

Religious Resilience In The Post-Truth Era: Religious Moderation And Islamic Religious Education In Facing Digital Disinformation

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ABSTRACT

The development of digital technology and the post-truth era have triggered the proliferation of disinformation, shifting the religious understanding of the younger generation from text-based rationality toward emotional narratives and subjective beliefs. This qualitative literature-based study (2020–2026) analyzes the correlation between digital disinformation and the religious resilience of the younger generation, while examining the role of Islamic Religious Education (IRE) in strengthening religious moderation. The analytical framework of this study is sharpened by integrating psychosocial resilience theory (the adaptive capacity against narrative disintegration) and critical pedagogy theory (the transformation of the educator's role as an epistemic guide). The findings indicate that religious resilience serves as the adaptive capacity of youth to critically filter, analyze, and respond to religious narratives without compromising the values of moderation. Strengthening this resilience requires mastering religious digital literacy, achieving a contextual understanding of religious texts (asbab al-nuzul/wurud), and cultivating the habit of source verification (tabayyun). Within this framework, Islamic Religious Education transforms from mere rote-knowledge transmission into the enhancement of critical evaluation skills. IRE teachers act as epistemic guides who direct learners to examine data validity, unpack confirmation bias, and address differences inclusively and responsibly. Consequently, religious resilience serves as a crucial foundation linking digital literacy proficiency, religious moderation, and the revitalization of Islamic Religious Education in tackling the threat of digital disinformation in the modern era.

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1. INTRODUCTION

The development of digital technology has brought significant changes to the ways society acquires, processes, and disseminates information, including religious information. The younger generation is one of the groups that interacts most intensely with the digital environment through various social media platforms and information-sharing services (Zulkifli et al, 2025). These changes provide opportunities for broader access to religious knowledge sources, yet simultaneously present challenges in the form of varying quality, credibility, and context of the circulating information.

Findings by (Jubaidah et al, 2026) affirm that within a fast-paced digital environment, religious information can be received and disseminated without undergoing adequate verification processes.

This condition becomes increasingly complex in the context of the post-truth era, a situation where objective facts in public opinion formation can lose part of their influence because information is more readily accepted based on emotions, beliefs, identity or subjective perceptions. In the religious context, this situation is reflected in the dissemination of out-of-context religious text excerpts, unverified interpretations, provocative narratives, and religious information that gains widespread attention due to its emotional appeal. The development of the internet and social media is closely linked to the emergence of unverified forms of religious information within the post-truth landscape (A'la et al, 2023). Thus, the issue of religiosity in the digital space pertains not only to whether information is true or false, but also to an individual's ability to assess sources, contexts, argumentation, and the social consequences of such information.

The younger generation faces the challenge of determining trustworthy religious information amidst an abundance of digital sources. Personal devices and platforms such as YouTube, TikTok, and WhatsApp constitute an essential part of students' access to religious information (Al-Ulya et al, 2025). However, verification processes remain limited and tend to be oriented toward sources perceived as authoritative. These findings also indicate the presence of moderation practices in digital religious interactions, such as respect for differences and the avoidance of provocative debates, although critical reflective skills regarding information still need to be strengthened.

Another challenge arises through the spread of hoaxes, hate speech, and various forms of unaccountable religious information. The digital space can serve both as a source of religious learning and as a medium for disseminating information that potentially disrupts the attitude of religious moderation (August, 2024). In this context, religious digital literacy is not merely understood as the ability to use technology, but encompasses the capacity to search, select, examine, analyze, and use religious information critically and responsibly.

In this study, the concept of religious resilience is used to describe the younger generation's ability to face a complex religious information environment. Religious resilience is understood as the adaptive capacity to filter, evaluate, and respond to various religious information while maintaining a moderate religious orientation (Fitri et al, 2026). This concept is a synthesis of various findings regarding information verification skills, critical thinking, contextual religious understanding, moderation, and the capacity to confront extreme religious narratives. Consequently, religious resilience in this study functions as a conceptual construct rather than a quantitatively tested variable.

Religious digital literacy can play a role in building critical thinking skills, moderation, and the younger generation's resilience against extreme ideological narratives (Mujayyanah et al, 2021). The ability to access reliable religious sources, understand contexts, and perform critical assessments constitutes an essential part of navigating religious information in the digital space. This demonstrates that religious digital literacy shares a strong conceptual relationship with an individual's ability to maintain a religious orientation when confronted with diverse information.

Digital religious literature via various platforms such as tafsir applications, YouTube, and Instagram shapes how students acquire and understand religious knowledge (Amirudin et al, 2025). The characteristic of digital information, which tends to be concise and fragmented, can cause parts of the religious text's meaning to lose their context. Under these conditions, digital literacy functions as an epistemic filter that helps individuals evaluate information and understand religious narratives more critically before internalizing them.

Within the educational context, Islamic Religious Education (IRE) occupies a strategic position in building these capabilities. (Rahmawati & Ismayanti, 2026) demonstrate a shift in sources of religious knowledge from a pattern previously centered more on teachers to more diverse digital sources. This condition demands that IRE instruction not only impart religious knowledge, but also equip learners with the skills to verify information, compare sources, perform confirmation, and understand the context of religious information. Under such conditions, IRE teachers can act as epistemic guides who help learners determine credible religious sources. (Hadiyanto et al, 2025) affirm that religious digital literacy can also be directed toward strengthening tolerance, openness, and respect for diversity.

(Qomaruzzaman et al, 2026) highlight the importance of integrating digital literacy and religious

moderation in Islamic education. This integration provides space for learners to develop a more critical religious understanding while building a moderate stance in facing diverse information and viewpoints in the digital space. These findings reinforce the view that Islamic education plays a vital function in preparing the younger generation to face religious challenges within the digital environment.

While a number of studies have provided insights into religious digital literacy, religious moderation, Islamic education, and the ability to confront extreme religious narratives, discussions that specifically position religious resilience as a connecting concept among digital disinformation, religious digital literacy, religious moderation, and Islamic Religious Education in the context of the post-truth era still require further development (Zainab & Khoiriyah, 2021). This study positions religious resilience as a synthesis concept explaining how literacy skills and moderate orientation shape the adaptive capacity of the younger generation in facing religious disinformation within the digital space.

Based on this background, this study aims to analyze the correlation between digital disinformation and the religious resilience of the younger generation, as well as to examine the role of Islamic Religious Education in strengthening religious resilience and religious moderation in the post-truth era. The research questions formulated are: (1) How is digital disinformation correlated with the religious resilience of the younger generation based on a literature review? and (2) What is the role of Islamic Religious Education in strengthening the religious resilience and religious moderation of qualitative younger generation in the era of digital disinformation?

2. METHOD

This study employs a literature review method with a qualitative approach. This method is used to identify, examine, and synthesize various research findings relevant to religious resilience, the post-truth era, digital disinformation, religious digital literacy, religious moderation, the younger generation, and Islamic Religious Education (Irfandi, 2026). The literature review was chosen because this study aims to build a conceptual understanding through the synthesis of previous research findings, rather than empirically testing relationships between variables.

Literature searches were conducted through Google Scholar, GARUDA, and official scientific journal websites. Priority was given to primary literature published between 2020 and 2026 to obtain a research overview relevant to contemporary digital ecosystem developments. (Sari et al., 2026) assert that literature published prior to 2020 is used to a limited extent if it possesses direct relevance as a conceptual foundation for specific concepts discussed in the study. Keywords used in the search included "post-truth", "post-truth era", "digital disinformation", "religious disinformation", "religious hoaxes", "religious digital literacy", "religious resilience", "younger generation", "religious moderation", and "Islamic Religious Education".

Inclusion criteria encompassed scientific articles having a substantive connection to the research focus, particularly studies concerning the younger generation or learners, digital information and disinformation, digital religious literacy, religious moderation, resilience against religious narratives, and the role of Islamic Religious Education within the context of digital technology developments. Literature was also selected based on the clarity of bibliographic identity, source traceability, and the availability of information regarding research focus, context, methods, and findings. Meanwhile, literature lacking substantive relevance, adequate bibliographic identity, or consisting merely of opinions without a research basis was excluded from the review.

The literature selection process was conducted through the stages of identification, screening, eligibility assessment, and determination of literature used in the analysis. These stages adapted the literature selection flow principles known in the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) (Page et al., 2021), however, this study is not positioned as a full systematic review because it did not perform meta-analyses, effect size calculations, or statistical data pooling. This principle was utilized primarily to help maintain the traceability and consistency of the source selection process.

Data from the selected literature were extracted based on several aspects: bibliographic identity, publication year, research focus, context or subject of study, research approach and methods, main findings, and relevance to the research focus. This information was subsequently grouped according to themes related to the characteristics of the post-truth era, digital disinformation, religious resilience,

religious digital literacy, religious moderation, and Islamic Religious Education.

Data analysis was carried out through thematic analysis and narrative synthesis. Thematic analysis was used to identify patterns, concepts, and trends in findings emerging from various literature, whereas narrative synthesis was employed to connect these findings so that a comprehensive understanding of the conceptual relationship among the post-truth era, digital disinformation, religious resilience, religious moderation, and the role of Islamic Religious Education was formed (Mohamad et al, 2026). In the synthesis process, religious resilience was positioned as a connecting concept constructed from findings regarding information verification skills, critical thinking, contextual religious understanding, moderation, and the capacity to confront extreme religious narratives.

The validity of the review was maintained through source triangulation by comparing findings from various relevant studies and publication sources. This comparison was conducted to identify similarities, differences, and trends in findings prior to their use in synthesis. Through this procedure, the research outcomes are expected not merely to describe previous research findings separately, but to produce a conceptual construction regarding the importance of the younger generation's religious resilience and the strengthening of Islamic Religious Education's role in facing digital disinformation in the post-truth era.

3. RESULTS AND DISCUSSION

3.1. Result

3.1.1. Digital Disinformation and the Religious Resilience of the Younger Generation

The digital space has become one of the essential environments for the younger generation to acquire religious knowledge. Various social media platforms and information-sharing services enable users to obtain religious materials rapidly and diversely. Digital applications such as YouTube, TikTok, and WhatsApp constitute an essential part of students' access to religious information (Al-Ulya et al, 2025). This condition broadens the opportunity to acquire knowledge, while simultaneously presenting challenges because not all circulating information has undergone an adequate verification process.

In the post-truth era, this issue lies not only in the existence of false information, but also in how information is received and evaluated (Achmad & Ahsan, 2025). Information that aligns with specific emotions, beliefs, identities, or perceptions can more easily gain attention and trust compared to factually verified information. In the religious context, this condition can encourage the acceptance of religious information fragments without examining their sources, contexts, and argumentations. Therefore, the ability to confront disinformation must be understood as both an epistemic capacity and an attitudinal competence.

The digital space can serve as a source of religious learning, yet it can also become a medium for spreading hoaxes and hate speech that may disrupt religious moderation (August, 2024). Religious digital literacy is essential because it encompasses the ability to search, select, examine, and analyze information before using or disseminating it. These findings indicate that literacy skills are not merely a technical matter of technology use, but rather pertain to the ability to determine information quality and make responsible decisions.

In this study, religious resilience is understood as the adaptive capacity to face, filter, evaluate, and respond to diverse religious information while maintaining a moderate religious orientation. This resilience possesses both cognitive and attitudinal dimensions. The cognitive dimension relates to the ability to examine sources, compare information, understand context, and evaluate argumentation (Lemos et al, 2025). Meanwhile, the attitudinal dimension relates to the capacity to respond to differences proportionally, avoid easy provocation, and uphold tolerance and openness.

Religious digital literacy can support critical thinking skills, moderation, and the younger generation's resilience against extreme narratives (Prasetia, 2025). The ability to acquire reliable religious information and understand interpretive contexts constitutes an essential part of confronting narratives that potentially lead to extremism. These findings demonstrate that religious digital literacy holds a vital position in building the younger generation's capacity not to accept religious information passively.

The findings of et al. (2025) dan Amirudin et al. (2025) further highlight the importance of source and context evaluation skills. Digital religious information frequently appears in concise, fragmentary

forms detached from its initial context. This condition makes the ability to understand context a crucial part of the evaluation process. Findings by (Nuriyati, 2026) indicate that digital literacy can thus function as an epistemic filter helping individuals determine what information is acceptable and how such information should be understood.

Based on this synthesis, digital disinformation can be viewed as one of the challenges to the religious resilience of the younger generation. However, resilience does not mean rejecting new information or restricting access to the digital space. Rather, resilience demonstrates the capacity to interact with information selectively, critically, reflectively, and proportionally. Consequently, religious resilience can be positioned as a connecting concept between religious digital literacy and religious moderation in facing disinformation in the post-truth era.

3.1.2. The Role of Islamic Religious Education in Strengthening Religious Resilience and Moderation

Islamic religious education has a strategic position in building the ability of the younger generation to face an increasingly complex religious information environment (Hidayat, 2025). In the context of the *post-truth*, PAI learning is not enough to only provide religious knowledge, but also needs to help students understand how that knowledge is acquired, examined, compared, and applied in life (Khoiriyah, 2023). Changes in the information environment require PAI to expand its learning function from knowledge transmission to the formation of evaluation and reflection skills.

(Wulandini et al, 2026) shows that students' sources of religious knowledge have shifted from a more teacher-centered pattern to more diverse digital sources. This condition requires the ability to verify, compare sources, and confirm information. In this situation, PAI teachers can act as epistemic mentors who help students recognize the credibility of sources, distinguish basic information from misleading information, and understand the context of a religious statement.

These changes show that the role of PAI teachers is not reduced due to the presence of digital sources, but has actually expanded. Teachers are not only the presenters of the material, but also help students build a way of thinking in acquiring religious knowledge (Mahardika, 2024). Students need to be accustomed to comparing various sources, examining arguments, understanding the context, and distinguishing between personal opinions and information that has a scientific basis.

Digital literacy and religious moderation in Islamic education have a very strong integration. Digital literacy can be used as part of the pedagogical process to build a critical and moderate religious understanding. The integration provides space for students to face the diversity of information with evaluative skills, rather than simply accepting or rejecting information based on conformity with personal preferences (Qomaruzzaman et al, 2026).

Digital religious literature affects the way students obtain and understand religious information. The fragmentation of digital information can cause understanding religious texts to become simpler or lose context. Therefore, literacy skills need to be placed as an epistemic filter so that students are able to assess information before internalizing and disseminating it (Amirudin et al., 2025).

Based on these findings, PAI has several important functions in strengthening religious resilience. First, PAI provides a foundation of religious knowledge that can be the basis for evaluating information. Second, PAI develops critical thinking skills through verification, comparison, and understanding of context. Third, PAI becomes a space for the formation of ethics in using and disseminating information. Fourth, PAI strengthens the values of tolerance, openness, and respect for diversity as part of religious moderation.

Thus, PAI can strengthen religious resilience through the integration of religious knowledge, digital literacy, critical thinking skills, and moderation orientation. The findings are the result of a conceptual synthesis of previous research and are not intended as evidence of causal relationships that have been empirically tested.

3.2. Discussion

3.2.1. Religious Resilience as a Response to Digital Disinformation

Digital disinformation presents a challenge to the ability of the younger generation to maintain a critical and moderate religious orientation (Juliani et al, 2024). These challenges have become increasingly complex in the era of *post-truth*, when the reception of information can be influenced by emotions, identities, beliefs, and perceptions. Therefore, the ability to deal with disinformation is not enough to be understood as the ability to know that information is false, but needs to include the ability

to understand how the information is formed, disseminated, received, and responded to.

Religious resilience in this context does not mean rejecting new information, but the ability to interact with information in an adaptive manner. Individuals who have religious resilience are able to select information, examine sources, compare various information, understand context, reflect, and determine proportional responses (Wijayanti & Sholihah, 2021). Resilience has a cognitive dimension in the form of the ability to evaluate information and an attitude dimension in the form of the ability to maintain a moderate religious orientation.

Critical thinking skills and religious digital literacy are very important in dealing with extreme narratives (Prasetia, 2025). The ability to understand reliable religious sources and test accepted narratives is an important part of building resilience to information that has the potential to lead to extreme religious understanding. This shows that religious resilience is closely related to an individual's capacity to evaluate religious knowledge.

(Amirudin et al., 2025) shows that digital religious literature also shapes the way students access and interpret religious knowledge. Information that is presented in a concise and fragmented manner can lead to a reduced understanding of the context. In such a situation, religious digital literacy functions as an epistemic filter. This ability is one of the bases for building resilience because individuals do not directly receive information, but carry out an evaluation process before forming understanding and attitudes.

Based on the synthesis of the literature, (Kasim et al, 2025) illustrating that the process of religious resilience can be described through several conceptual stages. The first stage is awareness of the existence and character of digital information. The second stage is verification and comparison of sources. The third stage is understanding the context and reflection on the content of the information. The fourth stage is consideration of the social and religious impact of the information. The last stage is a proportionate response while maintaining tolerance, openness, and respect for differences.

Religious moderation is an important part of the process because it provides ethical orientation in responding to information and differences. (Al-Ulya et al, 2025) It shows that digital religious interactions can be directed towards respect for differences, communication ethics, and avoidance of provocative debate. However, the study also shows that critical reflection skills still need to be strengthened. This shows that moderation is not enough to be realized only through conflict-avoidance, but also requires the ability to understand and evaluate information critically.

Thus, religious resilience can be placed as a connecting concept between religious digital literacy and religious moderation. Literacy provides the ability to evaluate information, while moderation provides value orientation in responding to information and differences. Religious resilience connects the two aspects through adaptive ability to maintain a moderate religious orientation when facing digital information dynamics (Herlina et al, 2022). This concept is a construction of the results of a synthesis of literature and has not been intended as a causal model that has been empirically tested.

3.2.2. Reconstruction of the Role of PAI in Forming Religious Resilience and Moderation

(Yusuf, 2023) emphasizes the Era *post-truth* changing the environment in which religious knowledge is obtained. Students no longer only obtain information from teachers, books, and educational institutions, but also from social media, short videos, apps, and various digital sources. These changes demand a reconstruction of the role of Islamic Religious Education. Islamic Religious Education needs to move from simply the transmission of knowledge to the formation of the ability to seek, examine, understand, evaluate, and respond to religious information (Rifai et al, 2026).

The first reconstruction is related to the change in the role of PAI teachers from the main source of knowledge to epistemic mentors. The increasing variety of digital sources requires students to have the ability to verify and compare sources (Wulandini et al, 2026). In this context, teachers help students understand the criteria for information credibility, test arguments, and understand the context of religious information obtained from the digital space.

The second reconstruction is the integration of religious digital literacy in PAI learning. Digital literacy should not be placed as an additional skill separate from religious education, but be part of the learning process (Khoiriyah et al, 2022). Students need to be trained to examine sources, compare information, make confirmations, understand context, and recognize misleading information. (Qomaruzzaman et al, 2026) shows the importance of integrating digital literacy with Islamic education

in strengthening critical understanding and religious moderation.

The third reconstruction is related to the change in learning orientation from acceptance to evaluation and reflection. Students are not sufficiently directed to know the content of religious information, but also need to understand the reasons why the information is trustworthy, what the context is, and what the consequences are if the information is received or disseminated. Findings (Amirudin et al., 2025) Regarding the influence of digital religious literature on the way students access and understand knowledge, it shows the importance of evaluative skills in religious learning.

The fourth reconstruction is to make religious moderation an ethical orientation in the use of digital information. The ability to evaluate information needs to be accompanied by the ability to respond to differences proportionately. Tolerance, openness, respect for diversity, and avoidance of provocation are important parts in building religious resilience. Wulandini and Ngadimah (2026) and Qomaruzzaman et al. (2026) show the relevance of integrating digital literacy with strengthening the values of moderation in Islamic education.

These four aspects form a pedagogical series. PAI provides the foundation of religious knowledge; digital literacy provides the ability to evaluate information; teachers function as epistemic guides; while religious moderation provides ethical orientation in using knowledge and responding to differences. This series can be the basis for building religious resilience of the younger generation in the digital space.

The reconstruction of the role of PAI can be formulated in four functions. First, PAI functions as the foundation of religious knowledge. Second, PAI functions as a space for the development of critical digital literacy. Third, PAI functions as a space for the formation of religious moderation. Fourth, PAI functions as a space for the development of adaptive abilities in dealing with the dynamics of religious information. These four functions need to run in an integrated manner so that religious education does not produce knowledge without evaluation skills, or digital skills without value orientation (Hafiz et al, 2025).

Based on this synthesis, PAI needs to move from a learning model that is oriented towards knowledge transmission to a model that is oriented towards capacity building. This capacity includes the ability to understand religious knowledge, evaluate information, reflect, and respond to differences moderately. In this construction, religious resilience is a concept that connects religious knowledge, digital literacy, critical thinking skills, and religious moderation (Mughtar et al, 2025).

Thus, strengthening religious resilience is not only the responsibility of the younger generation individuals, but also part of the development of religious education functions. PAI has a strategic space to form a generation that not only possesses religious knowledge, but is also able to face the complexity of digital information in a critical, reflective, adaptive, and moderate manner. This conclusion is the result of a conceptual synthesis based on the literature studied and still requires empirical testing in subsequent research.

4. CONCLUSION

4.1. Conclusion

Based on the results of a literature review, digital disinformation is one of the challenges to the religious resilience of the younger generation in the context of the post-truth era. These challenges are not only related to the existence of misinformation, but also to the way religious information is received, understood, and disseminated in a digital environment that is fast, diverse, and not always verified. In this context, religious resilience can be understood as the ability to filter, evaluate, and respond to religious information in an adaptive manner while maintaining a moderate religious orientation. Religious digital literacy and critical thinking skills are important capacities in building these abilities.

Islamic religious education has a strategic role in strengthening the religious resilience and religious moderation of the younger generation. This role needs to be expanded from simply the transmission of religious knowledge to the formation of capacity to examine sources, compare information, understand context, reflect, and respond to differences responsibly. PAI teachers can act as epistemic guides, while religious digital literacy needs to be integrated into the learning process and combined with the values of tolerance, openness, and respect for diversity. Thus, PAI can be an educational space that helps the younger generation deal with digital disinformation critically,

reflectively, adaptively, and moderately.

4.2. Implications

Academically, this research offers religious resilience as a connecting concept between religious digital literacy and religious moderation in the context of Islamic Religious Education. The concept expands the discussion of digital religious literacy from just the ability to access and evaluate information to the ability to maintain a moderate religious orientation when facing digital information dynamics.

Practically, PAI needs to strengthen learning that accustomed students to verifying sources, comparing information, understanding religious contexts, having a critical dialogue, and considering the social impact of information before receiving or disseminating it. PAI teachers need to be positioned not only as knowledge conveyors, but also as mentors in building students' ability to deal with the complexity of religious information in the digital space.

Further research can develop and empirically test indicators of religious resilience constructed from the results of this literature synthesis. This test is important to find out how religious resilience can be operationalized in the context of education, different age groups, and the characteristics of the digital environment that continues to change

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