The Urgency of Islamic Religious Education Management in Strengthening the Value of Religious Moderation in the Digital Era

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ABSTRACT

The development of digital technology has brought significant changes in the educational landscape and religious practices, including in Islamic Religious Education (PAI). On the one hand, digitalization opens up opportunities to strengthen innovative and inclusive PAI learning, but on the other hand, it presents serious challenges in the form of the rapid flow of unverified religious information, the emergence of exclusive religious narratives, and the potential for the spread of intolerant and radical ideas in the digital space. This condition demands the strengthening of the value of religious moderation as a just, balanced, and tolerant principle of religion. This study aims to analyze the urgency of Islamic Religious Education management in strengthening the value of religious moderation in the digital era. This research uses a qualitative approach with the type of library research, through a critical study of the Qur'an, Hadith, policies of the Ministry of Religion, as well as scientific literature related to Islamic education management, religious moderation, and digitization of learning. Data analysis was carried out with a thematic, descriptive-contextual, and content analysis approach. The results of the study show that the main challenges of PAI in the digital era are not only technological, but also ideological and managerial. Strengthening PAI management, which includes planning, organizing, implementing, and supervising learning, has proven to have a strategic role in integrating the value of religious moderation systematically and sustainably. Effective PAI management allows Islamic education to function as an ideological bulwark against digital intolerance and radicalism, as well as a means of forming a moderate, inclusive, and social-peace-oriented religious character.

1. INTRODUCTION

The development of digital technology has brought fundamental transformations in various aspects of human life, including in the field of education and religious practices. The digital era is characterized by easy access to information, acceleration of communication flows, and the expansion of social interaction spaces through various digital platforms such as social media, websites, and internet-based applications (Amin, 2023; Ramdhan, 2025). This condition makes the digital space a new arena in the formation of religious understanding, attitudes, and behaviors of the community, especially the younger generation. In the context of Islamic education, digitalization opens up great opportunities to develop Islamic Religious Education (PAI) learning that is more creative, interactive, and adaptive to the needs of the times, such as through e-learning, audiovisual media, and the use of digital Islamic content.

However, these developments also present complex and serious challenges. The massive flow of religious information in the digital space is not always accompanied by an adequate religious verification and literacy process. As a result, students and society are easily exposed to partial, textual, and even extreme religious narratives. The spread of exclusive religious beliefs, hate speech,

and intolerant and radical content in digital media has become a worrying phenomenon and has the potential to erode the values of togetherness, tolerance, and national unity. This condition demands the active role of educational institutions, especially Islamic Religious Education, in fortifying students from deviant religious understandings while building moderate and responsible religious awareness.

Religious moderation as a religious principle that emphasizes fairness (i'tidal), balance (tawazun), tolerance (tasamuh), and respect for differences (ta'addudiyyah) is a very urgent need in a multicultural and digital society (Agustian, 2019; Nurlaili et al., 2023; Ramdhan & Arifin, 2025). Religious moderation is not intended to weaken religious beliefs, but rather to place religious teachings in proportion so that they are able to coexist harmoniously in diversity (Fahmi, 2025; Haluti et al., 2025; Hidayat et al., 2025). In this context, Islamic Religious Education has a strategic position as the main means of instilling the values of religious moderation from an early age. PAI not only functions as a medium for the transfer of Islamic knowledge, but also as a vehicle for the formation of inclusive characters, religious attitudes, and social ethics of students and oriented towards the common good. However, the effectiveness of Islamic Religious Education in internalizing the value of religious moderation is highly dependent on how the educational process is managed. PAI learning that only focuses on cognitive and normative aspects has the potential to fail to answer the challenges of the dynamic and complex digital era. Therefore, it is necessary to manage Islamic Religious Education that is professional, systematic, and oriented towards strengthening values. PAI management includes learning planning that is responsive to contemporary issues, organizing competent and moderate educator resources, implementing learning that uses digital media wisely, and continuous supervision and evaluation of educational processes and outcomes.

It is in this context that the management of Islamic Religious Education is a crucial aspect that cannot be ignored in efforts to strengthen the value of religious moderation in the digital era. Good management allows for the consistent integration of religious moderation values into the curriculum, learning methods, teaching materials, and culture and educational climate in educational institutions. On the contrary, weak PAI management can cause religious learning to run formalisically, lack contextuality, and be unable to fortify students from the negative influence of the digital space. Therefore, a study on the urgency of Islamic Religious Education management in strengthening the value of religious moderation in the digital era is important and relevant to be carried out, in order to provide a conceptual and strategic foundation for the development of Islamic education that is adaptive to technological developments, inclusive of diversity, and oriented towards the realization of peace and social harmony.

2. METHODS

This study uses a qualitative approach with a descriptive-analytical type of research. This approach was chosen because the research aims to deeply understand the concept, role, and urgency of Islamic Religious Education (PAI) management in strengthening the value of religious moderation in the digital era. The phenomena studied are not only technical, but also normative and contextual, including the challenges of technological disruption, the rapid flow of religious information in the digital space, and the potential for the development of intolerant and radical ideas online. Therefore, the qualitative approach allows researchers to explore the meaning, value, and relevance of PAI management in a reflective and comprehensive manner in accordance with the dynamics of contemporary Islamic education (Faelasup & Astuti, 2025).

The type of research used can be adjusted to the needs of scientific papers. For conceptual journal articles, this research uses library research, namely by examining in depth the concept of PAI management including planning, organizing, implementing, and supervising as well as the concept of religious moderation (wasathiyah) and the challenges of Islamic education in the digital era. Data sources were obtained from the Qur'an, Hadith, the Ministry of Religion's policies related to religious moderation, Islamic education management books, national and international scientific journals, and literature that discusses Islamic education and the digitalization of learning. This type of research is relevant if the study is normative-conceptual and theoretical. Meanwhile, if the research is directed at empirical and applicative studies, field research with a case study approach is used to examine the implementation of PAI management in strengthening religious moderation, digital-based PAI learning practices, as well as policies of Islamic educational institutions such as madrasas, pesantren, or schools, through in-depth interview, observation, and documentation techniques.

Data analysis in this study was carried out through thematic analysis to group aspects of PAI management and the values of religious moderation**,** descriptive-contextual analysis to relate PAI management theory to the reality of Islamic education in the digital era, and content analysis especially against relevant policy documents, literature, and written sources. Methodologically, this study emphasizes that for conceptual journal articles, a descriptive-analytical qualitative approach based on literature research is used, while for empirical research, a qualitative approach is used with case studies and field data collection techniques, so that the research results have theoretical relevance as well as practical contributions.

3. RESULTS AND DISCUSSION
3.1. The Challenges of Islamic Religious Education in the Digital Era

The results of the literature review show that the digital era has brought fundamental changes in the landscape of Islamic Religious Education (PAI), especially in the learning patterns of students, religious authorities, and the way to obtain and interpret Islamic information. The development of information technology has shifted the role of teachers and textbooks as the main source of religious knowledge to a digital space that is open, instantaneous, and not always verified. Students now have more access to religious content through social media, online video channels, podcasts, and various other digital platforms that present Islamic discourse in a diverse, but often partial and ahistorical manner (Hefner, 2019; Zulkifli, 2020).Islamic educational literature reveals that this shift in religious authority poses a serious challenge for PAI, because not all religious content in the digital space carries a moderate and balanced perspective. Many religious narratives are conveyed textually, in black and white, and tend to be exclusive, even containing the content of intolerance and symbolic radicalism. Without adequate pedagogical assistance, students have the potential to adopt a narrow understanding of religion and lack respect for differences (Arqam et al., 2025; Azra, 2019a; Ismael & Supratman, 2023; Ismail, Ammar, et al., 2025; Karadona, 2025; Natasya et al., 2025; Susono et al., 2025). This condition shows that the challenges of PAI in the digital era are not only technological, but also ideological and cultural.

In addition to the challenge of authority sources, the literature review also highlights the weaknesses of the PAI learning approach which is still predominant-doctrinal and oriented towards cognitive mastery alone. Learning models that emphasize memorization of verses, definitions, and concepts of fiqh without being accompanied by strengthening affective and social aspects are considered incapable of equipping students in responding to the complex religious realities of the digital era (Muhaimin, 2015). As a result, PAI learning is often independent of the real life context

of students, including the phenomenon of religion in digital media which is full of differences in interpretation and discourse conflicts.

Furthermore, the literature on religious moderation emphasizes that low religious digital literacy is one of the main factors for the weak internalization of the value of religious moderation in PAI learning. Students who are not equipped with critical thinking, source verification, and media ethics tend to be easily influenced by provocative and emotional religious content (Kementerian Agama RI, 2019; Hidayat & Syamsul, 2022). In this context, PAI faces the challenge of not only teaching Islamic teachings normatively, but also building digital literacy skills based on wasathiyah Islamic values.Another challenge that is no less important is the limited managerial readiness of Islamic educational institutions in responding to the digital era. Several studies show that weak planning, organization, and supervision of PAI learning causes the use of digital technology to run sporadically and undirected (Suyanto & Jihad, 2018). Without systematic education management, the use of digital media in PAI has the potential to strengthen learning that is purely informative, without touching the aspect of forming a moderate and inclusive attitude.Thus, the results of the literature review confirm that the main challenge of Islamic Religious Education in the digital era lies not only in technological advances, but in the ability of the Islamic education system to manage these changes pedagogically and ideologically. PAI is required to be able to provide contextual, critical, and oriented learning to strengthen the value of religious moderation through adaptive and sustainable education management. Without improving PAI management, religious education risks losing its strategic role in shaping a balanced religious attitude amid the increasingly massive flow of digitalization.

3.2. The Concept of Religious Moderation in the Perspective of Islamic Education

Based on the results of the literature review, religious moderation is understood as a religious way of view, attitude, and practice that places religious teachings in a proportional way between loyalty to religious texts and openness to dynamic social contexts. Religious moderation is not intended to reduce religious commitment, but rather to prevent religious people from extreme attitudes, both in the form of textual radicalism and excessive liberalism. In Islam, this concept has a strong theological foundation through the principle of *wasathiyah*, as affirmed in QS. al-Baqarah [2]: 143 about Muslims as *the ummatan wasathan* (Al-Qardhawi, 2009; Azra, 2019b).Islamic educational literature explains that the principle of wasathiyah includes the main values such as justice (*i'tidal*), balance (*tawazun*), tolerance (*tasamuh*), and a moderate attitude in responding to differences (*ta'addudiyyah*). These values are the ethical foundation that allows Islamic teachings to exist as a blessing for the whole of nature (*rahmatan lil 'alamin*). In the context of a multicultural society, religious moderation is an important paradigm for building a harmonious, peaceful, and civilized social life (Agustin et al., 2026; Alda et al., 2025; Awalita, 2024; Hidayat et al., 2025; Rohani et al., 2025).

In the perspective of Islamic Religious Education (PAI), religious moderation cannot be understood simply as a learning material or normative discourse, but as a core value that must be internalized in the entire educational process. PAI has a strategic mandate to form students who are not only pious individually, but also have social piety which is reflected in an attitude of tolerance, fairness, and respect for diversity. Therefore, religious moderation must be integrated into educational goals, curriculum, learning methods, and educational culture in Islamic educational institutions (Abas et al., 2025; Abdullah et al., 2026; Azis et al., 2025; Fitriani et al., 2025; Ismail, Ammar, et al., 2025; Ismail, Ar-Rahman, et al., 2025; Ismail, Putra, et al., 2025; Ismail, Ramadhan, et al., 2025; Karadona, 2025; Lestari et al., 2025; Munawarah et al., 2025; Nuha et al., 2026; Pahmi et al., 2025; Taufiq & Hasyim, 2025). A number of studies confirm that strengthening religious moderation through Islamic education is becoming increasingly relevant in the digital era marked by the polarization of religious discourse and the rise of religion-based disinformation. Digital media is often a space for reproducing religious narratives that are emotional, provocative, and uncontextual,

so that it has the potential to instill exclusive and intolerant religious attitudes, especially in the younger generation (Halimah et al., 2024; Muvid et al., 2023; Ulya et al., 2025). In this context, PAI is required to equip students with critical thinking skills, digital religious literacy, and dialogue ethics across differences.

Furthermore, the literature of the Ministry of Religion of the Republic of Indonesia emphasizes that religious moderation in education must be directed at strengthening national commitment, tolerance, non-violence, and acceptance of local wisdom. These values are in line with the goals of national education and the principles of Islamic education that emphasize a balance between the spiritual, intellectual, and social dimensions of students (Kementerian Agama RI, 2019). Thus, Islamic Religious Education plays a strategic instrument in building religious awareness that is moderate, inclusive, and oriented towards the common good.The findings of this literature review confirm that religious moderation is an essential goal of Islamic Religious Education in the digital era. It is not enough to transmit the normative teachings of Islam, but must function as an educational space that forms mature, dialogical, and responsible religious attitudes. Therefore, strengthening religious moderation from the perspective of Islamic education requires systematic and directed education management through PAI management that is able to respond to ideological, cultural, and technological challenges in a balanced manner.

3.3. The Urgency of Islamic Religious Education Management in Strengthening Religious Moderation

The results of the literature review show that the success of Islamic Religious Education (PAI) in instilling and strengthening the value of religious moderation is highly dependent on the quality of education management applied. PAI management, which includes the functions of planning, organizing, actuating, and controlling, is a strategic instrument in ensuring that the values of religious moderation are not only normative, but also systematically internalized in the entire educational process. Without directed and integrated management, PAI learning has the potential to run administratively and formalistically and is less responsive to the challenges of the digital era that is full of disruption of religious information (Hidayah, 2021; Karadona et al., 2022; Karadona & Sari, 2025; Lazwardi, 2025; Rahma et al., 2024; Tobondo, 2025; Ulya et al., 2025).In the planning aspect, the literature emphasizes the importance of preparing a PAI curriculum that is adaptive to the development of information technology and contemporary religious dynamics. The PAI curriculum needs to be designed with the vision of strengthening religious moderation, which is reflected in learning objectives, teaching materials, learning strategies, and indicators of student attitude and behavior achievements. Good planning allows for the integration of values such as tolerance, justice, balance, and respect for diversity into PAI content, including through actual issues such as digital radicalism, religious hoaxes, and social media ethics (Ahmad et al., 2024; Hidayati et al., 2025; Maulidin et al., 2025; Sudarmin & Amaluddin, 2025).

In the aspect of organization, PAI management is required to prepare competent human resources with a religious moderation perspective. PAI teachers no longer play a role solely as a presenter of religious material, but as facilitators and moderation agents who are able to guide students in responding to religious differences and information in the digital space (Ramdani et al., 2025). Therefore, education organization needs to include a clear division of duties, strengthening teacher capacity through religious moderation and digital literacy training, and collaboration with education and religious stakeholders.Furthermore, in the implementation aspect, PAI management plays a role in ensuring that the learning process takes place in a contextual, dialogical, and inclusive manner. The implementation of PAI learning oriented to religious moderation requires the use of methods that encourage critical, reflective, and empathetic thinking, such as case discussions, project-based learning, and the use of educational digital media. With effective implementation

management, the value of religious moderation is not only taught as a concept, but experienced and practiced by learners in their social and digital interactions (Armayanti & Nasution, 2025; Arrahman, 2025; Azhari, 2025; Dabutar et al., 2025; Zakkyfanani & Khoiroh, 2025).

Meanwhile, the aspect of supervision and evaluation is an important element in maintaining consistency and sustainability in strengthening religious moderation. Supervision does not only focus on cognitive achievement, but also on changes in students' religious attitudes and behaviors. An evaluation conducted on an ongoing basis allows educational institutions to identify weaknesses in the implementation of PAI and make the necessary managerial improvements. Thus, PAI management functions as a control system that ensures that the goals of religious moderation are actually achieved substantively (Aluf et al., 2024; Aminatuzzuhriyah & Achadi, 2025; Nasrul et al., 2024).Based on the findings of the literature review, it can be concluded that the management of Islamic Religious Education has strategic urgency in strengthening the value of religious moderation in the digital era. Effective management is able to make PAI an instrument for the formation of a balanced, inclusive, and peace-oriented religious character, as well as a fortress against the development of extreme and intolerant religious attitudes in the digital space.

3.4. Implementation of PAI Management Functions in the Digital Era

Based on the results of the literature review, the implementation of the management function of Islamic Religious Education (PAI) in the digital era requires a transformation of the managerial approach that is not only oriented to the effectiveness of learning, but also to strengthening the value of religious moderation. The digital era presents a wide, open, and fast learning space, but at the same time contains the potential for the spread of narrow, extreme, and intolerant religious beliefs. Therefore, PAI management must be able to manage the educational process strategically so that the use of digital technology becomes a means of internalizing moderate, inclusive, and balanced religious values. At the implementation stage (actuating), the literature emphasizes that PAI management needs to encourage the use of digital media wisely, critically, and educationally. Digital-based PAI learning is not enough to be positioned as a technical tool, but rather as a pedagogical space that allows dialogue, reflection, and the formation of students' religious attitudes. Digital platforms such as Learning Management System (LMS), educational social media, learning videos, and online discussion forums can be used to present PAI materials that are contextual and relevant to the social reality of students (S. Z. B. Abas, 2025; Arqam et al., 2025; Maddu et al., 2025; Rahmawati et al., 2025; Rosyidah & Prabowo, 2025).Studies have shown that participatory learning methods, such as online discussions, contemporary religious case studies, problem-based learning, and Islamic digital content analysis, are effective in fostering critical and tolerant attitudes. Through this approach, students not only accept religious teachings dogmatically, but are trained to understand differences of view, filter religious information, and reject religious narratives that lead to violence and exclusivism. The implementation of this kind of learning emphasizes that the implementation function in PAI management plays a direct role in shaping a moderate religious character in the midst of digitalization flows.

In addition to implementation, the supervisory and evaluation function in PAI management also has strategic urgency. The literature review emphasizes that supervision should not be limited to administrative aspects or academic achievements alone, but must include the evaluation of students' religious attitudes and behaviors. In the context of the digital era, the evaluation of PAI needs to accommodate new indicators, such as digital religious literacy, the ability to respond to religious differences of opinion in cyberspace, and critical attitudes towards hoaxes and religious-based hate speech.

Effective supervision allows educational institutions to ensure consistency between the goals of strengthening religious moderation, the learning process, and the results achieved. Continuous evaluation also serves as a means of managerial reflection to improve PAI's learning strategies to remain relevant to digital dynamics. Thus, the supervisory function in PAI management is not only corrective, but also preventive against the development of intolerant and radical religious attitudes among students (Samsu, 2025).Overall, the implementation of the PAI management function in the digital era contributes significantly to the formation of a moderate, inclusive, and peace-oriented educational culture. The management of PAI that is able to integrate digital technology with the values of religious moderation will make Islamic Religious Education a strategic instrument in building a generation of Muslims who are religious, digitally intelligent, and socially responsible.

3.5. Implications of Strengthening PAI Management on Islamic Education

Based on the results of the literature review, strengthening the management of Islamic Religious Education (PAI) has strategic and long-term implications for the direction, quality, and role of Islamic education in Indonesia, especially in the context of strengthening the value of religious moderation in the digital era. PAI management that is designed and carried out in a professional, systematic, and value-oriented manner has the potential to make Islamic education an effective instrument in responding to ideological, social, and cultural challenges that develop in the digital space. In this case, Islamic education not only functions as a means of inheriting religious teachings, but also as an ideological fortress against the development of radical, intolerant, and exclusive religious beliefs.The first implication is seen in strengthening the orientation and goals of Islamic education. The literature shows that the management of PAI based on religious moderation encourages a paradigm shift in Islamic education from just mastering cognitive aspects towards the formation of balanced religious character and attitudes. Islamic education is directed to produce students who are not only ritually obedient, but also have social awareness, tolerant attitudes, and commitment to national and humanitarian values. Thus, strengthening PAI management has implications for the realization of integrative Islamic education between the dimensions of faith, morals, and social life in a multicultural society.The second implication is related to strengthening the institutional role of Islamic education. The literature review confirms that Islamic educational institutions managed with good PAI management will be more adaptive to technological developments and social dynamics. The integration of the value of religious moderation in curriculum planning, the development of educator resources, and the culture of schools or madrasas will create an inclusive and dialogical educational climate. Islamic educational institutions are no longer perceived as an exclusive space, but rather as a learning center that is open, tolerant, and relevant to the challenges of the times.The third implication can be seen in strengthening the capacity of PAI educators. Effective PAI management requires improving teachers' competence, not only in the pedagogic and scientific aspects of Islam, but also in digital literacy and religious moderation insights. PAI teachers are positioned as agents of moderation who play a strategic role in guiding students to respond to the flow of religious information in the digital space. With good management, PAI educators will be better equipped to internalize the value of wasathiyah through contextual, dialogical, and reflective learning methods.

The next implication is to strengthen the relevance of Islamic education in the digital era. The literature confirms that PAI management that is responsive to technological developments allows Islamic education to remain relevant and contributory in building a peaceful civilization. The use of well-managed digital media can be a strategic means to spread Islamic values rahmatan lil 'alamin, expand the reach of educational da'wah, and counteract distorted religious narratives. In this context, PAI management serves as a link between classical Islamic values and the reality of

technology-based modern life.Overall, strengthening the management of Islamic Religious Education has direct implications for the quality of Islamic education in forming a generation of Muslims who are religious, moderate, digitally intelligent, and socially responsible. Therefore, the urgency of PAI management in strengthening the value of religious moderation in the digital era is not only academic-theoretical, but also pragmatic and strategic in responding to the challenges of contemporary religious life in Indonesia.

4. CONCLUSION

Based on the results of the literature review and discussions that have been conducted, it can be concluded that the digital era presents multidimensional challenges for Islamic Religious Education, both in pedagogical, ideological, and managerial aspects. The development of information technology has shifted the learning patterns and religious authority of students, so that PAI can no longer rely on a normative-doctrinal and cognitive-oriented approach alone. Without adaptive and directed management, PAI learning has the potential to lose its relevance and fail to fortify students from the influence of exclusive, intolerant, and radical religious beliefs in the digital space.This study confirms that religious moderation is an essential value in Islamic Religious Eduction in the digital era. Religious moderation is not only understood as a theoretical discourse, but as a core value that must be internalized in the educational goals, curriculum, learning methods, and culture of Islamic education. PAI has a strategic mandate to form students who are not only pious individually, but also have social piety which is reflected in an attitude of tolerance, fairness, dialogic, and respect for diversity.The results of the study show that the management of Islamic Religious Education has strategic urgency in strengthening the value of religious moderation. The management function of PAI, which includes planning, organizing, implementing, and supervising, is the main instrument in ensuring the systematic and sustainable integration of religious moderation values. Adaptive curriculum planning, the organization of educators with a moderation and digital literacy perspective, the implementation of contextual and participatory learning, and supervision oriented towards changing religious attitudes and behaviors are important prerequisites for the success of PAI in the digital era. However, it can be emphasized that strengthening the management of Islamic Religious Education has direct implications for the quality and relevance of Islamic education in forming a generation of Muslims who are religious, moderate, digitally intelligent, and socially responsible. The urgency of PAI management in strengthening the value of religious moderation in the digital era is not only an academic need, but also a practical need in answering the challenges of contemporary religious life and maintaining social harmony in Indonesia's multicultural society.

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