Character Education and Religious Moderation in the Digital Era: The Challenges of Radicalism and Social Polarization

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INFORMASI ARTIKEL	ABSTRAK
	Era digital telah membawa perubahan signifikan dalam pola interaksi sosial, cara berpikir, dan pembentukan identitas generasi muda. Di satu sisi, teknologi digital membuka peluang besar bagi pengembangan pendidikan karakter dan penguatan nilai-nilai moderasi beragama. Namun, di sisi lain, ruang digital juga menjadi medium subur bagi penyebaran paham radikalisme dan polarisasi sosial berbasis identitas keagamaan. Artikel ini bertujuan untuk menganalisis peran pendidikan karakter dan moderasi beragama sebagai strategi edukatif dalam menghadapi tantangan radikalisme dan polarisasi sosial di era digital. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research) melalui analisis kritis terhadap buku, artikel jurnal nasional dan internasional, serta dokumen kebijakan yang relevan. Hasil kajian menunjukkan bahwa integrasi pendidikan karakter, moderasi beragama, dan literasi digital merupakan pendekatan strategis untuk membangun ketahanan moral dan sosial peserta didik. Pendidikan karakter berfungsi sebagai fondasi nilai, moderasi beragama sebagai paradigma sikap keberagaman yang inklusif, sementara literasi digital menjadi instrumen kritis dalam menyaring informasi. Artikel ini merekomendasikan penguatan kurikulum, peningkatan kompetensi pendidik, dan pengembangan model pembelajaran integratif sebagai upaya preventif terhadap radikalisme dan polarisasi sosial di ruang digital.
	ABSTRACT The development of digital spaces has posed serious challenges to education, particularly the increasing prevalence of religious-based radicalism and social polarization among younger generations. This condition highlights the need for an educational approach that is not partial, but integrative and adaptive to the dynamics of digital society. This article aims to conceptually analyze the integration of character education, religious moderation, and digital literacy as an educational paradigm in addressing radicalism and social polarization in the digital era. This study employs a qualitative approach using a library research method through critical analysis of scholarly books, reputable national and international journal articles, and relevant policy documents. The findings indicate that character education functions as a moral foundation, religious moderation serves as an inclusive ideological safeguard, and digital literacy acts as a critical instrument for filtering and responding to religious content in digital spaces. The integration of these three aspects fosters moderate and value-oriented religious attitudes that are capable of preventing radicalism and reducing social polarization. This article emphasizes that strengthening character education based on religious moderation and digital literacy constitutes a strategic and sustainable preventive approach to building social cohesion in digital society.

1. Introduction

The development of digital technology in the last two decades has brought fundamental changes in the patterns of social interaction, identity formation, and the way individuals understand and express religion (Supandi, 2025). Social media, video-sharing platforms, and instant messaging applications are not only means of communication but also new spaces for the formation of religious discourse (Hakim & Dahri, 2025). For the younger generation, the digital space has even surpassed classrooms and homes as the main source of knowledge, a reference for values, and a guide to religious attitudes.

However, the digital space does not have a fully positive impact. Studies have shown that digital media is also a strategic medium for spreading radical religious beliefs, hate speech, and exclusive narratives that can trigger social polarization (Ardiansyah & Setiyani, 2025; Baihaki, 2025; Fadhlan et al., 2024; Saputra & Syamsudin, 2025). Radicalism in the digital age no longer relies on formal organizational structures or physical networks; it spreads fluidly through visual content, short lecture snippets, religious memes, and social media algorithms that reinforce information bias. (Halimah et al., 2024).

This phenomenon is reflected in various cases involving the younger generation and the educational environment. Several reports and research results show that there are students who are exposed to intolerant religious content through social media, then express it in the form of exclusive attitudes, rejection of differences, and symbolic conflicts in the school environment (Ardiansyah & Bahri, 2025; Azid & Mubarok, 2024). In some contexts, religious debates in the digital space even continue to become social polarization in the classroom, such as the emergence of social groupings based on religious identity and the weakening of dialogue between students.

In addition, the rise of provocative religious content that goes viral is often emotionally packaged, brief, and lacks an adequate scientific basis, encouraging the formation of a superficial, textual religious understanding (Aulia & Qalby, 2025; Mudhofi, 2024). Students who lack a strong foundation in religious and digital literacy may uncritically accept the "right–wrong" or "us–them" narrative. This condition shows that radicalism and social polarization in the digital era are not only ideological problems, but also pedagogical issues that touch the core function of Education (Falah & Matroni, 2025; Kadir, 2024; Pardi, 2025).

Various previous studies have shown that character education and religious moderation are widely used as instruments to foster tolerant attitudes and strengthen students' moral values. Character education is considered effective in fostering social and ethical responsibility among citizens (Aminatuzzuhriyah & Achadi, 2025), while religious moderation is positioned as a strategic approach in addressing religious extremism in Indonesia (Armayanti & Nasution, 2025; Nasir & Khusairi, 2024; Syakur & Ibrahim, 2026). On the other hand, studies of radicalism in the digital age tend to focus on the security, political, and media dimensions, with limited attention to their pedagogical implications (Kholiq, 2024; Tanshzil & Lestari, 2025; Zaky et al., 2024). To date, there is relatively little research that explicitly integrates **character education, religious moderation, and digital literacy** within in single comprehensive analytical framework. In addition, most studies are still normatively descriptive and have not placed religious moderation-based character education as a **systematic preventive strategy** in dealing with radicalism and social polarization in the digital era. This gap is the main foothold of this article.

In the context of a plural and multicultural Indonesian society, the challenges of digital radicalism and social polarization based on religious identity have serious implications for social cohesion and national values. National education based on Pancasila and Bhinneka Tunggal Ika faces tests when the digital space actually encourages exclusivism and social fragmentation. Therefore, educational institutions cannot be neutral or passive in the face of these dynamics.

Character education has been positioned as the main instrument in shaping the personality of students who are moral, tolerant, and responsible. However, in practice, character education remains normative and not fully responsive to the challenges of the digital era. At the same time, religious

moderation is a religious paradigm that emphasizes balance, justice, tolerance, and the rejection of all forms of extremism (Ministry of Religion of the Republic of Indonesia, 2019). The integration of character education and religious moderation becomes increasingly relevant when students gain more religious knowledge from digital media than from formal classrooms.

Based on this description, this article emphasizes the urgency of strengthening character education grounded in religious moderation as a preventive and transformative educational approach to addressing radicalism and social polarization in the digital era. This article aims to conceptually and critically analyze the role of character education, grounded in religious moderation, in building students' ideological resilience and maintaining social cohesion amid the digital dynamics of Indonesian society.

2. Methods

This research uses **a qualitative** approach with **the library research method**. The qualitative approach was chosen because this research aims to gain a deep understanding of the concepts, paradigms, and theoretical relationships among character education, religious moderation, and digital literacy in the face of radicalism and social polarization in the digital space. The library research method allows researchers to conduct a critical exploration of various relevant scientific sources to build a comprehensive conceptual synthesis.

The literature study in this study not only collects theories, but also emphasizes **critical, comparative, and integrative analysis** of previous research results, policy documents, and scientific papers that have direct relevance to the research focus. Thus, this research is oriented towards developing a reflective and contextual conceptual framework.

The data source in this study consists of **secondary data** obtained from various scientific literature and official documents. Data was collected through systematic tracing of sources such as scientific articles in reputable journals, books, government policy documents, and research reports on radicalism.

The data were collected through **online searches** of academic databases, including Google Scholar, DOAJ, and national journal portals, using the keywords: *character education*, *religious moderation*, *digital literacy*, *digital radicalism*, and *social* polarization. The selected literature is a source that has substantial relevance, academic credibility, and is published in a relatively up-to-date time span.

The data analysis in this study was carried out **qualitatively, descriptively, and thematically**. The analysis process includes several stages, namely:

a. **Data reduction** involves selecting the literature most relevant to the research focus.

b. **Categorization of themes**, by grouping research concepts and findings based on key variables: character education, religious moderation, digital literacy, and radicalism and social polarization.

c. **Critical analysis** involves comparing and interpreting various theoretical views and empirical findings to find patterns, gaps, and conceptual relationships.

d. **Conceptual synthesis** involves formulating an integrative model that connects the three variables in the context of education in the digital era.

This analysis is carried out iteratively, allowing researchers to continuously sharpen concepts and strengthen arguments until coherent, meaningful conclusions are reached.

To ensure the validity of data and research findings, **a source triangulation technique** is used by comparing different types of literature and scientific perspectives. In addition, the researcher applies the principle **of theoretical consistency** to ensure compatibility among the conceptual framework, the literature review, and the conclusions. This effort aims to minimize interpretive bias and enhance the research's academic validity.

This research is limited to conceptual and theoretical studies and does not involve empirical field data collection. The research focuses on analyzing literature on character education, religious moderation, and digital literacy in the context of formal education. Therefore, the findings of this study are reflective and normative, but have strong relevance as a foundation for policy development and further empirical research.

3. Results and Discussion

3.1 Thematic Synthesis of Study Findings

The results of research based on literature studies show that the challenges of radicalism and social polarization in the digital era cannot be understood singularly as a matter of religious ideology alone, but as a multidimensional phenomenon involving moral, social, cognitive, and technological aspects(Falah & Matroni, 2025; Halimah et al., 2024). Various studies confirm that the digital space has changed how individuals, especially the younger generation, construct religious identities, build social affiliations, and interpret religious authority (Hilalludin, 2025; Zahara et al., 2020). In this context, education plays a strategic role as a preventive intervention space.

The study identified three main findings. First, the weak internalization of moral values in formal education contributes to students' low moral resilience to radical narratives in the digital space. Second, textual and exclusive religious understanding, without being framed by the paradigm of religious moderation, tends to reinforce social polarization. Third, low digital literacy leaves students vulnerable to disinformation, ideological propaganda, and religiously based emotional manipulation.

3.2 Character Education as a Foundation for Moral Resilience in the Digital Era

The results of the literature synthesis show that character education is the main foundation in building the moral resilience of students in the midst of the complexity of the digital society (Ilyas et al., 2025; Linawati et al., 2026; Purba et al., 2025). Studies have confirmed that character values such as honesty, empathy, responsibility, and self-control play a significant role in shaping ethical digital behavior. Effective character education not only teaches values normatively but also fosters a reflective awareness of the moral consequences of every action in the digital space (Evinda et al., 2025; Fatima & Putra, 2025; Usni & Zakir, 2025).

However, the literature also indicates that character education that remains oriented toward instructional and formalistic approaches tends to be less effective in addressing digital challenges. When character education is not connected to students' digital reality, the values taught may lose practical relevance. Therefore, character education needs to be reoriented toward a more contextual and responsive approach to the dynamics of digital social interaction.

3.3 Religious Moderation as an Ideological Buffer against Radicalism

The second theme that emerged was the role of religious moderation as an ideological buffer in dealing with extreme religious narratives in the digital space. The literature shows that religious moderation helps shape a balanced, contextual, and humanitarian-oriented understanding of religion. A moderate attitude allows learners to understand differences as a social necessity rather than an ideological threat (Hilalludin, 2026; Ningsih et al., 2025; Ramadhan, 2025; Sirojuddin & Hairunnisa, 2025).

The results of the synthesis also show that a weak understanding of religious moderation is associated with greater vulnerability to digital radicalism. Religious content that is textual and exclusive is often received uncritically by students who lack a moderation framework. In this context, religious moderation serves not only as a normative value but also as an interpretive competence that enables learners to assess religious claims proportionately.

3.4 Digital Literacy as a Critical Instrument for Preventing Social Polarization

The third theme emphasizes digital literacy as a key instrument in preventing religion-based social polarization in the digital space. Cutting-edge research shows that the ability to sort

information, understand algorithmic biases, and communicate ethically is a key factor in fostering healthy digital interactions (Sari et al., 2025; Sazali, 2025). Digital literacy helps learners avoid getting caught up in *echo chambers* and provocative narratives that reinforce polarization.

The findings of the literature review also reveal that low digital literacy contributes to the normalization of hate speech and the spread of religious hoaxes. In this situation, learners tend to become polarizing agents of reproduction without critical awareness. Therefore, digital literacy cannot be separated from character education and religious moderation, as it serves as a medium of praxis for implementing values in the digital space.

3.5 Integration of the Three Pillars of Education as a Model for Radicalism Prevention

The fourth theme is an integrative synthesis that shows that character education, religious moderation, and digital literacy form complementary relationships. The literature analyzed indicates that an educational approach that integrates these three aspects is more effective in building a moderate religious attitude than a partial approach (Dianto et al., 2025; Parhan & Jais, 2026; Sazali, 2025). Character education provides moral values, religious moderation provides ideological direction, and digital literacy enables the critical and contextual implementation of those values.

This discussion emphasizes that integrating the three pillars yields digital citizenship competencies that are characterized by character and inclusiveness. Students are not only able to reject radicalism normatively, but also to face moral and ideological dilemmas that arise in the digital space. Thus, education serves as a long-term preventive mechanism against radicalism and social polarization.

3.6 Theoretical and Educational Implications

Theoretically, the results of this study reinforce the view that value education in the digital era must be multidimensional and interdisciplinary. The integration of character education, religious moderation, and digital literacy expands the scope of classical character education theory by including the dimensions of digital technology and ideology (Dianto et al., 2025; Evinda et al., 2025; Ilyas et al., 2025). In practice, these findings imply the need to develop a curriculum and learning strategies that place digital issues as the primary context for the formation of religious characters and attitudes.

4. Conclusion

Based on a thematic synthesis of scientific literature, this study concludes that the challenges of radicalism and social polarization in the digital space are multidimensional and cannot be overcome by a partial educational approach. Digital radicalism not only stems from ideological factors but is also influenced by weak internalization of character values, limited understanding of religious moderation, and limited digital literacy among students.

This research confirms that **character education** serves as a moral foundation that shapes students' ethical sensitivity and social responsibility. However, without a moderate religious orientation and digital literacy skills, character education is at risk of losing its transformative power in the midst of complex digital information flows. Therefore, **religious moderation** needs to be positioned as an educational paradigm that directs the understanding and practice of religion to be balanced, inclusive, and contextual.

Furthermore, **digital literacy** has proven to be a key tool for critically implementing character values and religious moderation in the digital space. Digital literacy not only functions as a technical ability, but also as an ethical and reflective skill in responding to religious content, ideology, and online social interaction. The integration of these three aspects results in a more adaptive and preventive educational model in dealing with radicalism and social polarization.

Thus, this study concludes that integrating **character education, religious moderation, and digital literacy** is a strategic and sustainable approach in shaping moderate religious

attitudes in the digital era. The conceptual model offered strengthens the role of education as an agent of social transformation, not only transmitting knowledge but also building critical awareness, digital ethics, and social cohesion.

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