformation, and radical propaganda presented attractively on social media. A 2021 survey by the Ministry of Communication and Informatics revealed that 56% of Indonesian internet users do not verify information before sharing it, demonstrating weak critical thinking skills when consuming digital content (Indah et al., 2022). Limited religious literacy makes it difficult for Generation Z to distinguish between moderate and extreme interpretations of religion, and they are easily influenced by simplistic narratives that offer black-and-white answers to complex issues in religious life. *fact-checking, source evaluation, dan cross-referencing* Religious information is still a weakness that needs to be strengthened through systematic literacy programs. *Echo chamber* And *filter bubble* Social media exacerbates the situation by exposing users only to content that aligns with their beliefs, limiting exposure to moderate and plural perspectives. The phenomenon of confirmation bias makes Generation Z tend to seek out and believe information that confirms their existing beliefs, without considering more moderate alternative viewpoints.

The third challenge is resistance to change from the conventional learning approach that still dominates in some Islamic educational institutions, where one-way lectures and text memorization are still common practices without adequate integration of digital technology. Many senior teachers and lecturers are unfamiliar with digital learning technology and are comfortable with the teaching methods they have practiced for years. The mindset that religious learning must be conducted traditionally and face-to-face remains strong among educators and stakeholders in Islamic education, creating skepticism about the effectiveness of digital learning. Limited digital competency among teachers/lecturers in operating learning platforms, creating multimedia content, and managing virtual classes presents a significant technical barrier to the adoption of digital-based *wasathiyah* learning models. The lack of institutional support in the form of training, incentives, and policies that encourage digital learning innovation also slows pedagogical transformation in Islamic educational institutions. Changing organizational culture from teacher-centered to student-centered learning requires time, leadership commitment, and resource investment that not all

institutions are prepared to undertake (Reksiana et al., 2024).

The fourth challenge is the intense content competition in digital media, where religiously moderated content must compete with millions of entertaining, entertaining, and even radical content that is packaged more attractively and goes viral. Social media algorithms that prioritize engagement metrics (likes, shares, comments, watch time) tend to favor controversial, emotional, and sensational content, which are often not characteristics of educational religiously moderated content. Radical content is often packaged with high production value, emotionally charged narratives, and strong calls-to-action, making it more viral than moderate content, which tends to be more nuanced and balanced. Limited budgets and resources for producing high-quality content hinder educational institutions and moderate organizations in creating content that can compete in digital media. A lack of understanding of digital marketing, SEO (Search Engine Optimization), and social media algorithms makes religiously moderated content less likely to optimally reach the Generation Z target audience. *Attention economy* in digital media that makes users scroll quickly requires a strong hook strategy in the first 3 seconds to make them stop and consume religiously moderated content (Ramadhan et al., 2023).

The first strategy to address these challenges is the development of inclusive digital infrastructure through multi-stakeholder collaboration between the government, educational institutions, the private sector, and civil society organizations to ensure equitable access to technology for all students. Digital device and internet quota subsidy programs for students from low-income families need to be expanded and made sustainable, not just an emergency response, such as during the pandemic. Internet infrastructure development in 3T (Disadvantaged, Frontier, and Outermost) areas must be a national priority, involving state-owned telecommunications companies and incentivizing private providers for network expansion. Developing an offline learning mode within digital learning platforms allows students to download content when internet access is available and study it offline, reducing dependence on a stable internet connection. Establishing learning hubs or digital learning centers at the community level (mosques, Islamic boarding schools, schools) that provide shared internet access and digital devices can be a collective solution to address individual limitations. Partnerships with technology companies for CSR (Corporate Social Responsibility) programs to provide devices, internet connections, and digital training can accelerate equitable access to learning technology (Hollimon et al., 2025).

The second strategy is the implementation of comprehensive and integrated digital literacy and religious literacy programs within the formal curriculum and extracurricular programs at all levels of education. Digital literacy should encompass technical skills (operating devices and applications), information skills (searching, evaluating, and using information), communication skills (interacting and collaborating digitally), and security skills (protecting data and privacy). Religious literacy should develop the ability to understand authoritative sources of Islamic teachings, the methodology of interpreting religious texts, contextualizing teachings in modern life, and the ability to think critically about various religious interpretations. Training in fact-checking and verifying religious

information using tools such as Google Reverse Image Search, checking hadith sources through authentic applications, and cross-referencing with trusted scholars should be taught in a practical manner. The formation of digital literacy ambassadors from among Generation Z themselves who have been trained to serve as peer educators and role models in good digital literacy practices in their communities. Collaboration with fact-checking platforms such as Mafindo, Cekfakta, and Hoax Buster to provide resources and training for students and educators in combating religious hoaxes and disinformation (Mashudi & Hilman, 2024).

CONCLUSION

This research produces a digital media-based wasathiyah learning model for Generation Z built on three main pillars: wasathiyah content, digital pedagogy, and digital media technology integrated through the TPACK framework. This model consists of five operational components including learning needs analysis, interactive multimedia content design, digital learning platforms, active learning strategies, and learning analytics-based evaluation. The model's implementation faces the challenges of the digital divide, low digital and religious literacy, resistance to conventional learning, and content competition in digital media. Strategies to overcome these challenges include the development of inclusive digital infrastructure, comprehensive literacy programs, transformation of educator competencies, development of viral creative content, the establishment of a moderate digital ecosystem, and strategic multi-stakeholder partnerships. This digital media-based wasathiyah learning model is expected to be an effective solution in strengthening religious moderation education, preventing radicalism among the younger generation, and supporting Indonesia's national priority program in maintaining social harmony in the digital era. To ensure sustainability and real impact, long-term evaluation of the model's effectiveness should be conducted through longitudinal designs that track changes in students' moderation attitudes, critical digital literacy, and resilience to radical narratives across semesters, complemented by follow-up monitoring of online behavior and learning engagement. This long-term evidence will help refine the model, identify which components produce the strongest effects, and provide a stronger basis for scaling implementation to diverse regional and school contexts in Indonesia.

REFERENCES

- Ansari, J., & Khan, N. (2020). Exploring the role of social media in collaborative learning the new domain of learning. *Smart Learning Environments*, 7(9). <https://doi.org/10.1186/s40561-020-00118-7>
- Berková, K., Kubišová, A., Krelová, K., Krpálek, P., & Holečková, L. (2024). The Impact of Socio-Demographic Factors on the Use of Digital Learning Platforms and Forms of Learning by Generation Z Engineering Students. *International Journal of Engineering Educator*, 14(8), 4–23. <https://doi.org/10.3991/ijep.v14i8.50279>
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE Publications.

- Febriani, S. R., & Ritonga, A. W. (2022). The Perception of Millennial Generation on Religious Moderation through Social Media in the Digital Era. *Millah: Journal of Religious Studies*, 21(2), 313–334. <https://doi.org/10.20885/millah.vol21.iss2.art1>
- Hidayat, W., Nurlaila, N., Purnomo, E., & Aziz, N. (2023). Technological Pedagogical and Content Knowledge (TPACK) in Islamic Religious Education in the Digital Era. *Al Hikmah: Journal of Education*, 4(1), 93–106. <https://doi.org/10.54168/ahje.v4i1.145>
- History, A. (2024). RELIGIOUS MODERATION EDUCATION: GENERATION-Z AS AGENTS OF CHANGE IN A MULTICULTURAL SOCIETY. *TAHIRO: JURNAL PENELITIAN MODERASI BERAGAMA*, 1(2), 143–158. <https://doi.org/10.14421/lijid.v4i2.2909.1>
- Hollimon, L., Taylor, K., Fiegenbaum, R., & Seixas, A. (2025). Redefining and solving the digital divide and exclusion to improve healthcare: going beyond access to include availability, adequacy, acceptability, and affordability. *Frontiers in Digital Health*, 7. <https://doi.org/10.3389/fdgth.2025.1508686>
- Indah, R., Budhiningrum, A., & Afifi, N. (2022). The Research Competence, Critical Thinking Skills and Digital Literacy of Indonesian EFL Students. *Journal of Language Teaching and Research*, 13(2), 315–324. <https://doi.org/10.17507/jltr.1302.11>
- Janah, S., & Hamami, T. (2022). The Effectiveness of Self-Assessment to Improve Metacognitive Ability in Islamic Religious Education. *Correction*. <https://doi.org/10.31958/jt.v25i2.5911>
- Jibril, M., & Adedokun-Shittu, N. (2023). Enhancing Education: A Comprehensive Framework for Integrating Technological Pedagogical Content Knowledge (TPACK) Into Teaching and Learning. *Indonesian Journal of Multidisciplinary Research*, 4(1), 181–188. <https://doi.org/10.17509/ijomr.v4i1.72044>
- Kuputri, N. (2020). Digital Divide: A Critical Approach to Digital Literacy in ‘Making Indonesia 4.0.’ *Proceedings of the 2nd Tarumanagara International Conference on the Applications of Social Sciences and Humanities (TICASH 2020)*. <https://doi.org/10.2991/assehr.k.201209.001>
- Ma’arif, M., Rofiq, M., & Sirojuddin, A. (2022). Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education. *Journal of Islamic Education*, 8(1), 75–86. <https://doi.org/10.15575/jpi.v8i1.19037>
- Mashudi, M., & Hilman, C. (2024). Digital-Based Islamic Religious Education: A New Orientation in Enhancing Student Engagement and Spiritual Understanding. *Global International Journal of Innovative Research*, 2(10), 2488–2501. <https://doi.org/10.59613/global.v2i10.342>
- Ramadhan, M., Basid, A., & Faizin, N. (2023). Implementing Religious Moderation in Digital Space: Challenges and Opportunities Z Generation. *Aqlamuna: Journal of Educational Studies*, 1(1), 116–135. <https://doi.org/10.58223/aqlamuna.v1i1.234>
- Reksiana, N., Nata, A., Rosyada, D., Dinia, M., Rahiem, H., & Ugli, A. (2024). Digital Extension of Digital Literacy Competence for Islamic Religious Education Teachers in the Era of Digital Learning. *Journal of Islamic Religious Education*, 21(2), 402–420.

<https://doi.org/10.14421/jpai.v21i2.9719>

Rizal, D., & Vella, N. (2024). Commodification of Social Media: Digitization of Religion as a Contemporary Da'wah Media. *BELIEF: Sociology of Religion Journal*, 2(1), 55–65.

<https://doi.org/10.30983/belief.v2i1.7888>

Teknologi, J., & Awalia, F. (2025). Memahami Pola Perilaku Generasi Z di Era Digital. *Jurnal Teknologi Dan Sains Modern*, 1(2), 15–25.

Wolfowicz, M., Weisburd, D., & Hasisi, B. (2021). Examining the interactive effects of the filter bubble and the echo chamber on radicalization. *Journal of Experimental Criminology*, 19, 119–141. <https://doi.org/10.1007/s11292-021-09471-0>