

THE RELEVANCE OF ISLAMIC EDUCATION IN THE DIGITAL ERA: STRATEGIES FOR INSTILLING LOCAL-WISDOM-BASED TOLERANCE VALUES IN GEN Z TO CONFRONT ONLINE EXTREMIST NARRATIVES

Titin Nurhidayati

Universitas Al-Falah As-Sunniah Kencong Jember

titinnurhidayati@uas.ac.id

Rofiatul Hosna

Universitas Hasyim Asy'ari Jombang

rofiatulhosna@unhasy.ac.id

M. Nafiur Rofiq

Universitas Al-Falah As-Sunniah Kencong Jember

mnafurrofiq@uas.ac.id

Abstract: *This study aims to analyse the relevance of Islamic education in the digital age in instilling tolerance values based on local wisdom in Generation Z as a preventive strategy against the spread of online extremist narratives in Jember Regency, Indonesia. Using a phenomenological qualitative approach, data was collected through in-depth interviews, participatory observation, and digital documentation involving Islamic Education teachers, Gen Z students, and Islamic boarding school leaders. Data analysis was conducted using the Miles and Huberman model through the stages of reduction, presentation, and conclusion drawing. The results of the study show that an effective strategy for fostering tolerance is to integrate local wisdom values such as tepo seliro, gotong royong, saling nguwongke and ngaji kebangsaan into digital learning based on the principle of rahmatan lil 'alamin. Islamic education has proven to be relevant as an ideological and cultural bulwark in strengthening Gen Z's digital religious literacy and fostering resilience against narratives of extremism. This study emphasises the importance of collaboration between educational institutions, Islamic boarding schools, and digital communities to build a contextual moderate Islamic ecosystem.*

Key Word: *Islamic Education, Digital Era, Tolerance Values, Local Wisdom, Generation Z*



INTRODUCTION

The digital era has marked a fundamental change in the way Indonesian society lives its social, cultural and religious life. The tide of digitalisation has not only expanded access to knowledge and information, it has also shifted the the way Muslims understand, internalise and express the values of their religious values. On the one hand, the digital space has become a potential means of expanding Islamic preaching and education through various online platforms. On the other hand, however, this same space has become a breeding ground for exclusive, extreme, and intolerant religious narratives, which are often exploited by social media algorithms to reinforce identity polarisation. This situation has become increasingly important to note because young people, especially Generation Z (born between 1997 and 2012), are the most active users of digital media and are also the most vulnerable to the spread of radical ideology ^{1,2}.

Data from the National Counterterrorism Agency³ reveals that more than 60% of intolerant content and hate speech circulates through social media, which is widely used by school and university students. The results of a survey by PPIM UIN Jakarta⁴ also show that around 23% Muslims students in Indonesia show intolerance towards groups of different religions and sects. This fact reveals a gap between the ideal of Islamic education, which should shape moderate character, and the reality of the digital religious behaviour of the younger generation, which tends to be superficial and easily influenced. Normatively, Islamic education is oriented towards shaping individuals who are faithful, knowledgeable, and noble in character (ta'dib), as stated in QS. Al-'Alaq verses 1–5 and QS. Al-Hujurat verse 13. In the digital context, these ideals face challenges in the form of a flood of unfiltered information, the formation of ideological echo chambers, and the weakening of critical religious literacy among Generation Z ^{5,6}.

Jember Regency provides an interesting social context for observing this phenomenon. The region is known for its pluralistic society with strong cultural Islamic traditions, characterised by the large number of Islamic boarding schools and educational institutions that coexist with a multicultural community. However, a report by FKPT East Java (2022) notes an increase in intolerant digital

¹ M. N. Azca, “Young Muslim Radicalism in Indonesia: The Quest for Identity and Belonging,” *Studia Islamika* 27, no. 1 (2020): 1–34, <https://doi.org/https://doi.org/10.15408/sdi.v27i1.15043>.

² R. Yusof, N., Abdullah, M., & Rahim, “Social Media and Youth Radicalization: The Role of Islamic Education in Countering Extremism,” *International Journal of Islamic Thought* 24, no. 1 (2023): 45–59, <https://doi.org/https://doi.org/10.24035/ijit.24.2023.003>.

³ BNPT, “Laporan Tahunan Penanggulangan Radikalisme Di Media Sosial” (Jakarta: BNPT RI, 2023).

⁴ Pusat Pengkajian Islam dan Masyarakat (PPIM) U I N Jakarta, “Survei Nasional: Keberagamaan Dan Toleransi Pelajar Muslim Indonesia” (Jakarta: UIN Syarif Hidayatullah Jakarta, 2022).

⁵ A Hamid and M Sulaiman, “Islamic Education and the Challenge of Digital Transformation,” *Journal of Education and Practice* 12, no. 10 (2021): 15–27, <https://doi.org/10.7176/JEP/12-10-02>.

⁶ R Nasrullah, “Media Sosial Dan Literasi Digital Keagamaan Di Kalangan Remaja Muslim Indonesia,” *Jurnal Komunikasi Islam* 12, no. 1 (2022): 89–104.



preaching targeting students through channels such as YouTube, TikTok, and Telegram. This condition reveals a tension between the ideal of Islamic education, which instils values of tolerance and moderation, *and* the empirical reality, which shows that some students are exposed to exclusive ideologies in the digital space.

Previous studies have discussed the relationship between Islamic education and religious moderation^{7,8,9,10}, but most are still limited to conceptual approaches. These studies have not yet thoroughly examined how Islamic education can address digital extremism with an approach based on local wisdom. Studies on Islamic boarding schools, for example, tend to highlight their traditional role in shaping values of moderation, but have not explored how these institutions adapt to the digital ecosystem. Meanwhile, studies on tolerance education outside Indonesia often do not represent the local socio-cultural context as a whole. Thus, there is a research gap that needs to be bridged through an integrative approach between Islamic education, local wisdom, and religious digital literacy.

This study attempts to fill this gap by analysing Islamic education strategies in instilling tolerance values based on local wisdom for Generation Z in Jember Regency. The basic assumption is that Islamic education will remain relevant in the digital age if it is able to integrate local values such as *tepo seliro* (empathy and tolerance), *gotong royong* (social solidarity), and *ngaji kebangsaan* (understanding of Islam based on national values) with critical and moderate religious digital literacy. Through this approach, Islamic education not only functions as a means of knowledge transfer, but also as a process of character building and contextual social awareness. Thus, this study contributes to strengthening the paradigm of locally-based *Islamic digital pedagogy* that is adaptive to technological developments and responsive to contemporary socio-religious challenges in Indonesia.

RESEARCH METHOD

This study uses a qualitative approach with a phenomenological design to gain an in-depth understanding of the experiences, meanings, and strategies of Islamic education practitioners in instilling values of tolerance amid the tide of digitalisation. The phenomenological approach was chosen because it allows researchers to capture the essence of the subjective experiences of teachers, students, and Islamic boarding school leaders in facing the dynamics of online

⁷ R W Hefner, "Islamic Education, Social Tolerance, and Political Democracy in Indonesia," *Comparative Education Review* 64, no. 3 (2020): 437–60, <https://doi.org/10.1086/709394>.

⁸ M Abdalla, C Hackett, and S Ali, "Teaching Tolerance in Islamic Schools: Pedagogies of Peace and Inclusion," *Journal of Muslim Minority Affairs* 42, no. 3 (2022): 421–38, <https://doi.org/10.1080/13602004.2022.2105023>.

⁹ Azca, "Young Muslim Radicalism in Indonesia: The Quest for Identity and Belonging."

¹⁰ Abdalla, Hackett, and Ali, "Teaching Tolerance in Islamic Schools: Pedagogies of Peace and Inclusion."



extremism narratives¹¹. In addition, this approach provides space for contextual exploration of the values of local wisdom that exist in the Jember community. Local wisdom in the context of this study is understood not only as cultural tradition, but also as social and moral capital that supports the formation of moderate character based on Islam^{12,13}. The research location was set in Jember Regency, East Java, an area with a heterogeneous socio-religious characteristics and a strong pesantren base. Three locations were purposively selected to represent the diversity of Islamic educational institutions, namely Pesantren As-Sunniyyah Kencong as a traditional pesantren that is active in preaching in the digital space; MAN 3 Jember as a formal Islamic educational institution; and the Jember Islamic Digital Literacy Youth Community as a social movement that integrates preaching, media, and digital literacy. The research was conducted over four months (June–September 2025) with stages of pre-fieldwork, data collection, verification of findings, and analysis of results.

Informants were selected using purposive sampling, considering the subjects' active involvement and reflective capacity in relation to the research theme. A total of 19 informants were involved, consisting of six Islamic Religious Education (PAI) teachers at madrasahs and Islamic boarding schools, eight Islamic boarding school students/pupils Gen Z aged 17–24 years old, three digital mentor ustadz/ustazah, and two community leaders promoting online religious literacy. Data was collected using three main techniques: (a) semi-structured in-depth interviews to explore informants' experiences and views on instilling tolerance and local wisdom-based learning strategies; (b) participatory observation of learning activities, online recitations, and digital literacy forums to observe the actual practice of tolerance education; and (c) digital and non-digital documentation in the form of da'wah content, learning materials, and social media posts by the institution. Data analysis used an interactive model¹⁴ which included data reduction, data presentation, and concluding drawing based on contextual Islamic education theory. Data credibility is maintained through triangulation of sources, techniques, and time¹⁵, as well as providing member checking to validate findings with the informant. Intensive researchers in the field ensures the authenticity (authenticity) and transferability of the results, so that the findings describe the empirical reality of digital Islamic education in the district Jember in a credible and in-depth manner.

¹¹ J W Creswell and C N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2018).

¹² C Geertz, *The Interpretation of Cultures: Selected Essays* (New York: Basic Books, 2020).

¹³ A Nasution, “Kearifan Lokal Dan Pendidikan Islam Moderat Di Era Disrupsi Digital,” *Jurnal Pendidikan Agama Islam* 20, no. 2 (2023): 145–62.

¹⁴ M B Miles, A M Huberman, and J Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2014).

¹⁵ M Q Patton, *Qualitative Research and Evaluation Methods*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2015).



RESULTS AND DISCUSSION

Research Findings

Jember Regency is one of the regions in East Java with unique socio-religious dynamics. Based on data¹⁶, more than 97% of Jember's population is Muslim, but socially and culturally, the community is very pluralistic due to the diversity of Javanese, Madurese, and Osing ethnicities and the strong influence of pesantren culture and local traditions such as *tahlilan*, *kenduren*, and *ngaji kebangsaan*.

Observations indicate that this social context plays a significant role in shaping the religious character of the younger generation, particularly Gen Z. Most Gen Z students and Islamic boarding school students in Jember grow up in a layered social space between pesantren traditions and the influence of global digital media. This situation poses new challenges for Islamic educators in instilling values of tolerance amid the rapid flow of online religious information.

A PAI teacher at MAN 3 Jember said: "*Children now learn religion not only from religious teachers or educators, but also from TikTok and YouTube. Sometimes they trust online religious teachers more than those in the classroom. This poses a significant challenge for us*¹⁷."

This situation indicates a shift in religious authority from traditional teachers to digital figures, which could create an opening for the spread of online extremist narratives. Field findings show that the majority of santri and Gen Z students in Jember understand tolerance not merely as "not fighting with people of different religions," but as an open attitude towards differences in religious and social practices. However, this understanding is often pragmatic rather than ideological.

Of the eight Gen Z informants interviewed, six said that tolerance means "respecting without having to agree", while the other two emphasised the aspect of "not offending others on social media".

One student at the As-Sunniyyah Islamic boarding school explained: "*Tolerance doesn't mean we have to be the same, but we shouldn't judge others as wrong, especially if we only see them through social media content*¹⁸."

This view shows that the value of tolerance among Gen Z is beginning to be shaped through digital interactions, not solely from formal teachings at school or Islamic boarding schools. However, their understanding of tolerance is also vulnerable because it is shaped by social media algorithms that often narrow religious views.

¹⁶ Badan Pusat Statistik, *Statistik Penduduk Lanjut Usia 2023* (Jakarta: BPS, 2023).

¹⁷ Aliman, "Wawancara" (Jember: 12 Juli, 2025).

¹⁸ Siti Aisyah, "Wawancara" (25 Juli, 2025).



Strategies for Instilling Tolerance Values Based on Local Wisdom for Gen Z in Facing Online Extremist Narratives

The results of the study indicate that efforts to instil tolerance values based on local wisdom in Gen Z in Islamic educational environments in Jember Regency are carried out through three main strategies: (1) internalisation of values through contextual Islamic educational practices, (2) transformation of local wisdom values in the digital ecosystem, and (3) adaptive religious digital literacy guidance tailored to Gen Z culture. These three strategies are intertwined and form an organic, participatory, and culture-based system of moderation education.

a. Internalisation of Values through Contextual Islamic Education Practices

The first strategy is carried out by integrating the values of tolerance and universal humanity into the Islamic Religious Education (PAI) learning process in classrooms and Islamic boarding schools. Teachers and ustaz use an *experiential learning* approach to link Islamic values with the multicultural social realities faced by santri and students. Teachers and boarding school caregivers in Jember integrate local wisdom values such as *tepo seliro* (mutual respect), *guyub rukun* (harmony), and *saling nguwongke* (treating others as human beings) into religious learning. These values serve as a bridge between religious texts and the modern social context.

Two Islamic education teachers explained: “*Children today cannot simply be told to memorise verses about tolerance. They need to see examples of how we interact with friends of different religions at school or in the digital world*¹⁹.”

“*If we just talk about verses or hadiths, it sometimes feels distant to them. But if we use local stories or examples from daily life, they quickly grasp the meaning*²⁰.”

This approach allows the value of tolerance to grow from reflective awareness, not just moral doctrine. The As-Sunniyyah Islamic boarding school, for example, emphasises moral lessons through everyday life examples that demonstrate respect for differences and avoidance of hate speech. This strategy strengthens the dialogical ethos of Islamic education, namely building moderation through practice, not just narrative²¹.

b. Transformation of Local Wisdom in the Digital Ecosystem

The second strategy is to actualise *local* wisdom, such as *guyub rukun* (harmony), *tepo seliro* (mutual respect), and *saling asah-asih-asuh* (mutual encouragement and care), in the form of digital content. Santri (Islamic boarding

¹⁹ Bahrul Ula, “Wawancara” (Jember: 3 Agustus, 2025).

²⁰ Aliman, “Wawancara.”

²¹ T A Santosa et al., “The Role of Islamic Religious Education in Promoting Tolerance and Interfaith Dialogue,” *Journal of Artificial Intelligence and Digital Business* 4, no. 3 (2025), <https://doi.org/10.31004/riggs.v4i3.2578>.



school students) and Gen Z students are encouraged to package these values into *counter-narratives* against online extremism.

The Islamic Digital Literacy Youth Community, for example, initiated the *#RukunItuKeren* and *#NgajiToleransi* campaigns on TikTok and Instagram. Their content combines moderate Islamic teachings with cultural philosophies unique to Jember, such as mutual cooperation and respect for differences. One community member stated: *"We want to show that tolerance is not a foreign idea. It already exists in our culture. Islam and local culture can reinforce each other"*²².

The digital mentor emphasised: *We realise that preaching must now follow the digital trend, but it must still carry the spirit of the Islamic boarding school. So, digital preaching is not about competing with influencers, but about preserving the peaceful values of Islam*²³.

One of the digital mentors explained: *"Our task now is not only to teach religion, but also to teach how to read religious information wisely. There is a lot of radical content that is packaged as if it were scientific"*²⁴.

Thus, local wisdom does not stop at being a cultural heritage²⁵, but becomes narrative and moral capital in building a peaceful digital ecosystem²⁶. This findings aligns with digital ethic and local wisdom education theories²⁷, which highlight the revitalization of traditional values in facing digital disruption.

Thus, local wisdom does not stop at being a cultural heritage, but becomes both narrative and moral capital in building a peaceful digital ecosystem. This finding is in line with the theory of *digital ethics* and *local wisdom education*, which emphasises the importance of revitalising traditional values in the face of digital disruption^{28,29}. It also provides ethical guidance in the responsible use of technology, in line with the challenges of the modern era.

²² Muhlis, "Wawancara" (Jember: 10 September, 2025).

²³ Andrey, "Wawancara" (Jember: 25 September, 2025).

²⁴ Widia, "Wawancara" (Jember: 10 September, 2025).

²⁵ J Juanda, A Azis, and S Djumingin, "Narrating Local Wisdom Through Hypertext: A Study on Cultural Values in Digital Short Stories," *Journal of Languages and Language Teaching* 13, no. 3 (2025), <https://doi.org/https://doi.org/10.33394/jollt.v13i3.14370>.

²⁶ M Parhan and D F K Dwiputra, "A Systematic Literature Review on Local Wisdom Actualization in Character Education to Face the Disruption Era," *Journal of Innovation in Educational and Cultural Research* 4, no. 3 (2023), <https://doi.org/https://doi.org/10.46>.

²⁷ S Suhirman et al., "Educational Technology to Facilitate Access to Local Wisdom Practices in Religious Moderation," *International Research Journal of Multidisciplinary Scope* 6, no. 3 (2025), <https://doi.org/10.47857/irjms.2025.v06i03.05129>.

²⁸ M I Ramadhan et al., "Eksplorasi Multikultural: Sintesis Paribasa Sunda Dan Falsafah Abadi Toraja Sebagai Nilai Hidup Di Era Disrupsi Digital," *Tashwir: Jurnal Penelitian Agama Dan Sosial Budaya* 13, no. 01 (2025): 41–58, <https://doi.org/10.18592/jt.v13i01.16420>.

²⁹ Zulmy Faqihudin Putera et al., "Readiness Dosen Dalam Mengintegrasikan Kecerdasan Buatan Untuk Pengajaran Menulis Teks Akademik Di Perguruan Tinggi" 9, no. 2 (2024): 170–81, <https://doi.org/https://doi.org/10.21107/metalingua.v9i2.27713>.



c. Adaptive Religious Digital Literacy Guidance for Gen Z Culture

The third strategy focuses on developing critical and reflective religious digital literacy. Teachers, religious teachers, and digital literacy figures act as mentors who guide students to recognise, sort through, and critique extreme religious narratives circulating in cyberspace.

The *Online Literacy Study Programme* at MAN 3 Jember, for example, teaches students how to verify sources, understand content framing, and use social media ethically. An accompanying religious teacher explained: “We cannot forbid them from using social media, but we can teach them how to be wise Muslims in the digital world³⁰.”

This assistance is carried out based on the principle of *“learning by doing”*, where participants are encouraged to produce positive content about peaceful and humanistic Islam. This strategy is effective in fostering *critical digital literacy*, which emphasises that digital awareness must be accompanied by the development of *spiritual resilience* and moral fortitude in the face of online extremist provocation³¹. Religious education, as described in the study, plays an important role in building students' moral and spiritual resilience in this challenging digital age³². Islamic religious education can be a strong foundation for shaping students' character, especially in facing moral challenges in the digital age³³. With the right approach, religious education can increase students' awareness and resilience to negative influences. Existing. Systematic and integrated religious education can help students develop the ethical and moral values necessary to adapt to an increasingly complex digital world³⁴.

These three strategies combine to form an integrative pattern as visualised below:

Strategy Dimensi on	Implementation Form	Values Instilled	Impact on Gen Z
Contextual Islamic Education	Experience-based learning and reflective discussion	Moderation, empathy, and appreciation for diversity	Enhancing moral and social awareness

³⁰ Bahrul Ula, “Wawancara.”

³¹ R Trisia, “Maintaining Spiritual and Balance Technology in the AI Era,” *JKP: Jurnal Konseling Pendidikan*, 2025, <https://doi.org/10.29210/1150800>.

³² A A Evinda, U ‘Azizatus S Intansari, and M Asrori, “Membangun Ketahanan Moral Di Era Digital: Peran Pendidikan Agama Islam Di Perguruan Tinggi,” *JlIP (Jurnal Ilmiah Ilmu Pendidikan)* 8, no. 8 (2025): 8825–33, <https://doi.org/10.54371/jlrip.v8i8.8727>.

³³ Evinda, Intansari, and Asrori.

³⁴ A Arifuddin, N Yosi, and M Marlina, “Peran Pendidikan Agama Islam Dalam Membentuk Karakter Siswa Di Era Digital,” *Jurnal Ilmu Pendidikan Islam*, 2023, <https://doi.org/10.59059/al-tarbiyah.v2i1.717>.



Digital Transformation of Local Wisdom	Digital campaigns (#Ngaji Toleransi, #RukunItuKeren)	Unity, harmony, social harmony	Building a counter-narrative against extremism
Religious Digital Literacy Support	Training in content verification, ethical preaching, and positive content production	Honesty, digital wisdom, moral responsibility	Developing <i>digital piety and spiritual resilience</i>

Table 1. Strategies for Instilling Tolerance Values Based on Local Wisdom for Gen Z

Dissusion

The results of this study confirm that Islamic education that integrates local wisdom and digital literacy can be an effective strategy in instilling values of tolerance in Generation Z amid exposure to online extremist narratives. These findings reinforce Hefner (2020) argues that Islamic education in Indonesia not only functions as a system of religious transmission, but also as a space for contextual moral and social formation in relation to digital dynamics³⁵.

In this context, the phenomenology of the experiences of teachers, santri, and students reveals a process of "re-signification of values" in which classical Islamic teachings are re-reflected in accordance with the digital reality experienced by Gen Z. This process is in line with the theory of *contextual Islamic education*, which emphasises that Islamic moderation can only grow if religious education is able to read the social and cultural context of the times³⁶.

Furthermore, the results of the study indicate that local wisdom values such as *tepo seliro*, *guyub rukun*, and *asah-asih-asuh* act as moral mediators between universal Islamic teachings and the pluralistic digital reality. This is in line with the findings of several researchers who say that local wisdom is an effective instrument in strengthening religious moderation amid the globalisation of values. This integration shows that local wisdom does not conflict with Islam, but rather serves as a medium for grounding the values of

³⁵ Hefner, "Islamic Education, Social Tolerance, and Political Democracy in Indonesia."

³⁶ K. Widayat, P. A., Khaeroni, C., & Kuliayatun, "Religious Moderation Among Generation Z Indonesian Muslims: A Dialectical Analysis of Understanding and Practice.," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 2025, <https://doi.org/10.25217/jf.v10i1.5726>.



Islam rahmatan lil 'alamin in the context of the archipelago's culture^{37,38,39}

The contextual learning approach implemented by teachers and ustaz has been proven to foster reflective awareness among Gen Z students. This process demonstrates that tolerance does not arise from normative lectures, but from consciously practised life experiences. These results reinforce the idea of Aderibigbe et al. (2023) about the importance of Islamic education curriculum design that emphasises *authentic learning*, namely learning based on the social reality of students^{40,41}.

These findings also expand on the concept of *"religious reflexivity"* described by Gent (2014), in which Islamic education plays a role in shaping a religious identity that is adaptive and open to differences. In the context of Jember, this practice is evident through activities such as reflective discussions, inter-congregation recitations, and digital campaigns themed *Rukun Itu Keren (Harmony is Cool)* that bring together Islamic values and local culture⁴². This pattern of education reinforces the thesis Resnick (2008) on the importance of traditional educational autonomy (pesantren) in maintaining the continuity of wisdom values while shaping tolerant character in the modern era⁴³.

Findings on the use of local wisdom in Gen Z digital content production reveal a new form of culture-based *counter-narrative movement*⁴⁴. This is in line with studies showing that online extremism grows from the absence of humanistic and contextual religious narratives⁴⁵. The *#NgajiToleransi* and *#RukunItuKeren* movements demonstrate that Gen Z is capable of transforming

³⁷ K Khojir et al., "The Integration of Local Wisdom Values and the Improvement of Santri's Tolerance: A Study on the Pesantren in East Kalimantan," *Ulumuna: Jurnal Sekolah Tinggi Agama Islam Negeri Mataram* 29, no. 1 (2025), <https://doi.org/10.20414/ujis.v29i1.1522>.

³⁸ M Umar, A Z Mopoliu, and F Ismail, "Local Cultural Values and Islamic Values: Relevance and Internalization for Strengthening Religious Moderation," *[Journal Name Unknown]* 1, no. 1 (2025): 1–10, <https://doi.org/10.63243/shj9st82>.

³⁹ V D Y Daulay and K Khatibah, "Analysis of Religious Moderation in Ustadz Adi Hidayat's YouTube Content," *Syar / Jurnal Komunikasi Dan Penyiaran Islam* 5, no. 1 (2025): 203–14, <https://doi.org/10.54150/syar.v5i1.762>.

⁴⁰ R R Dabutar, W N Nst, and M A Farabi, "Religious Moderation as a Strategy for Student Competence Formation in Multicultural Schools," *Academia Open*, 2025, <https://doi.org/10.21070/acopen.10.2025.11582>.

⁴¹ F Sugiarto, N M Devita, and U Umniati, "Religious Moderation Education: Generation-z as Agents of Change in a Multicultural Society," *Tahiro: Journal of Multicultural and Religious Studies* 1, no. 2 (2024): 143–58, <https://doi.org/10.20414/tahiro.v1i2.12568>.

⁴² L Happyana et al., "Integration of Tradition and Technology: Digitalization Strategies in Islamic Education at Pesantren in Banyuwangi, Indonesia," *Journal of Islamic Education Research*, 2025, <https://doi.org/10.35719/jier.v6i1.446>.

⁴³ D Resnick, "Can Autonomy Counteract Extremism in Traditional Education," *Journal of Philosophy of Education*, 2008, <https://doi.org/10.1111/j.1467-9752.2008.00609.X>.

⁴⁴ C Hidayat, I Effendi, and F I Zarkasyi, "Pembentukan Literasi Digital Gen Z Berbasis Nilai Kearifan Lokal Dalam Membendung Konten Propaganda Terorisme Siber," *JCIC*, 2025, <https://doi.org/10.51486/jbo.v7i1.200>.

⁴⁵ S Suhendi, "Transformation of Islamic Education in Facing the Challenges of Extremism in the Digital Era," *ENDLESS*, 2025, <https://doi.org/10.54783/endlessjournal.v8i1.323>.



traditional values into communicative and visually appealing narratives of moderation. This strategy reinforces the "digital da'wah ethics" model, which posits that Islamic digital ethics are key to building a healthy religious space in the era of big data ⁴⁶.

Furthermore, this approach realises what is known as *the spiritual resilience of digital natives*, namely the ability of the younger generation to remain rooted in their spiritual identity amid the turbulence of digital information ⁴⁷. By adapting local symbols to new media, Gen Z is able to articulate the value of tolerance in a language that is familiar to their own generation. The religious digital literacy assistance provided by ustaz and teachers at MAN 3 Jember has been successful in shaping *critical digital literacy*, namely the ability to think critically about online religious content. This supports the theory of Woodward & Kimmons (2019), which emphasises that religious education in the social media era must transform from merely transferring values to *critical engagement* with information ⁴⁸.

The *Online Literacy Quran Recitation* Programme, for example, encourages students to verify the accuracy of sources, understand the framing of religious narratives, and produce positive content. This approach is consistent with the idea (Saada, 2023) of the importance of *global citizenship-based* Islamic education, in which students are equipped with ethical and responsible thinking skills ethically and responsibly in an interconnected global space. In the context of religious digital literacy theory, this approach also reinforces the concept of "*digital piety*", a new form of piety oriented towards digital wisdom and interfaith humanity ⁴⁹.

From the overall research results, it can be concluded that the strategy of instilling tolerance values based on local wisdom in Jember takes place through three main approaches: affective-habitual, cognitive-digital and socio-cultural. 1) *Affective-Habitual Strategy*: Instilling values through role models and social habits, such as *drinking coffee together with other students* and *discussing national issues*. This strategy reinforces Gent's (2014) view on the importance of emotional experiences in shaping religious identity ⁵⁰. 2) *Cognitive-Digital Strategy*: Islamic education utilises digital media as a means of critical learning through moderated content, *peaceful preaching podcasts*, and *online reflection classes*.

⁴⁶ E N Wibowo and O N Hidayati, "Generation Z's Efforts to Seek Peace: Alternative Narr," 2023.

⁴⁷ O Laoli and N Lawolo, "A Theoretical Framework for Reinforcing Religious Moderation through Christian Religious Education among Digital Natives in the Era of Digital Extremism," *Teleios*, 2025, <https://doi.org/10.53674/teleios.v5i1.279>.

⁴⁸ S R Woodward and R Kimmons, "Religious Implications of Social Media in Education," *Religion & Education*, 2019, <https://doi.org/10.1080/15507394.2018.1510249>.

⁴⁹ S Athoillah, M K Ashari, and M B Alauddin, "Religious Digital Literacy of Urban Muslim Society in Indonesia: A Systematic Literature Review," *Akademika*, 2023, <https://doi.org/10.32332/akademika.v28i2.7088>.

⁵⁰ E Dhakiroh and A As'ad, "Internalization of Religious Character Values through Discussion Activities Ngopi Bengi at IPNU-IPPNU Tahunan Branch," *Al-Wijdan: Journal of Islamic Education Studies*, 2025, <https://doi.org/10.58788/alwijdan.v10i1.6324>.



This strategy is consistent with Aderibigbe et al.'s (2023) theory of *authentic learning* based on the real-life context of learners⁵¹. 3) Social-Cultural Strategy: Integration of local values such as *tepo seliro* and *gotong royong* into the curriculum and digital da'wah activities. This approach reinforces the idea that local wisdom is a strong foundation for sustainable moderation education^{52,53}.

These three strategies form an integrative Islamic education model in which religious, cultural and technological values reinforce each other to build tolerant, reflective and resilient character among Generation Z.

CONCLUSION

This study confirms that Islamic education in the digital age remains strategically relevant for instilling local-wisdom- based tolerance values relevant among generation Z and strengthening their resilience against online extremist narrative. The results of research in Islamic boarding schools and madrasas in Jember show that the Islamic education process is now undergoing a paradigm shift from merely transmitting dogma to a contextual education model that combines Islamic spirituality, local wisdom, and digital literacy.

First, Islamic education serves as an arena for recontextualising Islamic teachings that are *rahmatan lil 'alamin* (a blessing for all creation) through language and digital media that are familiar to Gen Z culture. Teachers, caregivers, and students play an active role in presenting moderate religious narratives through digital content such as *peaceful preaching podcasts* and *Ngaji Online Toleransi (Online Tolerance Study)*. This proves that religious institutions are capable of adapting to the new communication landscape without losing the essence of Islam's humanistic values.

Secondly, local wisdom such as *tepo seliro*, *gotong royong*, and *guyub rukun* serve as a moral foundation that guides social behaviour while also acting as a filter for values in the digital space. These values give new meaning to the Islamic practices of the younger generation, moving them from mere ritual to a form of social spirituality that values diversity and togetherness. Local wisdom has proven to be an effective element in strengthening *moral resilience* against the massive spread of extremist narratives on social media.

Third, religious digital literacy acts as a cognitive instrument that enables Gen Z to understand, verify, and reflect on religious messages in the virtual world. This approach encourages the formation of a *digital generation of da'i* who

⁵¹ M Choirin and D S Arbi, “Muballigh in the Digital Age Based on Insights from Indonesian Phenomena: Leveraging Digital Learning for the Promotion of Islamic Values,” *Al-Balagh: Jurnal Dakwah Dan Komunikasi*, 2024, <https://doi.org/10.22515/albalagh.v9i2.7751>.

⁵² A Ardiyansyah et al., “Bugis-Makassar Local Wisdom As A Foundation For Religious Moderation Education: A Multi-Site Study In Islamic High Schools,” *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 2025, <https://doi.org/10.37812/fikroh.v18i3.2033>.

⁵³ B Bahdar and G B Dulumina, “Internalization of Moderate Islam and Local Wisdom as an Effort to Prevent Religious Conflict in Sigi District, Central Sulawesi - Indonesia,” *International Journal of Social Science and Human Research*, 2023, <https://doi.org/10.47191/ijsshr/v6-i10-79>.



are able to spread the message of peaceful Islam through creative digital content. Thus, the integration of digital literacy into the Islamic education curriculum is not merely a technical necessity, but part of a moral and social transformation strategy.

Conceptually, this research produced an Integrative Model of Local Wisdom-Based Digital Islamic Education, which emphasises that the formation of Gen Z's tolerant character requires synergy between faith-based education, local wisdom, and critical digital literacy. This model broadens the horizons of contemporary Islamic education theory towards a paradigm of *Islamic digital pedagogy* oriented towards humanity, moderation, and local wisdom.

From a practical perspective, this study recommends that Islamic boarding schools, madrasas, and religious institutions in Indonesia develop an integrative curriculum that combines spiritual values, local culture, and digital competencies. In addition, policy support from the government and religious organisations is needed to strengthen the capacity of educators in facing the challenges of religious moderation in the digital space. Thus, Islamic education can continue to be a moral and social force in shaping an inclusive and civilised digital civilisation.

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