

INSTILLING THE VALUE OF TOLERANCE IN GENERATION Z THROUGH ISLAMIC EDUCATION IN THE SOCIAL MEDIA ERA

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Abstract: *Generation Z, as digital natives, are highly exposed to the dynamics of social media, which can shape both positive and negative attitudes, particularly regarding religious tolerance. This study aims to analyze the role of Islamic education in instilling the value of tolerance among Generation Z by utilizing social media as a medium for non-formal learning. The method used is library research with a descriptive-analytical approach, examining relevant academic literature such as journals, books, and reports. The findings indicate that tolerance values derived from the Qur'an and Hadith can be integrated into Islamic education in ways that resonate with the digital lifestyle of Generation Z. Furthermore, Islamic education, through formal, non-formal, and social media-based approaches, is effective in cultivating tolerant, moderate, and inclusive attitudes among the younger generation. This study emphasizes that social media should not only be viewed as a challenge but also as a potential platform for nurturing tolerance and global harmony.*

Keywords: *Islamic Education, Tolerance, Generation Z, Social Media*

INTRODUCTION

In the global context, the flow of digital information and cross-border interactions facilitated by social media have reshaped the socialization patterns of young generations, including their religious perspectives and attitudes toward diversity. Platforms such as Instagram, TikTok, and X accelerate the dissemination of religious narratives while simultaneously enabling the spread of hate speech and misinformation that threaten interfaith cohesion. A study by Marlies Sas et al. reveals that low levels of digital and religious literacy increase adolescents' vulnerability to online radicalization and identity polarization.¹ At the national level, Indonesia faces a serious challenge in the form of rising intolerance in both public and online spaces, despite its long-standing tradition of pluralism and the motto *Bhinneka Tunggal Ika* ("Unity in Diversity").² Generation Z, as a demographic group highly active on social media, is particularly susceptible to extremist

¹ Marlies Sas and others, 'The Role of Education in the Prevention of Radicalization and Violent Extremism in Developing Countries', *Sustainability*, 12.6 (2020), p. 2320, doi:10.3390/su12062320.

² Sony Langingi, Achmad Yani, and Yeheskiel Teju Hadja, 'Strengthening *Bhinneka Tunggal Ika* in Addressing Intolerance Issues in Indonesia', *Judge: Jurnal Hukum*, 6.01 (2025), pp. 189–201, doi:10.54209/judge.v6i01.1170.



narratives, especially when religious education fails to adapt its format and medium to contemporary modes of communication.

At the Southeast Asian level, countries such as Indonesia, Malaysia, and the Philippines face similar challenges in constructing a moderate Islamic identity in the digital era. Regional studies show that religious institutions implementing digital literacy and inclusive Islamic education have successfully reduced tendencies toward extremism.³ Bernhard Reitsma’s research identifies exclusivism as a predictor of intolerance, while Pujianti and Nugraha’s study finds that Islamic Education teachers play a crucial role in fostering tolerance through discussion and role-modeling methods.⁴ Similarly, Zuhri’s research explores how Islamic boarding schools (pesantren) use social media to promote inclusive and moderate values at Pesantren Lirboyo.⁵ Erna Sari Augusta examines digital literacy as an effort to filter radical content, and Rahmat & Utomo highlight the role of technology in cultivating moderate Islam.⁶ Despite numerous empirical studies, there remains a gap in integrating classical Islamic educational theories with modern learning theories to create an applied, social media–based design..

Although these studies describe various practices and factors influencing tolerance, most focus on formal educational contexts such as schools, pesantren, or university communities—and primarily use local survey or interview methods. For instance, Sukmayadi’s research merely measures the relationship between exclusivism and intolerance.⁷ Zuhri’s study at Pesantren Lirboyo focuses more on digital da’wah communication than on systematic tolerance learning,⁸ and the works of Ramlan⁹ as well as Rohman and Waskito emphasize digital literacy without developing concrete pedagogical models that integrate Islamic religious texts as normative foundations.¹⁰ Thus, the main gap lies in the absence of a conceptual model that unites Islamic normative

³ Sulistiyono Susilo and Reza Pahlevi Dalimunthe, ‘Moderate Southeast Asian Islamic Education as a Parent Culture in Deradicalization: Urgencies, Strategies, and Challenges’, *Religions*, 10.1 (2019), p. 45, doi:10.3390/rel10010045.

⁴ Etika Pujianti and Hendika Adi Nugraha, ‘The Role of Islamic Religious Education Teachers in Shaping the Inclusive Character of Students’, *Journal Corner of Education, Linguistics, and Literature*, 4.001 (2024), pp. 371–80, doi:10.54012/jcell.v4i001.402.

⁵ Syaifudin Zuhri, ‘Moderasi Beragama Di Era Digital: Dinamika Penyebaran Pesan Keagamaan Pondok Pesantren Lirboyo Di Media Sosial’, *Jurnal Kopis: Kajian Penelitian Dan Pemikiran Komunikasi Penyiaran Islam*, 7.2 (2025), pp. 141–52, doi:10.33367/kpi.v7i2.6972.

⁶ Azwar Rahmat and Prio Utomo, ‘Pendidikan Dan Bimbingan Keagamaan Berbasis Literasi Digital: Strategi Pemanfaatan Teknologi Dalam Menanamkan Islam Moderat Dalam Keberagaman’, *Jurnal Indonesia Studi Moderasi Beragama*, 2.1 (2025), pp. 24–34, doi:10.64420/jismb.v2i1.212.

⁷ Qolbi Mujahidillah Adzimat Sukmayadi, Sardin Sardin, and Nindita Fajria Utami, ‘Generasi Z dalam Komunitas Keagamaan: Potensi Intoleransi Beragama melalui Budaya Eksklusif dalam Memahami Agama’, *Jurnal Pemikiran Sosiologi*, 10.1 (2023), pp. 1–34, doi:10.22146/jps.v10i1.81066.

⁸ Syaifudin Zuhri, ‘Moderasi Beragama Di Era Digital: Dinamika Penyebaran Pesan Keagamaan Pondok Pesantren Lirboyo Di Media Sosial’, *Jurnal Kopis: Kajian Penelitian Dan Pemikiran Komunikasi Penyiaran Islam*, 7.2 (2025), pp. 141–52, doi:10.33367/kpi.v7i2.6972.

⁹ Ramlan Ramlan, ‘Inovasi Model Pembelajaran Berbasis Literasi Digital Dalam Pendidikan Agama Islam Untuk Generasi Z’, *Analysis*, 3.1 (2025), pp. 54–61 <<https://ejournal.edutechjaya.com/index.php/analysis/article/view/1463>> [accessed 17 October 2025].

¹⁰ Miftahur Rohman and Tejo Waskito, ‘Pendampingan Penguatan Nilai-Nilai Moderasi Beragama Melalui Literasi Digital Bagi Peserta Didik Sekolah Menengah Atas’, *Jurnal Inovasi Penelitian Dan Pengabdian Masyarakat*, 5.1 (2025), pp. 178–94, doi:10.53621/jippmas.v5i1.488.



sources, classical and modern educational theories, and social media strategies as both formal and non-formal learning media within a single integrative framework supported by contemporary literature.

To construct this conceptual framework, both classical and modern educational theories serve as the foundation. Classical theories include Plato's view in Setiawan, which emphasizes education as the formation of the soul and virtue through dialogue and example¹¹ Aristotle's theory of habituation in Bernacer and Murillo, which promotes the cultivation of moral behavior through consistent practice,¹² and Al-Ghazali's theory in Saiful et al.,¹³ and Ismail et al.¹⁴ Which highlights ta'dib, ethics, and the teacher's moral example as the essence of character education. Meanwhile, modern theories such as John Dewey's experiential learning theory (in Hong Ye and Huang Shih) view education as an experiential and contextual process, advocating learning that is rooted in real-life experiences.¹⁵ Lev Vygotsky's theory (in Retnaningsih) posits that learning occurs through social interaction and the use of cultural tools¹⁶ while Albert Bandura's Social Learning Theory (in Feri and Husna) asserts that individuals learn by observing models—an idea particularly relevant to Generation Z, who tend to imitate content on social media.¹⁷ The synthesis of classical and modern theories enables Islamic education to formulate strategies that honor tradition while remaining adaptive to digital realities.

This study is limited to literature-based and conceptual analysis, meaning no primary data collection is conducted through surveys, experiments, or field interviews. The focus lies on processing academic literature (journals, books, reports) and relevant educational policy documents. The research context is confined to Generation Z (aged approximately 13–26 years) in Indonesia, with implications for the broader Southeast Asian region, and emphasizes popular social media platforms such as Instagram, TikTok, and YouTube. The novelty of this study lies in: (1) constructing an integrative conceptual

¹¹ Andika Setiawan, 'Filsafat Pendidikan Politik Plato Sebagai Cara Untuk Menyiapkan Calon Pemimpin Indonesia', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 13.1 (2021), pp. 93–106, doi:10.37680/qalamuna.v13i1.685.

¹² Javier Bernacer and Jose Ignacio Murillo, 'The Aristotelian Conception of Habit and Its Contribution to Human Neuroscience', *Frontiers in Human Neuroscience*, 8 (2014), p. 883, doi:10.3389/fnhum.2014.00883.

¹³ Saiful Saiful, Hamdi Yusliani, and Rosnidarwati Rosnidarwati, 'Implementasi Pendidikan Karakter: Perspektif Al-Ghazali & Thomas Lickona Di Madrasah Ibtidaiyah Terpadu (MIT) Meunara Baro Kabupaten Aceh Besar', *Edukasi Islami: Jurnal Pendidikan Islam*, 11.01 (2022), doi:10.30868/ei.v11i01.1900.

¹⁴ Ismail Ismail and others, 'TANFIDH BIR AL-WĀLIDAIN FI TAFĀ'ULĀT AL-IJTIMĀ'YAH LI MUJTAMA' MADURA: Tahlil Thaqa'fat Abhakte min Manzūr Al-Tarbiyah Al-Islamiyah', *JOURNAL OF INDONESIAN ISLAM*, 19.1 (2025), pp. 263–99, doi:10.15642/JIIS.2025.19.1.263-299.

¹⁵ Yan–Hong Ye and Yi-Huang Shih, 'Development of John Dewey's Educational Philosophy and Its Implications for Children's Education', *Policy Futures in Education*, 19.8 (2021), pp. 877–90, doi:10.1177/1478210320987678.

¹⁶ Aritiyas Panca Retnaningsih, 'Relevansi Konstruktivisme Sosial Lev Vygotsky terhadap Kurangnya Peran Orang Tua dalam Pendidikan Moral Anak di Indonesia', *Sophia Dharma: Jurnal Filsafat, Agama Hindu, dan Masyarakat*, 7.1 (2024), pp. 44–58 <<https://e-journal.iahngdepudja.ac.id/index.php/SD/article/view/1617>> [accessed 17 October 2025].

¹⁷ Muhammad Feri and Naila Husna, 'ANALYSIS OF SOCIAL ATTITUDES OF ELEMENTARY SCHOOL LEARNERS WITH THE APPLICATION OF ALBERT BANDURA'S LEARNING THEORY', *EduHumaniora / Jurnal Pendidikan Dasar Kampus Cibiru*, 14.2 (2022), pp. 149–57, doi:10.17509/eh.v14i2.41081.



model that combines the Qur’an and Hadith as the normative basis of Islam with classical and modern educational theories; (2) developing specific pedagogical strategies for utilizing social media as a medium for non-formal and informal learning of tolerance values; and (3) focusing on Generation Z as the primary target group for instilling tolerance in the digital age a topic that remains underexplored in existing conceptual discussions. Hence, this study aims to fill a significant gap in the literature.

This research is expected to make significant contributions both theoretically and practically. Theoretically, it provides a conceptual framework that unifies classical Islamic educational thought and modern learning theories with contemporary literature on digital literacy and religious moderation within a single integrative model applicable to Generation Z. Practically, it offers guidance for Islamic educators-teachers, pesantren, and both formal and non-formal educational institutions on how to design effective materials, methods, and media for teaching tolerance through social media. Furthermore, it offers policy recommendations for educational decision-makers, religious institutions, and civil society organizations to strengthen moderation and inclusivity in both national and regional religious education systems.

Based on this background, the present study aims to formulate how Islamic education can instill the value of tolerance among Generation Z through social media by integrating Islamic sources such as the Qur’an and Hadith with classical and modern educational theories as well as existing empirical and conceptual literature. It is hoped that, beyond enriching theoretical discourse, the proposed model can serve as a practical and adaptive reference aligned with the realities of the digital age-fostering a young generation that is not only religious in the ritual sense but also tolerant, critical, and inclusive in both online and offline social interactions. Ultimately, this research aspires to encourage the transformation of Islamic education toward greater relevance and responsiveness to contemporary challenges, contributing positively to social harmony, diversity, and religious moderation in Indonesia and the surrounding region.

RESEARCH METHOD

This study employs a library research method with a descriptive analytical approach.¹⁸ This method was chosen because the research focus lies in exploring and analyzing academic literature that discusses tolerance values, Islamic education, and the dynamics of Generation Z in the social media era. The descriptive approach is used to systematically describe the interrelation between these concepts.¹⁹ while the analytical dimension aims to identify relevant theoretical patterns, concepts, and syntheses. The data for this research are obtained from secondary sources such as reputable scientific journals, academic books, institutional research reports, and Islamic education policy documents. The sources were purposively selected based on their relevance and credibility to the research theme. According to Creswell (as cited in Wallwey and Kajfez),

¹⁸ Heting Chu, ‘Research Methods in Library and Information Science: A Content Analysis’, *Library & Information Science Research*, 37.1 (2015), pp. 36–41, doi:10.1016/j.lisr.2014.09.003.

¹⁹ Louise Doyle and others, ‘An Overview of the Qualitative Descriptive Design within Nursing Research’, *Journal of Research in Nursing: JRN*, 25.5 (2020), pp. 443–55, doi:10.1177/1744987119880234.



this approach is effective for developing literature-based conceptual frameworks.²⁰ While Leo S. Lo emphasizes that library research enables researchers to deeply explore theoretical insights and connect them with contemporary phenomena.²¹ The inclusion criteria covered publications from 2019–2025 related to Islamic education, tolerance, and digital learning, while exclusion criteria eliminated non-academic, outdated, or methodologically weak sources. In total, 45 journal articles, 12 books, and 5 institutional documents were analyzed to construct a conceptual synthesis.

The data analysis process involves three main stages: data reduction, thematic classification, and conceptual synthesis. The data reduction stage entails selecting literature that is directly relevant to the main variables Islamic education, tolerance, and social media. The thematic classification stage organizes the reviewed materials into theoretical and contextual dimensions, such as classical educational theories, modern learning theories, and digital education practices. Finally, the conceptual synthesis stage integrates the findings into a unified conceptual model that explains the role of Islamic education in fostering tolerance among Generation Z.²² This analytical technique refers to the literature analysis guidelines of Miles and Huberman, which emphasize an interactive process between data and theory,²³ it is further developed based on the principles of conceptual qualitative analysis as explained by Bowen in Ernst, whereby literature is utilized as the foundation for constructing coherent and contextually grounded scientific arguments.²⁴

FINDINGS AND DISCUSSION

Values of Tolerance in the Perspective of Islamic Education

Tolerance is one of the fundamental values in Islamic teachings, emphasizing respect for human diversity. In the Qur'an, tolerance is reflected in the command to appreciate differences, as stated in Surah Al-Hujurat [49]: 13, which affirms that humanity was created into nations and tribes so that they may know one another, not to deny or despise each other. This verse provides a theological foundation for peaceful and inclusive social relations. According to Amiruddin, Islam embodies the principle of universality (rahmatan lil 'alamin), which highlights compassion that transcends religious and cultural boundaries.²⁵ Similarly, Al-Attas, as cited by Muchlasin et al., asserts that the ultimate goal

²⁰ Cassie Wallwey and Rachel L. Kajfez, 'Quantitative Research Artifacts as Qualitative Data Collection Techniques in a Mixed Methods Research Study', *Methods in Psychology*, 8 (2023), p. 100115, doi:10.1016/j.metip.2023.100115.

²¹ Leo S. Lo, 'Evaluating AI Literacy in Academic Libraries: A Survey Study with a Focus on U.S. Employees', *College & Research Libraries*, 85.5 (2024), p. 635, doi:10.5860/crl.85.5.635.

²² Ach Sayyi and Imaniyatul Fithriyah, 'TRANSFORMASI MODERASI BERAGAMA MELALUI KEGIATAN KOLOMAN SEBAGAI MEDIA PENDIDIKAN ISLAM DI KELURAHAN LAWANGAN DAYA PADEMAWU PAMEKASAN', *DEVELOPMENT: Journal of Community Engagement*, 4.3 (2025), pp. 320–34, doi:10.46773/djce.v4i3.2519.

²³ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis* (SAGE, 2014).

²⁴ Anna Ernst, 'Research Techniques and Methodologies to Assess Social Learning in Participatory Environmental Governance', *Learning, Culture and Social Interaction*, 23 (2019), p. 100331, doi:10.1016/j.lcsi.2019.100331.

²⁵ Amirudin Amirudin, Romlah Romlah, and Gesit Yudha, *Strengthening Islamic Value of Rahmatan Lil Aalamin for Lampung Society by the Indonesian Ulema Council (MUI) | Al-Tadzkiyyah: Jurnal Pendidikan*



of Islamic education is not merely the transmission of knowledge but also the cultivation of adab moral and social discipline that fosters mutual respect.²⁶ Thus, Islamic education carries a mission to build social harmony through the internalization of tolerance across all dimensions of life.

The concept of tolerance in Islam can be traced through three core ethical principles: *tasamuh* (open-mindedness), *ta’adul* (justice), and *ta’awun* (cooperation). These three principles serve as the ethical foundation of Islamic social relations and are essential for shaping a virtuous generation amid modern pluralism.²⁷ Qardhawi, as cited in Mustamir and Tang, explains that *tasamuh* does not imply relativism of truth, but rather denotes the recognition and respect of differences within the limits of *aqidah* (faith) and *sharia*.²⁸ Meanwhile, Abdurrahman Wahid (as cited in Amin et al.) emphasizes that Indonesian Islam’s moderate character flourishes because of the integration of *ta’adul* and *ta’awun* in religious education institutions.²⁹ Within the context of Islamic education, these values must be integrated into the curriculum and teaching practices so that learners not only understand Islam at a normative level but also embody it in harmonious and inclusive social interactions.

Historically, Islamic education has served as an effective medium for cultivating humanitarian and tolerant values. Institutions such as *pesantren* (Islamic boarding schools) and *madrasah* have long promoted *ukhuwah insaniyyah* (human brotherhood) as part of Islamic social ethics. According to Azra (as cited in Sosilo and Dalimunthe), the network of Nusantara scholars played a major role in shaping moderate Islam that promotes peace and multicultural coexistence.³⁰ Likewise, Wahid (as cited in Nur Yasin) found that traditional *pesantren* such as Tebuireng and Gontor successfully instilled tolerance through habituation, intercultural dialogue, and the moral example (*uswah hasanah*) of the *kyai* (Islamic scholars).³¹ Therefore, Islamic education in Indonesia not only serves to transmit religious knowledge but also to cultivate social character that appreciates

Islam, 24 January 2025 <<https://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/24948>> [accessed 17 October 2025].

²⁶ Merri Yulia Muchlasin, Galih Pratama Pratama, and Akhmad Alim, ‘STRENGTHENING THE CHARACTER EDUCATION BASED ON SYED M. NAQUIB AL-ATTAS (A CASE OF STUDY OF AL-ISHLAH CIBINONG JUNIOR HIGH SCHOOL)’, *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 4.01 (2021), pp. 223–34, doi:10.30868/im.v4i01.923.

²⁷ Imaniyatul Fithriyah and others, ‘Application of Sigmund Freud Psychoanalytic Theory in Overcoming Anxiety and Learning Difficulties of Students’, *Al-Ihath: Jurnal Bimbingan Dan Konseling Islam*, 5.2 (2025), pp. 91–109, doi:10.53915/jbki.v5i2.580.

²⁸ Mustamir Mustamir and Muhammad Tang, ‘Integrating Multicultural Values in Islamic Religious Education: A Case Study in Junior High Schools’, *AL-ISHLAH: Jurnal Pendidikan*, 17.1 (2025), pp. 105–15, doi:10.35445/alishlah.v17i1.6296.

²⁹ Khoirul Amin, Abdurrahmansyah Abdurrahmansyah, and Muhammad Fauzi, ‘Internalization of Religious Moderation Values through Hidden Curriculum at Pondok Pesantren Modern Al-Fahd Jakabaring Palembang’, *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam*, 13.1 (2024), pp. 148–63, doi:10.32806/jf.v13i01.7460.

³⁰ Sulistiyono Susilo and Reza Pahlevi Dalimunthe, ‘Moderate Southeast Asian Islamic Education as a Parent Culture in Deradicalization: Urgencies, Strategies, and Challenges’, *Religions*, 10.1 (2019), p. 45, doi:10.3390/rel10010045.

³¹ Nur Yesin, ‘Islamic Multicultural Da’wa towards Qur’anic Community by Nusantara Islam Style’, SSRN Scholarly Paper no. 3736799 (Social Science Research Network, 6 November 2019), doi:10.2139/ssrn.3736799.



diversity, consistent with the rahmatan lil ‘alamin principle that lies at the heart of Islamic civilization.

From a theoretical standpoint, tolerance can be explained through the integration of classical Islamic educational theories and modern social ethics. Al-Ghazali (as cited in Rosidah et al.) stresses that moral education (*tarbiyah akhlaqiyah*) must be grounded in habituation and self-discipline (*mujahadah al-nafs*), since a morally upright person naturally respects others.³² In contrast, modern moral theory—such as Lawrence Kohlberg’s theory of moral development (as cited in Dien) places tolerance within the post-conventional level of morality, in which individuals act based on universal principles of justice.³³ The integration of these two perspectives underscores that the formation of tolerant behavior must involve both spiritual habituation and rational reflection. Hence, Islamic education that merges classical moral cultivation with modern cognitive moral approaches can produce a generation characterized by tolerance, reflection, and openness to diversity.

The values of tolerance in Islamic education cannot be separated from the paradigm of *ta’dib* introduced by Al-Attas (as cited in Masrufah et al.). *Ta’dib* encompasses the cultivation of proper conduct toward God, humanity, and nature serving as the moral foundation for social and spiritual balance.³⁴ Meanwhile, in modern educational discourse, Hicks (as cited in Iffiandra et al.) proposes the concept of “education for peace,” emphasizing global awareness, empathy, and peaceful conflict resolution.³⁵ Both concepts intersect in shaping learners who are aware of their social responsibilities within diversity. By combining *ta’dib* and education for peace, Islamic education can transform into a civilizational instrument that instills tolerance grounded in spirituality and global consciousness.

The implementation of tolerance values in Islamic education can be realized through an integrative curriculum approach that embeds humanitarian values across all fields of study. Sayyi et al. demonstrate that a religious moderation-based Islamic education curriculum effectively fosters mutual respect among secondary school students³⁶ Similarly, Arifin et al. found that interfaith dialogue-based learning methods significantly enhance interreligious understanding in pesantren environments.³⁷ These

³² Umi Rosidah, Nurhakim Nurhakim, and Khozin Khozin, ‘THINKING OF MORAL EDUCATION ACCORDING TO AL GHAZALI AND AL ZARNUJI PERSPECTIVE ON EPISTEMOLOGY AND AXIOLOGY’, *Jurnal Konseling Pendidikan Islam*, 5.1 (2024), pp. 203–16, doi:10.32806/jkpi.v5i1.131.

³³ Dora Shu-fang Dien, ‘A Chinese Perspective on Kohlberg’s Theory of Moral Development’, *Developmental Review*, 2.4 (1982), pp. 331–41, doi:10.1016/0273-2297(82)90017-X.

³⁴ Masrufah Masrufah, Ulfiyatus Sholihah, and Mufiqur Rahman, ‘INTEGRASI KONSEP TA’DIB DALAM PENGEMBANGAN TEORI PEMBELAJARAN: PERSPEKTIF PEMIKIRAN SYED MUHAMMAD NAQUIB AL-ATTAS’, *Jurnal Studi Pendidikan Agama Islam*, 1.1 (2025), pp. 25–34 <<https://jurnalalkhairat.org/ojs/index.php/jspai/article/view/925>> [accessed 17 October 2025].

³⁵ Iffiandra, Nadia Aulia Nadhirah, and Sofwan Adiputra, ‘The Peace Education Model in Developing a Peaceful Classroom Climate: Lesson-Learned from Indonesia’, *Pegeg Journal of Education and Instruction*, 13.4 (2023), pp. 25–35, doi:10.47750/pegegog.13.04.04.

³⁶ Sayyi and others, ‘MODERATE ISLAMIC EDUCATION CURRICULUM DESIGN’.

³⁷ Syamsul Arifin and others, ‘STRENGTHENING THE PRINCIPLES OF RELIGIOUS MODERATION TO SUPPRESS RELIGIOUS CONSERVATISM WITH A MULTICULTURALISM APPROACH’, *Jurnal Konseling Pendidikan Islam*, 6.3 (2025), pp. 203–11, doi:10.32806/jkpi.v6i3.1147.



findings strengthen the notion that Islamic education can function as a form of social learning through interactive and participatory activities. Therefore, both curriculum design and teaching methods should aim not only for cognitive achievement but also for affective and social growth, ensuring that tolerance values are internalized holistically by learners.

Empirically, the implementation of tolerance in Islamic education in Indonesia has shown tangible success. Programs such as “Santri Moderat” in several East Java pesantren have successfully nurtured inclusive attitudes through cross-cultural learning and social collaboration with non-Muslim communities. Likewise, the “Child-Friendly Madrasah” initiative developed by the Ministry of Religious Affairs has strengthened mutual respect among individuals and groups through teacher training in religious moderation. These examples demonstrate that tolerance values are not merely theological ideals but can be concretely implemented through educational systems responsive to social needs. Consequently, Islamic education serves as a strategic instrument for building a peaceful, just, and civilized society amid national diversity.

Generation Z and the Challenges of Tolerance in the Social Media Era

Generation Z refers to individuals born between the mid-1990s and early 2010s, often labeled as digital natives because they have lived alongside technology and social media since childhood. Their intensive exposure to digital environments provides vast access to information but also increases their vulnerability to misinformation and social polarization. According to Dwidienawati, this generation demonstrates high social awareness yet remains susceptible to online social pressure.³⁸ In Indonesia, research by Astuti and Mahrid indicates that many young people are exposed to intolerant religious content on platforms such as YouTube and TikTok.³⁹ This finding suggests that social media functions not merely as a communication tool but also as an ideological arena capable of shaping religious perceptions. Therefore, Islamic education must take an active role in guiding Generation Z to think critically and selectively about digital religious content.

One of the greatest challenges facing Generation Z is their low level of digital religious literacy. Research by Novilla et al. shows that many young users consume religious information without verifying its sources, making them susceptible to exclusive or radical narratives.⁴⁰ In Indonesia, a survey by the Research and Development Center of the Ministry of Religious Affairs (as cited in Fachrudin et al.) revealed that 37% of high

³⁸ Diena Dwidienawati and others, ‘Internal and External Factors Influencing Gen Z Wellbeing’, *BMC Public Health*, 25 (2025), p. 1584, doi:10.1186/s12889-025-22124-5.

³⁹ Prida Ariani Ambar Astuti and Laila Mahrid, ‘The Grandeur of Indonesian Culture: Analyzing Audience Responses to Indonesia’s Cultural Showcase at the G20 Gala’, *Scriptura*, 15.1 (2025), pp. 39–49, doi:10.9744/scriptura.15.1.39-49.

⁴⁰ M. Lelinneth B. Novilla and others, ‘Why Parents Say No to Having Their Children Vaccinated against Measles: A Systematic Review of the Social Determinants of Parental Perceptions on MMR Vaccine Hesitancy’, *Vaccines*, 11.5 (2023), p. 926, doi:10.3390/vaccines11050926.



school and university students accepted intolerant content without clarification.⁴¹ This phenomenon highlights the urgent need for Islamic education to adopt pedagogical approaches that are responsive to the digital context. Islamic education should teach critical digital literacy so that students can identify moderate religious messages while rejecting hate speech and religiously motivated hostility. Such efforts require collaboration among teachers, educational institutions, and digital platforms to reinforce the role of Islamic education in shaping tolerant character in the online sphere.

Social media plays an ambivalent role for Generation Z: on one hand, it facilitates cross-cultural dialogue; on the other, it amplifies identity conflicts and intolerance. Jiang et al. explain that social media algorithms create echo chambers, where users are repeatedly exposed only to viewpoints that reinforce their existing beliefs. This phenomenon narrows opportunities for dialogue and strengthens exclusivist attitudes.⁴² In the Indonesian context, Mehmood's research found that digital da'wah content often presents a "us versus them" narrative, reinforcing sectarian bias among Muslim youth.⁴³ Hence, Islamic education must serve as a balancing force by broadening inclusive religious perspectives and cultivating critical awareness of social media algorithms. Such strategies are crucial for enabling Generation Z to use technology as a tool to strengthen tolerance rather than deepen social divisions.

The preference of Generation Z for visual and short-form narrative content makes them more responsive to digital da'wah that is communicative and contextually relevant. Mairet et al. discovered that microlearning through short videos effectively enhances religious understanding when it is linked to real-life situations.⁴⁴ However, without proper value control, social media can easily become a breeding ground for intolerance. Some radical groups exploit popular content formats such as podcasts and short videos to attract young followers. Therefore, Islamic education needs to develop digital da'wah strategies grounded in tolerance values, such as creative storytelling that highlights the Prophet's examples of peace and social justice. This approach has proven more effective in internalizing moral values than rigid or dogmatic preaching.

The emergence of the cyber-ummah, or digital religious communities, presents new challenges for cultivating tolerance among Generation Z. According to Kühle and Larsen, such online communities can strengthen religious solidarity but also risk creating digital segregation among faith groups.⁴⁵ Hove's study further indicates that many online da'wah communities remain exclusive and provide limited opportunities for interfaith or

⁴¹ Ahmad Hanif Fahrudin and others, 'Critical Analysis of Guidelines for the Implementation of Religious Moderation in Islamic Education Institutions', *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam*, 13.1 (2024), pp. 254–70, doi:10.32806/jf.v13i01.7480.

⁴² Julie Jiang, Xiang Ren, and Emilio Ferrara, 'Social Media Polarization and Echo Chambers in the Context of COVID-19: Case Study', *JMIRx Med*, 2.3 (2021), p. e29570, doi:10.2196/29570.

⁴³ Maryyum Mehmood, 'Mapping Muslim Moral Provinces: Framing Feminized Piety of Pakistani Diaspora', *Religions*, 12.5 (2021), p. 356, doi:10.3390/rel12050356.

⁴⁴ Marc Denojean-Mairet and others, 'A Literature Review on the Integration of Microlearning and Social Media', *Smart Learning Environments*, 11.1 (2024), p. 46, doi:10.1186/s40561-024-00334-5.

⁴⁵ Lene Kühle and Tina Langholm Larsen, "'Forced" Online Religion: Religious Minority and Majority Communities' Media Usage during the COVID-19 Lockdown', *Religions*, 12.7 (2021), p. 496, doi:10.3390/rel12070496.



intra-faith dialogue.⁴⁶ To address this issue, Islamic education must foster a culture of dialogical learning on social media—learning through conversation and mutual understanding among digital community members. This principle aligns with Islamic teachings that emphasize *hiwar* (dialogue) as a respectful and rational method of *da’wah*. Through this approach, social media can be transformed into an educational space that promotes mutual respect within diversity.

Beyond content, psychological factors also influence how Generation Z interprets religious messages on social media. In Erikson’s theory of identity development (as cited in Bogaerts et al.), adolescence is a phase of identity crisis that requires positive role models.⁴⁷ This aligns with Zaid et al., who found that Muslim public figures and influencers on social media significantly shape young people’s religious perceptions.⁴⁸ When these figures model inclusive and moderate behavior, audiences tend to emulate their tolerance; conversely, when they spread divisive rhetoric, intolerance is likely to increase. For this reason, Islamic education should engage digital role models such as young preachers, teachers, and influencers who can communicate Islam’s message in a friendly and open manner. This strategy bridges formal and informal learning contexts to foster tolerant character development among Generation Z.

Empirically, several initiatives demonstrate that social media can serve as an effective medium for tolerance education. The “Generasi Moderat” (Moderate Generation) program developed by the Ministry of Religious Affairs and PPIM UIN Jakarta, for example, trains students and santri to create creative digital content promoting peaceful Islamic messages.⁴⁹ Similarly, Saripudin et al. found that digital storytelling projects in Islamic schools encourage students to internalize diversity values contextually by producing short videos. The results show a significant improvement in empathy and inclusivity among participants.⁵⁰ These findings confirm that when social media is managed with sound pedagogical principles, it can function as a social laboratory for cultivating tolerance among the digital generation. Thus, rather than being seen solely as a source of moral challenges, the social media era presents a valuable opportunity for Islamic education to strengthen religious moderation.

Integration of Islamic Education and Social Media as a Medium of Non-Formal Learning

⁴⁶ Rabson Hove, ‘Reviewing the Complexity of Ecumenism and the Missio-Cultural Factors Promoting Church Cooperation in Mberengwa, Zimbabwe, and Beyond’, *Religions*, 16.8 (2025), p. 1021, doi:10.3390/rel16081021.

⁴⁷ Annabel Bogaerts and others, ‘Identity Synthesis and Confusion in Early to Late Adolescents: Age Trends, Gender Differences, and Associations with Depressive Symptoms’, *Journal of Adolescence*, 87 (2021), pp. 106–16, doi:10.1016/j.adolescence.2021.01.006.

⁴⁸ Bouziane Zaid and others, ‘Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices’, *Religions*, 13.4 (2022), p. 335, doi:10.3390/rel13040335.

⁴⁹ Kemenag, ‘Riset PPIM UIN Jakarta Ungkap Sikap Umat Beragama Terhadap Kepedulian Lingkungan’, <https://kemenag.go.id>, n.d. <<https://kemenag.go.id/nasional/riset-ppim-uin-jakarta-ungkap-sikap-umat-beragama-terhadap-kepedulian-lingkungan-iAEJG>> [accessed 17 October 2025].

⁵⁰ Didin Saripudin, Kokom Komalasari, and Diana Noor Anggraini, ‘Value-Based Digital Storytelling Learning Media to Foster Student Character’, *International Journal of Instruction*, 14.2 (2021), pp. 369–84 <<https://eric.ed.gov/?id=EJ1290969>> [accessed 17 October 2025].



Islamic education possesses a high degree of flexibility to adapt to the dynamics of time, including the use of social media as a means of non-formal learning. According to Hasan Langgulung, Islamic education is not merely a process of transferring knowledge but rather the holistic formation of human personality through various life experiences.⁵¹ In the digital era, social media serves as an effective non-formal space for contextualizing Islamic values in everyday life. Mahzumi observes that platforms such as YouTube, Instagram, and TikTok have expanded the reach of Islamic da'wah and education, particularly among younger audiences previously difficult to engage.⁵² Therefore, integrating Islamic education with social media is not only relevant but also strategic for promoting values of tolerance, moderation, and social empathy through approaches aligned with Generation Z's learning styles.

From a theoretical perspective, this integration can be explained through the lens of connectivism developed by Chen et al., which emphasizes that knowledge is formed through digital networks and interactions.⁵³ This theory resonates with Islamic principles of ta'awun (collaboration) and tabligh (dissemination of knowledge). Husnul Amin et al. found that non-formal learning through social media can enhance students' motivation and emotional engagement.⁵⁴, while Hasan Wahed discovered that educational interaction via digital groups such as WhatsApp and Telegram strengthens Islamic understanding through dialogical processes.⁵⁵ Thus, the integration of Islamic education and social media functions not only as a communication channel but also as a collaborative learning ecosystem that reinforces learners' character and spirituality.

The non-formal, social media-based learning model requires a transformation in the role of Islamic educators. Teachers and preachers (da'i) are no longer merely transmitters of knowledge but must act as digital facilitators who guide learners in selecting, interpreting, and internalizing religious content. Saiz-Velasco et al. highlight the importance of this facilitative role in ensuring that online learning retains its moral and epistemological direction⁵⁶ Sugiarto further shows that teacher involvement in Islamic value-based online learning communities enhances students' critical awareness and social

⁵¹ Suminto Suminto, 'Psychological Principle and Its Implications in Islamic Education Hasan Langgulung's Perspective', *Al-Hayat: Journal of Islamic Education*, 3.2 (2019), pp. 224–36, doi:10.35723/ajie.v3i2.79.

⁵² Fikri Mahzumi and others, 'CYBER-ISLAMIC MODERATION IN INDONESIA: Digital Activism of Islami.Co and IBTimes.Id and Its Implications for Young Muslims', *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 49.1 (2025), pp. 22–49, doi:10.30821/miqot.v49i1.1290.

⁵³ Yufen Chen and others, 'How Does Digital Transformation Empower Knowledge Creation? Evidence from Chinese Manufacturing Enterprises', *Journal of Innovation & Knowledge*, 9.2 (2024), p. 100481, doi:10.1016/j.jik.2024.100481.

⁵⁴ Husnul Amin, Yudi Pratama, and Afifah Husnul Amin, 'Revitalizing Ibn Khaldun's Theory of Islamic Education for the Contemporary World', *AL-ISHLAH: Jurnal Pendidikan*, 15.3 (2023), pp. 4010–20, doi:10.35445/alishlah.v15i3.4523.

⁵⁵ Soleh Hasan Wahid, 'Exploring the Intersection of Islam and Digital Technology: A Bibliometric Analysis', *Social Sciences & Humanities Open*, 10 (2024), p. 101085, doi:10.1016/j.ssaho.2024.101085.

⁵⁶ Sara Saiz-Velasco and others, 'Cultural Participation as a Pathway to Social Inclusion: A Systematic Review and Youth Perspectives on Disability and Engagement', *Societies*, 15.10 (2025), p. 288, doi:10.3390/soc15100288.



empathy.⁵⁷ Therefore, Islamic educators must master digital literacy and media pedagogy to effectively embed Islamic values relevant to modern life while preserving the essence of the teachings.

In practice, the integration of Islamic education and social media can be implemented through a digital da'wah education approach that is, using digital content to convey educational and moderate Islamic values. Research by Hamidah and Duncgik shows that short video-based da'wah content featuring contextual moral messages is more effective in shaping moderate religiosity than conventional sermons.⁵⁸ Likewise, Juhri and Hariani found that Instagram Live and YouTube Podcast sessions featuring interfaith dialogues foster religious empathy among university students.⁵⁹ These findings indicate that Islamic education can leverage the dialogical nature of social media to develop inclusive religious awareness. Through creative and collaborative strategies, the digital space can become an open madrasah that cultivates spiritual and moral character among modern learners.

The non-formal approach through social media also offers advantages in terms of time flexibility and accessibility. It allows Islamic education to reach groups often excluded from formal systems, such as young professionals and non-residential students. Choiri et al. [10] found that informal e-learning through social media expands religious literacy among urban populations with limited time for traditional study circles.⁶⁰ Similarly, Khamis reports that online Islamic learning platforms increase participation among women and youth in religious activities.⁶¹ Therefore, utilizing social media as a non-formal educational tool aligns with the Islamic mission of ta'dib (moral cultivation), which views education as a lifelong process of nurturing ethical and spiritual values.

However, this integration is not without ethical and epistemological challenges. The openness of social media carries the risk of religious commodification and the trivialization of spirituality. Fianto and Ghofur argue that the digital era tends to transform meaning into simulacra, where religious values risk losing depth when consumed instantaneously.⁶² Mawangir and Anica emphasize the need for an ethic of moderation in digital da'wah to prevent Islam's message from being trapped in sensationalism or

⁵⁷ Fitrah Sugiarto, 'Integration of Qur'an and Hadith Values as Pedagogical Innovation to Improve the Quality of Islamic Education', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17.1 (2025), pp. 171–84, doi:10.37680/qalamuna.v17i1.6817.

⁵⁸ Hamidah and Masyhur Duncgik, 'The Impact of Local Language on Public Understanding of Religious Messages', *Social Sciences & Humanities Open*, 9 (2024), p. 100882, doi:10.1016/j.ssaho.2024.100882.

⁵⁹ Muhammad Alan Juhri and Hidayah Hariani, 'Cultivating Religious Inclusiveness through Social Media: Decorating Podcast for Interfaith Dialogue in the “Login Program”', *Digital Muslim Review*, 1.2 (2023), pp. 105–19, doi:10.32678/dmr.v1i2.13.

⁶⁰ Moh Miftachul Choiri, Abu Muslim, and Abu Mohd Sham Kamis, 'The Impact of Social Media on the Formation of Religious Patterns Among Millennial Students in Ponorogo', *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 22.2 (2024), doi:10.21154/cendekia.v22i2.9870.

⁶¹ Sahar Khamis, 'The Paradoxes of Modern Islamic Discourses and Socio-Religious Transformation in the Digital Age', *Religions*, 15.2 (2024), p. 207, doi:10.3390/rel15020207.

⁶² Latif Fianto and M. Abdul Ghofur, 'Commodification of Religion: Disruption and Shallowing of Religious Values in the Digital Era', *The Sunan Ampel Review of Political and Social Sciences*, 3.1 (2023), pp. 33–44, doi:10.15642/sarpas.2023.3.1.33-44.



polarization.⁶³ Thus, Islamic education must act as a moral safeguard that preserves the integrity of religious messages by prioritizing substance over popularity. Strengthening *akhlaq al-karimah* based digital ethics is therefore fundamental to ensuring that the integration of Islamic education and social media remains dignified and value-oriented.

Empirically, various Islamic institutions in Indonesia have successfully implemented integrative models of social media-based Islamic education. For example, Pesantren Darunnajah (Jakarta) and Pesantren Darul Ulum Banyuwangi (Pamekasan) utilize YouTube and Instagram as platforms for da'wah and character formation aligned with digital realities. At the higher education level, UIN Sunan Kalijaga launched the Cyber Dakwah Academy to train students in producing moderate, creative, and tolerance-oriented religious content [14]. These initiatives demonstrate that social media can serve as a non-formal educational space that not only transmits religious knowledge but also fosters spiritual awareness, digital ethics, and inclusivity among youth. Hence, the integration of Islamic education and social media represents a strategic and transformative step toward promoting peaceful, humanistic, and adaptive da'wah suitable for Generation Z.

Conceptual Implications for Strengthening Moderation and Social Harmony

The integration of Islamic education and social media carries significant implications for strengthening religious moderation as the foundation of social harmony. Within Islamic education, moderation (*wasathiyah*) is not merely a middle-ground position but a comprehensive approach that balances text and context, faith and humanity.⁶⁴ Mala and Hunaida argue that Islamic education that internalizes moderation values can effectively prevent ideological extremism among youth.⁶⁵ When social media is used as a medium for spreading *wasathiyah* values, it functions as a platform for social transformation that promotes dialogue, tolerance, and interfaith solidarity. Therefore, social media-based Islamic education holds great potential for cultivating a culture of peace within multicultural societies such as Indonesia.

Religious moderation in the context of social media must be grounded in Qur'anic values such as *ummatan wasathan* (Q.S. Al-Baqarah: 143) and *ta'aruf* (Q.S. Al-Hujurat: 13), which emphasize balance, mutual recognition, and respect for diversity. Rahmadi and Hamdan highlight that these Qur'anic principles can be internalized through social media by employing educational approaches centered on positive narratives and empathy among users.⁶⁶ Gede Agung et al. demonstrate that digital content showcasing stories of

⁶³ Muh Mawangir and Anica Anica, 'Strengthening the Understanding of Religious Moderation at Islamic University', *AL-ISHLAH: Jurnal Pendidikan*, 15.4 (2023), pp. 4516–26, doi:10.35445/alishlah.v15i4.4308.

⁶⁴ Ikenna Paschal Okpaleke, 'Transformational Dialogue and Christian Identity in a Multi-Religious Context: Nigeria in Focus', *Religions*, 13.12 (2022), p. 1166, doi:10.3390/rel13121166.

⁶⁵ Asnal Mala and Wiwin Luqna Hunaida, 'Exploring the Role of Religious Moderation in Islamic Education: A Comprehensive Analysis of Its Unifying Potential and Practical Applications', *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 11.2 (2023), pp. 173–96, doi:10.15642/jpai.2023.11.2.173-196.

⁶⁶ Rahmadi Rahmadi and Hamdan Hamdan, 'RELIGIOUS MODERATION IN THE CONTEXT OF ISLAMIC EDUCATION: A MULTIDISCIPLINARY PERSPECTIVE AND ITS APPLICATION IN ISLAMIC EDUCATIONAL INSTITUTIONS IN INDONESIA', *Khazanah: Jurnal Studi Islam Dan Humaniora*, 21.1 (2023), pp. 59–82, doi:10.18592/khazanah.v21i1.8487.



interfaith brotherhood can foster pluralistic awareness among students.⁶⁷ Consequently, Islamic education should position social media as a platform for da’wah bil hal preaching through exemplary conduct and compassionate communication so that moderation extends beyond discourse and becomes embedded in the social behavior of younger generations.

From a social perspective, reinforcing moderation through digital Islamic education contributes to social cohesion and cultural resilience. Berger and Luckmann explain that social reality is constructed through repeated symbolic interactions.⁶⁸ Social media thus plays a crucial role in shaping new constructions of religious meaning in the public sphere. Rosa Vicari et al. [5] found that the dissemination of moderate Islamic narratives through digital media can reduce the prevalence of online hate speech by up to 40% among youth communities.⁶⁹ This evidence underscores that Islamic education, when strategically utilizing social media, functions not only as an educational instrument but also as a preventive mechanism against social disintegration. Hence, Islamic education acts as a cultural buffer, maintaining equilibrium between freedom of expression and moral responsibility in digital life.

Another key implication lies in the enhancement of digital religious literacy among young Muslims. According to Buckingham (as cited in Ismail Celik et al.) , media literacy encompasses not only technical ability but also critical awareness of the ideologies and values embedded in digital messages.⁷⁰ Within Islamic education, this aligns with the Qur’anic principles of *tafakkur* (deep reflection) and *tabayyun* (verification of information). Suryani et al. [7] found that digital literacy training grounded in Islamic values improves students’ ability to discern moderate religious content and avoid extremist propaganda.⁷¹ Thus, the integration of Islamic education and social media plays a strategic role in cultivating a digitally intelligent Muslim generation characterized by ethical awareness and a strong commitment to social harmony

From a pedagogical standpoint, this integration reflects the principles of transformative learning, as articulated by Justin Sharpe, which transforms learners’ perspectives through critical reflection on social experiences.⁷² When Islamic values are

⁶⁷ Dewa Agung Gede Agung and others, ‘Local Wisdom as a Model of Interfaith Communication in Creating Religious Harmony in Indonesia’, *Social Sciences & Humanities Open*, 9 (2024), p. 100827, doi:10.1016/j.ssaho.2024.100827.

⁶⁸ Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Knopf Doubleday Publishing Group, 1967).

⁶⁹ Rosa Vicari and others, ‘Persistence of Misinformation and Hate Speech over the Years: The Manchester Arena Bombing’, *International Journal of Disaster Risk Reduction*, 110 (2024), p. 104635, doi:10.1016/j.ijdrr.2024.104635.

⁷⁰ Ismail Celik, Hanni Muukkonen, and Selcuk Dogan, ‘A Model for Understanding New Media Literacy: Epistemological Beliefs and Social Media Use’, *Library & Information Science Research*, 43.4 (2021), p. 101125, doi:10.1016/j.lisr.2021.101125.

⁷¹ Suryani Suryani and others, ‘Digital Literacy Based on Islamic Values to Improve Risk Perception and Critical Thinking among Muslim Adolescents’, *Psikis: Jurnal Psikologi Islami*, 10.1 (2024), pp. 80–90, doi:10.19109/psikis.v10i1.19067.

⁷² Justin Sharpe, ‘Understanding and Unlocking Transformative Learning as a Method for Enabling Behaviour Change for Adaptation and Resilience to Disaster Threats’, *International Journal of Disaster Risk Reduction*, 17 (2016), pp. 213–19, doi:10.1016/j.ijdrr.2016.04.014.



taught via social media using participatory methods, learners not only receive information but also internalize values through reflective engagement. Ho and Lau found that reflective practice in digital learning enhances students' empathy and inclusivity.⁷³ These findings reinforce the idea that Islamic education when adaptively implemented in the digital era can lead to character transformation rather than mere knowledge transmission. In this sense, social media serves as a spiritual dialogue space that shapes an open, tolerant, and compassionate Islamic identity.

At the institutional level, integrating Islamic education and social media also strengthens organizational capacity to sustain social harmony. Azra, Shalehuddin et al. assert that Islamic educational institutions such as pesantren, madrasah, and Islamic universities play a central role as agents of moderation at the community level.⁷⁴ When these institutions utilize social media for promoting tolerance and peace, their influence extends to the wider public. Nurbayani and Amiruddin found that digital moderation programs in Islamic schools effectively fostered a culture of peace within educational settings.⁷⁵ Hence, institutionalizing social media based Islamic education represents a strategic step toward reinforcing social networks grounded in harmony while reaffirming Islam's position as a religion of mercy for all creation (*rahmatan lil 'alamin*).

Conceptually, this synthesis affirms that strengthening moderation and social harmony through Islamic education in the social media era requires synergy among values, technology, and humanity. Islamic education must serve as a moral compass within the digital ecosystem, guiding youth to use social media wisely as a medium for da'wah, dialogue, and solidarity. Moderation cannot be cultivated merely through regulation; it must emerge through reflective, contextual, and participatory learning. Consequently, Islamic education integrated with social media constitutes a new model of non-formal education that is globally relevant and effective in fostering a peaceful, inclusive, and civilized society.

Dimension	Key Concepts	Relevance to Tolerance Education	Practical Application through Social Media
Islamic Values	<i>Rahmatan lil 'alamin, Ta'aruf, Ummatan Wasathan, Ta'dib</i>	Promote compassion, mutual respect, balance, and moral discipline as the	Spreading inclusive Islamic messages emphasizing empathy, peace, and unity through visual

⁷³ Wing W. Y. Ho and Yan H. Y. Lau, 'Role of Reflective Practice and Metacognitive Awareness in the Relationship between Experiential Learning and Positive Mirror Effects: A Serial Mediation Model', *Teaching and Teacher Education*, 157 (2025), p. 104947, doi:10.1016/j.tate.2025.104947.

⁷⁴ Muhammad Shalehuddin and Muhammad Arif Syihabuddin, 'Strategi Pondok Pesantren Dalam Penguatan Pendidikan Islam Moderat Di Desa Lorejo Kecamatan Bakung', *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora*, 5.2 (2025), pp. 1810–23, doi:10.37680/almikraj.v5i2.7260.

⁷⁵ Nurbayani Nurbayani and Amiruddin Amiruddin, 'Teacher Strategies in Implementing Religious Moderation Values in Islamic Educational Institutions', *Al-Hayat: Journal of Islamic Education*, 8.2 (2024), pp. 778–87 <<https://alhayat.or.id/index.php/alhayat/article/view/670>> [accessed 17 October 2025].



		foundation of and narrative peaceful content. coexistence.
Classical Learning Theories	Al-Ghazali’s Ta’dib (moral discipline), Aristotle’s habit formation	Cultivate virtuous habits and adab-based behavior through consistent moral practice and teacher exemplarity. Modeling good behavior in digital da’wah and short videos that inspire imitation and reflection.
Modern Learning Theories	Dewey’s experiential learning, Vygotsky’s social constructivism, Bandura’s social learning	Encourage active, contextual, and socially engaged learning that builds understanding through interaction. Creating interactive media content, microlearning, and participatory dialogue to internalize tolerance values.
Integrated Model	Fusion of Islamic ethical principles with experiential and social learning theories	Develops a holistic non-formal learning model that combines spiritual, intellectual, and social dimensions. Using social media as an open madrasah to foster tolerance, empathy, and digital ethics among Generation Z.

Table I. Conceptual Integration of Islamic Values, Learning Theories, and Social Media Strategies in Fostering Tolerance among Generation Z

The conceptual model summarized above illustrates the integration between Islamic ethical foundations, classical and modern learning theories, and digital strategies in non-formal education. This synthesis demonstrates that the cultivation of tolerance in Generation Z requires both moral and technological literacy—linking ta’dib-based moral formation with experiential and social learning processes through social media as a participatory educational space.

CONCLUSION

The integration of Islamic education with social media in cultivating the value of tolerance among Generation Z demonstrates strong relevance within the modern socio-religious context. This study affirms that Islamic education holds great potential to serve as a strategic instrument for strengthening moderation and social harmony in the digital era. Qur’anic values such as *ummatan wasathan* (the just and balanced community) and *ta’aruf* (mutual understanding) form the foundational principles that can be internalized through social media-based non-formal educational approaches. Generation Z, as digital natives, requires a learning model that is contextual, participatory, and grounded in digital

literacy, enabling them to critically evaluate and discern religious content wisely. Islamic education must not only adapt to technological advancements but also act as a moral compass within the digital ecosystem. Practically, educational institutions, teachers, and preachers are encouraged to develop creative and dialogical educational content that nurtures tolerance and social empathy. The government and religious institutions are likewise advised to strengthen digital religious literacy through training programs and cross-sector collaboration in order to build a peaceful and inclusive digital public sphere. Thus, Islamic education in the social media era is not merely a means of transmitting doctrine but a transformative process of value formation that guides the younger generation to become faithful, knowledgeable, and civilized individuals. This integration is expected to become a new model of non-formal education—adaptive to the dynamics of the times and effective in instilling the spirit of tolerance and reinforcing interreligious brotherhood in Indonesia and the global community.

This conceptual study is limited to library-based analysis and has not yet been empirically tested in educational settings. The findings rely on theoretical interpretation of literature related to Islamic education, tolerance, and digital learning. Future research should validate the proposed model through case studies or field observations in schools or pesantren, exploring how ta'dib-based pedagogy and digital literacy can practically foster moral and social competence among Generation Z.

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