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RELIGIOUS MODERATION LEARNING STRATEGIES in the DIGITAL ERA (Study in the Indonesian Leimena Institute Program)

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ABSTRACTS

Background: Religious moderation is essential in promoting peaceful coexistence in diverse societies, particularly in multicultural contexts like Indonesia. In the digital era, technological advancements offer new opportunities to enhance the understanding of religious moderation through innovative learning strategies. **Purpose:** This study examines the learning strategies for religious moderation in the digital era, focusing on the Cross-Cultural Religious Literacy (LKLB) program initiated by the Leimena Institute. The research investigates how digital learning strategies can effectively promote religious moderation in multicultural societies, particularly in Indonesia, where diversity in religion, culture, and ethnicity is prominent. **Method:** The study employs a qualitative research design, combining library research and field research to gather comprehensive insights into the program's methodology and impact. Data were collected through interviews, observations, and the analysis of multimedia documents, including recordings of webinars and seminars. **Result:** The findings indicate that the blended learning approach, which integrates both online and offline methods, has proven to be highly effective in enhancing participants' understanding of religious moderation. Over 9,175 alumni have participated in the program, benefiting from discussions led by speakers from diverse religious and cultural backgrounds. **Conclusion:** The study concludes that the Leimena Institute, through its innovative learning strategies, plays a crucial role in fostering social harmony and preventing extremism in the digital era. The research contributes to the literature on technology-based religious education, offering valuable insights for future developments in religious moderation learning strategies.

A. INTRODUCTION

The digital era is a period of transformation and human civilization from manual systems to the use of technology that has an impact on the lives of global people, especially in Indonesia which can be used in daily life to access the information needed. The digital era is a time where all areas of human life use computer information technology, internet networks, and other digital technologies for humans to communicate with each other without barriers of distance, time, and communication. as well as providing major changes that allow information to be disseminated through various platforms. However, it needs to be understood that the sophistication of technology in the current digital era has positive and negative impacts, the positive where the public can access all the information needed, while the negative can make the community moral (Giandari Maulani, 2024)(Marhamah, 2021)*madzmumah* (immoderate and/or intolerant) to the religious teachings, culture and character of others.

Religious moderation comes from two words, namely moderation and religion. Moderation in Islam is known as the word *Wasathiyah* which in English is known as the expression moderation as opposed to the word radical or extreme action, especially in politics or religion. Religion comes from the word religion, which is a belief system and spiritual practice to connect a person to its creator or a guideline of human life that includes teachings, values, rules and worship. Religious moderation is a balanced religious attitude and behavior, and upholds the values of tolerance, harmony, and peace. The attitude of religious moderation will create an atmosphere of safety, peace, and can coexist in the midst of differences. Religious moderation is an effort to invite those who are extreme (too far to the right or too far left) to be in the middle so that religion becomes more tolerant, more respectful or respectful of religion. (Abdul Azis, 2021) (Rohman, 2023)(Alwan, 2024)(Sarianti, 2023)

Furthermore, it is revealed that religious moderation is a way of seeing and acting in the middle, in the sense that we respond to events or observe the reality that occurs in a balanced manner according to religious teachings to solve religious problems by cultivating mutual cooperation, mutual respect, tolerance, be it with fellow religions, different cultures, races and others. And refers to the promotion of harmony in the presentation of religious views by certain people or organizations in terms of beliefs, morality, and character. Religious people must prioritize the principle of living together in harmony by understanding each other, responding to differences as something that is commonplace, and not being harsh with each other. Learning about the meaning and purpose of religious moderation in the midst of a multicultural society is very important, to learn it, of course, it must be with a learning strategy that can be accessed and provide a deeper understanding to the community, both from academics and non-academics, because a learning strategy is a series of steps that are systematically arranged to achieve certain learning goals. (Wardati, 2023) (Huriani, 2022)(Awadin, 2023)(Sari, 2024)

Based on the results of the initial study, the digital era requires humans to transform various aspects, especially in the learning process of religious moderation. One of the strategies that can be used in learning religious moderation in the Digital Era is *blended learning*, especially in an Islamic Education assembly developed and applied by the Indonesian Leimena Institute through the Cross-Cultural Religious Literacy program. The Leimena Institute is one of the institutions/community

organizations engaged in various fields, especially in Education *Rahmatan Lil 'Alamin* Packaged in a flagship program that can be followed by all groups, the program is carried out almost every month by presenting interfaith and cultural speakers and attended by participants from various professions, religions and cultures. The Leimena Institute is a non-profit institution established in 2005, the institution was formed in response to the development of the situation of the nation and state.(Makmur, 2025)

The Executive Director of the Leimena Institute is a non-Muslim named Mr. Matius HO, MS, even though he is a non-Muslim, but his thinking is very Islamic and wants the community to understand and apply the values of Islamic teachings in daily life, so the idea came up to create a Cross-Cultural Religious Literacy (LKLB) program both online and offline. Cross-Cultural Religious Literacy (LKLB) is an approach to thinking, behaving, and acting to be able to work together with different religions and beliefs (collaborative competence), based on an understanding of the moral, spiritual, and personal knowledge frameworks (personal competence) and other people of different religions and beliefs (comparative competence).(Makmur, 2025)

Research on religious moderation has been conducted in various contexts, such as by Larissa Putri Isyara, et.al. (2023) which highlights the strategies of PAI teachers in fostering awareness of students' religious moderation, as well as by Meutya Vianda Sari, et.al. (2024) which discusses the moderation education approach in forming a tolerant generation. Meanwhile, Maftuh and Sa'adatul Awwaliyah (2024) examined moderate Islamic learning strategies in madrasas. However, these studies are still limited to the institutional realm (schools/madrasas) and have not explored much of the civil society-based digital learning platform developed by the Leimena Institute. This study is important because it offers a different approach through the Cross-Cultural Religious Literacy (LKLB) program, which not only instills the value of religious moderation but also aligns its learning methods with the needs of the digital age through interactive, open-faith, and cross-cultural blended learning strategies. This is becoming relevant in the context of today's multicultural society and digital globalization, where tolerance and collaboration are key to living together.

This study aims to analyze the learning strategy of religious moderation in the Cross-Cultural Religious Literacy (LKLB) program by the Leimena Institute in the digital era, as well as evaluate the effectiveness of the application of blended learning as a medium to strengthen the values of moderation in the context of a multicultural society. And previous studies on religious moderation have focused more on the context of formal education and teacher-student interaction in the school or madrasah environment. Very few studies have examined how religious moderation is taught through digital approaches outside of formal institutions, especially by civil society organizations such as the Leimena Institute. In addition, blended learning-based learning approaches in the context of religious moderation are still rarely studied systematically, especially in cross-cultural and interfaith environments. This research makes an academic contribution by expanding the scope of religious moderation studies to the non-formal and digital realms, enriching the literature on technology-based learning strategies in multicultural contexts. In addition, this study provides a mapping of learning models based on inter-religious collaboration that can be a reference for the development of religious education policies that are inclusive and relevant to the challenges of the times.

B. METHOD

This study employs a **qualitative research approach** to explore the learning strategies for **religious moderation** in the digital era, specifically through the **Cross-Cultural Religious Literacy (LKLB)** program developed by the **Leimena Institute**. The study integrates both **library research** and **field research** methods to comprehensively address the research problem, which centers on how technology-based learning strategies can enhance the understanding and implementation of religious moderation in Indonesia's multicultural society.

Research Design and Approach

The research adopts a **combination of library research** and **field research** to collect and analyze data from both theoretical sources and practical observations. The **library research** involved an extensive review of relevant literature, including books, journals, articles, and reports on religious moderation, digital learning strategies, and interfaith dialogue. This literature review provided a conceptual framework for the study and helped identify knowledge gaps related to religious moderation and the role of digital platforms in learning.

Field Research

Field research was conducted from **September 2024 to February 2025** to capture primary data from the **Cross-Cultural Religious Literacy (LKLB)** program activities hosted by the Leimena Institute. The study gathered data through **interviews**, **observations**, and **photo/video analysis** of program activities. The interviews targeted **six key informants**, including both **active** and **passive participants** who were involved in various webinars, seminars, and upgrading courses. These participants were chosen because of their direct involvement or engagement with the Leimena Institute's religious moderation initiatives.

The selected informants included:

- Ibrahim Ismail
- Subhan Abdurrahman
- Fandi Nurcahyo
- Yusran
- Usri Hidayat
- Amir Majahuna

These participants were categorized based on their level of involvement with the LKLB program, offering insights into both **active** participation (attending webinars, seminars, etc.) and **passive** engagement (accessing content via digital platforms such as YouTube). This approach enabled a comprehensive understanding of how religious moderation is taught and perceived across different engagement levels.

Data Collection Techniques

Data collection involved multiple techniques to ensure triangulation and enrich the study's findings:

1. **In-depth Interviews:** Semi-structured interviews were conducted with informants to gather insights into their personal experiences and perceptions of religious moderation. The questions focused on understanding how the LKLB program has influenced their attitudes toward religious tolerance, cooperation, and dialogue.
2. **Participant Observation:** The researcher participated in several online and offline events organized by the Leimena Institute to observe the interaction between participants, speakers, and facilitators. This provided a direct understanding of the dynamics of blended learning environments and how discussions on religious moderation unfolded.
3. **Document and Media Analysis:** This involved the analysis of materials related to the LKLB program, such as **webinar recordings**, **seminar documentation**, and **photos** from events. The content was reviewed to identify recurring themes, key messages, and the effectiveness of the learning strategies in conveying religious moderation values.

Data Analysis

The collected data were analyzed using a **qualitative content analysis approach**, employing the **coding** process to identify significant themes and patterns related to the learning strategies and their effectiveness in promoting religious moderation. The analysis followed a three-stage process:

1. **Open Coding:** In the initial phase, the researcher transcribed interviews and observed activities, and then systematically categorized the data into meaningful units. This helped identify key elements related to **religious moderation**, **tolerance**, and **interfaith dialogue**.
2. **Axial Coding:** In this phase, the researcher grouped related categories from the open coding phase to create broader themes. These themes were aligned with the core objectives of the LKLB program, such as **digital learning strategies**, **blended learning** effectiveness, and the role of **religious moderation** in promoting social harmony.
3. **Selective Coding:** The final stage involved identifying the main themes that best represented the learning strategies implemented by the Leimena Institute in the **LKLB program**. These themes were connected to the conceptual framework of religious moderation and digital learning in the multicultural context.

Triangulation

To enhance the validity and credibility of the study, **triangulation** techniques were employed:

- **Source Triangulation:** Data were compared across different informants, allowing for a cross-sectional understanding of the varying experiences of active and passive participants in the LKLB program.
- **Method Triangulation:** Multiple data collection methods, including **interviews**, **observations**, and **document analysis**, were used to ensure a comprehensive view of the learning strategies and their impact on participants.

- **Time Triangulation:** Data were collected over an extended period (September 2024 to February 2025) to assess the consistency of the findings and to understand the long-term impact of the LKLB program.
- **Theory Triangulation:** Findings were analyzed in relation to the **theoretical framework** of religious moderation, using literature from **Islamic education**, **interfaith dialogue**, and **blended learning** to inform the analysis.

Ethical Considerations

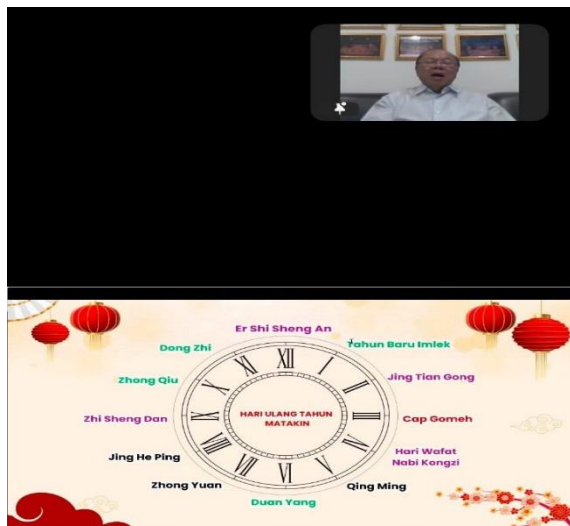
Ethical approval for the study was obtained, and all participants provided **informed consent**. To maintain confidentiality, all personal data and identifiable information were anonymized. The researcher ensured transparency and objectivity throughout the research process, particularly during data analysis, and took steps to minimize any biases that might affect the findings.

C. RESULT AND DISCUSSION

Findings

Until now, the Cross-Cultural Religious Literacy of the Leimena Institute has 8532 alumni, 56 international programs, 28 online upgrading courses, 17 international webinars, 15 hybrid upgrading workshops by presenting several speakers across faiths, cultures, tribes and nations, including: Prof. Kyai H. Nasaruddin Umar, Prof. Dr. Abdul Mu'ti, Abd. Rohim Ghazali, M.Si., Prof. Dr. Ahmad Najib Burhani, Prof. Dr. Phil. Al Makin. S.Ag, M.A., Dr. Alwi Shihab, Prof. Dr. M. Amin Abdullah, Dr. Chris Seiple, Dr. Fahrudin Faiz, Rev. Dr. Henriette T. Hutabarat-Lebang, H.R. Alpha Amirrachman, M.Phil, Ph.D, Dr. H. Maskuri, M.Ed., Dr. Muhibb Abdul Wahab, MA, Drs. H. Unang Rahmat, MM, and Hs. Budi S. Tanuwibowo. For more details, it can be seen in the photo of *the* Cross-Cultural Religious Literacy (LKLB) learning activities carried out by the Leimena Institute Indonesia and the results of interviews with informants who actively participated in webinars, seminars and upgrading courses as well as people who actively watched videos of activities of the Indonesian Leimena Institute through the YouTube channel, and to strengthen this research, the author attached a link to the activity that can be accessed in Analisa, revealed and explored as an implementation of the learning materials obtained during and after participating in webinars, seminars and or upgrading courses:







To strengthen the analysis of the photos of the leimena institute's activities, the author presents the results of interviews with informants who are active and passive participants in cross-cultural religious literacy activities, as follows:

A. Blended learning strategies

Participating in the Cross-Cultural Religious Literacy Program (LKLB) with the blended learning method is very interesting and beneficial because it combines online and offline learning flexibly. Interaction with a variety of participants from different cultural backgrounds enriched insights and increased understanding of religious moderation. In addition, this method allows for more in-depth discussions as well as wider access to material and supports a better reflection process (Fandi Nur Cahyo; Subhan Abdurrahman Author Interview on January 10, 2025).

The learning methods in this program, which combine interactive discussions, case studies, and the use of technology, are very helpful in understanding the concept of religious moderation in depth. The blended learning approach allows for better reflection as well as the exchange of ideas with participants from different backgrounds. With this method, I can see religious moderation in a broader perspective and apply it in daily life (Usri Hidayat; (Author's Interview on January 20, 2025)

Digital technology makes it easy to access materials flexibly, allowing me to learn anytime and anywhere. Interactive features such as online discussions and webinars facilitate communication with speakers and other participants, making discussions more dynamic. In addition, technology also enriches the learning experience with more diverse and in-depth digital resources (Fandi Nur Cahyo; Subhan Abdurrahman (Author Interview on January 20, 2025)

The material provided in this program is of high quality because it is compiled systematically and based on academic studies and practical experience. The content is relevant and in-depth, helping me understand the importance of tolerance and diversity in social life. In addition, the existence of case studies and interactive discussions strengthened my understanding in applying religious moderation in real life (Amir Majahuna; Ibrahim Ismail Author Interview on January 25, 2025)

B. Effectiveness of the LKLB program

After participating in LKLB activities, my understanding of religious moderation deepened, especially in respecting differences and avoiding extreme attitudes. This program emphasizes the importance of balance in religion and builds an inclusive dialogue between religious communities. I have come to understand that religious moderation is the key to creating social harmony and strengthening tolerance in a diverse society (Amir Majahuna; Ibrahim Ismail Author Interview on January 10, 2025)

LKLB activities have contributed greatly in opening my horizons to religious diversity in Indonesia, so that I appreciate differences more and uphold an inclusive attitude. The discussions and materials provided strengthened my understanding of the importance of tolerance and cooperation between religious communities. After participating in this program, I am more open in dialogue and more active in building harmony in the surrounding environment (Usri Hidayat; (Author's Interview on January 25, 2025)

The Leimena Institute engages participants through interactive discussions, case studies, and simulations that depict real-life situations in religious life. In addition, participants were invited to share experiences and apply the values of religious moderation in their respective communities. This approach helps participants understand concepts in a practical way and encourages them to play an active role in building tolerance in society (Fandi Nur Cahyo; Subhan Abdurrahman Author Interview on February 10, 2025)

I agree that the Indonesian Leimena Institute is named as the body of Islamic education, because the Leimena Institute through the Cross-Cultural Religious Literacy Program (LKLb) plays an important role in introducing inclusive and moderate Islamic education values. The program supports learning about tolerance, diversity, and a deeper understanding of religion, which is in line with the goals of the Islamic education assembly. Thus, this program can also be considered as a forum to strengthen moderate and peace-oriented Islamic education (Usri Hidayat; Author interview on March 08, 2025).

C. The challenges and impacts of religious moderation

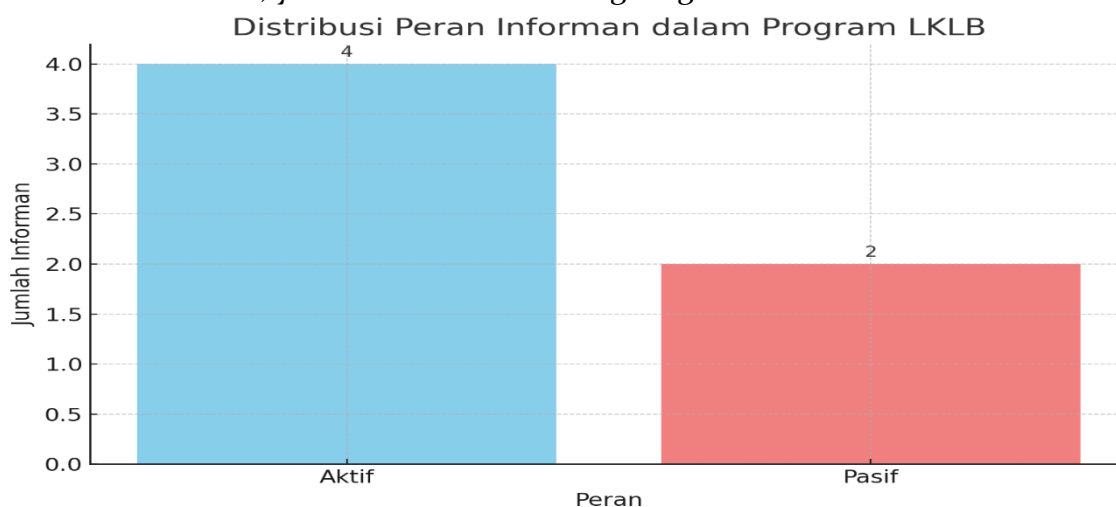
The challenges faced include limited direct participation due to time and digital access, as well as cultural resistance from some parties to a moderate approach. However, the impact is significant: the emergence of peace agents from LKLb participants, the strengthening of the value of tolerance, and the increasingly open space for interfaith and cultural dialogue. This program shows a real contribution in building social harmony based on wasathiyah Islamic values. Although I did not attend the live webinar, I still understood the concept of religious moderation taught by the Leimena Institute through the videos of the activities available. The video provides a clear and in-depth explanation of the importance of tolerance and diversity. With the material presented in a structured and applicative manner, I was able to absorb the values of religious moderation well (Amir Majahuna; Ibrahim Ismail Author Interview on February 24, 2025).

Table. 1. Summary of the LKLb Program of the Leimena Institute

| Yes | Discussion Aspects | Key Findings | Sources | Interview Date |
|-----|---------------------------|---|-------------------------------------|----------------------|
| 1 | Strategi Blended Learning | Online and offline methods are flexible, broadening cross-cultural insights, reinforcing reflection, interactive discussions, and access to quality materials | Fandi Nur Cahyo, Subhan Abdurrahman | 10 & 20 January 2025 |
| | | The technological approach, discussion, and case studies open up a broader and applicable moderation perspective | Usri Hidayat, Yusran | 20 January 2025 |
| | | The material is weighty, systematic, academic-based and practical, strengthening tolerance and diversity | Amir Majahuna, Ibrahim Ismail | 25 January 2025 |

| Yes | Discussion Aspects | Key Findings | Sources | Interview Date |
|-----|--|---|-------------------------------------|----------------------------|
| 2 | Effectiveness of the LKLB Program | Increase understanding of moderation, the importance of inclusive dialogue, encourage an attitude of respect for differences | Amir Majahuna, Ibrahim Ismail | 10 January 2025 |
| | | Fostering awareness of diversity, encouraging openness in dialogue and building social harmony | Usri Hidayat, Yusran | January 25 & March 8, 2025 |
| | | Real simulation activities and experience sharing help participants apply moderation values in a practical way | Fandi Nur Cahyo, Subhan Abdurrahman | 10 February 2025 |
| | | The program deserves to be called the Islamic Education Council because it instills inclusive and peaceful Islamic values | Usri Hidayat, Yusran | March 8, 2025 |
| 3 | Challenges & Impacts of Religious Moderation | Challenges in the form of limited digital access and cultural resistance. Impact: strengthening tolerance, emergence of peace agents, open interfaith dialogue spaces | Amir Majahuna, Ibrahim Ismail | 24 February 2025 |

For more details, you can see the following diagram:



The following is a bar diagram showing the distribution of the role of informants in the Cross-Cultural Religious Literacy (LKLB) program: 4 people play an active role,

directly involved in webinars, seminars, and upgrading course activities and 2 people play a passive role, accessing more material from recordings or digital media such as YouTube.

Thus, the LKLB program is in line with the goal of Islamic education, which is to form a person of faith and noble character through the process of *ta'dib* (adab education) as stated by Syed Muhammad Naquib al-Attas. LKLB also supports *tazkiyah al-nafs* (purification of the soul) and *ta'lim al-'ilm* (learning knowledge) through a cross-faith approach and interactive reflection. In the context of religious moderation, this program instills the value of *wasathiyah*, as mentioned in QS. Al-Baqarah: 143, which makes Muslims as a just, balanced, and mediating *ummatan wasathan* (middle ummah). This approach is in accordance with the ideas of Azyumardi Azra and M. Amin Abdullah about the importance of moderation in maintaining Indonesia's diversity as a multicultural and multireligious nation.

Analysis/Discussion

Learning strategies in the digital era are very diverse, but the goal is the same, which is to make the entire learning process can be followed and the material provided to learning participants can be understood and implemented in daily life. For teachers, a learning strategy is very urgent to have, because strategy is a step that is prepared before learning starts, both inside and outside the classroom, both online and offline. Narrowly speaking, strategy has similarities with methods that mean a way to achieve predetermined learning goals. Broadly speaking, strategy can be interpreted as a way of determining all aspects related to the achievement of learning objectives, including planning, implementation, and learning assessment. There are two things that we need to pay attention to from the above understanding, first, learning strategy is an action plan (series of activities) including the use of methods and the use of various resources/strengths in learning. Second, strategies are prepared to achieve definite goals.(Septemiarti, 2023)

Learning strategies can be understood as a way, a set of methods, techniques carried out and taken by a teacher or student in making efforts to change behavior or attitude. Learning strategies are one of the ways used by teachers in delivering subject matter. Learning strategy can be interpreted as planning that contains a series of activities designed to achieve certain educational goals. A learning strategy is an action plan (series of activities) including the use of methods and the use of various resources or strengths in learning that are prepared to achieve learning objectives. In addition, it was revealed that learning strategy is a planning used to acquire or obtain something, by using the strategy of hoping to achieve the intended goal can be easily or quickly achieved. Strategy requires a very sharp analysis, because in a person's strategy they will see the impact that will occur if what they do succeeds or fails.(Hayaturraian, 2022)(Husyain, 2023)(Fitria, 2023)

Learning strategies are several alternative models, methods, and ways of organizing teaching and learning activities which are general patterns of activities that must be followed by speakers and learning participants to achieve the instructional goals that have been set. In its implementation, the strategy requires certain stages. However, there are things that are considered necessary to be held before implementing strategies in learning, namely, Selection of basic and critical problems, Setting basic

goals and objectives, Preparing action plans (*actionplan*), Develop an education empowerment plan, and Consider excellence and sustainability. (Harmita, 2022)

Furthermore, in the current digital era, there are two learning strategies that can be used in the learning process, namely offline/offline and online or webinars and seminars. Institute Leimena itself, has a learning strategy (*blended learning*) which is packaged in two forms, namely webinar/virtual and seminar and or upgrading course and hybrid upgrading course, the use of these two strategies to provide direct and broad understanding to webinar and hybrid participants about religious moderation, as these strategies are very suitable for use in the digital era, because the Leimena Institute through the Cross-Cultural Religious Literacy program (LKLB) includes the Islamic Education Assembly in the digital era, which is a place where education and learning are attended by participants from various religious backgrounds, ethnicities, races, cultures, characters to learn together in order to understand and implement religious moderation in daily life, in order to achieve a harmonious life in the midst of a multicultural society, all of which are carried out online and offline. To clarify the activities carried out by the Lemena Institute, it can be accessed through the following link: https://www.youtube.com/results?search_query=INSTITUT+LEIMENA

D. CONCLUSION

This study highlights the effectiveness of the Cross-Cultural Religious Literacy (LKLB) program developed by the Leimena Institute in promoting religious moderation in the digital era. By employing a blended learning approach that integrates both online and offline methods, the program has successfully enhanced participants' understanding of religious tolerance, interfaith cooperation, and social harmony. The findings suggest that such innovative learning strategies play a crucial role in preventing extremism and fostering inclusive communities in multicultural societies like Indonesia. The program's success in engaging participants from diverse religious and cultural backgrounds underscores the importance of digital learning platforms in expanding the reach and impact of religious moderation initiatives.

The study also emphasizes the value of blended learning in facilitating interactive and dynamic discussions on religious issues, offering participants the opportunity to engage in reflective learning. This method not only increases accessibility and flexibility but also enables participants to apply the principles of religious moderation in their daily lives. The Leimena Institute's commitment to providing a platform for cross-cultural and interfaith dialogue makes it an important player in the development of moderate, tolerant, and inclusive Islamic education.

In conclusion, the LKLB program offers a valuable model for technology-based religious education that aligns with the needs of today's digital age. Its focus on religious moderation and interfaith cooperation contributes significantly to the goal of building a peaceful, tolerant society in Indonesia and beyond. Further research is recommended to assess the long-term impact of such programs on participants' attitudes and behaviors, as well as to explore the potential for replicating this model in other multicultural settings. This study provides important insights for policymakers, educators, and civil society organizations aiming to integrate digital learning strategies into their efforts to foster social cohesion and prevent extremism.

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Conflict of Interest

This paper is purely for the sake of scientific development, so that there is not the slightest interest that deviates from academic or non-academic aspects.

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