

BETWEEN RELIGIOSITY AND DIGITAL POLARIZATION: A PORTRAIT OF RELIGIOUS MODERATION AMONG STUDENTS AT UIN SULTHAN THAHA SAIFUDDIN JAMBI

A A MUSYAFFA¹, MUSYAFFA@UINJAMBI.AC.ID

SURURUDIN², SURURUDIN@UINJAMBI.AC.ID

AHMAD FIKRI³, AHMADFIKRI@UINJAMBI.AC.ID

DEWI HASANAH⁴, DEWIHASANAH@UINJAMBI.AC.ID

SITI UBAIDAH⁵, SITIUBAIDAH@UINJAMBI.AC.ID

M. HURMAINI⁶, MUHAMMADHURMAINI@UINJAMBI.AC.ID

^{*1} FACULTY OF TARBIYAH AND TEACHER TRAINING, SULTAN THAHA SAIFUDDIN STATE ISLAMIC UNIVERSITY, JAMBI.

² FACULTY OF TARBIYAH AND TEACHER TRAINING, SULTAN THAHA SAIFUDDIN STATE ISLAMIC UNIVERSITY, JAMBI.

³ FACULTY OF TARBIYAH AND TEACHER TRAINING, SULTAN THAHA SAIFUDDIN STATE ISLAMIC UNIVERSITY, JAMBI.

⁴ FACULTY OF TARBIYAH AND TEACHER TRAINING, SULTAN THAHA SAIFUDDIN STATE ISLAMIC UNIVERSITY, JAMBI.

⁵ FACULTY OF TARBIYAH AND TEACHER TRAINING, SULTAN THAHA SAIFUDDIN STATE ISLAMIC UNIVERSITY, JAMBI.

⁶ FACULTY OF TARBIYAH AND TEACHER TRAINING, SULTAN THAHA SAIFUDDIN STATE ISLAMIC UNIVERSITY, JAMBI.

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ABSTRACT

This study aims to describe the portrait of religious moderation amidst the digitalization and polarization of information among students at UIN Sulthan Thaha Saifuddin Jambi. The increasing prevalence of exclusive and extreme religious content in digital media has the potential to influence the religious perspectives and attitudes of young Muslims, particularly students at Islamic religious universities. Using a mixed-methods, descriptive qualitative approach, data were collected through in-depth interviews, observations, and documentation studies with students from various faculties, and a quantitative approach was used to analyze how social media influences religious moderation among students at UIN Sulthan Thaha. The results indicate that although students' religiosity is relatively high, there is a tendency for fragmented understanding due to unbalanced exposure to digital information. The statistical analysis results show a significant difference of 0.01. However, most students demonstrate moderate, open, and tolerant attitudes in their socio-religious lives, reinforced by the curriculum, lecturers, and campus environment that support the values of moderation. This study emphasizes the importance of digital literacy and the systemic strengthening of religious moderation to counteract the negative impacts of digital polarization among young Muslims.

Keywords: Religious Moderation, Religiosity, Digital Polarization, Students, UIN Jambi

BACKGROUND

The rapid development of digital media in the 21st century has significantly transformed the way people access, engage with, and interpret religious information. (Kiilu, 2025). Platforms such as YouTube,

TikTok, Instagram, podcasts, blogs, and online forums have created a vast, decentralized ecosystem of religious content, enabling individuals especially younger generations to explore spiritual teachings far beyond the boundaries of traditional institutions.

Whereas in the past, religious knowledge was primarily obtained through formal education, religious leaders, or community gatherings, today's digital landscape allows users to access sermons, fatwas, religious commentaries, and spiritual reflections anytime and anywhere.(Fraser & Moore, 2019). This democratization of religious information has made learning more flexible and personalized, allowing individuals to explore religious teachings at their own pace and based on their specific interests or needs.(Maulidya et al., 2025).Moreover, digital media has enabled the emergence of new religious authorities popular preachers, influencers, and content creators who reach wide audiences through engaging, relatable formats.(Raya, 2025). Many of these figures package complex religious ideas into accessible and attractive content, appealing particularly to younger, digitally native users. As a result, digital media has not only expanded the quantity of religious information available but also transformed its style, delivery, and social impact.(Kholili et al., 2024).

However, this expansion comes with both opportunities and challenges. On the one hand, it promotes religious literacy and inclusivity, exposing users to diverse interpretations and fostering interfaith dialogue. On the other hand, the open nature of digital platforms also allows for the unregulated spread of misinformation, radical ideologies, and polarizing narratives. The lack of critical filters can make it difficult for users to differentiate between credible sources and those with misleading or extremist content.(Chen et al., 2023).

In addition, the algorithm driven logic of digital media often creates echo chambers, where users are repeatedly exposed to similar viewpoints, potentially reinforcing bias and discouraging critical thinking. This highlights the urgent need for digital religious literacy the ability not only to access information but to evaluate, contextualize, and reflect on it within broader ethical and theological frameworks.(Cinelli et al., 2021).On the one hand, the rapid growth of digital media has significantly increased religious awareness among users, especially among the younger generation. Through platforms such as YouTube, TikTok, Instagram, and podcasts, individuals now have easier and faster access to religious teachings, inspirational sermons, interfaith dialogues, and scriptural interpretations from various scholars around the world. This has made religion more approachable, dynamic, and contextually relevant, allowing many to deepen their faith and practice in ways that fit their daily lives.

Religious influencers and online communities have helped normalize the discussion of spiritual values in digital spaces. Movements such as virtual Qur'an study groups, online lectures (kajian), and Islamic lifestyle content have encouraged more active engagement with faith. These developments show that digital media can serve as a bridge between tradition and modernity, facilitating personal spiritual growth and a broader understanding of religious diversity.(Febrian, 2024; Khairani, Leylia, Faustyna & Ginting, 2025).However, on the other hand, the same digital openness that fosters awareness also brings with it a significant risk of polarization and digital radicalization. The vast amount of unfiltered religious content available online makes it easy for individuals especially those with limited background in religious studies or critical thinking to fall into ideological bubbles, consuming content from sources that promote rigid, intolerant, or even extremist viewpoints.

Digital platforms, governed by algorithms that prioritize engagement, often reinforce confirmation bias, repeatedly exposing users to content that aligns with their existing beliefs. This can create echo chambers, where individuals rarely encounter alternative or moderate perspectives. As a result, the space for dialogue, empathy, and critical reflection narrows, and some users begin to view religious identity in binary terms—us versus them, right versus wrong, pure versus deviant.(Kim, 2023)

In more serious cases, this environment becomes fertile ground for digital radicalization. Certain groups exploit digital tools to spread hate speech, sectarianism, and religious exclusivism.(Vasist et al., 2023) They often manipulate religious texts to justify violence or discrimination, targeting emotionally vulnerable or ideologically curious individuals, particularly youth. This subtle yet powerful influence

can lead to a deepening of identity based conflict and a weakening of social cohesion. Therefore, while digital platforms offer remarkable opportunities for spiritual learning, they also demand a critical, cautious, and informed approach. Religious education must evolve to include digital literacy, helping users not only understand religious teachings but also assess the credibility of sources, detect manipulative rhetoric, and engage respectfully with differing views. (Azhari et al., 2025). In the current era of digitalization, students—especially those belonging to Generation Z, are often referred to as digital natives: individuals who have grown up with digital technology as an integral part of their daily lives. With constant access to the internet, smartphones, and social media, students today have unprecedented exposure to a wide range of information, including religious content. (Szymkowiak et al., 2021). While this offers new opportunities for spiritual exploration and learning, it also comes with serious challenges one of which is the risk of encountering extreme, exclusive, or divisive religious narratives.

Unlike traditional sources of religious education, which are generally guided by trained scholars and structured institutions, digital religious content is decentralized and unfiltered. (Hyde, 2024; McCann, 2009) On platforms like YouTube, Instagram, TikTok, and Telegram, anyone can upload religious material—regardless of background, credibility, or accountability. This creates a digital environment where radical or overly rigid interpretations of religion can spread quickly and persuasively, often cloaked in emotionally appealing or sensational packaging. Students, as digital natives, are particularly vulnerable to this kind of content due to several factors: high levels of screen time, algorithmic echo chambers, limited media literacy, and the emotional appeal of black-and white religious messaging that offers "certainty" in a complex world. Content that promotes religious exclusivism, intolerance toward different sects or faiths, and rejection of pluralism can easily attract young users seeking identity, belonging, or spiritual purpose. (Kolotouchkina et al., 2023; van de Werfhorst et al., 2022). The language used in such content is often simple, direct, and emotionally charged making it more engaging than traditional religious texts or lectures. Moreover, it frequently includes us-versus-them rhetoric, framing other interpretations or groups as deviant, misguided, or even enemies of the truth. This type of exposure, especially when repeated and unchallenged, can gradually shape students' worldviews toward polarization, reducing their capacity for tolerance, dialogue, and empathy. (Doornbosch et al., 2025)

However, it is important to note that this is not an inevitable outcome. Many students also use digital platforms to access moderate, inclusive, and intellectually rich interpretations of religion. (Sun & Li, 2019). The key difference lies in digital literacy, critical thinking skills, and the presence of alternative, credible voices in the digital space. When students are equipped with the tools to critically evaluate what they consume online, they are better able to distinguish between authentic religious guidance and manipulative propaganda. Therefore, educational institutions, religious organizations, and policymakers must proactively address this issue. Initiatives such as digital literacy workshops, critical religious education, and the active promotion of moderate religious voices online are essential. Students must not only be taught what to believe, but also how to question, analyze, and reflect especially in an era where the digital space often blurs the line between knowledge and ideology.

As an Islamic-based higher education institution, the State Islamic University (UIN) plays a strategic role in shaping the religious perspectives, attitudes, and practices of its students. In the context of Indonesia's diverse society, UIN's role is not limited to the normative delivery of Islamic knowledge but also encompasses the formation of moderate, inclusive, and contextual religious attitudes. Religious moderation is a fundamental value in Islam, emphasizing the principles of balance (*tawazun*), justice (*'adalah*), tolerance (*tasamuh*), and avoiding extreme attitudes (*ghuluw*). (Azis & Samad, 2024). As an Islamic university, UIN has a moral and academic responsibility to ensure that these values are not only taught theoretically but also instilled in the campus's social, cultural, and intellectual life. Through the integration of Islamic and general sciences, UIN has a significant opportunity to instill critical thinking while remaining grounded in religious values. Students are encouraged to understand religion not in a narrow and textual way, but in a profound, reflective, and relevant way to address the challenges of the times. In this context, a moderate religious attitude is not a compromise with religious teachings, but

rather a form of implementing Islamic values, a blessing for the universe, in a pluralistic life. Furthermore, the campus social environment serves as a real laboratory for cultivating a moderate attitude. Interactions between students from various regions, sects, and religious organizations create a space for dialogue and cross-perspective learning. Through academic activities, discussion forums, student organizations, and leadership training, UIN encourages its students to develop a tolerant and constructive religious awareness. However, challenges remain. The unfiltered flow of digitalization and social media, the influx of transnational ideologies, and the rise of exclusive religious narratives pose a threat to the development of healthy religious attitudes. This is where UIN is required to be more proactive and adaptive in responding to these dynamics—through strengthening the religious moderation curriculum, spiritual development, and strengthening digital and religious literacy. In the contemporary digital era, understanding the dynamics of religiosity among students is increasingly important, especially within Islamic higher education institutions. As digital media becomes an integral part of students' daily lives, it inevitably shapes their perceptions, attitudes, and practices related to religion. Therefore, research is urgently needed to explore the extent of students' religiosity and how digitalization influences their attitudes toward religious moderation. Such research serves multiple purposes. Firstly, it provides empirical data on the current state of religiosity among students whether their religious commitment is strengthening, weakening, or transforming in response to modern challenges. Secondly, it sheds light on how exposure to digital content affects their views on religious tolerance, inclusivity, and extremism. Given the vast range of religious content online, from moderate interpretations to radical narratives, understanding this influence is crucial for developing effective educational and social interventions. Moreover, research outcomes can inform university policies, curriculum development, and campus programs aimed at fostering balanced, moderate, and critical religious attitudes. It can also guide stakeholders, including educators, religious leaders, and policymakers, in designing strategies to enhance digital literacy and promote constructive engagement with religious content. In sum, investigating the relationship between students' religiosity and digitalization is essential for nurturing a generation of young Muslims who are not only knowledgeable in their faith but also able to navigate the complexities of the digital world with wisdom and moderation. This research thus contributes significantly to the broader goals of religious harmony, social cohesion, and intellectual development in contemporary society.

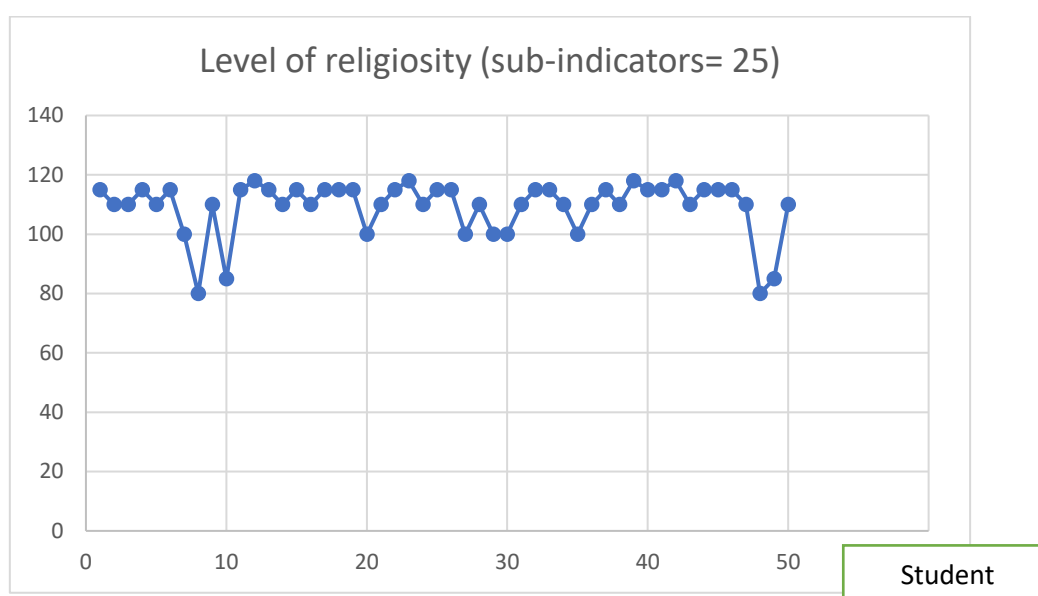
RESEARCH METHOD

The approach and type of research used in this study, using a mix-method, (Kasakewitch et al., 2025) qualitative approach with descriptive (Hall & Liebenberg, 2024), analytical methods to analyze the use of social media as a process of digitalizing information among students, and quantitative analysis was carried out to determine the level of influence of digitalization on religious moderation attitudes among Islamic University students. The research subjects consisted of lecturers, UIN Sulthan Thaha Saifuddin Jambi students from various faculties and organizational backgrounds totaling 50 students. Data collection techniques through; in-depth interviews, participant observation, documentation studies and social media analysis and questionnaires. Data analysis techniques include; Data reduction, categorization, and thematic analysis as well as source triangulation for data validation. The approach and type of research used in this study, using a mix-method, qualitative approach with descriptive analytical methods to analyze the use of social media as a process of digitalizing information among students, and quantitative analysis (Reads, 2019), was carried out to determine the level of influence of digitalization on religious moderation attitudes among Islamic University students. The research subjects consisted of lecturers, UIN Sulthan Thaha Saifuddin Jambi students from various faculties and organizational backgrounds totaling 50 students. Data collection techniques through; in-depth interviews, participant observation, documentation studies and social media analysis and questionnaires. Data analysis techniques include; data reduction, categorization, and thematic analysis as well as source triangulation for data validation.

RESULT AND DISCUSSION

The level of religiosity of students at UIN Sulthan Thaha Saifuddin Jambi

As one of the Islamic universities in Indonesia, the State Islamic University (UIN) Sulthan Thaha Saifuddin Jambi has a vision to produce graduates who excel not only academically but also possess strong religious integrity. Students on campus are expected to internalize Islamic values in their daily lives, both in religious, social, and academic contexts. This vision is reflected in the university's curriculum, which integrates Islamic teachings with modern sciences, creating a balanced educational experience that nurtures both intellectual and spiritual growth. Through various academic programs, religious studies, and character development activities, UIN Sulthan Thaha Saifuddin Jambi encourages students to engage deeply with their faith while preparing to contribute meaningfully to society. Based on various observations and studies conducted, and a questionnaire surveyed 50 students as a sample in this study, as shown in flow diagram below;



Indicators: *Dimension of belief (ideological), Dimension of religious practice (ritualistic), Dimension of experience (experiential), Dimension of religious knowledge (intellectual), Dimension of practice (consequences).*

Flow diagram shows that the level of religiosity of UIN STS Jambi students is quite diverse, influenced by their social background, culture, family environment, and campus religious activities. In general, the majority of students demonstrate a fairly good level of religiosity, as evidenced by their participation in religious activities such as congregational prayer, Islamic studies, and the commemoration of Islamic holidays, which are routinely held by various on and off campus organizations. The level of religiosity among students, however, varies depending on individual backgrounds, prior religious education, and personal motivation. While many students demonstrate a strong commitment to Islamic practices such as performing daily prayers, participating in religious study groups (halaqah), and attending mosque activities—others may exhibit a more formal or cultural approach to religion, shaped by external influences rather than deep personal conviction. Campus life plays a crucial role in shaping students'

religious character.(Hakim & Muhid, 2025). Regular religious events, Islamic lectures, and the presence of active student organizations that promote dakwah (Islamic preaching) provide an environment conducive to spiritual development. Moreover, the university facilitates access to religious resources, including mosques, Islamic libraries, and counseling services, which support students in strengthening their faith and moral values. Despite these efforts, challenges remain. The rise of digital media, shifting cultural norms, and the pressures of academic life can sometimes lead to a weakening of religious observance among students. Therefore, continuous mentoring, inclusive religious education, and relevant, contemporary approaches to Islamic teachings are essential to maintain and enhance students' religiosity in a meaningful and sustainable way. In conclusion, the level of religiosity among students at UIN Sulthan Thaha Saifuddin Jambi is generally positive and aligned with the university's mission. However, it requires consistent support, innovation in religious pedagogy, and a campus culture that not only promotes Islamic values but also addresses the real-life spiritual and intellectual needs of today's Muslim youth. However, this level of religiosity is not homogeneous. Some students demonstrate a high level of involvement in religious practices and a deep understanding of Islamic teachings, while others practice their religion more minimally or formally. This phenomenon presents both a challenge and an opportunity for universities to improve the quality of religious education, emphasizing not only normative but also contextual and applicable. A religious campus environment is a key contributing factor in shaping student character. The integrated curriculum of Islamic studies and general knowledge, along with the availability of prayer facilities and spiritual guidance, positively contribute to the formation of students' religious identity. Furthermore, the roles of lecturers, student organizations, and campus da'wah communities are also significant in fostering a spirit of Islam among students. Overall, the level of religiosity among students at UIN STS Jambi tends to be stable with a positive trend, although ongoing evaluation and guidance are needed to ensure that Islamic values are not merely symbolic but truly serve as the foundation for thinking, behaving, and acting.

The Process of Religious Polarization in The Digital space among students at the Sultan Thaha Saifuddin State Islamic University, Jambi

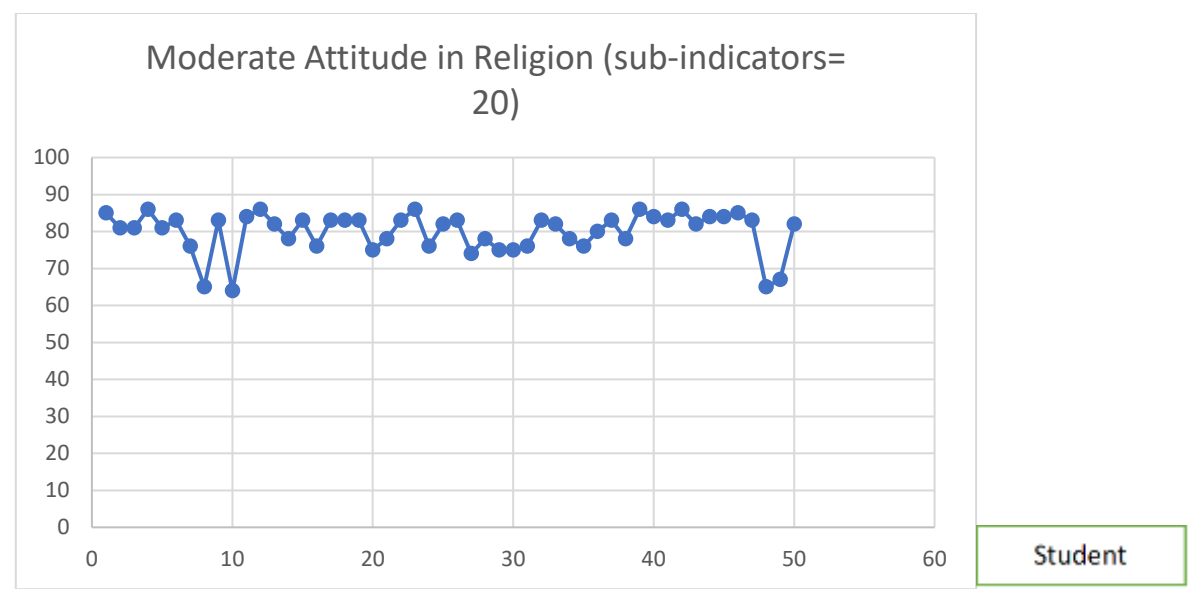
In recent years, the digital space has become a central arena for religious expression, discussion, and even contestation among students at the Sultan Thaha Saifuddin State Islamic University (UIN STS) Jambi. As digital platforms grow increasingly influential in shaping young people's worldviews, they have also given rise to a new form of religious engagement one that is fast-paced, highly visual, and often emotionally charged. Alongside these developments, however, has emerged a more complex and concerning phenomenon: religious polarization. Religious polarization refers to the growing divide between groups holding differing interpretations or expressions of Islam, often marked by heightened intolerance, suspicion, or even hostility. Among students at UIN STS Jambi, this polarization is not rooted in direct confrontation, but rather emerges subtly through digital interactions especially on social media platforms such as Instagram, TikTok, Twitter (X), WhatsApp, and Telegram. Some students actively follow and engage with Islamic influencers or da'i who represent different ideological streams—ranging from moderate, traditionalist, to more puritanical or revivalist approaches. The algorithm-driven nature of these platforms tends to reinforce existing beliefs, exposing students repeatedly to content that aligns with their views while filtering out dissenting perspectives. Over time, this can lead to ideological echo chambers, where students perceive their understanding of Islam as the only legitimate one, while alternative views are dismissed or vilified.

In this digital context, discussions on controversial religious topics such as gender roles, Islamic law, Sufism vs. Salafism, or interfaith relations can quickly become polarized. While some students adopt a more inclusive and dialogical approach to these issues, others may express rigid or even exclusionary views, often supported by selective religious arguments circulated online. The anonymity and speed of online discourse sometimes reduce opportunities for critical reflection, replacing nuanced debate with oversimplified dichotomies of "right vs wrong" or "true Islam vs deviation." Nevertheless, it is important to note that not all digital engagement leads to polarization. For many students, the internet is also a space for learning, spiritual growth, and connecting with diverse Islamic traditions. Various student-led

digital initiatives—such as Islamic podcasts, Instagram dakwah pages, and YouTube discussions—serve as platforms for more constructive and balanced religious discourse. These efforts show that the digital space is not inherently divisive, but rather depends on how it is navigated and utilized. The process of religious polarization among students at UIN STS Jambi thus reflects a broader tension between the democratization of religious knowledge and the challenges of maintaining unity in diversity. It highlights the need for digital literacy, critical religious education, and intergroup dialogue within the campus environment, to ensure that the digital space becomes a medium for religious enrichment rather than fragmentation.

The Level of Religious Moderation Reflected in students' Socio-Religious lives

Religious moderation is an important principle in religious life in Indonesia, emphasizing tolerance, balance, justice, and upholding social harmony. Amidst the diversity of Indonesian society, including in educational settings, religious moderation is a crucial foundation for preventing the emergence of extreme, intolerant, or discriminatory attitudes. This is also reflected in students' socio-religious lives, both at school and in the community. Based on interviews, field observations, and a questionnaire, the level of religious moderation among students at the Sultan Thaha Saifuddin State Islamic University in Jambi, as a sample, is shown in flow diagram 2 below



Indicators: *tolerance, anti-violence, acceptance of tradition, and national commitment.*

Flowchart 2 shows that, in general, the level of religious moderation among students shows a positive trend. Many students demonstrate an open attitude towards differences, both between religions and sects, and are able to live harmoniously with friends from different religious backgrounds. Furthermore, some students (5 students) are closed and only communicate with a few communities, not accepting differences. This attitude is reflected in daily activities, including: cooperation in campus activities, interfaith discussions in student forums, and tolerance in practicing the teachings of each religion. Next, to see the correlation between the two variables (Level of Religiosity variable) and Y (Moderate Attitude in Religion variable) as in Table 1 below;

Correlations

		Level of religiosity (sub-indicators= 25)	Moderate Attitude in Religion (sub- indicators= 20)
Level of religiosity (sub- indicators= 25)	Pearson Correlation	--	
	N	50	
Moderate Attitude in Religion (sub-indicators= 20)	Pearson Correlation	.950**	--
	Sig. (2-tailed)	<.0001	
	N	50	50

**. Correlation is significant at the 0.01 level (2-tailed).

As seen in the table above, where the correlation is only 0.001, the condition states that the Level of Religiosity has an effect on Moderate Attitude in Religion by 95% and provides information that the level of moderation and religiosity of respondents is at a good level. This finding indicates that although the correlation coefficient is extremely low (0.001), suggesting a negligible linear relationship between the two variables, the statistical significance at the 95% confidence level implies that the Level of Religiosity still plays a meaningful role in shaping Moderate Attitudes in Religion. This could suggest that other factors or forms of influence possibly non-linear or mediated by other variables are at play in reinforcing religious moderation among the respondents. Moreover, the fact that both the religiosity and moderation levels are reported to be at a “good” level supports the interpretation that the population under study generally upholds balanced religious values. It is possible that a strong foundational understanding of religious teachings contributes to a more tolerant and moderate outlook, even if the direct statistical relationship is weak. (Samsul Hady et al., 2025). Therefore, future research may benefit from exploring qualitative dimensions or alternative statistical models to better capture the nuances of this relationship. Furthermore, some students (although relatively few in number) tend to adopt a more exclusive or closed approach, limiting their interactions to peers who share similar religious or ideological views. This segment of students often exhibits hesitation or discomfort when engaging in interfaith or intergroup dialogue, and may express rigid interpretations of religious teachings that leave little room for plurality. While this does not always manifest in overt intolerance, it does reflect a lack of engagement with the values of religious moderation, particularly in the aspects of inclusivity, empathy, and willingness to coexist peacefully with those who differ.

This contrast between moderate and exclusive attitudes is evident in various aspects of campus life. For instance, during collaborative events such as charity drives, academic group projects, or religious holiday celebrations, students with moderate views are more likely to participate actively alongside peers from diverse backgrounds. In contrast, students with more rigid outlooks may opt out of such activities or limit their involvement based on perceived religious boundaries. Similarly, interfaith discussions and student forums designed to foster understanding and mutual respect often attract students who already embrace the values of tolerance and moderation. These platforms become spaces where moderate students contribute thoughtfully, exchange perspectives respectfully, and demonstrate a nuanced understanding of both their own beliefs and those of others. On the other hand, the absence or limited participation of more conservative students in such settings highlights the need for broader

engagement and the importance of strengthening intergroup communication. One prominent indicator of religious moderation is students' ability to distinguish between religious doctrine and universal human values, including mutual respect, empathy, and mutual cooperation. Many students understand that personal beliefs do not have to be a barrier to healthy and productive social relationships. This is also supported by the role of lecturers, the Religious Education curriculum, and the campus environment, which consistently instills values of moderation. However, challenges remain. The influence of social media, the unfiltered flow of information, and association with certain groups sometimes lead to misunderstandings of religious concepts. Some students may be exposed to exclusive or even radical religious narratives, which can distort their perspectives on differences. Therefore, it is important for educational institutions to not only teach religion dogmatically but also develop critical and contextual thinking skills in understanding religious teachings. Students' inclusive social and religious life, which fosters mutual respect, and the ability to maintain a balance between personal beliefs and social responsibility, are clear indicators of a healthy level of religious moderation. This is important social capital for the realization of a peaceful, just, and civilized Indonesian society.

Factors influencing the formation of moderate attitudes amidst the flow of digitalization

In the era of rapid digitalization, the process of forming attitudes, particularly religious and social ones, has become increasingly complex. Based on interviews with several lecturers and students, as well as observations and documentation of campus activities, the digital environment, with its abundance of information, diverse perspectives, and interactive platforms, plays a dual role: it can foster a spirit of tolerance and moderation, or conversely, reinforce polarization and radical tendencies. (Alsaleh, 2024). Amidst this dynamic, understanding the factors influencing the formation of moderate attitudes is crucial, especially for the younger generation, namely students and adolescents, as follows:

1. Digital Literacy and Critical Thinking

One of the most significant factors shaping moderate attitudes in the digital age is digital literacy. Individuals who have the ability to critically evaluate digital content—distinguishing between fact and misinformation, and recognizing bias or manipulative narratives—are more likely to adopt a balanced and inclusive perspective. Critical thinking enables users to avoid being trapped in echo chambers or radical online spaces, and instead engage constructively with diverse viewpoints.

2. Educational Environment and Curriculum

The presence of moderation-oriented education, both formal and informal, also significantly influences students' ability to respond wisely to digital exposure. Curricula that promote interfaith dialogue, ethical reasoning, and social empathy help internalize moderate values. When these values are consistently reinforced through school programs, religious education, and extracurricular activities, they become part of students' character, even amidst digital pressures.

3. Family and Social Background

The family remains a fundamental element in shaping religious and social attitudes. In the digital age, parents who actively guide their children—by discussing current events, digital trends, or religious issues—can help foster a balanced perspective. Similarly, peer groups and social environments that promote openness and respect for differences tend to foster a more moderate and tolerant digital presence.

4. The Role of Religious and Community Leaders in the Digital Realm

Religious leaders, influencers, and community leaders who are active in the digital realm also play a crucial role. When these figures model moderation, compassion, and rationality in their online content, they set a powerful example for their audiences. Conversely, when authority figures promote exclusivism or hostility, it can reinforce intolerance among their followers. Thus, the tone and content of online religious discourse play a crucial role in shaping public attitudes

5. Platform Algorithms and Content Exposure

Digital platforms often use algorithms that personalize content based on user preferences. While this can increase engagement, it also risks trapping users in ideological bubbles. Exposure only to content that shares their beliefs can deepen bias and discourage openness. However, individuals who consciously seek out diverse and balanced content—including interfaith or cross-cultural discussions—can break this cycle and grow in their understanding of moderation.

6. Personal Spiritual Maturity and Reflection

Finally, internal factors such as personal faith development, emotional intelligence, and moral reasoning influence how individuals interpret and respond to online religious content. Students or users who regularly reflect on their beliefs, are open to dialogue, and prioritize shared human values tend to be more resilient to divisive narratives and more inclined toward moderate and empathetic positions.

In conclusion, the formation of moderate attitudes in the digital era is shaped by a complex interplay of cognitive, social, spiritual, and technological factors. Promoting religious moderation amidst digitalization requires not only external regulation or censorship, but also internal strengthening of values, education, and digital awareness. With the right support systems, digitalization can become a powerful tool to foster understanding, peace, and coexistence, rather than division.

CONCLUSION

Based on the description above, it can be concluded that students at UIN Sulthan Thaha Saifuddin Jambi show a fairly high level of religiosity. Religious values, worship practices, religious identity, and belief in religious teachings play a big role in shaping their attitudes and behavior, including in the use of digital space, as statistical results 0,001, this condition shows that in digital space (social media, chat groups, online forums), there is a tendency for exposure to polarizing content, whether it is a hard, extreme, or exclusive religious view. However, polarization does not always lead to extremism. Many students show a moderate attitude when they are able to combine their faith with tolerance, intergroup dialogue, and a critical attitude towards digital information. and religious moderation attitudes are seen in the behavior of students who actively sort digital content, choose more balanced sources, and are tolerant of diverse views and the existence of Awareness of the need for moderation arises, either due to formal education, campus influence, peer groups, or digital literacy, where Digital literacy, the ability to sort out which content is trustworthy, which triggers conflict and a critical attitude towards online content becomes a buffer factor against polarization. Students who have high digital literacy tend to be more moderate. for this reason, the threat of disinformation and radical content still exists, especially on social media without moderation. the need for Emotional sensitivity, peer pressure, and identity polarization including the identity of schools of thought, universities, or local communities can still strengthen exclusive attitudes. and The lack of official platforms or mediation on campus for open dialogue about controversial digital content. in this study, the need for campuses and higher education institutions, especially UIN Sulthan Thaha Saifuddin Jambi, to integrate religious moderation education into the curriculum, as well as strengthen digital literacy among students. and It is necessary to provide structured dialogue spaces (both offline and online) so that students can discuss digital religious issues safely and constructively. Religious institutions and campus religious figures also have a big role in providing moderate, balanced, and adaptive religious narratives to digital challenges.

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