

A Theoretical Framework for Reinforcing Religious Moderation through Christian Religious Education among Digital Natives in the Era of Digital Extremism

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Abstract:

This research aims to develop a conceptual framework to strengthen religious moderation through Christian Religious Education, specifically addressing the digital native generation and the challenges of digital extremism. Motivated by Generation Z's tendency to seek religious information through digital media-which increases their vulnerability to extremism and this study employs a descriptive qualitative method with a literature review approach. Data were collected from various relevant sources, analyzed through thematic categorization and descriptive interpretation, and validated using source triangulation to ensure reliability. The results identified four theoretical strategies: Digital Counter-Narrative Workshop, Interfaith Digital Dialogue, Digital Storytelling, and Faith-Based Digital Citizenship Certification. The novelty of this study lies in integrating the principles of religious moderation-rooted in Christian values such as love and *Imago Dei*-into a digital learning framework adapted to the characteristics of the digital native generation, thereby addressing gaps in previous research lacking a comprehensive approach. This research provides implications for the development of religious education concepts relevant to the digital age, reinforcing the role of PAK in shaping a solid and harmonious faith identity amid diversity, and preventing exposure to extremist content that could distort the religious understanding of young Christians.

Keywords:

religious moderation, Christian Religious Education, digital era, digital native generation, digital literacy.

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INTRODUCTION

The digital era has changed the way young people, especially Generation Z, access and understand religious teachings, making Christian Religious Education (PAK) face new challenges in shaping moderate religious understanding. Data from the Indonesian Internet Service Providers Association shows that internet penetration in Indonesia reaches 79.5%, with Generation Z dominating internet usage at 34.40% (APJII, 2024). This generation also shows high levels of interaction with religious content on social platforms and podcasts (unairnews, 2024), confirming the role of the digital realm as a new space for spirituality seeking. The pedagogical implications of this data are significant for Christian Religious Education (CHE): learning approaches must be responsive to Generation Z's digital information consumption patterns, which tend to be visual, interactive, and instantaneous. Without an adaptive approach, PAK risks losing relevance in shaping Christian characters who are able to filter digital information critically and live harmoniously in diversity (Gulo & Tapilaha, 2025).

Religious moderation in this study is a religious approach that balances firmness of faith with respect for diversity, rooted in Christian values such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal 5:22), and Imago Dei Gen 1:27). 1:27). Digital PAK refers to an approach to learning Christianity that utilizes digital technology to convey the values of faith in an interactive manner and is relevant to the digital native generation. Strengthening religious moderation is an effort to equip students with theological understanding and critical digital literacy to face the challenges of digital extremism. A survey by PPIM UIN Jakarta revealed that 54.87% of Generation Z use the internet as their main source of religious knowledge, without considering the credibility of the source (Muthahhari, 2017). In this case, PAK should integrate critical digital literacy to help students filter information, prevent exposure to extreme narratives, and foster inclusive attitudes that are aligned with Christian teachings on love and justice.

This digital transformation has a complex impact on the religious understanding of the younger generation. Studies show that the high intensity of social media use correlates with shifting patterns of religious understanding among digital natives; repeated exposure to this algorithmically curated content can lead to polarization or even radicalization of religious understanding (Missier, 2025a). A total of 3,640 digital contents with elements of extremism and terrorism were detected in 2021 (Media, 2021), and 54.37% of students who learn religion through the internet tend to be less moderate (Faisal, 2020). These data show the pedagogical urgency of PAK to integrate critical digital literacy and Christian values in learning, enabling students to not only consume religious content but also analyze it with the perspective of love and justice to prevent radicalization (Noratur Rahmah et al., 2025).

Some previous research has tried to address this challenge. Zega and Bilo emphasized the role of moderation and digital literacy, but did not offer a comprehensive framework (Zega & Bilo, 2024). Their contribution provides a starting point for the discussion on digital moderation. In another study, Boiliu has mapped the positive values of religious moderation in educating people to live in peace and love each other, but did not discuss its approach in digital learning (Boiliu, 2022). This value mapping is important, but needs to be followed up with concrete implementation strategies. A more recent study revealed a significant gap between conventional Christian Religious Education (PAK) learning methods and the actual needs of

students in this digital era (Lista et al., 2025). This research fills the gap by developing a conceptual framework that integrates religious moderation in digital PAK, focusing on the needs of the digital native generation to form a solid and inclusive faith identity.

This research is important because the shift of religious learning resources to the digital realm requires an appropriate response from Christian Religious Education. Without an adequate conceptual framework, young Christians risk being exposed to extremist and intolerant content that could undermine their religious understanding based on love and the *Imago Dei*. A teaching approach that integrates critical digital literacy with education based on Christian values, such as love (John 13:34) and humility (Phil 2:3-4), is crucial to forming a healthy spiritual understanding amid diverse digital information (Sapardiyono et al., 2024). The main challenge for PAK is to provide interesting digital learning resources while instilling religious moderation, equipping the digital native generation to filter religious content to be in line with Christian teachings on acceptance and harmony in diversity (William, 2021).

This research aims to develop a conceptual framework for strengthening religious moderation through digital Christian Religious Education, rooted in Christian values, to equip the digital native generation to face the challenges of digital extremism with solid theological understanding and critical digital literacy. This research answers the question: "How can a conceptual framework for strengthening religious moderation be developed through digital PAK for the digital native generation in the context of digital extremism?" This research contributes to the development of religious education approaches that are relevant to the digital era, strengthening the role of PAK in shaping a young generation of Christians who have a strong faith identity, are inclusive, and are able to live harmoniously in diversity.

METHOD

This research uses a descriptive qualitative method with a literature review approach to build a conceptual framework for strengthening religious moderation. This research method was chosen because it is considered to be most in line with the research objectives, namely to deepen understanding of various concepts related to religious moderation, not to make quantitative measurements. This approach provides space for researchers to explore, explore, and combine various scientific and theological literature relevant to the development of religious moderation issues in the digital era. Literature review is considered effective in understanding normative and complex phenomena, such as digital extremism and faith-based character education, without having to collect data directly in the field. As a research rooted in faith education, this literature review is conducted within the framework of faith hermeneutics and theology of praxis, so that the process of analyzing literature is not only synthetic and conceptual, but also reflective of Christian values that are the foundation of religious moderation, such as love, justice, and respect for human dignity (*Imago Dei*). With this approach, researchers can develop a more comprehensive and contextual theoretical framework in accordance with the needs of the times and the dynamics of the digital native generation. According to Zed (2008), literature review involves collecting, reading, recording, and processing literature data to answer research problems. The data in this study were collected from textbooks, academic journals, policy documents, and online publications related to

religious moderation, Christian Religious Education, and the characteristics of the digital native generation. The data analysis process involved three stages: thematic categorization based on key themes such as religious moderation, digital extremism, and digital learning; descriptive interpretation to understand the relationship between concepts; and synthesis to formulate theoretical strategies. The reliability of the results was ensured through source triangulation, by comparing perspectives from academic, theological, and policy literature, and validated through recent literature to ensure relevance and consistency of findings. The results of the analysis are then formulated into theoretical strategies for strengthening religious moderation in digital PAKs that are relevant to the digital native generation.

RESULTS AND DISCUSSION

Basic Concepts of Religious Moderation in the Christian Context

In the discourse of religious moderation, several experts have put forward complementary perspectives. Abdullah Haidar et al. (2023) view it as a holistic approach that includes perspectives, attitudes, and practical implementation of religious teachings in the context of society with three main pillars: justice, balance, and compliance with the state constitution. Jamaluddin (2022) emphasizes moderation as a middle way that rejects extremism and liberalism, while Mohamad Fahri & Ahmad Zainuri (2019) highlight the importance of understanding religious moderation in the context of Indonesia, which is rich in cultural diversity, culture, and customs, where what needs to be moderated is the way of understanding religion, not Indonesia itself. The three perspectives above focus on the social and political context. In Christianity, religious moderation is rooted in the theological call to love God and neighbor (Matthew 22:37-40), the belief that every human being is *Imago Dei* (Genesis 1:27), and the moral responsibility to care for others unconditionally, which does not depend on state structures, but on personal and spiritual relationships built on love and justice (Buaya & Kolibu, 2024). From the explanation above, it can be concluded that religious moderation is an attitude of faith that is balanced, avoids extremism, and is based on love, justice, and respect for diversity in social and spiritual contexts.

In Christianity, religious moderation has strong theological roots in Jesus' teaching that places love as the main foundation, as reflected in the commandment to love God and neighbor (Matthew 22:37-40). Kharisma & Prihanto (2024) state that love is not just a positive emotion, but an action that comes from the totality of one's self-involving heart, soul, and mind—that transcends the boundaries of identity. This is reflected in the parable of the Good Samaritan (Luke 10:25-37), where Jesus deliberately chose the figure of the "other", namely the Samaritan who was looked down upon by Jewish society, as an example of love. In a theological context, *Other* refers to a group that is socially, ethnically, or religiously different or marginalized, equivalent to the English term *Others* (Santo, 2023). The term emphasizes that the *Other* is often outside the boundaries of the majority community, yet is the object of love in Christ's teaching. As noted in John 4:9, the historical tensions between Jews and Samaritans demonstrate the social distance that inclusive love penetrates. Thus, the parable emphasizes that Christian love is not exclusive but breaks down barriers of identity and demonstrates an active, inclusive attitude. Moderation in Christianity is not a form of passive tolerance, but an active act of

respect, service, and love for others, reflecting the universal love of Christ. This principle is reinforced by the teachings on humility (Phil 2:3-4), peace (Mt 5:9), and respect for authority (Rom 13:1-7), all of which support an inclusive attitude without compromising the firmness of faith. This moderation also reflects the fruit of the Spirit, such as love, joy, and self-control (Gal. 5:22-23), which form a harmonious Christian character in diversity.

The relevance of moderation values to the theological foundation of PAK lies in its alignment with the mission of Christian education itself. PAK not only aims to transfer knowledge about the teachings of faith, but also to form Christian characters that reflect love, justice, and respect for others (Dermawan, 2018). This character-oriented education is very important in forming a generation that is not only academically intelligent but also has empathy and concern for others, understanding the importance of inclusiveness and solidarity in society. The theological foundation of *Imago Dei* (Gen. 1:27) affirms that every human being has equal dignity, encouraging mutual respect regardless of differences in beliefs or backgrounds (Prawiromaruto & Stevanus, 2022). The transformative conceptual framework of PAK is aligned with religious moderation because it aims to produce changes in perspective and behavior that promote social justice and harmony. By understanding each individual as a reflection of the Creator, PAK encourages a commitment to creating a just and civilized society, where every voice is heard and needs are attended to, in line with the Christian call to love unconditionally (John 13:34).

Digital learning characteristics and religious content consumption patterns of digital natives

The *digital native* generation, especially Generation Z, born from 1997 to 2012, is a group of individuals born and raised in the era of digital technology, who have closeness and familiarity with various technological devices and spend most of their time doing activities in cyberspace (Sujana et al., 2021). The *digital native* generation has unique characteristics in digital learning and religious content consumption patterns. They grow up in an environment filled with digital technology, so they have a tendency to access religious information through digital platforms. Their ability to operate digital devices quickly and easily makes the religious learning process more interactive and personalized. This generation tends to like religious content that is attractively packaged, concise, and can be accessed at any time. As stated by Hayati (2025), "The *digital native* generation has different expectations of religious learning; they want a learning experience that is more interactive, relevant to everyday life, and accessible through various digital platforms." This suggests that conventional religious learning approaches need to be transformed to accommodate the needs of this generation.

The consumption pattern of religious content of the digital native generation also shows a preference for content presented in a multimedia format. Digital natives are more interested in religious content presented in the form of short videos, podcasts, or infographics compared to long texts or conventional lectures (Diana et al., 2023). They also tend to form virtual communities to discuss religious issues. This trend opens up both opportunities and challenges for Christian religious education to develop content that is not only formatively appealing but also has theological depth. A study conducted by Missier. (2025), reveals that social media

algorithms play a significant role in shaping religious content preferences among the digital native generation, as automated curation-analyzing the digital footprints of young users-shapes tailored exposure and reinforces their religious views. From the perspective of Christian ecclesiology, virtual communities do not automatically live out *koinonia*, which is spiritual fellowship characterized by love (John 13:34), forgiveness, and spiritual discipline, as manifested in live ecclesial communities. Algorithms often fragment digital communities, inhibiting the formation of authentic fellowship. This phenomenon is known as a filter bubble, where digital algorithms present content based on a user's interaction history, preferences, and previous clicks, forming a narrow and homogenous information space. In a study published by Applied Network Science (2024), it is explained that social media algorithms "select the information users are exposed to via their sorting algorithms... [and] initially limit the user's exposure to cross-cutting content... reinforcing existing views," meaning that the algorithms actively limit exposure to content that differs from the user's views, and instead reinforce existing opinions (Chueca Del Cerro, 2024). Similarly, an article in Science Direct (2023) states that algorithmic personalization "prioritizes the information that meets users' interests... [and] the negative consequence includes the emergence of filter bubbles, limiting engagement with information that reinforces pre-existing opinions" (Yang et al., 2023). As such, filter bubbles inhibit healthy and constructive dialogue across perspectives and have the potential to fuel unconscious bigotry. Therefore, digital PAKs should teach critical digital literacy to help students recognize bubble filters, evaluate religious content theologically, and build virtual communities that reflect Christ's love and *koinonia* values.

The characteristics of digital learning in this generation are also characterized by a preference for personalized learning experiences. Samaloisa & Bilo (2024) said that Christian religious education in the digital era needs to pay attention to the individual needs of students through content personalization, variations in learning methods, and the creation of constructive dialogue spaces. Strengthening religious moderation through digital PAK should consider these characteristics by instilling Christian values such as unconditional love (John 13:34), the fruit of the Spirit, such as patience and self-control (Galatians 5:22-23), and humility (Phil 2:3-4). Religious moderation in this context is not just secular morality, but a manifestation of Christian faith that respects the dignity of others as *Imago Dei* (Gen 1:27), allowing the digital native generation to live harmoniously in digital diversity with a solid faith identity.

The Phenomenon of Digital Extremism in the Contemporary Era

Digital extremism is a contemporary phenomenon that marks the transformation of extremist movements into cyberspace, posing a serious threat to the digital native generation. According to Mandala, digital extremism is defined as the spread of extreme ideologies that use digital platforms as the main means of spreading narratives of intolerance, hatred, and absolutist views of truth (Mandala, 2024). This situation is further exacerbated by data showing the identification of 3,640 digital contents containing elements of extremism and terrorism throughout 2021 (Media, 2021). This digital threat requires effective control and mentoring strategies, especially considering that Generation Z dominates internet usage with a portion of 34.40% of total users in Indonesia (APJII, 2024). As educators, Christian religious education teachers need to understand that digital extremism is not a separate phenomenon from the real

world, but rather an extension of existing conflicts and tensions in society that are now finding new channels for expression and dissemination.

The development of digital technology has created a new ecosystem for the spread of extremism with a wider and more effective reach. Several factors trigger digital extremism among Indonesian youth, including social media algorithms that create "echo chambers", low critical digital literacy, identity crisis, and the search for social affiliation. "Digital platform algorithms that prioritize provocative and sensational content indirectly reinforce extreme narratives and allow online radicalization to occur unnoticed (AtsTsa, 2024). This is in line with the results of the PPIM UIN Jakarta survey, which revealed that 54.87% of Generation Z made the internet their main source of religious knowledge, without considering the credibility of the source (Muthahhari, 2017). In response to this reality, it is important to realize that the challenge of digital extremism is not just a matter of content, but also about how digital technology plays a role in shaping the way digital natives think and interact with religious information.

Exposure to digital extremism content has a profound impact on the development of young people's religious views and attitudes. Research conducted by Sulfikar revealed that there is a significant correlation between the intensity of consumption of immoderate religious content and an increase in intolerance and exclusivism (Sulfikar, 2019). Individuals who actively seek and consume radical content on social media become more extreme without direct intervention from certain groups or organizations. Intensive exposure to radical content over a period of time can lead to significant changes in attitudes. This is in line with the finding that 54.37% of students who learn religion through the internet tend to be less moderate (Faisal, 2020). Furthermore, a recent study revealed that there is a significant correlation between the intensity of social media use and changes in religious understanding patterns, where the use of digital platforms has a significant influence on religious understanding among Generation Z (Zuhri et al., 2024). Facing this challenge, Christian religious education needs to transform its approach from reactive to proactive by integrating concrete strategies such as digital text analysis using biblical hermeneutics to identify bias and emotional manipulation in online content, applying a dialogical-reflective approach that uses the values of Christian love as a filter for evaluating digital narratives, and establishing safe digital learning communities where young people can explore complex theological questions with the guidance of digitally competent spiritual mentors. More than just conveying the dangers of extremism, Christian education should develop curricula that equip students with digital apologetics skills to respond to radical narratives with solid and compassionate theological arguments, thus becoming a mature faith formation space that upholds love, dialogue, and spiritual understanding as an effective bulwark against online radicalization while preparing the digital native generation to become agents of peace and moderation online.

Challenges and Opportunities for Religious Moderation in the Digital Age from the Perspective of Christian Religious Education

Significant changes in the way the *digital native* generation accesses, understands, and expresses religion, produced by technological developments, have presented both challenges and opportunities in implementing religious moderation through PAK. Andok. (2023) revealed that

the digital era has created a virtual public space that can disseminate religious values without geographical restrictions, but is also vulnerable to simplification of teachings and radicalization of understanding. The main challenges faced include the spread of easily accessible extreme religious content, the formation of echo chambers where people only interact with opinions similar to their own, and digital platform algorithms that tend to direct users to increasingly extreme content to keep users using the application longer.

Indiraphasa identifies that social media plays a significant role in strengthening religious segregation and intolerance through a *bubble filter* mechanism that limits users' exposure to different perspectives (Indiraphasa, 2023). This is exacerbated by the *digital native* generation's tendency to seek religious information independently without critical assistance, making them vulnerable to narrow and exclusive interpretations. This situation requires PAK to adapt by integrating digital literacy and critical religious literacy as the foundation of religious moderation.

On the other hand, the digital era also opens transformative opportunities for PAKs in promoting religious moderation. As stated by Simbolon & Saragih (2025), digital technology offers pedagogical tools that enable religious learning to be more interactive, collaborative, and reflective, in line with the learning needs of Generation Z, which prioritizes experience and active participation. These opportunities include the development of virtual interfaith communities that transcend geographical boundaries, the use of multimedia to present inclusive religious narratives, and interactive platforms that facilitate dialogue and critical thinking about religious texts.

Contemporary PAK approaches need to develop a religious worldview that combines traditional teachings with a critical understanding of the impact of technology on society. This requires PAK educators not only to use technology as a teaching tool but also to develop a theological perspective that responds deeply to digital transformation. Hidayat et al. (2023) emphasize that Christian Religious Education in the digital era must shift from a model of dogmatic knowledge transmission to character building capable of dialogue and collaboration in the context of religious pluralism. In this perspective, digital technology is not seen as a threat, but rather as a new mission space for the actualization of Christian values that promote moderation, dialogue, and reconciliation.

Furthermore, William et al. (2024) argue that the *digital native* generation has the potential to become agents of change in promoting religious moderation through the production of creative content that bridges differences and builds mutual understanding. Responding to this potential, Christian Religious Education (PAK) needs to develop a concrete and applicable theological framework by making fundamental Christian values the foundation of digital literacy: *agape* love as a motivation to understand different perspectives and transcend digital polarization, *humility* as an antidote to intellectual arrogance and *echo chambers* that reinforce confirmation bias, and *justice* as a principle in evaluating the truth of information and fighting for equal access to balanced narratives. To overcome the phenomenon of *filter bubbles* and digital segregation, PAK must apply a deep theological response through the principle of Christ's incarnation-where Jesus entered diverse human contexts to build bridges of reconciliation, a model to break through the exclusive boundaries of social media algorithms and build authentic spaces of dialogue. PAK needs to transform from a mere medium of

knowledge delivery to a space of solid character building in the Christian faith, where students are not only taught how to sort out information and create inclusive content, but also shaped to develop a religious identity that can critique radical narratives with biblical wisdom, think hermeneutically in analyzing digital texts, and be open to differences with a strong theological foundation-so that they become agents of reconciliation who can maintain constructive dialogue and practice the peace of Christ both in the digital world and real social interactions.

The Role of PAK Teachers in Developing Religious Moderation

Christian Religious Education (PAK) teachers in the digital era are required to have competencies that go beyond mastery of traditional religious materials. According to Silalahi and Naibaho's research, PAK teachers' digital competence not only includes the ability to operate technology, but also includes a deep understanding of how technology shapes students' religious experiences. 21st-century PAK teachers need to develop what is referred to as 'digital-theological competence', which is the ability to integrate technological understanding with theological reflection to produce relevant learning for the digital native generation (Silalahi & Naibaho, 2023). Technology extends the traditional boundaries of PAK learning by providing greater access, greater interactivity, and more immersive learning experiences for learners (Deppalanna, 2024).

PAK teachers have a strategic position in shaping students' resilience to the influence of digital extremism. The role of PAK teachers as "digital faith mentors" enables the development of students' critical filters for online religious content. The emphasis is not only on teaching conventional Christian doctrines and values, but also on equipping students with the skills to navigate religious content in the ever-evolving digital era. The findings of the UIN Jakarta PPIM survey show that 54.87% of Generation Z use the internet as their main source of religious knowledge, without considering the credibility of the source. This responsibility requires PAK teachers to constantly update learning approaches. In addition, it is important for PAK teachers to model moderate and inclusive attitudes, demonstrating these values in their digital and in-person interactions with students and the wider community.

Theoretical Strategy of Religious Moderation in Digital Pak for Digital Native Generation

Approaching religious moderation in digital Christian education requires a comprehensive strategy that is relevant to the *digital native* generation, integrating solid theological understanding and visual-interactive learning methods. This implementation should develop critical digital literacy to enable students to evaluate online religious content wisely, while maintaining a balance between using technology and building real religious communities in both virtual and physical spaces. Here are four models of strategies for strengthening religious moderation that can be implemented through PAK in the digital era:

Digital Counter-Narrative Workshop

The Digital Counter-Narrative Workshop is a learning strategy that aims to empower students to improve their critical thinking skills, especially in recognizing, analyzing, and responding to religious extremism content that is widespread in the digital world. The approach is grounded in experiential learning theory (Kolb, 1984), which emphasizes the importance of direct experience—such as engagement in content analysis and production, shaping deep understanding and strengthening moderate attitudes. This principle aligns with the biblical teaching in 1 Thessalonians 5:21, "Test all things and hold fast to the good," which encourages reflective practice and critical appraisal of the various narratives encountered in the digital space.

This strategy is designed as a response to the massive spread of extreme religious content that is easily accessible to the digital native generation. As stated by Murthi (2022), the main challenge of the rise of deviant religious teachings on social media lies not only in access to technology but also in the lack of complete religious understanding in filtering radical messages. Therefore, in this workshop, students were not only equipped with technical skills to manage digital content but also given an in-depth understanding of the rhetoric and logic of religious extremism. Furthermore, participants are trained to produce *counter-narrative* content that promotes the values of love, acceptance, and justice in Christianity. Thus, students are not only passive consumers of information but also producers of digital narratives that are able to convey the teachings of faith moderately and contextually and contribute to creating a healthy and constructive digital ecosystem.

This workshop can be implemented with a comprehensive and structured approach. Students will conduct a critical analysis of extreme digital content with the guidance of PAK teachers, so that they can identify narratives of extremism and understand their negative impact. Next, students will learn effective and engaging digital content production techniques, which include the use of social media platforms, visual design, and easy-to-understand messaging. Finally, students will develop counter-content that promotes a moderate interpretation of Christian teachings, thereby providing a positive alternative that can dampen the influence of extremist content.

For example, students are given a project to analyze YouTube videos that spread interfaith intolerance content, then students make a short video with a duration of 2 minutes that emphasizes the values of love and acceptance in the teachings of Christ as a response, and then share the video on the school's Instagram account. In this *workshop*, PAK teachers act as facilitators who help students integrate theological understanding with digital content production skills.

Interfaith Digital Dialogue

Interfaith Digital Dialogue is a learning strategy designed to facilitate digital interfaith interaction, emphasizing shared problem-solving as the core of collaboration. It not only provides a space for discussion but also creates a platform for dialogue that encourages openness, empathy, and cooperation between participants from different religious backgrounds. Referring to Bakhtin's dialogical theory in *The Dialogic Imagination*, dialogue that takes place between

different perspectives is able to broaden horizons, reduce polarization, and encourage the development of more inclusive and mutually enriching interfaith collaborations (Bakhtin, 2010). This is reinforced by Volf's *koinonia* theory in *After Our Likeness*, which states that communities that reflect the love of Christ can be a transformative force to transcend digital fragmentation and build closer interfaith relationships (Volf, 1998).

Theologically, the basis of this strategy is rooted in John 13:34, "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another." This verse affirms that Christ's love is not only personal, but also social - a key foundation in shaping dialogue that is oriented towards understanding and harmony between followers of different religions. In the context of the digital world, this strategy is an answer to the challenges of polarization and isolation of religious communities that are often reinforced by social media algorithms and filter bubbles. By utilizing digital connectivity that transcends geographical and social boundaries, Interfaith Digital Dialogue opens a more equal space for collaboration, especially for the digital native generation. Van Oorschot (2021) explains that network structures in digital spaces create equal and participatory communities, where traditional hierarchies are replaced by active engagement born out of shared concerns and interests (Van Oorschot, 2021). More than just theological discourse, this interfaith dialogue encourages real engagement in dealing with issues of common humanity, such as the environmental crisis, social inequality, or mental health. Through this practical collaboration, the values of moderation are not only talked about but concretely realized, making this strategy an effective means of shaping a tolerant, reflective generation that plays an active role in caring for diversity digitally and spiritually.

The implementation of this strategy involves a number of important steps. It starts with establishing partnerships with educational institutions from different religious backgrounds to build a solid foundation of collaboration. Next, common issues relevant to students, such as the environment, poverty, or mental health, are identified that can serve as meeting points for interfaith concerns. The interfaith dialogue process is supported by digital *platforms* that are familiar to the *digital native* generation, facilitating more dynamic and inclusive interactions. As part of the learning activity, it also involves documenting and reflecting on the dialogue process and the shared learning that has taken place.

For example, students from a Christian school and an Islamic school worked together in a joint team to tackle the problem of plastic waste in coastal areas. They worked together to create an engaging social media campaign, including Instagram content, informative images, and a short *podcast* that blended Christian and other religious views on protecting the environment. The project aimed to raise environmental awareness while building lasting interfaith friendships.

According to Putri et al. (2024), interfaith digital cooperation for the younger generation needs to be more than just a discussion. They need to work together to create something tangible in the digital world, so that moderate values are embedded through the collaborative process. This approach transforms interfaith dialogue from a mere sharing of ideas to an impactful experience, which builds the foundation for a more moderate way of religion.

Digital Storytelling for Religious Moderation

Digital *Storytelling for Religious Moderation* is a learning strategy designed to utilize the digital native generation's inclination towards visual and narrative content as a medium for meaningful and moderate faith expression. This strategy makes personal stories a reflective space for students to internalize religious values contextually and authentically. This is in line with narrative theory from (Bruner, 1990) in *Acts of Meaning*, which emphasizes that humans understand the world and form identities through stories. Stories not only convey information, but also enable emotional interpretation of abstract values, such as tolerance, love, and justice, which are at the core of religious moderation. Through narrative, students not only understand the concept of moderation cognitively, but also live it personally and emotionally as part of their spiritual journey. Furthermore, digital literacy theory from Buckingham (2003) in *Media Education: Literacy, Learning and Contemporary Culture* emphasizes that the production of digital content, not just consumption, is an effective means of reinforcing value internalization. By actively involving students in the process of creating digital narratives (which include visual, audio, and text elements), they not only develop digital communication skills but also filter the values they want to represent while forming an inclusive and reflective spiritual attitude.

Theologically, this strategy is grounded in the spirit of Philippians 2:3-4, "Do nothing out of selfish ambition or conceit, but in humility consider others more important than yourselves." This verse underlines the importance of humility and respect for others in diversity, which can be displayed through authentic and humanist faith narratives. In this context, digital narratives become a medium to voice love, empathy, and openness, while bridging the gap between personal faith and the complex social world. As noted by Siregar (2023), the digital native generation tends to be allergic to rigid and instructive forms of religion, but still seeks spiritual meaning that is relevant to their lives. Digital storytelling provides a space for them to articulate their faith experiences honestly and deeply, while making it a means of reflection on their relationships with others in diversity. Through this approach, religious moderation does not stop as a normative concept, but is lived as a real value in their life narrative.

The implementation of this strategy involves training students in digital storytelling skills, including understanding narrative elements, visual and audio processing, and using simple digital tools that they already have. Students are directed to identify personal experiences that reflect the values of moderation—such as dialogue with friends of different faiths, experiences of accepting differences, or acts of love in multicultural contexts. These narratives are then turned into short 2 - 3 minute videos and shared within the learning community for collective reflection. This process not only fosters spiritual awareness but also strengthens social cohesion through cross-identity understanding based on love and equality.

Faith-Based Digital Citizenship Certification

Faith-Based Digital Citizenship Certification is a certified training program designed to help Christian Religious Education (PAK) teachers update traditional teaching methods to be more relevant to the needs and characteristics of the digital native generation. This program is based on the transformational learning theory proposed by Mezirow & Taylor (2009) in *Transformative Dimensions of Adult Learning*, which states that training that is able to change

the perspective of educators will result in more reflective, contextual, and impactful learning practices. In addition, this program also refers to the Technological Pedagogical Content Knowledge (TPACK) theory from Mishra & Koehler (2006), which emphasizes the importance of integration between technology, pedagogy, and content of teaching materials this case, faith values, to create a complete and meaningful learning.

Theologically, this strategy is in line with the principle in Romans 12:2, "Do not be conformed to this world, but be transformed by the renewal of your mind," which emphasizes the importance of renewing the way of thinking in facing the realities of the times. This verse inspires teachers to continuously adapt themselves to changing contexts, without sacrificing the core teachings of the faith. In this case, digital training is not merely a technical matter, but a form of loyalty to the call of transformative education - namely, to form a generation that can think critically, live in faith, and actively engage in the digital world healthily and responsibly.

This program is here to bridge the gap between classic teaching approaches and new challenges and opportunities in the digital world. As asserted by (Rodiah, 2019), educators today need to have adequate digital competencies in order to be able to create interactive and meaningful learning experiences, while still instilling Christian values intact. Therefore, this program is designed not only to improve teachers' technical skills but also to strengthen their theological-reflective abilities in interpreting and directing the use of digital technology in religious learning.

The implementation of this program is carried out in stages, starting from mastering basic technology to developing advanced skills. Teachers are trained to design interactive lesson materials, utilize social media as learning media, and develop evaluations that are relevant to the learning patterns of digital native students. The training process is also accompanied by real application projects in a classroom context, so that teachers not only gain theoretical knowledge but also practical experience. Upon completion of all modules, teachers receive a certificate of faith-based digital competency, which not only enhances their professional credibility but also strengthens their role as relevant and adaptive faith educators in the digital era.

CONCLUSION

This study presents a theoretical-conceptual framework for strengthening religious moderation through digital Christian Religious Education (PAK) as a strategic response to digital extremism among digital natives. By integrating Christian values—such as love, justice, and respect for human dignity—into technology-based learning, and proposing four adaptive strategies (Digital Counter-Narrative Workshop, Interfaith Digital Dialogue, Digital Storytelling, and Faith-Based Digital Citizenship Certification), this study underscores the need for a transformative digital PAK curriculum rooted in critical digital literacy, contextual theology, and collaborative methods. While limited by the absence of empirical testing, the findings offer a foundational discourse for future research and curriculum implementation to form a moderate, inclusive, and dialogic digital faith identity among youth.

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