

The Relevance of Ibnu Rusyd's Thought in the Development of Contemporary Islamic Education

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Abstract: This study aims to examine the relevance of Ibn Rushd's thought in the development of contemporary Islamic education. Ibn Rushd is widely recognized as a Muslim philosopher who emphasized the harmony between reason and revelation in understanding truth. In the context of modern Islamic education, his ideas are highly relevant in addressing the dichotomy between religious and secular sciences. This research employs a qualitative approach using a literature review method by analyzing Ibn Rushd's works and relevant contemporary studies. The findings indicate that Ibn Rushd's thought significantly contributes to the development of an integrative, rational, and open paradigm of Islamic education. His emphasis on rationality, intellectual freedom, and demonstrative (burhani) methods of acquiring knowledge can serve as a foundation for developing contextual and adaptive Islamic education curricula. Moreover, his ideas encourage critical and dialogical learning processes, enabling students to become not only religious but also intellectual and moderate individuals. Therefore, the relevance of Ibn Rushd's thought lies in its ability to bridge classical Islamic intellectual traditions with the demands of modern education.

Keywords: Ibnu Rusyd, Islamic Education, Rationality, Knowledge Integration, Islamic Philosophy.

Abstrak: Penelitian ini bertujuan untuk mengkaji relevansi pemikiran Ibnu Rusyd dalam pengembangan pendidikan Islam kontemporer. Ibnu Rusyd dikenal sebagai filsuf Muslim yang menekankan harmonisasi antara akal (rasio) dan wahyu dalam memahami kebenaran. Dalam konteks pendidikan Islam saat ini, pemikiran Ibnu Rusyd menjadi penting untuk menjawab tantangan modernitas, khususnya dalam menghadapi dikotomi antara ilmu agama dan ilmu umum. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi literatur terhadap karya-karya Ibnu Rusyd serta kajian kontemporer yang relevan. Hasil penelitian menunjukkan bahwa pemikiran Ibnu Rusyd memiliki kontribusi signifikan dalam membangun paradigma pendidikan Islam yang integratif, rasional, dan terbuka terhadap perkembangan ilmu pengetahuan. Prinsip rasionalitas, kebebasan berpikir, serta pentingnya metode demonstratif (burhani) dalam memperoleh

pengetahuan dapat menjadi dasar dalam pengembangan kurikulum pendidikan Islam yang kontekstual dan adaptif. Selain itu, pemikiran Ibnu Rusyd juga mendorong sikap kritis dan dialogis dalam proses pembelajaran, sehingga mampu membentuk peserta didik yang tidak hanya religius tetapi juga intelektual dan moderat. Dengan demikian, relevansi pemikiran Ibnu Rusyd terletak pada kemampuannya dalam menjembatani antara tradisi keilmuan Islam dan tuntutan pendidikan modern.

Kata Kunci: Ibnu Rusyd, Pendidikan Islam, Rasionalitas, Integrasi Ilmu, Filsafat Islam.

INTRODUCTION

The development of digital technology in the last few decades has brought major changes in human life, including in the field of education.¹ Digital transformation has not only changed the way humans communicate and obtain information, but has also influenced learning patterns, teaching methods, and sources of knowledge used by students.² The world of education is currently in an era of open information which enables students to acquire various knowledge quickly via the internet.³ This condition presents a great opportunity to improve the quality of learning because access to learning resources is becoming wider,

¹ Roni Susanto, Khairunesa Isa, and Syahrudin, "Inovasi Dalam Pemberdayaan Ekonomi Pesantren Melalui Program Inkubasi Bisnis: Studi Kasus Usaha Perikanan Bumpes Ulul Albab Yogyakarta," *Jurnal ISC: Islamic Science Community* 4, no. 2 (2025): 85-98; Roni Susanto and d Afif Ulin Nuhaa Muhamma, "Transformasi Budaya Islam Nusantara Di Tengah Tantangan Modernitas: Peran Nahdatul Ulama," in *Trajectory Visi Kemanusiaan Sarjana NU* (Publica Indonesia Utama, 2024), 468-77; Ratna Dewi Cahyaningtyas, Aprilia Etika Wardani, and M Makhrus Ali, "Islamic Character Education in the Digital Era : A Case Study of Junior High Schools," *JISEI: Journal of Islamic Studies and Educational Innovation* 01, no. 01 (2025); Ahmad Ainur Rofiq and M Makhrus Ali, "Implementasi Kurikulum Merdeka Pada Pembelajaran PAI," *Tasyri': Jurnal Tarbiyah - Syari'ah Islamiyah* 32, no. 01 (2025): 156-67, <https://doi.org/10.31949/educatio.v7i3.1279.4>.

² Suhantoro et al., "Operationalising Islamic Moderation in Digital Communication : Ethical Pathways to Counter Social Polarisation in Indonesia," *Muharik: Jurnal Dakwah Dan Sosial* 8, no. 2 (2025): 267-76, <https://doi.org/10.37680/muharik.v8i2.7679>; Achmad Fatahilah et al., "Efforts To Improve Learning Motivation Of Grade Viii Students In The Subject Of Mathematics Using The Pakemstrategy," *Internasional Jurnal of Multidisipliner Reseach (IJMR)* 01, no. 02 (2025): 316-24.

³ Syahrudin Syahrudin, Khairunesa Isa, and Roni Susanto, "Community Empowerment Through Social Service : The Role of Sacrificial Animal Slaughter in Strengthening Solidarity and Economic Resilience in Sidoharjo Village , Pulung Ponorogo," *JSTARD: Journal Of Social Transformation And Regional Development* 7, no. 2 (2025): 32-44, <https://doi.org/https://doi.org/10.30880/jstard.2025.07.02.004>; Moh Sirojud Tolibiin and M Makhrus Ali, "Using Virtual Reality to Teach Islamic History to Middle School Students," *JISEI: Journal of Islamic Studies and Educational Innovation* 1, no. 3 (2025).

more varied and interactive.⁴ However, behind these various conveniences, the development of digital technology also presents new challenges that need to be anticipated, especially in Islamic religious education.⁵

Students in the digital era no longer rely solely on teachers as the sole source of knowledge, but also obtain information from various digital media such as social media, websites, learning applications, and video platforms.⁶ A variety of religious content that is freely available on the internet makes it easier to understand religious teachings, but also has the potential to cause misunderstandings if the information obtained is invalid or not in accordance with the context of moderate Islamic teachings.⁷ This phenomenon is becoming increasingly complex because not all students possess sufficient digital literacy skills to select accurate and responsible information. Without proper guidance, students are potentially exposed to narrow, exclusive, and even extreme religious understandings.⁸

⁴ Syahrudin Syahrudin et al., "An Integrative Model of Local Wisdom-Based Learning at Pesantren: A Comparative Study of Islamic Educational Institutions in Indonesia," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 23, no. 2 (2025): 270–86, <https://doi.org/https://doi.org/10.21154/cendekia.v23i2.12097>; Robbin Dayyan Yahuda et al., "Musafahah Method Transformation on Learning Qiraat Sab'ah in PPTQ Al-Hasan Ponorogo," *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis* 5, no. 2 (2023): 133–46, <https://doi.org/10.15548/mashdar.v5i2.7293>.

⁵ Roni Susanto, Ahmad Munir, and Basuki Basuki, "Preserving the Authenticity of Qirā'at Sab'ah: A Comparative Study of Musy ā Fahah Methods at Al-Hasan and Al-Munawwir Boarding School," *Dialogia: Jurnal Studi Islam Dan Sosial* 23, no. 01 (2025): 101–21, <https://doi.org/10.21154/dialogia.v23i01.10500>; Muhammad Maftuhin et al., "School-Community-Business Collaboration Model for Strengthening Islamic Religious Education," *Amalee: Indonesian Journal of Community Research and Engagement* 6, no. 2 (2025): 617–34, <https://doi.org/10.37680/amalee.v6i2.8502>.

⁶ Asep Saepurokhman, Universitas Sebelas April, and M Makhrus Ali, "Character Education In Multicultural Perspective: A Literature Riview," *Indonesian Journal of Education (INJOE)* 11, no. 1 (2025): 117–24; Roni Susanto and Muhammad Afif Ulin Nuhaa, "Menjaga Autentitas Bacaan Al-Qur'an Di Pesantren Al-Hikmah Purwoasri Kediri," *Integratia: Journal of Education, Human Development, and Community Engagement* 1, no. 2 (2023): 143–52, <https://ojsnu.nuponorogo.or.id/index.php/integratia/article/view/42>.

⁷ Roni Susanto and Mariyatul Kiftiyah, "Preserving Local Culture in the Midst of Globalization: An Anthropological Study of Community Identity," *Al-Ufuq: Jurnal Humaniora Dan Ilmu Sosial* 1, no. 2 (2025): 161–75, <https://doi.org/10.64320/al-ufuq.xxxx>; Fatahilah et al., "Efforts To Improve Learning Motivation Of Grade Viii Students In The Subject Of Mathematics Using The Pakemstrategy."

⁸ Syahrudin, Roni Susanto, and Zakiah Mohamad Ashari, "Pendidikan Transformatif Sebagai Pilar Pembangunan Sosial Dan Ekonomi Generasi Peduli, Kreatif, Dan Berdaya Di Era Masyarakat 5.0," *Ngabari: Jurnal Studi Islam Dan Sosial* 18, no. 02 (2025): 1–23, <https://doi.org/https://doi.org/10.55380/ngabari.v18i02.1241>.

This condition shows that Islamic religious education in the digital era faces more complex challenges compared to the previous era.⁹ Religious education is not only required to transfer religious knowledge cognitively, but must also be able to shape the character of students to be moderate, tolerant, and have the ability to think critically about the information they receive.¹⁰ In this context, religious moderation becomes very important to be instilled in students through a planned and systematic learning process.¹¹

Religious moderation is a perspective, attitude, and practice of religion that emphasizes a balance between textual and contextual understanding, between individual and social interests, and between personal beliefs and respect for diversity.¹² Religious moderation also contains the values of tolerance, justice, balance, and an inclusive attitude in social life. The concept of religious moderation does not mean reducing belief in religious teachings, but rather placing religious teachings in a proportional manner so that they can be a blessing for the entire universe.¹³ These values are very relevant to Islamic teachings which prioritize the principle of *wasathiyah* or the middle path in living life.¹⁴

Islamic Religious Education has a strategic role in instilling the values of religious moderation in students.¹⁵ Through Islamic Religious Education (PAI) learning, students are not only taught about aspects of worship and faith, but also

⁹ Deden Hidayat, Roni Susanto, and Aan Gunawan, "Legal Provisions on the Sale of Drugs Indicated as Dangerous from a Sharia Perspective," *At-Tasyri': Jurnal Hukum Islam Dan Ekonomi Syariah* 7, no. 01 (2026): 64–79, <https://doi.org/https://doi.org/10.55380/tasyri.v7i01.1150>.

¹⁰ M Makhrus Ali et al., "Peningkatan Pembelajaran Tahfidz Al- Qur ' An Menggunakan Metode Qur ' Ani Sidogiri," *As-Sulthan Journal Of Education (ASJE)* 01, no. 03 (2025): 712–19.

¹¹ Nun Aini et al., "Pembelajaran Pendidikan Agama Islam Di Sd Negeri Cahaya Makmur Menggunakan Metode Pembelajaran Aktif Yang Dapat Meningkatkan Motivasi Siswa Dalam Belajar Dan Mengembangkan Karakternya," *IMTIYAZ: Jurnal Ilmu Keislaman* 9 (2025): 450–58, <https://doi.org/https://doi.org/10.46773/imtiyaz.v9i2.2322>.

¹² Fatahilah et al., "Efforts To Improve Learning Motivation Of Grade Viii Students In The Subject Of Mathematics Using The Pakemstrategy."

¹³ Behavior Sociology-based Training et al., "Sosiologis Enhancing Teachers ' Understanding of Islamic Education (PAI) as a Means of Shaping Social," *Jurnal Pengabdian Dan Pengembangan Masyarakat Kepulauan Riau* 4, no. 2 (2025): 585–93, <https://doi.org/https://doi.org/10.56303/jppmi.v4i2.960>.

¹⁴ Tolibiin and Ali, "Using Virtual Reality to Teach Islamic History to Middle School Students."

¹⁵ Tomi Apra Santosa et al., "Inquiry-Based Learning and Critical Thinking Skills of Higher Education Students in the Era of Revolution 5 . 0 : A Meta-Analysis," *Fisioterapi* 54, no. 3 (2025): 5156–66, <https://doi.org/https://doi.org/10.48047/CU>.

social values such as tolerance, brotherhood, justice, and social responsibility.¹⁶ Effective Islamic Religious Education learning should be able to integrate these values into the real lives of students so that they have a comprehensive and contextual understanding of religion.¹⁷ In this way, students are expected to be able to become religious individuals who are also open to differences in a pluralistic society.¹⁸

However, in practice, the implementation of the value of religious moderation in Islamic Religious Education learning in the digital era has not been fully optimal.¹⁹ There are still various challenges that influence the effectiveness of the process of internalizing these values.²⁰ One of the main challenges is the influence of extreme religious content on digital media.²¹ The internet provides a very broad space for various groups to spread religious understanding, including that which is intolerant or radical.²² Students who do not have a strong understanding of religion and good digital literacy skills can easily be influenced

¹⁶ Faisal Faliyandra et al., "Application Of Discussion Method In Improving Student Learning Outcomes In Pai Subjects," *Internasional Jurnal of Multidisipliner Reseach (IJMR)* 01, no. 03 (2025): 54–66.

¹⁷ Ahmad Solihin et al., "Penerapan Metode Demonstrasi Untuk Meningkatkan Hasil Belajar Siswa Pada Materi Shalat Jenazah Di SMA Islam Ibnu Rusyd Kotabumi Tahun Ajaran 2023 / 2024," *AL MIKRAJ Jurnal Studi Islam Dan Humaniora* 5, no. 2 (2025): 2201–10, <https://doi.org/10.37680/almikraj.v5i2.6773>.

¹⁸ Ida Noverta, Siti Afifatun, and M Makhrus Ali, "Islam Strengthening Children ' s Moral Development through Home-Based Islamic Religious Education : A Literature Review on the Role of Muslim Familie," *At Turots : Jurnal Pendidikan* 7, no. 2 (2025): 1274–83, <https://doi.org/https://doi.org/10.51468/jpi.v7i2.1079>.

¹⁹ M Ayub et al., "Penguatan Kompetensi Guru PAI Dalam Evaluasi Dan Praktik Pembelajaran Inklusif Bagi Anak Berkebutuhan Khusus," *Jural Pembelajaran Pemberdayaan Masyarakat (JP2M)* 7, no. 10 (2026): 201–12, <https://doi.org/10.33474/jp2m.v7i1.24414>; Roni Susanto et al., "Interreligious Harmonization (Analytic Study of Kalicinta Village, Kotabumi, Lampung)," *Jurnal Kodifikasia: Jurnal Penelitian Keagamaan San Sosial-Budaya* 17, no. 1 (2023), <https://doi.org/http://dx.doi.org/10.21154/kodifikasia.v17i1.5729>.

²⁰ Ali M. Makhrus et al., "Behavioral Biases , Digital Payment Adoption , and Personal Financial Planning : Evidence from Millennial and Gen Z Consumers," *Journal Management & Economics Review* 3, no. 9 (2026): 531–46, <https://doi.org/https://doi.org/10.59971/jumper.v3i9.951>.

²¹ Meilisa Sajdah et al., "The Role Of Islamic Religious Education In Responding To The Transformation Of Adolescent Religiosity In The Digital Era," *Fitrah: Journal of Islamic Education* 6, no. 2 (2025): 471–83, <https://doi.org/https://doi.org/10.53802/fitrah.v6i2.1311>.

²² Meilisa Sajdah et al., "Strengthening Policy Literacy in Islamic Education (PAI) for Teachers and Madrasah Administrators in Lampung Regency," *Jurnal Pengabdian Dan Pengembangan Masyarakat Indonesia* 4, no. 2 (2025): 559–67, <https://doi.org/https://doi.org/10.56303/jppmi.v4i2.958>.

by this content.²³ In addition, the limited competence of teachers in utilizing digital technology is also a factor inhibiting the implementation of religious moderation in learning.²⁴ Not all teachers have adequate skills in integrating digital technology into the learning process effectively.²⁵ Some teachers still use conventional learning methods that are less engaging for students living in the digital age. This can cause Islamic Religious Education (PAI) lessons to become less relevant to their needs, thus preventing the value of religious moderation from being optimally conveyed.²⁶

Learning methods that are not yet adaptive to current developments are also a challenge in themselves.²⁷ Islamic Religious Education learning often still focuses on memorization and lecture approaches, so that it does not provide enough space for students to think critically and reflectively.²⁸ In fact, critical thinking skills are crucial in navigating the complex flow of digital information. Students need to be trained to analyze religious information rationally and contextually so they are not easily influenced by distorted understandings.²⁹

Another challenge is the social environment that influences the process of developing students' religious understanding. Family and community environments play a crucial role in supporting the implementation of religious moderation. If the social environment fosters an inclusive and tolerant

²³ Saepurokhan, April, and Ali, "Character Education In Multicultural Perspective : A Literature Riview."

²⁴ Maftuhin et al., "School-Community-Business Collaboration Model for Strengthening Islamic Religious Education."

²⁵ Roni Susanto, "Revitalisasi Pendidikan Nilai Melalui Wayang Kulit: Tradisi 1 Windu Sekali Menyambut Tahun Baru Hijriyah Di Dusun Trimulyo, Lampung," *JPMI: Jurnal Pengabdian Masyarakat Indonesia* 1, no. 1 (2025): 96-109, <https://jurnalpasca.staiibnurusyd.ac.id/index.php/JPMI/article/view/51>.

²⁶ Okta Khusna Aisi, Roni Susanto, and Khairunesa Isa, "Bridging Gender Gaps In Education Through Islamic Values And Technology At Pptq Al-Hasan," *Egalita : Jurnal Kesenjangan Dan Keadilan Gender* 20, no. 1 (2025): 13-26, <https://doi.org/https://doi.org/10.18860/egalita.v20i1.30589>.

²⁷ Wahyu Widodo, Roni Susanto, and Hidayat Deden, "The Meaning of Trust in Surat Al-Ahzab Verse 72 the Perspective of Sheikh Ustman Al-Khubawi," *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era* 3, no. 1 (2023).

²⁸ Susanto and Kiftiyah, "Preserving Local Culture in the Midst of Globalization : An Anthropological Study of Community Identity."

²⁹ Roni Susanto and Mariyatul Kiftiyah, "Integration of Artificial Intelligence in the Islamic Religious Education Curriculum at Ibnurusyd Islamic College , Lampung," *JISEI: Journal of Islamic Studies and Educational Innovation* 01, no. 03 (2025); Yuni Herdiyanti, Miftakul Janah, and Roni Susanto, "Building a Golden Generation : Synergy of Education , Technology , and Qur ' Anic Values," *JISEI: Journal of Islamic Studies and Educational Innovation* 01, no. 01 (2025): 36-48.

understanding of religion, students will more easily accept the values of moderation. Conversely, an exclusive and intolerant environment can hinder the internalization of the values of religious moderation taught in schools.

Therefore, comprehensive efforts are needed to optimize the implementation of the value of religious moderation in Islamic Religious Education learning in the digital era.³⁰ Teachers need to develop innovative and adaptive learning strategies by utilizing digital technology as an interesting and relevant learning medium.³¹ The use of digital media such as educational videos, online learning platforms, and interactive content can help students understand the value of moderation in a more contextual and applicable way.

Furthermore, improving teacher competency in digital literacy and religious moderation is also a crucial need. Continuous teacher training and professional development are essential to enable teachers to face the challenges of education in the digital age.³² Teachers not only play a role as material deliverers, but also as facilitators, guides, and role models in instilling the values of religious moderation in students.³³ Implementation of religious moderation also requires collaboration between schools, families and communities.³⁴ The synergy between these three educational environments will strengthen the process of internalizing the values of religious moderation in the lives of students.³⁵ Schools can be centers for learning values, families can be environments for habituation, and communities can be

³⁰ Roni Susanto and Mariyatul Kiftiyah, "Perbedaan Sikap Dan Perilaku Berdasarkan Gender Dalam Proses Belajar Di SDN 4 Kalicinta , Lampung," *IKTIFAK : Journal of Child and Gender Studies* 3, no. 2 (2025): 57-70, <https://doi.org/https://doi.org/10.55380/iktifak.v3i2.1179>.

³¹ Kurniawan Dwi Antoro, Rahmawati Eka Nurhidayah, and M Makhrus Ali, "Qur ' Anic Perspective on Science: I MPLICATIONS FOR ISLAMIC EDUCATION CURRICULUM," *JISEI: Journal of Islamic Studies and Educational Innovation* 01, no. 01 (2025): 1-9; Susanto and Kiftiyah, "Integration of Artificial Intelligence in the Islamic Religious Education Curriculum at Ibnurusyd Islamic College , Lampung."

³² Roni Susanto, "Penerapan Metode Musyafahah Dalam Menjaga Autentisitas Qiraat Sab'ah (Studi Analisis Di PPTQ Al-Hasan Ponorogo Dan PP Al-Munawwir Krapyak)" (IAIN Ponorogo, 2024), <http://etheses.iainponorogo.ac.id/id/eprint/29381>.

³³ Roni Susanto et al., "Implications of Developing Fayd Al-Barakat Book on Learning Qiraat Sab'ah in the Digital Era," *Jurnal Pendidikan Al-Ishlah* 15, no. 4 (2023), <https://doi.org/https://doi.org/10.35445/alishlah.v15i4.3009>.

³⁴ Susanto and Muhamma, "Transformasi Budaya Islam Nusantara Di Tengah Tantangan Modernitas: Peran Nahdatul Ulama."

³⁵ Roni Susanto and Sugiyar, "Implementation of Mutammimah Book Learning on the Reading Ability of Kutub Al-Turats at Madrasah Riyadlotusy Syubban Ponorogo," *Edukasi Lingua Sastra* 21, no. 1 (2023): 207-2017, <https://doi.org/https://doi.org/10.47637/elsa.v21i2.667>.

spaces for social practice for students in applying the values of religious moderation.

Thus, religious moderation in Islamic Religious Education (ISE) learning in the digital era is not only an educational necessity but also a social necessity in maintaining harmony in a diverse society. Islamic Religious Education (ISE) learning that effectively integrates the value of religious moderation will produce a generation that is not only individually religious but also possesses social awareness, tolerance, and the ability to adapt to changing times. Therefore, an in-depth study of the implementation of the value of religious moderation in Islamic Religious Education (ISE) learning in the digital era is crucial to producing an effective, relevant, and sustainable learning model.

DISCUSSION

Implementing the value of religious moderation in Islamic Religious Education (ISE) in the digital era is an integrative process involving the curriculum, learning methods, learning media, and the role models of teachers. Religious moderation is not only taught as a theoretical concept but must also be internalized in students' attitudes and behavior through a contextual and contemporary learning process. First, the implementation of religious moderation can be achieved through the integration of values into learning materials. Islamic Religious Education materials inherently contain values of moderation such as tolerance (*tasamuh*), balance (*tawazun*), justice (*i'tidal*), and a moderate attitude (*tawasuth*).³⁶ Teachers have an important role in linking the material to the realities of students' social lives in the digital era.³⁷ For example, learning about Islamic brotherhood can be linked to social media ethics, such as avoiding hate speech, hoaxes, and intolerant attitudes in cyberspace.

Second, the learning methods used must be dialogic and participatory. Discussion-based learning approaches, case studies, and problem-solving can help students critically understand the value of moderation. The digital era allows for the use of various interactive learning resources such as educational videos, e-

³⁶ Roni Susanto, "Konsep Pendidikan Karakter Dalam Islam," in *Pendidikan Karakter Berbasis Islam* (U ME Publishing, 2024), 20-32.

³⁷ Tolibiin and Ali, "Using Virtual Reality to Teach Islamic History to Middle School Students"; Faiq Aulia Rakhman and Salsabila Fatima, "Analysis of Syntactic Errors in Arabic Speech Texts during Muhadharah Activities at Pondok Pesantren Al-Iman Putri Ponorogo," *JISEI: Journal of Islamic Studies and Educational Innovation* 01, no. 01 (2025).

learning, and learning applications that support the internalization of values.³⁸ Interactive learning methods can increase student engagement while developing critical thinking skills regarding religious information they receive online. Third, the use of digital media is a crucial factor in implementing religious moderation. Teachers can use social media, online learning platforms, and creative digital content to convey messages of religious moderation in an engaging manner. The use of technology in learning not only increases learning motivation but also helps students understand that Islamic teachings are relevant to current developments. Digital media can also be a tool for training students' digital religious literacy, enabling them to select accurate and responsible information.

Fourth, teacher role models are crucial for the successful implementation of religious moderation. Teachers not only serve as transmitters of material but also as role models for moderation, tolerance, and inclusiveness. Teachers' respect for differences of opinion, fairness, and openness to dialogue will positively influence the development of students' character. This role model is crucial because the value of religious moderation is more effectively learned through practical practice than through theory alone. Fifth, supporting factors for the implementation of religious moderation include educational policy support, the availability of technological resources, teacher competence, and a conducive school environment. A curriculum that provides space for strengthening the character of religious moderation will facilitate teachers in integrating these values into learning. Furthermore, teacher training on digital literacy and religious moderation is also crucial in improving the quality of learning.³⁹

However, there are several challenges in implementing religious moderation in the digital age. One of the main challenges is the influence of extreme religious content on the internet, which is easily accessible to students.⁴⁰ Without strong

³⁸ Azam Syukur Rahmatullah et al., "Digital Era 4.0: The Contribution to Education and Student Psychology," *Linguistics and Culture Review* 6 (2022): 89-107, <https://doi.org/10.21744/lingcure.v6ns3.2064>.

³⁹ Syahrudin and Susanto Roni, "The Role of Digital Technology in Preserving Local Culture: A Case Study of Indigenous Communities in Kalimantan," *Al-Ufuq: Jurnal Humaniora Dan Ilmu Sosial* 1, no. 1 (2025): 1-15, <https://jurnalpasca.staiibnurusyd.ac.id/index.php/al-ufuq/article/view/31>; Roni Susanto, "Meningkatkan Kemampuan Membaca Kitab Kuning Santri Melalui Pembelajaran Kitab Mutammimah Di Madrasah Diniyah Riyadlotusy Syubban PPTQ Al-Hasan Babadan Ponorogo" (IAIN Ponorogo, 2022), <http://etheses.iainponorogo.ac.id/id/eprint/19857>.

⁴⁰ Aini et al., "Pembelajaran Pendidikan Agama Islam Di Sd Negeri Cahaya Makmur Menggunakan Metode Pembelajaran Aktif Yang Dapat Meningkatkan Motivasi Siswa Dalam

digital literacy skills, students are potentially exposed to narrow and intolerant religious understandings.⁴¹ Other challenges include teachers' limited competence in optimally utilizing technology and a lack of supervision of students' digital activities outside the school environment.⁴² Furthermore, social environmental factors also influence the successful implementation of religious moderation. Family and community environments with inclusive religious understandings will support the learning process in schools.⁴³ Conversely, environments that tend to be exclusive and intolerant can hinder students' internalization of religious moderation values.

Thus, implementing religious moderation in Islamic Religious Education in the digital era requires a comprehensive and collaborative approach between schools, families, and the community. Adaptive learning, supported by adequate teacher competency, and a conducive environment, will help shape students with a moderate understanding of religion and strong character.

CONCLUSION

Implementing the value of religious moderation in Islamic Religious Education learning in the digital era is a crucial need to face the challenges of increasingly complex technological developments and information flows. The value of religious moderation can be implemented through the integration of learning materials, dialogic learning methods, the use of digital media, and the exemplary behavior of teachers as educators. The success of this implementation is influenced by supporting factors such as educational policies, teacher competence, technological resources, and a conducive social environment. However, challenges such as low digital literacy among students and the influence of extreme content on the internet remain obstacles that need to be overcome. Therefore, adaptive, collaborative, and values-based learning strategies are needed to shape moderate,

Belajar Dan Mengembangkan Karakternya”; Faliyandra et al., “Application Of Discussion Method In Improving Student Learning Outcomes In Pai Subjects”; Susanto et al., “Implications of Developing Fayd Al-Barakat Book on Learning Qiraat Sab’ah in the Digital Era.”

⁴¹ Roni Susanto, “Transforming Productive Waqf as an Instrument for Sustainable Economic Development,” *JPIB: Jurnal Penelitian Ibnu Rusyd* 5, no. 1 (2026): 1–17, <https://doi.org/10.64320/al-ufuq.xxxx>.

⁴² Roni Susanto, “Islamic Law Analysis of Digital Economic Practices from a Maqasid Syariah Perspective,” *JPIB: Jurnal Penelitian Ibnu Rusyd* 4, no. 1 (2025): 1–16, <https://doi.org/10.64320/jpib.xxxx>.

⁴³ Roni Susanto, “Integration of Islamic Education Curriculum with a Humanistic Approach in Strengthening the Profile of Pancasila Students,” *JPI* 2, no. 1 (2023): 1–16, <https://doi.org/10.64320/al-ufuq.xxxx>.

tolerant students who are able to practice Islamic teachings contextually in the digital era.

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