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THE ROLE OF ISLAMIC EDUCATION IN STRENGTHENING RELIGIOUS MODERATION AMONG GENERATION Z

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Abstract

Generation Z is a generation born and raised amid the rapid development of digital technology. The ease of access to information has brought positive impacts on the learning process; however, it also has the potential to facilitate the spread of extreme, intolerant, and radical religious ideologies. Therefore, Islamic Religious Education (IRE) plays a strategic role in instilling the values of religious moderation among students. This study aims to examine the role of Islamic Religious Education in strengthening religious moderation among Generation Z. The research employs a library research method by analyzing various literature sources, including academic journals, books, and policy documents related to religious moderation. The findings indicate that Islamic Religious Education contributes significantly to fostering tolerance, respect for diversity, non-violent attitudes, national commitment, and appreciation of local culture. The implementation of religious moderation in Islamic Religious Education can be carried out through the integration of moderation values into the curriculum, teachers' role modeling, dialogical learning approaches, and the wise utilization of digital technology. Thus, Islamic Religious Education serves as an important instrument in shaping a religious, moderate, tolerant, and socially responsible Generation Z capable of living harmoniously within a multicultural society. Religious moderation itself is understood as a perspective, attitude, and practice of religion that emphasizes justice, balance, respect for humanity, and the promotion of the common good.

Keywords*: Character Education; Generation Z; Islamic Religious Education; Religious Moderation; Tolerance.*

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Abstrak

Generasi Z merupakan generasi yang lahir dan tumbuh di tengah perkembangan teknologi digital yang sangat pesat. Kemudahan akses informasi memberikan dampak positif terhadap proses pembelajaran, namun juga berpotensi menimbulkan penyebaran paham keagamaan yang ekstrem, intoleran, dan radikal. Oleh karena itu, Pendidikan Agama Islam (PAI) memiliki peran strategis dalam menanamkan nilai-nilai moderasi beragama pada peserta didik. Penelitian ini bertujuan untuk mengkaji peran Pendidikan Agama Islam dalam memperkuat moderasi beragama pada Generasi Z. Metode yang digunakan adalah studi kepustakaan (library research) dengan menganalisis berbagai literatur, jurnal, buku, dan kebijakan terkait moderasi beragama. Hasil penelitian menunjukkan bahwa Pendidikan Agama Islam berperan dalam menanamkan nilai toleransi, sikap menghargai perbedaan, anti kekerasan, komitmen kebangsaan, dan penghargaan terhadap budaya lokal. Implementasi moderasi beragama dalam pembelajaran PAI dapat dilakukan melalui integrasi nilai moderasi dalam kurikulum, keteladanan guru, pembelajaran dialogis, serta pemanfaatan teknologi digital secara bijak. Dengan demikian, Pendidikan Agama Islam menjadi instrumen penting dalam membentuk Generasi Z yang religius, moderat, toleran, dan mampu hidup harmonis dalam masyarakat multikultural. Moderasi beragama sendiri dipahami sebagai cara pandang, sikap, dan praktik beragama yang adil, berimbang, menghormati kemanusiaan, dan menjaga kemaslahatan bersama.

Kata Kunci: *Generasi Z; Moderasi Beragama; Pendidikan Agama Islam; Pendidikan Karakter; Toleransi.*

INTRODUCTION

Indonesia has historically stood upon the foundation of a complex plurality—weaving thousands of ethnicities, languages, cultures, and diverse religious expressions into a single national entity (Adiprasetio, 2026; Bazzi, 2025; Wahyudi & Umar, 2026). However, this blueprint of diversity has never remained static; it is continually tested by the dynamics of the times. In the contemporary era, challenges to social cohesion no longer merely take the form of physical conflict between groups, but have mutated into an asymmetric war within the digital space. Manifestations of extremism, intolerance, and radicalism no longer spread through closed underground cells, but instead undergo domestication and commodification through social media algorithms. Doctrines of religious exclusivism are packaged visually, instantly, and persuasively, creating echo chambers that divide society into acute binary polarization (Ahmmad et al., 2025).

The epicenter of this digital whirlwind is Generation Z (the cohort born between 1997 and 2012). As digital natives, Generation Z possesses extraordinary

penetration into information technology; they consume reality, construct identity, and seek the authority of truth through the screens of their devices. Yet this technological dominance conceals a significant paradox of vulnerability. Their high level of technical digital literacy is often not matched by a mature critical religious literacy (Hanif, 2025).

When confronted with existential searching and the need for spiritual space, Generation Z tends to become trapped in religious content that is instant, reductive, and black-and-white, presented by charismatic digital religious figures without a clear chain of scholarly authority (sanad). As a result, the religious understanding they absorb is often detached from its socio-historical context, giving rise to a textualist and rigid mode of religiosity that is vulnerable to manipulation by transnational ideological interests intent on undermining national consensus (Masruha et al., 2025).

In response to this escalating threat, the Government of Indonesia, through the Ministry of Religious Affairs, has indeed championed the strengthening of religious moderation as a national priority program integrated into educational institutions. Nevertheless, this policy is often trapped at the level of mere bureaucratic and ceremonial formality. Religious moderation is frequently reduced to nothing more than a slogan, curricular jargon, or a top-down project that fails to reach the roots of students' consciousness. Without a reconstruction of learning methodology, the internalization of moderation values will encounter resistance or even passive rejection from learners who regard it as a form of state indoctrination rather than as their own spiritual and rational need (Agama, 2019; Hasan & Juhannis, 2024).

Herein lies the urgency of deconstructing the role of Islamic Religious Education (PAI). PAI must no longer be positioned merely as a dogmatic, cognitive transfer of knowledge oriented toward fiqh-centric memorization. PAI must transform into an emancipatory space of dialectics. Educational institutions must be able to revitalize the essence of Islam as rahmatan lil 'alamin a paradigm of Islam that is not only theologically compassionate, but also progressive in responding to issues of humanity, social justice, and equality (Aini et al., 2026; Fatah et al., 2023; Khosiin et al., 2023; Risdiani et al., 2025).

Therefore, PAI must be present as both a critical filter and an antithesis to the narrative of digital radicalism. PAI instruction needs to equip Generation Z with a critical thinking methodology so that they are able to distinguish between the universal teachings of religion (ushul) and the domain of contextual interpretation (furu'). Through a dialogical approach adaptive to digital culture, PAI is expected to transform Generation Z from mere passive consumers of religious information into

active agents of peace, capable of harmoniously negotiating their Islamic and Indonesian identities (Qadri et al., 2024; Rajaminsah et al., 2024).

A review of the existing literature reveals two largely separate strands of scholarship. The first strand addresses religious moderation within Islamic education, generally centering on curriculum design, teacher exemplarity, and pedagogical approaches (Ainiyah, 2024; Amal, 2021; Fathurrozi et al., 2025; Subchi et al., 2022), with international guidance on media and information literacy also emphasizing critical evaluation skills as a broader competence (Grizzle et al., 2014). The second strand examines Generation Z's digital behavior and its psychological consequences, including the finding that heavy social media use is associated with lower well-being unless buffered by religious engagement (Masruha et al., 2025; Upenieks & Hill, 2026; Wajdi et al., 2024). What has not been sufficiently addressed is the integration of these two strands: existing studies on religious moderation rarely engage substantively with digital literacy as a competence to be deliberately cultivated through PAI, while studies on Generation Z's digital behavior rarely connect their findings back to the specific indicators and pedagogical mechanisms of religious moderation used in the Indonesian context.

This gap constitutes the research problem addressed in this study: although religious moderation and Generation Z's digital behavior are both widely discussed, the specific mechanism by which Islamic Religious Education can cultivate digital literacy as an integral, operational component of religious moderation strengthening remains underexplored. This study therefore offers novelty by explicitly linking the strengthening of religious moderation through Islamic Religious Education with the dimension of Generation Z's digital literacy, translating this link into concrete pedagogical strategies rather than treating digital literacy as a peripheral remark-an intersection that remains underexplored in existing scholarship.

RESEARCH METHODS

This research is a library research study using a descriptive-analytical qualitative approach, aimed at analyzing the role of Islamic religious education in strengthening religious moderation among Generation Z. This research was not conducted at a specific location, but instead focused on the examination of literature available in digital libraries, institutional repositories, and online journal databases (Zed, 2014).

This research is descriptive-analytical in nature, intended to describe and analyze the phenomenon factually with regard to the role of Islamic religious education in strengthening religious moderation among Generation Z. Data were

collected from various literature, such as official policy documents, books, scientific journals, and publications related to how Islamic religious education influences the strengthening of religious moderation among Generation Z. The data sources consisted of primary data in the form of a document from the Ministry of Religious Affairs of the Republic of Indonesia (2021): Guidelines for Strengthening Religious Moderation in Educational Institutions. Secondary data comprised national and international scientific journals on religious moderation, Islamic education policy, inclusive education, and religious education curricula, obtained from Google Scholar, Portal Garuda, Neliti, and the repositories of Islamic higher education institutions in Indonesia, as well as reference books on the role of Islamic religious education in strengthening religious moderation among Generation Z (Creswell & Poth, 2018).

The library research method was chosen because empirical field data on the interaction between Islamic Religious Education and Generation Z's digital religious behavior remain limited, and because the aim of this study is to critically analyze existing policy documents and scholarly literature on religious moderation rather than to measure behavioral outcomes directly. This approach allows for an in-depth, cross-source synthesis of policy, theory, and prior empirical findings, which is appropriate for building a conceptual understanding before empirical testing is undertaken.

The literature reviewed in this study was published primarily between 2019 and 2026, corresponding to the period since religious moderation was formally established as a national priority program by the Ministry of Religious Affairs of the Republic of Indonesia, supplemented by a small number of earlier foundational references where relevant to the theoretical framework.

RESULTS AND DISCUSSION

Islamic Religious Education

Islamic Religious Education (PAI) is essentially a conscious and planned endeavor, systematically designed to prepare learners with spiritual and intellectual readiness. Through a measured learning process, PAI aims to form a generation that does not merely know the teachings of their religion, but is able to understand its deepest meaning, internalize its values, and consistently practice Islamic teachings in daily life. Thus, Islam does not merely remain a formal identity, but transforms into a moral compass and a guide for actual behavior in society (Amal, 2021).

To achieve this depth, the success of PAI must not be reduced to the cognitive aspect or mere knowledge transfer alone. A complete religious education must also touch the affective domain (attitudes and value internalization) as well as the

psychomotor domain (skills and behavioral habituation). The integration of these three aspects becomes the main foundation in forming holistic learner character. Through this comprehensive approach, educational institutions are expected to produce individuals who are not only intellectually intelligent, but also firm in faith, strong in piety, and adorned with noble character (Kandiri et al., 2021).

Ultimately, the main goal of the entire series of Islamic Religious Education is to form human beings who are balanced and proportionate in living their lives. This balance is reflected through the harmony of the vertical relationship with Allah SWT (hablum minallah) through sincere worship, as well as the horizontal relationship with fellow human beings (hablum minannas) through social attitudes that are inclusive, tolerant, and full of compassion. Individuals born from the essence of PAI are those whose ritual piety is proportional to their social piety, so that they are able to bring benefit to the universe.

Religious Moderation

Religious moderation is essentially a manifestation of a religious worldview, attitude, and practice that takes a middle path by prioritizing the principles of justice, balance, and absolute respect for human values. It must be critically underlined that religious moderation is by no means an attempt to degrade, reduce, or distort religious teachings that are absolute in nature. On the contrary, this movement focuses on the effort to moderate and mature the perspectives and behavior of religious adherents in responding to the reality of plural social life. The presence of moderation becomes a crucial antidote amid the threat of religious polarization, because it guides adherents to remain obedient to their spiritual teachings without losing empathy and tolerance toward those of different faiths (Subchi et al., 2022; Zulkifli et al., 2023).

In order to measure the success of internalizing these middle-path values in communal and national life, the Indonesian Ministry of Religious Affairs has formulated four main indicators that are interrelated. The first indicator is national commitment, an absolute prerequisite that requires every religious adherent to accept Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and Bhinneka Tunggal Ika as the final consensus in statehood, so that ritual piety always goes hand in hand with love for the homeland. This commitment is then reinforced by the second indicator, namely tolerance, which manifests in the psychological and sociological readiness to give space, respect differences, and honor the rights of adherents of other religions without coercion (Agama, 2019).

The next two indicators act as both a fortress and a cultural bridge in rejecting all forms of extremism. The third indicator is a non-violent attitude, which firmly rejects the use of coercive, radical, or forceful means, whether verbal or physical, in expressing beliefs or resolving religious conflicts. Finally, this understanding is completed by the fourth indicator, namely an accommodative attitude toward local culture. This last indicator teaches religious adherents not to be rigid toward ancestral traditions, but rather to be able to contextualize and reconcile the universal values of religion with local wisdom harmoniously, as long as it does not compromise matters that are theologically fundamental (Ainiyah, 2024).

Table 1. Indicators of Religious Moderation (Agama, 2019)

Indicator	Description
National commitment	Acceptance of Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and Bhinneka Tunggal Ika as the final consensus in statehood, so that religious devotion goes hand in hand with love for the homeland.
Tolerance	Psychological and sociological readiness to give space to, respect, and honor the rights of adherents of other religions without coercion.
Non-violent attitude	Rejection of coercive, radical, or forceful means-whether verbal or physical-in expressing beliefs or resolving religious conflicts.
Accommodation of local culture	Openness to contextualizing and reconciling universal religious values with local wisdom and tradition, as long as it does not compromise fundamental theological principles.

Generation Z

Generation Z is a unique demographic group because they were born and raised amid the whirlwind of digital-era disruption. As digital natives, their main characteristic is marked by a very high closeness and familiarity with information technology from an early age. This condition shapes them into individuals who are very open to the flow of global information, capable of multitasking, and very fond of interactive, dynamic, and non-monotonous learning models. Their daily lives cannot be separated from activity on social media, which functions not only as a medium of communication, but also as the main space for self-expression, building social networks, and seeking references for identity and authority of truth (Wajdi et al., 2024).

However, behind this digital agility, Generation Z harbors considerable psychological and sociological vulnerability. Unlimited and instantaneous access to information is often not balanced by mature critical thinking and strong information filtering. As a result, they become a group that is highly vulnerable to exposure to and entrapment by the spread of false news (hoaxes), hate speech, and the

infiltration of extreme religious ideological propaganda. The free digital space is often exploited by radical actors to package the doctrine of religious exclusivism in a visual and persuasive manner, so that if not guided by an appropriate pedagogical approach, the openness of Generation Z can instead turn into a boomerang that erodes their tolerance and national commitment (Ahmmad et al., 2025).

The Role of Islamic Religious Education in Strengthening Religious Moderation

Islamic Religious Education (PAI) has a strategic role in instilling the value of tolerance in learners by teaching the importance of respecting differences and living side by side peacefully with adherents of other religions. This value of tolerance becomes a crucial foundation in building a harmonious social order amid plurality. Through the reconstruction of PAI learning, learners are invited to appreciate diversity not as a threat, but as sunnatullah, an absolute decree from Allah SWT and to understand that differences in cultural expression and belief are an integral part of human existence (Faridah et al., 2025).

In line with instilling tolerance, PAI also holds a major role in building a non-violent attitude. The theological foundation of Islam that teaches peace and compassion (rahmatan lil 'alamin) is actualized deeply so that learners possess ideological immunity, so they are not easily influenced by radical ideologies that often legitimize violence in the name of religion. The internalization of this non-violence value is substantively integrated through the teaching of morals (akhlak), critical reading of the history of Islamic civilization, and the contextualization of the exemplary conduct of classical and contemporary Islamic figures who consistently uphold the path of peace and humanitarian diplomacy (Rajaminsah et al., 2024).

The role of PAI is then extended into the domestic geopolitical realm by strengthening national commitment. PAI affirms an inclusive theology that loving one's homeland (hubbul wathan) is an inseparable part of a Muslim's moral responsibility as a citizen. Through the study of contextual material, learners are guided to understand the harmonious relationship between the universal values of Islam and national values reflected in Pancasila and the 1945 Constitution. This national commitment is emphasized as one of the main indicators of religious moderation that must manifest in an awareness of national defense and maintaining the integrity of the NKRI (Sudrajat et al., 2021).

In addition to national commitment, PAI also functions in developing an attitude of appreciating local culture. Reflecting on the history of Islam's peaceful spread in the archipelago through a cultural approach, PAI teaches the importance of appreciating and preserving local traditions as long as they do not compromise

sharia-based principles of faith ('aqidah). This accommodative attitude toward local wisdom not only strengthens an indigenous Islamic identity that is grounded in local culture, but also becomes a powerful social adhesive in safeguarding national unity from the onslaught of transnational cultural homogenization (Pusvisasari et al., 2025).

Facing the unique characteristics of Generation Z, PAI is required to make a methodological leap by developing religious digital literacy. In this era of technological disruption, PAI must equip learners with digital competence so that they are able to filter the flood of religious information on social media. PAI instruction must train students to routinely verify (tabayyun) religious information, think critically and deconstructively toward digital content, avoid spreading false news (hoaxes), and encourage them to optimize social media as a space for da'wah that is polite, cool-tempered, and enlightening (Hasanah & Sukri, 2023; Masri & Warsodirejo, 2023).

This finding critically extends prior accounts of religious moderation, which tend to treat digital literacy as a general competence rather than as a mechanism directly tied to the internalization of moderation indicators. In practice, this linkage can be operationalized through concrete classroom strategies, such as guiding students to cross-check religious content against credible ulama or official Ministry of Religious Affairs sources before sharing it (digital tabayyun), assigning small-group exercises in which students trace the original source and scholarly chain (sanad) behind a viral religious post, and involving students in producing short, moderate da'wah content-for example videos or infographics explaining Islamic teachings on tolerance-for their own social media accounts. Such applied activities move religious digital literacy from an abstract competence into a habitual practice that directly reinforces the four indicators of religious moderation summarized in Table 1.

The success of this entire value transformation rests on the exemplary conduct of PAI teachers, who occupy a strategic position within the school ecosystem. PAI teachers must not merely act as theoretical instructors (transfer of knowledge), but must become an uswatun hasanah (a good role model) who practices tolerance, fairness, openness to dialectical space, and respect for differences in the classroom. Through various competency-strengthening programs, PAI teachers are positioned as pioneers as well as the first line of defense in safeguarding religious moderation within educational institutions (Ruswandi et al., 2022; Utami et al., 2023).

Ultimately, the internalization of these moderation values is completed by building dialogical learning within the classroom. The one-directional and doctrinaire pedagogical approach must be abandoned, then replaced by an

emancipatory space for discussion. This dialogical learning gives learners the opportunity to develop critical reasoning, dare to voice opinions, and remain open to differing points of view. With this democratic academic climate, learners will not easily fall into an exclusive, rigid, and narrow religious understanding, but instead grow into an inclusive and broad-minded Muslim generation (Alabdulhadi & Alkandari, 2024; Prasetyo et al., 2025).

Challenges of Islamic Religious Education in Strengthening Religious Moderation Among Generation Z

Generation Z, born between 1997 and 2012, grew up amid a very massive explosion of information technology. As the first group of digital natives, their patterns of interaction, information seeking, and meaning-making regarding life values are highly dependent on cyberspace. This phenomenon directly impacts their pattern of religiosity, in which conventional religious authorities such as kiai, ustaz, pesantren institutions, or religious textbooks have begun to be displaced by digital platforms such as TikTok, Instagram, YouTube, and X (Twitter) (Masruha et al., 2025).

This process of instant and independent acquisition of religious knowledge often gives rise to a religious understanding that is fragmentary, piecemeal, and loses its depth of substance because it is reduced to the duration of a short video or a simplified infographic (Hasanah & Sukri, 2023). Islamic Religious Education (PAI) is currently confronted with the reality of social media algorithms that work to form echo chambers. When a Generation Z adolescent accesses religious content that tends to be radical and rigid or, conversely, overly liberal the digital algorithm will consistently feed them similar content, thereby closing off space for other, more moderate, inclusive, and peaceful religious viewpoints. On the other hand, the learning climate of PAI in schools and universities is often still trapped in conventional methods, being doctrinaire, based on textual memorization, and teacher-centered. This methodological gap makes PAI in the classroom feel monotonous and lose its appeal for Generation Z, who psychologically prefer interactive dialogue spaces, rationalization of religious law, and freedom of critical opinion (Ahmmad et al., 2025).

The crisis of religious authority in the virtual world worsens this challenge, where the boundary between scholars possessing deep knowledge (rasikhuna fil 'ilm) and content creators who are merely skilled at rhetoric becomes very blurred in the eyes of Generation Z. This condition makes them vulnerable to the infiltration of extremist thought: both the extreme right, characterized by exclusivity, rigidity, and a readiness to declare other groups as infidels (takfiri), and the extreme left,

leading toward secularization, excessive liberalism, and an apathetic attitude toward the sacred values of religion as a result of the clash with global pop-culture currents (Ainiyah, 2024).

To respond to these challenges, a radical reconstruction of the curriculum, materials, and teaching methodology of PAI is needed so that the values of religious moderation (wasathiyah) can be well internalized. Educational institutions and PAI educators must actively seize cyberspace by producing religious content that is moderate, tolerant, and just, through aesthetic visualization and language adaptive to adolescent psychology. Classroom learning must immediately transform from mere transfer of normative knowledge into a problem-based learning model and the study of contemporary case studies to stimulate their critical reasoning (Fathurrozi et al., 2025).

In addition, the aspect of religious digital literacy must be integrated into PAI material so that Generation Z has the ability for tabayyun (data confirmation and information validation) when receiving stimuli of religious information circulating on the internet. Finally, PAI teachers must no longer position themselves as figures who judge, but must be present as spiritual mentors as well as friendly companions who accompany the inner unrest and safeguard the mental health of Generation Z, so that the essence of Islam as rahmatan lil 'alamin can be genuinely felt by this nation's next generation (Masri & Warsodirejo, 2023).

CONCLUSION

Based on the critical analysis and discussion presented above, it can be concluded that Islamic Religious Education (PAI) occupies a highly strategic and crucial position as an instrument for strengthening religious moderation among Generation Z in the digital era. As digital natives, Generation Z faces a complicated paradox; their agility in operating information technology is not matched by the maturity of their critical religious literacy. As a result, this demographic group has become a highly vulnerable target for the infiltration of hoaxes, hate speech, and extreme religious ideological propaganda commodified through social media algorithms. In this context, PAI can no longer be positioned merely as a dogmatic-cognitive transfer of knowledge, but must be transformed into an emancipatory fortress of ideological immunity for learners.

This study shows that PAI contributes significantly to internalizing the four main indicators of religious moderation formulated by the Ministry of Religious Affairs of the Republic of Indonesia, namely national commitment, tolerance, a non-violent attitude, and accommodation toward local culture. Through the reconstruction of contextual material, PAI is able to align the vertical theological

dimension (hablum minallah) with the horizontal humanitarian dimension (hablum minannas). The concrete manifestation of this strengthening is achieved through several key strategies: the substantive integration of moderation values into the curriculum, a radical shift toward open dialogical learning, the cultivation of religious digital literacy (digital tabayyun), and the emphasis on the exemplary conduct (uswatun hasanah) of PAI teachers as pioneers of peace within the school environment.

Ultimately, the success of strengthening religious moderation through PAI requires a synergistic and structural commitment from various parties. This strengthening must be driven beyond the boundaries of bureaucratic formality so that it does not become a form of state indoctrination that is passively rejected by students. By revitalizing the essence of Islam as rahmatan lil 'alamin and amalgamating it into digital culture, PAI will be able to produce a Generation Z that is not only ritually devout and intellectually intelligent, but also grows into an active, moderate, inclusive, and tolerant agent capable of safeguarding the common good within the framework of a multicultural Indonesian society.

This study offers both theoretical and practical contributions. Theoretically, it enriches the concept of religious moderation by extending it beyond conventional pedagogical and curricular discussions to incorporate the dimension of digital literacy, thereby offering a more contextual framework for understanding how moderation values are internalized in the digital era. Practically, the findings provide concrete benefit for Islamic Religious Education teachers, who may adopt digital tabayyun practices, dialogical learning, and exemplary conduct (uswatun hasanah) as applicable classroom strategies; and for policymakers, particularly the Ministry of Religious Affairs and educational institutions, who may use these findings as a reference for designing curricula, teacher training, and policies that integrate digital literacy into religious moderation strengthening programs, so that such programs move beyond bureaucratic formality toward substantive internalization of values among Generation Z.

This study has limitations that should be acknowledged. As a library research relying entirely on secondary literature, policy documents, and prior scholarly publications, it does not include primary field data such as classroom observation, interviews with PAI teachers and students, or survey measurement of Generation Z's actual digital and religious literacy levels. Consequently, the conclusions drawn remain conceptual and interpretive rather than empirically verified, and the extent to which the proposed strategies are effective in practice cannot yet be confirmed.

Future research is therefore recommended to conduct empirical studies, such as classroom action research, surveys, or mixed-methods studies, to test the

implementation and effectiveness of digital tabayyun-based PAI strategies in real school settings across different regions of Indonesia. Comparative studies across school types (public, Islamic boarding schools, and madrasah) and longitudinal studies tracking changes in Generation Z's religious moderation over time would further strengthen the empirical foundation of the concept developed in this study.

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