

Reconstruction Of Religious Moderation Education For Generation Z In The Digital Era: An Integrative Literature Review

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ABSTRACT

Generation Z has grown up within a digital ecosystem characterized by ubiquitous connectivity, accelerated information flows, fragmented knowledge authority, and intensified interreligious and intercultural interactions. These conditions create opportunities for expanding access to religious knowledge while simultaneously increasing vulnerability to misinformation, hate speech, identity polarization, and exclusive religious narratives. This article aims to reconstruct a framework for religious moderation education that is relevant to the epistemic, social, and digital characteristics of Generation Z. The study employs a library research approach with thematic content analysis of academic literature addressing religious moderation, Islamic education, Generation Z, digital literacy, digital pedagogy, and religious communication. The synthesis indicates that religious moderation education is inadequate when positioned merely as the transmission of normative doctrines; rather, it needs to be developed as a multidimensional competency integrating critical religious literacy, digital literacy, dialogue across differences, value internalization, digital communication skills, and the development of reflective character. The literature also highlights the importance of transforming the role of educators from knowledge transmitters into dialogue facilitators, information curators, models of digital ethics, and agents of social transformation. Theoretically, this study proposes an Integrative Digital Religious Moderation Education (IDRME) framework that connects epistemic, affective, pedagogical, digital, and social dimensions. Practically, this framework can serve as a foundation for curriculum development, pedagogy, teacher competency enhancement, and the establishment of a religious moderation education ecosystem that is adaptive to digital society.

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1. INTRODUCTION

Digital transformation has resulted in a significant epistemological shift in the construction of religious knowledge of the younger generation, especially Generation Z who have made the digital ecosystem an integral part of their social, educational, and spiritual lives. Religious knowledge is no longer predominantly acquired through institutional transmission from teachers, families, Islamic boarding schools, or formal religious authorities, but is increasingly formed through interaction with

social media, video-based learning, podcasts, virtual communities, and digital religious figures. These shifts have caused the process of production and legitimacy of religious knowledge to become increasingly fluid, participatory, and fragmented. On the one hand, digitalization expands access to Islamic resources and allows for the involvement of young generations in religious learning more flexibly; on the other hand, the abundance of information also increases the risk of superficial religious interpretation, decontextualization of teachings, fragmentation of authority, and exposure to exclusive narratives. (Muhammadi et al., 2026) emphasized that the transformation of digital da'wah expands access to religious literacy while presenting challenges in the form of ideological fragmentation and teachings that lose context (Muhammadi et al., 2026).

This constellation implies that religious education for Generation Z can no longer be built solely through a conventional pedagogical paradigm that places students as recipients of knowledge and teachers as the sole authoritative source. Generation Z develops as a digital subject that simultaneously plays the role of a consumer, evaluator, as well as a producer of religious information. Therefore, the educational process needs to be directed at the development of epistemic agency, namely the ability of students to select sources, test the validity of information, understand the context of interpretation, compare perspectives, and build religious knowledge in a reflective and responsible manner. In the context of religious moderation, this competence has a strategic meaning because tolerant attitudes are not formed mechanically through media exposure, but through a negotiation process between digital experience, formal education, institutional culture, educator examples, and the social environment. Nisa' and Nasir (2026) show that the internalization of the value of moderation in Generation Z takes place through interactions between family, school, peers, social media, and digital literacy (Nisa' & Nasir, 2026). These findings confirm that moderation education should be designed as a social-epistemic process that allows learners to interpret differences critically and dialogically.

The urgency of reconstruction is increasingly evident when religious moderation education is placed in the context of epistemic and pedagogical problems that arise due to the characteristics of digital media. Moderation education is not enough to be reduced to mastery of terminology such as tolerance, justice, balance, and respect for diversity, but must be transformed into a set of competencies that enable students to deal with information complexity and identity conflicts critically, ethically, and constructively. Within this framework, digital literacy must be positioned as a substantive component of religious education, not just technical skills using technological tools. Students need to be equipped with the ability to recognize algorithmic biases, evaluate the credibility of sources, distinguish academic arguments from propaganda, and understand the social consequences of the production and distribution of religious content. (Fauziah et al., 2026). found that digital literacy can be constructed pedagogically through the stages of digital information exploration, critical reflection, and internalization of moderation values, with teachers functioning as facilitators as well as epistemological filter (Fauziah et al., 2026). In line with that, the digital media-based moderation learning model emphasizes content integration wasathiyah, digital pedagogy, interactive multimedia, project-based learning, digital case studies, and peer learning (Ismunandar & Zahara, 2025).

In a broader perspective, the reconstruction of religious moderation education needs to be understood as a social transformation agenda that connects Islamic education with digital literacy, digital citizenship, intercultural dialogue, and the development of social cohesion. The digital space is inherently ambivalent: it can expand cross-identity communication and provide a new medium for tolerance education, but at the same time it can accelerate the circulation of hoaxes, hate speech, polarization, and exclusive religious narratives. Therefore, educational orientation should not only be defensive by trying to keep students away from the digital space, but be productive by making them actors who are able to create moderate, contextual, and responsible religious narratives. Studies on Generation Z show that participation in online forums and the use of digital technology can be a medium for articulating tolerance and moderation if accompanied by adequate religious understanding (Anwar, 2025). Thus, research gap What this research wants to fill lies in the need for an integrative model that connects religious epistemology, characteristics of Generation Z, digital literacy, dialogical pedagogy, value internalization, and social participation in one theoretical construction. The framework is directed to make critical religious literacy and digital literacy as epistemic mechanisms, value internalization as affective mechanisms, dialogical pedagogy as transformative mechanisms, and digital

participation as mechanisms for forming social cohesion.

2. METHODS

This study uses a library research approach with an integrative literature review design aimed at building a conceptual synthesis of the reconstruction of religious moderation education for Generation Z in the digital ecosystem. The selection of this approach is based on the conceptual-interpretive nature of the research problem, so the focus of the study is not directed at empirically testing causal relationships between constructs, but on tracing, critical evaluation, and integration of knowledge that has been produced in various previous studies. Secondary data sources include scientific journal articles that discuss religious moderation, Islamic education, characteristics of Generation Z, digital transformation, digital religious literacy, digital pedagogy, and character education. In a methodological context, library research allows researchers to trace the development of ideas, identify consistency and contradictions between findings, and find theoretical spaces that have not been adequately elaborated. A similar approach is used in cutting-edge research that utilizes library research and content analysis to reconstruct Islamic education methodologies that are adaptive to the learning characteristics and behaviors of Generation Z (Humaida et al., 2026). and in a conceptual study on strengthening religious moderation through Islamic education (Fauziah et al., 2026).

Data analysis is carried out through thematic content analysis which is positioned not only as an information reduction procedure, but as an interpretive strategy to find the structure of meaning, argumentation patterns, relationships between concepts, and theoretical tendencies in the literature studied. The analysis process is carried out in stages through the identification and selection of relevant literature, critical reading, extraction of main propositions, information reduction, thematic categorization, comparison between findings, conceptual synthesis, and theoretical framework construction. The analysis unit is directed at propositions regarding the characteristics of Generation Z, digital religious dynamics, digital-religious literacy, educator competence, pedagogical strategies, internalization of values wasathiyah, as well as educational outputs in the form of tolerance, inclusivity, and digital citizenship skills. The literature is further mapped into epistemic, affective, pedagogical, digital, and social dimensions so as to allow the formation of cross-disciplinary synthesis. This strategy is in line with cutting-edge studies that use thematic categorization and interpretive synthesis to develop a digital Islamic education model for Generation Z (Humaida et al., 2026).

As well as research that shows that the integration of digital literacy, educator competence, and Islamic values needs to be placed in a systematic and multidimensional educational framework (Hidayatulloh & Afiah, 2025). The findings strengthen the position thematic content analysis as a methodological instrument to move from mere mapping of previous research to the reconstruction of inter-concept relationships and formulation of religious moderation education frameworks relevant to digital transformation.

3. RESULTS AND DISCUSSION

3.1. Conceptualization of Religious Moderation

Conceptually, religious moderation can be understood as a religious orientation that places religious beliefs, practices, and expressions within the framework of balance, proportionality, justice, and respect for the plural reality of life. From an educational perspective, the concept does not stop at the normative level, but needs to be reconstructed into a set of competencies that can be internalized through learning processes, social experiences, critical reflection, and behavioral habituation. Thus, religious moderation has a multidimensional character that includes epistemic, affective, and practical dimensions.

The epistemic dimension is related to the ability to understand religious texts contextually, test arguments, and recognize the diversity of interpretations; the affective dimension is related to empathy, openness, and respect for differences; while the praxis dimension refers to the ability to translate principles Tawassuth, Tasamuh, Tawazun, and i'tidal into just, dialogical, and non-discriminatory social behavior. This kind of construct is supported by research showing that the internalization of the value of religious moderation is related to the development of cognitive awareness, affective appreciation, and the manifestation of students' behaviors (Khariri et al., 2026).

3.1.1 Revelation as a Source of Knowledge

Revelation is understood as a source of knowledge that has a transcendental dimension, which goes beyond the limits of man's empirical capacity in metaphysical matters such as divinity, the purpose of life, moral values, life after death, as well as the normative principles of life. In the Islamic tradition, the Qur'an and Sunnah are recognized as the primary sources that provide a mandate of truth over reality that cannot be fully reached by sensory experience or empirical experimentation alone. This perspective is supported by Islamic epistemological studies that emphasize that revelation is the foundation for knowledge that crosses the boundaries of conventional empirical methodology, by affirming that the sources of revelation are a reference for the formation of a broader and integrated framework of reasoning (Afifuddin & Ishak, 2023; Alkhadafi, 2024). The ethical values, theological principles, and cosmological descriptions that are woven in revelation are then processed through the methodologies of *ijtihad*, *tafsir*, and *takwil*, so that revelation serves as an ontological and epistemological foothold for integrative scientific reasoning (Musarofah, 2023). Within this framework, revelation is not merely a "direct answer" to all empirical phenomena, but rather a guide for the intellect to interpret natural reality in a directional manner according to the metaphysical goals contained in the sacred text (Purnamansyah, 2023).

In the framework of integrative epistemology, revelation plays a role in providing worldview, methodological principles, and values that form the ethical basis and purpose of research on nature. Thus, the Qur'an and Sunnah function as sources of forming a value framework and conceptual framework that directs the use of reason and scientific activities towards natural phenomena, so that the integration between revelation and science is not antagonistic but coherent and complementary. Some studies emphasize that the Islamization of science historically departed from the recognition of revelation as an epistemological foundation that eventually formed a paradigm that collaborated *bayani* (text) with *burhani* (rational understanding) and *irfani* (spiritual experience) in order to achieve the goal of happiness in this world and the hereafter (Fadly, 2023; Musarofah, 2023).

Methodologically, revelation provides a normative foundation and theoretical direction for scientists to assess ethical assessments, weigh social consequences, and direct research focus to be in harmony with the moral and moral goals taught in Islam. That revelation does not deny the sustainability of the scientific approach to natural reality, in fact revelation is the basis for the formation of an Islamic epistemological framework that recognizes the integrity of scientific disciplines in a single unit, namely ontology, epistemology, and axiology (the integration between the essence, the way of acquiring knowledge, and the values that make up scientific practice) (Daulay, Salminawati, Elmi, & Parapat, 2023).

3.1.2 Generation Z as an Educational Subject

Generation Z learns and religiously in a fast, visual, interactive, and connected digital ecosystem. TikTok, Instagram, and YouTube have become epistemic spaces for the formation of religious knowledge and identity. Therefore, religiosity is increasingly fluid, adaptive, and multidirectional, influenced by traditional authorities, popular culture, media algorithms, and personal experiences in shaping contemporary religious understanding and expression (Pajariato et al., 2025).

Moderation education needs to place Generation Z as epistemic subjects through digital-religious literacy, critical dialogue, resource evaluation, reflection, and responsible decision-making. Educators act as role models, dialogue facilitators, and epistemic mediators, while collaborative learning strengthens critical, reflective, empathic, and moderate characters through the integration of revelation, ratios, experiences, exemplary, and digital skills in dealing with the plurality of religious information (Haq et al., 2026).

3.1.3 Religious Digital Literacy

Digital literacy in religious education needs to be understood as a multidimensional construct that goes beyond instrumental skills in operating technological devices and platforms. In the context of digital religiosity, literacy includes the ability to find, access, select, verify, interpret, evaluate, and produce religious information by considering epistemic validity, religious context, social consequences, and ethical principles of communication. This competence is becoming increasingly important because the digital space presents a diversity of religious sources with a non-uniform level of authority, credibility, and depth of argument. Therefore, religious digital literacy can be placed as an epistemic

infrastructure and Ethical for the formation of critical and moderate religiosity. Recent research shows that digital literacy in Islamic education needs to integrate technological skills with an ethical, critical, and Islamic understanding so that students are able to use technology responsibly (Humaida et al., 2026).

The pedagogical implications of these developments require a fundamental repositioning of the professionalism of religious educators. Teachers are no longer sufficiently positioned as transmitters of religious knowledge, but need to develop into digital religious literacy facilitators who are able to bridge religious scientific authority with the dynamics of digital epistemology. These roles include functions as curators of religious resources, facilitators of technology-based learning, supervisors of digital communication ethics, mediators of diversity of interpretations, as well as role model in moderate religious practice. In this position, educators help students develop their Tabayyun, think critically, engage in constructive dialogue, and account for every form of consumption and production of religious information. Recent studies show that PAI teachers have a strategic position as digital ethics guides, facilitators of technology utilization, and examples of wise media use (Lubis et al., 2025). Other findings confirm that educators' digital competencies need to be combined with reflective, contextual, and interactive learning designs so that digital transformation not only increases access to information, but also strengthens the formation of students' character and critical capacity (Jamaluddin, 2026).

3.1.4 Dialogical and Transformative Pedagogy

Religious moderation education needs to be constructed as a dialogical, contextual, reflective, and transformative pedagogical process, so that students do not stop at mastering normative knowledge about tolerance, diversity, and wasathiyah. Learning needs to present critical discussions, case studies, collaboration, cross-group dialogue, reflection, and social projects so that differences are understood, negotiated, and managed constructively, while developing critical, tolerant, and inclusive thinking skills in a real-time sustainable manner (Adinugraha et al., 2025).

The success of moderation education is not sufficiently measured by the ability to define tolerance or state principles tawassuth, tasamuh, tawazun, and i'tidal, but through its manifestation in patterns of thinking, attitudes, communication, and social actions. Social projects, multireligious interactions, cultural explorations, ecological activities, and reflection connect religious values with civic competence, so that knowledge develops into peaceful dispositions and practices in daily social life in a sustainable manner (Nisa' & Nasir, 2026).

3.1.5 Theoretical framework of reconstruction

The IDRME framework can be positioned as an integrative pedagogical model that connects the epistemic characteristics of Generation Z with moderation education in the digital ecosystem. Technology is not a goal, but a medium combined with critical religious literacy, digital literacy, and dialogical and experiential pedagogy. The flow moves from the digital context to epistemic capacity, then the internalization of the values of tawassuth, tasamuh, tawazun, and i'tidal through reflective and project-based learning.

The synthesis of cutting-edge research shows that the integration of wasathiyah, digital pedagogy, and technology through TPACK can be realized through interactive multimedia, digital case studies, online discussions, project-based learning, peer learning, and data-based evaluation (Ismunandar & Zahara, 2025). The findings were reinforced (Prasetyo et al., 2025), which emphasizes the importance of dialogue, problem solving, inquiry, experience, social projects, digital literacy, and TPACK competencies in moderation education.

Operationally, IDRME includes five interlocking dimensions: epistemic, affective, pedagogical, digital, and social. The epistemic dimension emphasizes verification and contextualization of knowledge; affective builds empathy and openness; pedagogy develops dialogue, reflection, and collaboration; digital strengthens fact-checking, media ethics, and information responsibility; while social directs competence towards inclusive communication, cross-difference collaboration, and peaceful conflict resolution in a plural and dynamic society.

The integration of digital literacy, critical thinking, adaptive pedagogy, moderation, and a collaborative ecosystem forms the capacity of Generation Z to verify and disseminate religious information ethically (Muharleni et al., 2026). Digital, contextual, reflective, and project-based PAI learning is also relevant to Generation Z characteristics and increases engagement and understanding

(Jamaluddin, 2026). IDRME therefore changes the mastery of concepts into moderation competencies in the practice of social behavior.

3.2 Discussion

3.2.1 Reconstruction from Value Transmission to Competency Transformation

Literature findings affirm the need to reconstruct religious moderation education from a transmissional to a transformative pattern, by placing students as epistemic subjects who actively internalize, interpret, and practice the value of moderation. The process requires contextual learning experiences so that religious knowledge develops into reflective dispositions, moral considerations, and social actions in the Indonesian context (Junaedi et al., 2024).

Paradigm transformation is increasingly urgent in a digital ecosystem that expands access to various religious authorities, interpretations, and discourses. Therefore, mastery of concepts by rote is inadequate; students need epistemic agency to assess the credibility of sources, verify information, compare perspectives, and contextualize religious arguments critically and ethically critically (Azzahra et al., 2026).

At the curricular level, religious moderation needs to be operationalized through syllabus adaptation, digital media integration, critical reflection, and participatory learning, accompanied by the repositioning of teachers as facilitators of value transformation. Recent studies show that digital, contextual, and project-based approaches can strengthen the involvement, religious literacy, tolerance, and dialogue capacity of Generation Z students in a sustainable manner (Nisa' & Nasir, 2026).

3.2.2 Digital Literacy as a Moderate Epistemic Infrastructure

Religious moderation in the digital space requires digital literacy as an epistemic foundation, because students are faced with information that is produced, selected, and disseminated through algorithmic mechanisms. These competencies include the ability to understand the media, assess the credibility of sources, recognize biases, and read the construction of religious messages critically, contextually, and ethically responsibly (Husnizar et al., 2026).

Digital literacy allows learners to distinguish facts, opinions, propaganda, and identity provocations through the practice of verification, source comparison, and context tracing. In PAI learning, this capacity needs to be directed at the formation of tabayyun habits and reflective reasoning, so that the consumption of religious information does not stop at reception, but develops into responsible epistemic considerations (Prawito, 2025).

Social media challenge-based PAI learning shows that reflective designed digital activities can strengthen engagement, collaboration, religious literacy, and internalization of moderation values. However, its effectiveness depends on teacher curation and critical pedagogical design, as misinformation, algorithmic bias, and superficial learning tendencies can weaken the transformation of knowledge into religious practices (Nursalim, 2025).

3.2.3 Transformation of the Teacher's Role

Within the framework of IDRME, teachers transform from material presenters to knowledge curators and epistemic facilitators who help students select the credibility of sources, test the validity of information, and build critical religious understanding. This role makes PAI learning more dialogical, reflective, responsive, and adaptive to the complexity of the contemporary digital ecosystem in a sustainable manner (Husnizar et al., 2026).

Teachers also function as dialogue facilitators and mentors of digital ethics by creating learning spaces that are safe for differences, while guiding students to apply the principles of tabayyun, communication politeness, and social responsibility. Such an approach connects religious literacy with digital literacy, so that religious practices develop in an inclusive, critical, ethical, and humanist manner (Buchori et al., 2026).

This transformation places teachers as models of religion as well as designers of digital learning that integrate technology, reflection, collaboration, and the value of moderation. The literature shows that the ability to curate content, strengthen digital literacy, and design reflective social media activities can strengthen engagement and internalize values, although it still requires systematic mitigation of misinformation and algorithmic bias (Nursalim, 2025).

3.2.4 Dialogue- and Experiential-Based Learning

Religious moderation education needs to shift learning from the transmission of doctrine to the exploration of authentic issues that are close to students' digital experiences. Hate speech, religious hoaxes, identity conflicts, and differences in interpretation can be positioned as pedagogical cases that demand contextual analysis, rational argumentation, dialogue, and reflective ethical decision-making through real experience (Ma'rifah & Asroni, 2025).

The problem-based approach allows learners to test the validity of knowledge before accepting a claim as truth. They are trained to trace sources, understand the context in which opinions arise, compare interpretations, and distinguish between facts, opinions, and interpretations. This process strengthens high-level thinking skills while building a critical, open, and responsible religious literacy in a systematic manner (Nashir et al., 2025).

The reflective dimension is directed at ethical questions about how to respond to controversy without expanding the conflict and the consequences of sharing information with the public. Thus, religious learning does not stop at normative right-wrong determination, but develops into epistemic, dialogical, and moral exercises that shape religious critical thinking and digital moderation of learners and continue (Mukhlis & Cahyadi, 2026).

3.2.5 Social Media as an Education Space, Not Just a Threat

Social media needs to be repositioned from just a risk arena to a non-formal education ecosystem that allows for the internalization of tolerance, inclusivity, and moderation in a contextual manner. The visual, interactive, and participatory character of digital platforms can be used to present Islamic narratives relevant to the experiences of Generation Z, while expanding the space for dialogue across differences in a constructive and meaningful way (Supriatna et al., 2025).

This reorientation requires a shift from defensive digital education to productive digital education, which is learning that equips students with the ability to produce, evaluate, and distribute religious content in an argumentative, inclusive, and ethical manner. Thus, digital literacy does not stop at protection from disinformation, but develops into an epistemic capacity to build moderate discourse (Ismunandar & Zahara, 2025).

Within this framework, counter-narrative serves as a pedagogical strategy to present an alternative to extreme narratives through compassion, exemplarity, digitization of classical literature, moderate content production, and information filtering. The Hubb Literacy model shows that the integration of values, literacy, and digital creativity can build students' resilience to extremism while affirming inclusive religious diversity (Aimah et al., 2025).

3.2.6 Moderation Education as an Ecosystem

The reconstruction of religious moderation education requires a paradigm shift from an institutional approach to an ecosystem, because the formation of tolerant attitudes takes place through simultaneous interactions between families, schools, communities, religious institutions, the media, and the state. Each actor contributes to shaping the orientation of values, religious experiences, and the ability of students to respond to diversity constructively, critically, adaptively, and sustainably (Pajariato et al., 2025).

In Generation Z, the process of internalizing moderation is negotiative because students bring together family values, school pedagogy, peer influence, and digital information flows. Social media therefore does not work deterministically; its influence is mediated by teacher examples, inclusive school culture, and digital literacy capacity that allows for reflective critical evaluation of religious information (Nisa' & Nasir, 2026).

The implication is that moderation education needs to be constructed through whole-ecosystem approach that aligns curriculum, teacher competencies, institutional culture, family involvement, digital content production, and technology governance. This synergy forms a continuum between formal learning, social experiences, and digital spaces, so that moderation develops as an ethical disposition that is practiced consistently, participatorily, and transformatively (Padedeng & Dos, 2026).

3.2.7 Theoretical and Practical Implications

Theoretically, religious moderation can be reconstructed as a multidimensional competency that integrates epistemic, affective, pedagogical, digital, and social dimensions. This paradigm places moderation not as a supplementary material, but as a learning framework that shapes the way students

acquire knowledge, assess information, manage differences, and make ethical decisions in a contextual, reflective and transformative manner (Miftahuddin & Perdana, 2026).

Practically, the IDRME framework can be realized through a curriculum that integrates religious digital literacy, case-based learning, multi-perspective dialogue, moderation content production, fact-checking, digital reflection, and authentic assessment. Project and multimedia approaches need to be supported by teacher competence, adequate infrastructure, and technology governance so that pedagogical transformation takes place inclusive, critical, and sustainable, rigorous (Ismunandar & Zahara, 2025).

At the macro level, digital Islamic education has the potential to expand moderation towards the agenda of peace, tolerance, digital citizenship, and social cohesion beyond institutional boundaries. However, this expansion goes hand in hand with misinformation, online radicalization, algorithmic bias, and religious commercialization. Therefore, digital transformation requires ethical, collaborative, and benefit-oriented governance, as well as the protection of human dignity (Elihami, 2026).

3.2.8 Research Novelty

The novelty of this article lies in the reconstruction of religious moderation education as a digital-religious competency ecosystem, not just as curriculum material. Based on the synthesis of the literature, this study proposes an Integrative Digital Religious Moderation Education (IDRME) model that integrates five dimensions: epistemic, affective, pedagogical, digital, and social.

The model provides the proposition that digital literacy without critical religious literacy can generate technological proficiency without ethical depth; conversely, religious education without digital literacy can result in normative understandings that are less responsive to the contemporary information environment. The integration of the two is an important foundation for Generation Z's moderation education.

The next novelty is the placement of Generation Z not as an object of protection from digital influence, but as an agent of the production and reproduction of moderation in the digital space. Thus, the success of education is not only measured through students' knowledge of moderation, but through their capacity to produce tolerant digital communication, verify information, engage in dialogue with differences, and participate in the formation of a constructive digital ecosystem.

4. CONCLUSION

The reconstruction of religious moderation education for Generation Z in the digital era shows that an educational approach that relies only on the transmission of normative values is no longer adequate to deal with the complexity of the contemporary information ecosystem. The literature synthesis shows the need for integration between critical religious literacy, digital literacy, value internalization, dialogical pedagogy, educator example, and social participation. Moderation education needs to be directed at building students' capacity to understand religiosity contextually, critically assess information, appreciate differences, and act ethically in the digital space. The novelty of this research is realized through the construction of Integrative Digital Religious Moderation Education (IDRME) which connects five main dimensions—epistemic, affective, pedagogical, digital, and social—in one conceptual framework. This framework places Generation Z as an epistemic subject as well as an agent of social transformation. Teachers are no longer positioned solely as material presenters, but as dialogue facilitators, knowledge curators, digital ethics mentors, religious role models, and designers of learning experiences. Thus, religious moderation is understood as a competency that must be brought to life through the process of thinking, feeling, communicating, and acting. At the global level, this reconstruction offers the perspective that religious education in the digital era can contribute to the development of a plural, inclusive, and peaceful society if it is able to integrate religious values with digital competence and global citizenship. Its implementation requires synergy between educational institutions, families, religious communities, governments, academics, and technology actors. However, since most of the available literature is still conceptual or based on qualitative studies and literature reviews, longitudinal empirical research is needed to test the effectiveness of the IDRME model on changes in religious digital literacy, tolerance, dialogue skills, and social behavior of Generation Z in various cultural and educational contexts.

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