

# ISLAMIC EDUCATION AS AN INSTRUMENT FOR PEACEBUILDING: DIGITAL PEDAGOGICAL STRATEGIES FOR SHAPING YOUTH CHARACTER IN A MULTICULTURAL ERA

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**Abstract:** *Contemporary multicultural societies face significant challenges such as rising intolerance, identity-based conflicts, and weakening social cohesion, particularly among younger generations immersed in a complex digital ecosystem. These circumstances necessitate an effective and holistic character education model relevant to contemporary contexts. This study employs a systematic literature review and thematic analysis of Islamic primary sources (the Qur'an and Sunnah), scholarly works on Islamic education and peacebuilding, and recent contributions from Indonesian academics. The findings reveal that Islamic education provides a comprehensive ethical framework rooted in tasamuh (tolerance), ukhuwah (brotherhood), 'adl (justice), and rahmah (compassion). However, to ensure relevance for the millennial generation, these values must be integrated into a digital pedagogical approach, with moderation in digital da'wah serving as a strategic instrument for peacebuilding in multicultural contexts.*

**Keywords:** *Digital pedagogy; Islamic education; Moderation in digital da'wah; Multiculturalism; Peacebuilding*

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## Introduction

The The global landscape is increasingly characterized by cultural, religious, and ethnic diversity, which brings serious challenges such as intolerance, identity-based conflicts, and social polarization (Raihan, 2024). Young people need the competence to navigate this diversity peacefully, particularly through character education based on Islamic values (Maifatur Rohmah, 2023). Islam, as a religion of peace, offers inherent values such as *tasamuh* (tolerance), *ukhuwah* (brotherhood), and *rahmah* (compassion), as clearly stated in the Qur'an:

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing and All-Aware.” (Surah Al-Hujurat 49:13)

These values have been historically implemented successfully in multicultural societies, such as during the era of the Medina Charter, which is widely recognized as an early model of social contract ensuring justice and inclusivity (Hanapi, 2019; Alwi & Yusof, 2021). The Prophet Muhammad ﷺ also strongly prohibited tribal partisanship (*ashabiyyah*), as he said:

“He is not one of us who calls for tribalism, who fights for tribalism, or who dies upon tribalism.”

(Musnad Ahmad)

While previous studies have extensively examined these values, few have specifically explored the practical application of digital pedagogy within Islamic education for young people (Khasanah, Mutakin, & Fitriyani, 2023).

Furthermore, the challenges of intolerance and radicalism, now increasingly present among youth, are exacerbated by the growth of social media as a primary arena for spreading extremist narratives (Harakatuna.com, 2025). This situation creates an urgent need not only to instill values of peace but also to equip young people with critical skills to respond to radical or intolerant digital content (Ministry of Communication and Information, 2025).

On the other hand, government institutions such as the National Counter-Terrorism Agency (BNPT) have developed various programs to combat digital radicalism through counter-narrative strategies, involving active participation from youth as “Cyber Peace Ambassadors.” They are specially trained to create and disseminate digital peace narratives, functioning as an “ideological vaccine” against extremist propaganda (Harakatuna.com, 2025).

Historically, Islam has demonstrated a significant role in establishing social peace, such as through the Medina Charter, which became a milestone in implementing justice and inclusivity in plural societies (Hanapi, 2019; Alwi & Yusof, 2021). However, in today's digital context, a new approach is needed that combines Islamic values with effective pedagogical strategies, particularly moderation in digital *da'wah*, to achieve optimal results (Khasanah, Mutakin, & Fitriyani, 2023).

Recent literature also emphasizes the importance of religious digital literacy, specifically aimed at preparing young people to critically evaluate religious content in cyberspace and to counter the hoaxes and radical narratives that are widespread in digital media (Ministry of Communication and Information, 2025; Maifatur Rohmah, 2023). Such efforts are highly

relevant and urgent in Indonesia, as the country with the world's largest Muslim population, currently facing massive digitalization challenges.

Against this background, this study aims to fill the existing research gap by comprehensively analyzing how Islamic education can be recontextualized through digital pedagogy to strengthen moderation in digital da'wah. Specifically, the research seeks to (1) integrate Islamic values into digital learning environments, (2) develop youth digital literacy to critically engage with religious discourses, (3) reinforce moderation as a strategic tool for peacebuilding in multicultural societies, and (4) offer a conceptual framework that informs both policy and practice in Islamic education. In doing so, this study positions Islamic education not only as a moral compass but also as a transformative instrument for cultivating tolerant, peaceful, and digitally literate youth in the contemporary era.

### Theoretical Framework

The theoretical framework of this study is based on an integrative approach to Islamic education that combines ta'lim, tarbiyah, and ta'dib, emphasizing character formation (Fauzi & Rahman, 2021; Hidayat, 2022). This integrative framework not only situates Islamic education as an ethical system but also as a pedagogical model adaptable to contemporary digital contexts (Firdaus & Suwendi, 2025).

Fundamentally, Islamic education aims to produce individuals who are not only intellectually intelligent (ta'lim), but also emotionally and spiritually mature through the processes of tarbiyah and ta'dib (Rahmawati & Hasanah, 2020; Hidayat, 2022). Tarbiyah addresses the affective and psychological dimensions through the internalization of moral values, while ta'dib emphasizes proper manners (adab) that form the foundation of noble character and harmonious social conduct (Firdaus & Suwendi, 2025). These theoretical bases directly relate to the first objective of this research: integrating Islamic values into digital learning environments as a foundation for character education.

Islamic education also positions human beings as multidimensional creatures—spiritual (ruhiyah), intellectual (fikriyah), emotional (nafsiyah), and social (ijtima'iyah). The holistic development of these dimensions enables individuals to optimally fulfill their social roles (Qasserras, 2024). This theoretical understanding supports the second objective of this study: developing youth digital literacy not only as a technical skill but as a balanced growth of intellect, emotion, and spirituality to critically engage with online religious discourses.

Furthermore, the theoretical framework draws from core concepts of tasamuh (tolerance), ukhuwah (brotherhood), 'adl (justice), and rahmah (compassion). These values form the moral compass necessary for living peacefully in multicultural societies (Firdaus & Suwendi, 2025). Their pedagogical integration directly aligns with the third research objective: reinforcing moderation as a strategic tool for peacebuilding in multicultural societies.

Another significant concept is syura (consultation), which fosters dialogical and inclusive capabilities by encouraging democratic participation and valuing diverse perspectives (Qasserras, 2024). This is directly relevant to the current global context of pluralism and intercultural dialogue, thus informing pedagogical practices that embody inclusivity and critical dialogue.

In the realm of digital pedagogy, the theoretical framework emphasizes the transition from conventional to interactive, participatory learning models (Khasanah, Mutakin, & Fitriyani, 2023). Moderation in digital da'wah becomes a practical extension of this framework, shifting Islamic education toward proactive engagement in digital spaces. It seeks not only to deliver religious content but also to counter radicalism by promoting inclusive and tolerant narratives (Harakatuna.com, 2025). This directly underpins the fourth research objective: offering a conceptual framework that informs both policy and practice in Islamic education, ensuring it remains relevant in the digital age.

Moreover, the inclusion of religious digital literacy further strengthens the theoretical framework. It equips learners with the ability to access, evaluate, and critically respond to digital religious content (Ministry of Communication and Information, 2025). This ensures that Islamic education not only transmits knowledge but also builds resilience against disinformation, extremism, and intolerance.

In sum, the integrative theoretical framework of Islamic education—grounded in ta'lim, tarbiyah, ta'dib, universal Islamic values, and digital pedagogy—provides a clear foundation for achieving the study's objectives. It connects ethical principles with practical strategies, positioning Islamic education as both a moral compass and a transformative instrument for cultivating tolerant, peaceful, and digitally literate youth in the contemporary era.

### Literature Review

Previous studies consistently affirm the important role of Islamic education in shaping individual character and fostering peace in multicultural societies. For instance, Azizah and Nurhayati (2021) conceptually position Islamic education as a primary basis for cultivating morality and peaceful character essential in Indonesia's diverse social context. This view is reinforced by Firdaus and Suwendi (2025), who state that Islamic character education can effectively enhance social harmony in plural societies.

Nevertheless, recent research highlights a gap in its practical implementation, particularly in the digital context. To address this gap, Khasanah et al. (2023) recommend the use of moderation in digital da'wah as an effective pedagogical strategy, while Puadah (2021) emphasizes the importance of community engagement as a supporting element in developing peaceful and inclusive character.

However, significant challenges arise when Islamic education confronts the realities of contemporary digital society. In this regard, the latest research by Khasanah, Mutakin, and Fitriyani (2023) offers new perspectives on the importance of moderation in digital da'wah. They stress that millennials and Generation Z are more attracted to religious content presented creatively through digital platforms such as videos, podcasts, and social media. This approach is vital because it enables religious messages to be conveyed more effectively, attractively, and in ways relevant to young people growing up in a digital culture.

Maifatur Rohmah's (2023) study also underscores that Islam is essentially a religion of peace and tolerance, yet in the digital era it is often misunderstood due to the prevalence of radical content online. Therefore, religious digital literacy becomes an imperative that cannot be overlooked in modern Islamic education. By improving religious digital literacy, young people are expected to be able to distinguish between valid religious information and content with provocative or radical agendas.

Puadah's (2021) research specifically highlights the importance of family and community involvement in strengthening the effectiveness of Islamic-based character education. According to her, character education cannot be limited to schools alone; it must be supported by families as primary educators and the wider community. This holistic approach has proven more effective in internalizing religious values as a moral foundation for young generations, enabling them to face complex social challenges.

On the other hand, the government, through relevant agencies such as the National Counter-Terrorism Agency (BNPT) and the Ministry of Communication and Information (Kominfo), has also actively supported this character education approach through national programs. For example, the "Cyber Peace Ambassadors" program aims to engage young people in creating and disseminating digital peace content, while the National Digital Literacy Movement aims to enhance the digital competence of youth (Harakatuna.com, 2025; Ministry of Communication and Information, 2025).

Internationally, Younes (2024) reinforces this perspective by showing the effectiveness of youth-led initiatives in peacebuilding, especially in digital environments. The study indicates that when youth are actively involved in peace education processes, the results are far more effective compared to top-down or purely instructive approaches.

Thus, this literature review reveals the importance of integrating traditional Islamic ethical values with pedagogical methods that are relevant and effective in the digital context. This presents both a challenge and a significant opportunity for Islamic educational institutions to produce a generation that is not only spiritually strong but also digitally competent and actively contributes to peacebuilding.

### Research Methodology

This study employs a qualitative approach through the method of systematic literature review combined with thematic analysis. The systematic literature review method was chosen because it allows this research to critically synthesize various relevant scholarly sources, ranging from primary Islamic texts to contemporary studies on Islamic education, peacebuilding, and the implementation of digital pedagogy (Rahmawati & Hasanah, 2020; Nuryana, 2023). As emphasized by Snyder (2019), systematic literature reviews are particularly suitable for building conceptual clarity in emerging research fields because they provide a structured, transparent, and replicable process for identifying and evaluating knowledge. Similarly, Xiao and Watson (2019) highlight that SLR enables researchers to map the intellectual landscape of a field and reveal gaps for further inquiry, which makes it highly relevant for studies that seek to integrate classical Islamic concepts with contemporary pedagogical approaches.

The research data sources are divided into three main categories: Islamic primary texts, academic literature, and works of scholars from Universitas Islam Jakarta (UID). The Islamic primary texts examined include the Qur'an and Hadith, which specifically contain concepts of peace (salam), tolerance (tasamuh), justice ('adl), and brotherhood (ukhuwah), as well as Islamic historical sources such as Sirah Nabawiyah, which are relevant in illustrating practical applications in historical contexts, such as the Medina Charter (Hanapi, 2019; Alwi & Yusuf, 2021). These normative sources provide the theological and ethical foundation for the study, in line with Snyder's (2019) assertion that literature-based qualitative inquiry must be grounded in clear conceptual and contextual frameworks, as well as Braun and Clarke's (2019) emphasis on reflexivity within socio-cultural settings.



Meanwhile, the academic literature used includes peer-reviewed journal articles, reference books, and research reports that specifically examine Islamic education in the context of character building, peace, multiculturalism, and digital literacy. These literature sources were selectively chosen based on their relevance, credibility, and contribution to developing theoretical and practical concepts aligned with the research objectives (Firdaus & Suwendi, 2025; Qasserras, 2024). According to Booth, Sutton, and Papaioannou (2021), carefully defined inclusion criteria and critical evaluation of literature are central to ensuring the validity and scholarly contribution of any systematic review.

Additionally, to provide a more focused perspective on the Indonesian context, this study specifically utilizes works by scholars from Universitas Islam Jakarta, including Rahmawati & Hasanah (2020), Siti Uswatun Khasanah et al. (2023), Popi Puadah (2021), and Marhamah (2022). These works were selected because they offer practical insights illustrating how Islamic education concepts for peace and character are developed and applied in Indonesia's social and digital realities. This contextual focus is essential, as emphasized by Creswell and Poth (2018), since qualitative studies must remain attentive to local contexts to enhance both validity and applicability.

The data analysis process in this research was conducted in three stages of thematic coding: open coding, axial coding, and selective coding (Saldaña, 2021; Braun & Clarke, 2019). At the open coding stage, all literature sources were critically read to identify key concepts relevant to the research objectives. Subsequently, in the axial coding stage, these concepts were categorized into broader and more coherent themes. For example, concepts such as *tasamuh*, *ukhuwah*, and *rahmah* were grouped into the theme "Ethical Framework for Peace." Meanwhile, strategies such as dialogical pedagogy, moderation in digital *da'wah*, and experiential learning were grouped under the theme "Pedagogical Strategies." The final stage, selective coding, aimed to integrate all the developed themes into a comprehensive, coherent analytical narrative capable of answering the research questions thoroughly.

With this systematic methodological approach, supported by established perspectives in qualitative inquiry and systematic review methodology, the study is expected to provide a deep and structured overview of how Islamic education—particularly through digital pedagogical approaches—can serve as an effective instrument in shaping peaceful youth character amid the challenges of contemporary multicultural society.

## Result and Discussion

### Result

The thematic analysis of the reviewed literature produced three main themes that collectively answer the research questions (Braun & Clarke, 2019; Saldaña, 2021). These themes encompass the ethical framework underlying Islamic education for peace, pedagogical strategies for its implementation (including digital strategies), and the Indonesian contextual model (Khasanah, Mutakin, & Fitriyani, 2023). These findings are directly aligned with the objectives of this study: to integrate Islamic values into learning, strengthen digital literacy, reinforce moderation as a peacebuilding strategy, and offer a conceptual framework relevant to Indonesian society.

#### *Theme 1: Ethical Framework for Peace in Islamic Pedagogy*

The analysis reveals that Islamic education is not solely focused on the transfer of knowledge (*ta'lim*), but is fundamentally aimed at character and moral development (*tarbiyah* and *ta'dib*)

(Rahmawati & Hasanah, 2020; Hidayat, 2022). This corresponds with the study’s first objective, namely integrating Islamic values into digital learning environments.

The foundation of this character formation lies in a set of core values consistently emphasized in primary Islamic texts and educational literature. These values—tasamuh, ukhuwah, ‘adl, rahmah, amanah, sabr, and syura—serve as a moral compass guiding individuals to interact harmoniously in diverse societies (Firdaus & Suwendi, 2025; Qasserras, 2024). In peace education literature, such values are often described as “transformative capital” that enables learners to act constructively in conflict-prone settings (Azizah & Nurhayati, 2021).

By emphasizing these ethical dimensions, Islamic pedagogy contributes not only to moral grounding but also to the broader goal of peacebuilding. This directly supports the study’s third objective of reinforcing moderation as a strategic tool for multicultural harmony.

**Table 1: Summarizes these core values along with their relevance to character development and peacebuilding**

Value	Relevance to Character Development	Relevance to Peacebuilding in Multicultural Societies
<b>Tasamuh (Tolerance)</b>	Fosters respect for differences and acceptance of others’ perspectives and beliefs.	Prevents conflict, promotes understanding, and enables peaceful coexistence amid cultural and religious diversity.
<b>Ukhuwah (Brotherhood)</b>	Cultivates unity and a sense of belonging within groups and communities.	Strengthens social cohesion, encourages cooperation, and reduces ethnic polarization.
<b>‘Adl (Justice)</b>	Promotes fairness and equality, recognizing equal rights and obligations for all humans.	Ensures fair treatment for all groups, prevents discrimination, and builds a just society.
<b>Rahmah (Compassion)</b>	Develops empathy and kindness toward others, including those who are different.	Promotes understanding and reduces prejudice, fostering a compassionate environment.
<b>Amanah (Trustworthiness)</b>	Builds integrity and responsibility, becoming a reliable individual.	Builds intergroup trust, essential for effective dialogue and collaboration.
<b>Sabr (Patience)</b>	Instills perseverance and resilience in facing challenges.	Enables individuals to navigate tensions and differences calmly, facilitating conflict resolution.
<b>Syura (Consultation)</b>	Encourages collective decision-making and listening to diverse perspectives.	Facilitates constructive dialogue and peaceful dispute resolution, valuing all voices.

Source: Adapted from Firdaus & Suwendi, 2025; Qasserras, 2024

### ***Theme 2: Key Pedagogical Strategies for Multicultural Character Education***

The internalization of values requires transformative pedagogical strategies rather than doctrinal instruction alone. Literature consistently highlights that pedagogy functions as the operationalization of ethical principles (Khasanah, Mutakin, & Fitriyani, 2023) :

1. Curriculum Integration – Multicultural and peace values are not taught as separate subjects, but integrated across the entire curriculum, including science, history, and the arts. This approach ensures that education remains holistic and relevant to modern challenges (Azizah & Nurhayati, 2021; Fauzi, 2022).
2. Dialogical and Interactive Pedagogy – Encourages students to engage in open discussions about diversity, using problem-based learning methods, and facilitating critical dialogue. This helps students understand different perspectives and develop critical thinking skills rather than passively receiving information (Kurniawati & Fauzi, 2020; Nuryana, 2023).
3. Experiential Learning – Involves students in real-life experiences that allow them to practice tolerance and empathy. Examples include field visits to minority communities, interfaith collaborative projects, or community service activities involving diverse groups (Hanapi, 2019; Puadah, 2021).
4. Educator Role Modeling (Uswah Hasanah) – Teachers, especially Islamic Education (PAI) teachers, play a crucial role. They must serve as living role models, demonstrating fairness, openness, and respect toward all students regardless of background. Inclusive teacher behavior has more impact than verbal instruction alone (Rosyada, 2014).
5. Family and Community Engagement – Teachers, especially Islamic Education (PAI) teachers, play a crucial role. They must serve as living role models, demonstrating fairness, openness, and respect toward all students regardless of background. Inclusive teacher behavior has more impact than verbal instruction alone (Hidayat, 2022; Billah, Wantini, & Suyatno, 2024).
6. Moderation in Digital Da'wah as Transformative Pedagogy – In the contemporary era, the most relevant pedagogical strategy for young people is one that meets them in digital spaces. Moderation in digital da'wah serves as a transformative approach aimed at providing practical guidance for preachers and youth to disseminate moderate, inclusive, and relevant Islamic teachings through digital media. This involves using social media platforms, creative digital content (videos, infographics), and podcasts as effective means to reach millennials. This approach is crucial given Generation Z's high preference for video-based religious content (88.5%) compared to text (Raihan, 2024). It is not merely about transferring content online, but adapting peace messages to be engaging, interactive, and easily accessible, effectively shaping peaceful character in the virtual environments where youth spend much of their time (Khasanah, Mutakin, & Fitriyani, 2023).

Together, these strategies translate abstract values into tangible competencies, bridging the gap between ethical ideals and digital realities.

### ***Theme 3: The Indonesian Model — Scholars' Contributions in the Digital Era***

An analysis of works by Indonesian scholars provides a contextual model of how the ethical framework and pedagogical strategies outlined above can be applied to address specific challenges in an increasingly digitalized multicultural society. Their contributions demonstrate a shift from abstract discourse to practical interventions, both in the physical and digital realms.



**Table 2: Presents a synthesis of their main contributions, updated to reflect the urgency of digital pedagogy**

Scholar	Main Contribution/Focus	Relevance to Peace & Character Building
<b>Dede Rosyada</b>	The fundamental role of Islamic education in strengthening morality and cultivating strong character.	Provides the ethical and moral foundation necessary for peaceful coexistence and responsible citizenship (Firdaus & Suwendi, 2025; Qasserras, 2024; Hidayat, 2022).
<b>Marhamah</b>	Integration of Islamic education for national character building; development of inclusive educational models for diverse groups (e.g., converts).	Links individual character with national identity while promoting inclusivity and adaptation within diverse segments of society (Abbas et al., 2021; Marhamah et al., 2022).
<b>Popi Puadah</b>	Community empowerment in instilling religious values among millennial youth.	Highlights the vital role of family and community leaders in equipping youth with religious values as a moral foundation to face social challenges (Puadah, 2021).
<b>Syahrullah</b>	Strategies by Islamic Education (PAI) teachers to address bullying among youth through educational responses.	Addresses specific youth behavioral issues that undermine peace, demonstrating the practical application of Islamic ethics to foster harmonious interactions (Syahrullah, 2024; Billah et al., 2024).
<b>Siti Uswatun Khasanah</b>	Moderation in <i>da'wah</i> for millennials through digital media; pedagogical strategies for spreading moderate, inclusive, and relevant Islamic teachings via social media, digital content, and podcasts targeting youth (Khasanah, Mutakin, & Fitriyani, 2023).	Provides a practical digital pedagogical framework for instilling values of peace ( <i>tasamuh</i> , inclusive, and relevant Islamic <i>rahmah</i> ). Proactively counters extremist and intolerant narratives in online spaces, while equipping youth with religious digital literacy to foster moderate, critical, and digitally skilled character (Khasanah, Mutakin, & Fitriyani, 2023).

Source: Adapted from the respective scholarly journal references

This synthesis shows that Indonesian scholars not only theorize but also provide actionable models relevant to digital realities, aligning directly with the research's peacebuilding focus.

### Discussion

This section discusses the key findings of the study in relation to the research objectives, highlighting how Islamic values, pedagogical strategies, and digital contexts intersect to foster peace-oriented character education.

### ***Synergy Between Values and Pedagogy in the Digital Era***

The findings of this study underscore a profound synergy between the Islamic ethical framework (Theme 1) and the pedagogical strategies for multicultural education (Theme 2). Values such as *tasamuh* (tolerance), *ukhuwah* (brotherhood), *‘adl* (justice), and *rahmah* (compassion) represent the normative “why” of Islamic education—its ethical motivation to build peace and harmony. However, these values remain abstract ideals if they are not translated into practical methods of teaching and learning. Pedagogy provides the “how,” the operational mechanism through which these values are internalized into the daily attitudes, behaviors, and digital practices of youth.

Traditionally, strategies such as dialogical pedagogy and experiential learning have served as bridges from cognitive understanding to affective internalization (Hanapi, 2019; Puadah, 2021). For instance, when students are involved in collaborative projects with peers from different cultural or religious backgrounds, tolerance shifts from a theoretical construct into a lived experience. In the current digital era, this process must be expanded: the classroom extends into online platforms where values are tested and contested in real time. Moderation in digital *da’wah* (Khasanah, Mutakin, & Fitriyani, 2023) provides a new pedagogical bridge, ensuring that values are not only taught but also practiced in the digital arenas where youth spend much of their time.

This synergy directly supports the study’s objectives of integrating Islamic values into digital learning environments and reinforcing moderation as a peacebuilding strategy. It affirms that values without pedagogy risk stagnation, while pedagogy without values risks becoming ethically empty.

### ***Digital Moderation as Counter-Narrative and Literacy Imperative***

One of the pressing findings of this study is the urgent need for digital moderation as a counter-narrative to extremist and intolerant content online. Extremist groups have long recognized the internet as a powerful medium for disseminating their ideology. If Islamic education limits itself to offline classrooms, it risks irrelevance in the daily lives of digital-native youth (Nuryana, 2023).

The digital moderation model is thus positioned as a proactive rather than reactive strategy (Karim, 2022). Instead of merely responding to radical narratives, it actively populates the digital sphere with moderate, inclusive, and engaging Islamic content. This aligns with global and national initiatives such as the BNPT’s “Cyber Peace Ambassadors,” which train youth to become producers of peace narratives, functioning as ideological vaccines against radical propaganda (Harakatuna.com, 2025).

However, moderation alone is insufficient without the parallel development of religious digital literacy. As research demonstrates, students who possess strong digital literacy are significantly better at filtering information, identifying misinformation, and resisting hoaxes (Ministry of Communication and Information, 2025; Maifatur Rohmah, 2023). This literacy equips youth with the cognitive tools to critically evaluate religious content, empowering them to reject extremist interpretations while affirming moderate ones. Hence, the study’s objective of developing youth digital literacy is not only timely but also essential for ensuring the effectiveness of counter-narrative strategies.

### ***Positioning Islamic Education within a Holistic Peacebuilding Ecosystem***

The research also points toward the need for a holistic peacebuilding ecosystem (Theme 3), in which Islamic education functions in synergy with government policies and civil society efforts. This ecosystem perspective recognizes that schools alone cannot bear the burden of peacebuilding in an era of rapid digitalization.

Islamic educational institutions provide the ethical foundation and pedagogical implementation. Government bodies such as the Ministry of Religious Affairs, the Ministry of Communication and Information, and BNPT offer policy direction, technological infrastructure, and nationwide literacy campaigns (Ministry of Communication and Information, 2025). Meanwhile, civil society—families, religious organizations, and youth movements—acts as the grassroots enforcer of values and practices. For example, Nahdlatul Ulama’s emphasis on dakwah ramah (friendly preaching) represents a community-level initiative aligned with moderation in digital da’wah (Nahdlatul Ulama, 2025). Youth-led initiatives further demonstrate how Islamic values can be translated into creative digital expressions such as podcasts, infographics, and online campaigns (Younes, 2024).

By conceptualizing peacebuilding as an ecosystem, this study provides a framework that addresses its fourth research objective: offering a conceptual model that informs both policy and practice. It highlights that moderation and peace education are not isolated practices but must be woven into the fabric of multiple societal institutions.

The combination of counter-narrative strategies and digital literacy leads to a holistic ecosystem model for peacebuilding. Success in nurturing peaceful youth character is no longer solely the responsibility of schools. This model requires synergistic collaboration among three main pillars:

- (i) Islamic Educational Institutions – Providers of ethical frameworks, authoritative religious content, and pedagogical facilitation (both offline and online), as exemplified by UID scholars (Khasanah, Mutakin, & Fitriyani, 2023).
- (ii) Government Agencies – Such as the Ministry of Religious Affairs, the Ministry of Communication and Information, and BNPT, which provide policy frameworks, resources, and nationwide programs like Recak Digital and Cyber Peace Ambassadors to support literacy and counter-narratives (Ministry of Communication and Information, 2025).
- (iii) Civil Society and Communities – Including families as primary educators, religious organizations such as Nahdlatul Ulama advocating for friendly da’wah in the post-truth era (Nahdlatul Ulama, 2025), and youth-led initiatives (Younes, 2024).

Within this ecosystem, the digital moderation model articulated by Khasanah et al. (2023) functions as a critical catalyst, bridging formal school education with broader national and community efforts to create a generation that is both peaceful and digitally resilient.

### **Limitations and Implementation Challenges**

It is important to acknowledge the limitations of this study. As a literature review, this research does not directly measure the empirical impact of the proposed models in real-world settings. The effectiveness of these strategies will greatly depend on the specific context, quality of implementation, and available resources.

Moreover, implementing this holistic model faces significant challenges. These include:

- (i) Cultural resistance from groups holding exclusive views
- (ii) Limited teacher understanding of digital pedagogy.
- (iii) Technological access gaps among students and communities.
- (iv) The strong appeal of materialistic educational orientations, which often overshadow moral and character development goals

Overcoming these barriers requires sustained, coordinated efforts and long-term commitment from all stakeholders (Hasanah & Yusuf, 2020; Karim, 2022)

From the analysis, it can be concluded that Islamic education holds substantial potential in shaping peaceful character, especially if developed in an integrative and adaptive manner in response to current digital challenges. Comprehensive implementation of this educational model can effectively address real-world issues, including exposure to radicalism, intolerance, and identity-based conflicts.

### Conclusion

This study concludes that Islamic education, when approached holistically and recontextualized within the digital era, offers not only theoretical ideals but also practical and transformative solutions for peacebuilding in multicultural societies. Its strength lies in the integration of an ethical framework grounded in ta'lim (intellectual teaching), tarbiyah (moral nurturing), and ta'dib (character cultivation), which collectively ensure that education is not limited to the transfer of knowledge but encompasses moral, spiritual, and social formation.

- 1) In relation to the objective of integrating Islamic values into digital learning environments, the findings confirm that values such as tasamuh (tolerance), ukhuwah (brotherhood), 'adl (justice), rahmah (compassion), and syura (consultation) remain central to character education. However, these values must now be internalized through pedagogical strategies that extend beyond the classroom into digital platforms where youth are most active. Moderation in digital da'wah emerges as a critical channel for embedding these values into the lived experiences of learners, making Islamic education relevant and accessible in the digital sphere.
- 2) Regarding the development of youth digital literacy, the study highlights that literacy is not merely a technical skill but an ethical competence that enables young people to critically evaluate religious discourses online. Equipped with strong religious digital literacy, youth are empowered to filter misinformation, resist extremist narratives, and engage meaningfully with diverse perspectives. This confirms that Islamic education can cultivate digitally resilient youth who combine knowledge with critical awareness, aligning with both national digital literacy initiatives and global educational priorities.
- 3) In terms of reinforcing moderation as a strategic tool for peacebuilding in multicultural societies, the study demonstrates that moderation is best operationalized through a combination of dialogical pedagogy, experiential learning, and digital engagement. Rather than reacting defensively to intolerance and radicalism, moderation functions as a proactive strategy that populates public and digital spaces with inclusive, constructive, and peaceful Islamic narratives. In this way, Islamic education contributes not only to personal character development but also to wider social cohesion, directly addressing polarization and identity-based conflicts.
- 4) This research offers a conceptual framework that informs both policy and practice in Islamic education. By synthesizing classical values, contemporary pedagogical strategies, and contextual contributions from Indonesian scholars, the study provides a model that can guide educators, policymakers, and civil society actors in fostering

tolerant and peaceful youth. This framework positions Islamic education as a catalyst within a broader peacebuilding ecosystem that involves schools, families, communities, and state institutions.

In sum, this study positions Islamic education not only as a moral compass that directs youth toward ethical conduct, but also as a transformative instrument that operationalizes values through digital pedagogy, literacy, and moderation. By bridging classical Islamic principles with contemporary challenges, this research confirms that Islamic education is capable of cultivating tolerant, peaceful, and digitally literate generations equipped to navigate the complexities of multicultural societies in the twenty-first century.

For future research, this conclusion also opens pathways for empirical validation of the proposed framework, comparative studies across cultural contexts, and further exploration of digital innovations such as Artificial Intelligence in strengthening moderation and countering radicalism online.

### Implication

The findings of this study provide clear and actionable implications for multiple stakeholders in education. Consistent with the research conclusions, the implications highlight the need to integrate Islamic values into digital learning, strengthen youth religious digital literacy, reinforce moderation as a peacebuilding tool, and build a holistic policy–practice framework.

1. For Educators: Teachers must move beyond rote-based methods toward dialogical, interactive, and experiential pedagogies that effectively integrate Islamic ethical values into both classroom and digital learning environments. Professional development in digital pedagogy, creative content design, and facilitation of constructive online dialogue is essential. In line with the study's conclusions, educators must serve not only as knowledge transmitters but also as facilitators and role models of inclusive and moderate character in digital contexts (Kurniawati & Fauzi, 2020; Nuryana, 2023).
2. For Policymakers: Islamic Religious Education curricula should be reformed to explicitly embed religious digital literacy, critical engagement with online discourses, digital ethics, and counter-narrative strategies. Policy frameworks must prioritize investment in teacher training for multicultural and digital pedagogical competencies. Furthermore, as suggested in this study's framework, collaboration with national initiatives such as Recak Digital (Kominfo) and the BNPT's Cyber Peace Ambassadors will enhance the systemic impact of peace education in digital spaces (Ministry of Communication and Information, 2025).
3. For Communities and Families: Islamic education for peace cannot succeed without community and family involvement. Families and community leaders should actively support youth in cultivating resilience, religious values, and digital responsibility (Puadah, 2021). Religious organizations, such as LD PBNU, should strengthen moderate digital da'wah initiatives to ensure a consistent, inclusive, and peaceful online presence (Nahdlatul Ulama, 2025). This collaborative ecosystem aligns with the study's conclusion that peace education requires synergy among schools, communities, and civil society.
4. For Future Research: Future studies should empirically test the integrative model of values and digital pedagogy proposed in this study. Longitudinal research could assess the long-term impact on youth attitudes, behaviors, and digital literacy. Comparative studies across different countries and socio-political contexts will enrich the global relevance of this model. In addition, emerging technologies such as Artificial



Intelligence (AI) and adaptive learning should be explored as potential tools for disseminating moderate religious content and strengthening counter-narratives in digital da'wah.

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