



TRANSFORMATION OF MODERATE PREACHING BASED ON ASWAJA VALUES IN DIGITAL MEDIA TO STRENGTHEN RELIGIOUS LITERACY OF THE YOUNGER GENERATION

Ahmad Rifa'i¹, Soraya Aldina²

¹College of Al-Qur'an Studies (STIQ) RAKHA) Amuntai

² College of Al-Qur'an Studies (STIQ) RAKHA) Amuntai

[ahmadrifai210788@gmail.com^{1\)}](mailto:ahmadrifai210788@gmail.com)

[aldinasoraya3@gmail.com^{2\)}](mailto:aldinasoraya3@gmail.com)

Abstract

The rapid growth of digital media has transformed the dissemination of religious information and influenced how young people develop their understanding of Islam. This transformation presents several challenges, including religious misinformation, ideological polarization, and limited information verification skills. This article aims to analyze the challenges of promoting moderate Islamic da'wah based on Ahlussunnah wal Jama'ah An-Nahdhiyah (Aswaja) values in digital media and to formulate strategies for strengthening religious literacy among young generations. This study employed a qualitative descriptive-analytical approach through library research. The findings indicate that Aswaja values, particularly tawassuth (moderation), tasamuh (tolerance), tawazun (balance), and i'tidal (justice), provide a relevant foundation for developing adaptive and moderate digital da'wah. Effective strategies include producing educational content based on Aswaja values, enhancing critical digital literacy, strengthening collaboration between educational and religious institutions, and utilizing digital technologies innovatively. These findings suggest that Aswaja-based digital da'wah can strengthen religious literacy among young people and promote religious moderation in the digital era.

Keywords: Aswaja; digital da'wah; religious literacy; religious moderation; youth.

INTRODUCTION

The development of digital technology has created significant changes in the way society obtains, processes, and disseminates religious information. Social media, video platforms, podcasts, and various digital applications have become new spaces for da'wah activities that reach a wide audience without geographical boundaries (Iqrom Faldiansyah, 2023, p. 282). For the younger generation, digital media serves not only as a means of communication but also as a primary source of learning and the formation of religious understanding (Asrofi et al., 2026, p. 154). This phenomenon demonstrates that digital transformation has presented both opportunities and challenges for the development of moderate Islamic da'wah.

Various studies have shown that digital media has a significant influence on the construction of understanding inherited by the younger generation. The use of digital technology allows faster access to religious information, but at the same time opens up opportunities for the spread of unverified information, intolerant narratives, and extreme religious understandings. This situation demands a da'wah approach that can meet the needs of the digital community while maintaining the values of moderation in religious life.

Previous research has largely discussed digital da'wah as a means of disseminating religious messages and transforming Islamic communication in the information technology era. Other studies have highlighted the importance of digital literacy in countering religious hoaxes and disinformation. However, there are still limited studies specifically integrating the Aswaja An-Nahdiah values as a conceptual framework for strengthening religious literacy among the younger generation through digital media. This limitation suggests room for developing more comprehensive studies on the relevance of Aswaja values in addressing the challenges of contemporary digital da'wah.

The novelty of this article lies in its attempt to connect the transformation of digital da'wah with the strengthening of religious literacy through an approach based on the Aswaja An-Nahdiah values. This article positions the values of tawassuth (religious tolerance), tawazun (compassion), tasamuh (compassion), and i'tidal (independence) as both a normative foundation and a strategy for building a moderate digital da'wah ecosystem that adapts to technological developments.

Based on this description, this article aims to analyze the challenges of moderate da'wah based on Aswaja values in digital media and formulate strategies for strengthening religious literacy among the younger generation in the face of the dynamics of the contemporary digital space.

RESEARCH METHOD

This research employed a library research method with a qualitative descriptive-analytical approach. This method was chosen because it is appropriate for examining and analyzing various concepts, theories, and research findings related to the transformation of moderate Islamic da'wah based on Aswaja values in digital media and strengthening religious literacy among the younger generation. A qualitative approach was used to understand the phenomenon in depth through interpretation of various relevant scientific sources, thus gaining a comprehensive understanding of the challenges and strategies of moderate Islamic da'wah in the digital era (Kosim et al., 2020, p. 104).

The research data sources consisted of secondary data obtained from reputable national and international journal articles, scholarly books, and policy documents discussing digital da'wah, religious literacy, religious moderation, digital media transformation, and the values of Aswaja An-Nahdiah. The literature used was prioritized to ensure relevance to developments in digital technology and contemporary religious dynamics. Data collection techniques included identification, selection, classification, and critical review of various library sources relevant to the research focus.

Data analysis was conducted using content analysis techniques through several stages: data reduction, grouping themes, data interpretation, and drawing conclusions (Elfrianto & Gusman Lesmana, 2022, p. 144). In the data reduction stage, information relevant to the research focus was selected and simplified. Next, the data was categorized based on main themes, including the challenges of digital da'wah, the implementation of Aswaja values in digital media, and strategies for strengthening religious literacy among the younger generation. The interpretation stage was carried out by connecting findings from various literatures to gain a deeper understanding of the relevance of the values of tawassuth, tasamuh, tawazun, and i'tidal in developing moderate digital da'wah (Gereda, 2020, p. 36). The results of the analysis were then systematically compiled as a basis for formulating strategies for strengthening religious literacy that are adaptive to technological developments and the needs of the younger generation in the era of digital transformation.

RESULTS AND DISCUSSION

Challenges of Moderate Islamic Da'wah in the Digital Media Era

Digital transformation has fundamentally changed the landscape of Islamic da'wah (Imron Natsir et al., 2026, p. 125). The presence of social media, video-sharing platforms, podcasts, and various digital applications allows religious messages to be disseminated quickly, widely, and without geographical boundaries. This situation creates significant opportunities for strengthening moderate Islamic da'wah, but at the same time also presents increasingly complex challenges. From the perspective of Castells' network society theory, digital technology has created a new communication space that allows every individual to become not only a consumer of information, but also a producer and distributor of information (Prasetyantoko et al., 2025, p. 97). As a result, the authority to convey religious messages no longer rests solely with formal religious institutions, but is instead distributed among various actors with access to digital media.

One of the main challenges of moderate da'wah in the digital era is the increasing flow of religious information that does not always undergo academic verification or is not verified by credible religious authorities. The ease of content production and distribution allows various groups to freely convey religious interpretations to the public. This phenomenon has given rise to what is known as religious information overload, a situation where the public receives a vast amount of religious information without adequate ability to select the validity and credibility of its sources. According to Jenkins, the participatory culture in digital media allows every user to contribute to the production of knowledge, but not all circulating information is of equal quality and accuracy (Gafallo et al., 2022, p. 20). In a religious context, this situation has the potential to lead to misunderstandings, simplification of religious teachings, and even the spread of narratives that contradict the principles of religious moderation.

Beyond the issue of information validity, social media algorithms also pose a significant challenge to the development of moderate da'wah. Digital platforms are generally designed to increase user engagement by presenting content tailored to their preferences and activity history. Pariser (2011) refers to this phenomenon as a filter bubble, a situation where users only receive information that aligns with their existing views (Tri Siswanti, 2026, p. 87). In a religious context, this condition can create an echo chamber, a communication space that repeatedly reinforces certain beliefs without providing users with the opportunity to gain alternative perspectives (Waston, 2025, p. 131). As a result, individuals become more vulnerable to polarization of thought and find it increasingly difficult to accept the diversity of views characteristic of multicultural societies.

The next challenge relates to the changing information consumption patterns of the younger generation. The generation that grew up amidst the development of digital technology tends to access information quickly through short, visual, and interactive content. This characteristic aligns with Prensky's view of digital natives, a generation that has been familiar with digital technology since early life and has a different learning pattern than previous generations (Yusuf Budi Prasetya Santosa, 2026, p. 56). On the one hand, this situation provides an opportunity for the spread of Islamic preaching through more creative and innovative formats. However, on the other hand, the tendency to consume information instantly has the potential to produce a shallow, partial, and less contextual understanding of religion. Religious teachings that should be understood comprehensively are often reduced to fragments of narratives detached from their historical, social, and methodological context.

The development of the digital space also presents challenges in the form of increased competition for religious narratives. Groups espousing exclusive, puritanical, or radical ideologies often aggressively utilize digital media by producing content that is engaging, emotional, and easily accepted by young users. According to Berger and Milkman, content that evokes emotions tends to be more easily shared and garners public attention than rational and argumentative information (Anshori, 2025, p. 28). This

situation often results in moderate religious narratives being less popular than provocative or controversial content. Therefore, moderate da'wah cannot simply rely on the truth of the message's substance; it also requires a communication strategy that adapts to the characteristics of digital media.

These various challenges demonstrate that da'wah issues in the digital era are not solely related to the use of technology but also concern the quality of the community's religious literacy. Within this framework, religious literacy is understood not only as the ability to understand religious teachings but also as the ability to critically understand, analyze, evaluate, and implement religious values in social life. Therefore, strengthening religious literacy is a strategic necessity to ensure that digital transformation does not lead to polarization and fragmentation of religious understanding, but rather becomes a means of strengthening religious moderation in line with the values of Aswaja An-Nahdiah.

The Relevance of Aswaja Values in Digital Da'wah

Amidst the complexity of the digital space, characterized by the rapid flow of information, polarization of opinion, and increasing contestation of religious narratives, the values of Ahlussunnah wal Jama'ah An-Nahdiah (Aswaja) are increasingly relevant as the foundation of moderate Islamic da'wah. Aswaja is understood not only as a religious identity but also as a method of thinking and acting that emphasizes a balance between religious texts, rationality, and social reality (Permadi, 2025, p. 41). This perspective allows Islamic teachings to remain relevant in the face of changing times without losing their normative foundation.

One of the main values of Aswaja is tawassuth (moderation), which is the attitude of taking the middle path and avoiding extreme tendencies in understanding and practicing religious teachings. In the context of digital media, the principle of tawassuth becomes crucial because the digital space often encourages polarization due to the dominance of black-and-white narratives. According to Yusuf al-Qaradawi, moderation (wasathiyyah) is a key characteristic of Islam, which places balance as a principle in both individual and social life (Rismawati et al., 2023, p. 10). Therefore, Aswaja-based digital da'wah needs to present content that bridges differing views, prioritizes scientific arguments, and avoids provocative approaches that could potentially trigger social and religious conflict.

The second value with strong relevance is tasamuh (tolerance). Digital society is a space for interaction that brings together individuals from diverse religious, cultural, ethnic, and ideological backgrounds. In such conditions, tolerance is a crucial prerequisite for healthy and constructive communication. According to Abou El Fadl, tolerance in Islam is not simply an attitude of tolerating differences, but rather a recognition of human dignity and respect for diversity as part of the sunnatullah (God's will) (Dodego, 2020, p. 157). In digital da'wah practices, the value of tasamuh can be realized through inclusive message delivery, the use of polite language, and respect for differences of opinion without eliminating the commitment to the principles of Islamic teachings.

Furthermore, the value of tawazun (balance) provides an important foundation for responding to the increasingly complex dynamics of modern life. Digital da'wah (preaching) must not only emphasize religious rituals but also address social, educational, humanitarian, environmental, and national dimensions. This balance aligns with the concept of maqasid al-syari'ah, which places human welfare as the primary orientation in the application of Islamic values (Lailatul Qadariyah, 2018, p. 207). In this context, da'wah based on Aswaja (the principle of balance) can provide an understanding of religion that is not trapped in symbolic formalities but rather oriented toward character building, social responsibility, and strengthening community life.

The next value is i'tidal (justice and proportionality), which emphasizes the importance of being objective and fair in responding to various information (Lestari et al., 2023, p. 39). This principle is highly relevant in addressing the phenomenon of hoaxes,

misinformation, and disinformation that are widely circulated in digital media. The Quran explicitly commands Muslims to conduct *tabayyun* (verification) or verify information before disseminating it. In the digital context, it can be realized through the habit of checking the credibility of sources, comparing information from various sources, and avoiding the dissemination of unverified content.

These four values demonstrate the capacity of Aswaja as a conceptual framework capable of addressing the challenges of contemporary *da'wah*. Aswaja's values serve not only as normative guidelines but also as social instruments that encourage the formation of a more inclusive, critical, and welfare-oriented digital culture. Thus, the transformation of Aswaja-based digital *da'wah* is not simply a technological adaptation, but rather a process of actualizing moderate Islamic values in an increasingly complex digital public space.

Strategies for Strengthening Religious Literacy for the Younger Generation

Strengthening religious literacy among the younger generation is a strategic agenda in facing changes in the digital information ecosystem. Religious literacy, in this context, refers not only to the ability to understand religious teachings textually but also includes the ability to interpret, evaluate, and implement religious values critically and contextually in social life. According to Moore, religious literacy is the ability to understand religious traditions as systems of meaning that influence the lives of individuals and society (Dera Nugraha, 2024, p. 76). Therefore, strengthening religious literacy must be directed at developing reflective thinking skills, not simply increasing religious knowledge.

The first strategy that needs to be developed is optimizing digital *da'wah* content based on Aswaja values. Today's younger generation accesses information more through digital platforms such as YouTube, Instagram, TikTok, podcasts, and various other social media applications (Asmuni & Irawan, 2025, p. 93). This situation demands that *da'wah* preachers and religious institutions present content that is not only substantively correct but also engaging in presentation. A communicative, visual, and interactive approach to preaching that aligns with the characteristics of the digital generation will be more effective in conveying messages of religious moderation than conventional, one-way approaches.

The second strategy is strengthening critical digital literacy. Gilster's concept of digital literacy emphasizes an individual's ability to access, understand, evaluate, and use information effectively (Sulianta, 2020, p. 6). In a religious context, these skills are crucial because young people are confronted daily with a variety of information that may not necessarily have academic validity or religious legitimacy. Therefore, digital literacy education needs to be directed at developing skills in information verification, source analysis, identifying information bias, and distinguishing between scientific arguments and ideological propaganda.

The third strategy is to strengthen synergy between educational institutions, religious organizations, families, and digital communities. Bronfenbrenner's ecological theory of education explains that individual development is influenced by the interactions of various interconnected social environments (Praborini et al., 2025, p. 26). In the context of religious literacy, schools cannot function alone without the support of families and a conducive social environment. Therefore, integrated collaboration is needed to create a learning ecosystem capable of strengthening moderate and inclusive religious understanding.

The fourth strategy is the innovative and sustainable use of digital technology. Developments in artificial intelligence, online learning platforms, educational applications, interactive webinars, and virtual communities can be utilized as a means of disseminating Aswaja values to the younger generation. The use of technology should not be viewed solely as a communication tool, but as a learning medium that enables broader religious

interaction, discussion, and reflection. From Vygotsky's social constructivism perspective, the learning process will be more effective when individuals are actively involved in social interaction and knowledge exchange (Siska et al., 2026, p. 52). Therefore, digital spaces need to be developed as learning environments that encourage dialogue, collaboration, and the strengthening of religious moderation.

Based on this analysis, it is clear that the success of moderate da'wah in the digital era is determined not only by the sophistication of the technology used, but also by the ability to integrate Aswaja values into all communication and religious education processes. Strengthening religious literacy based on the principles of tawassuth, tasamuh, tawazun, and i'tidal has the potential to shape a younger generation with a more critical, inclusive, and adaptive understanding of religion. Ultimately, the transformation of Aswaja-based digital da'wah can make a real contribution to strengthening religious moderation and supporting the realization of a peaceful, tolerant, and civilized global civilization.

CONCLUSIONS AND SUGGESTIONS

Based on the study's findings, the transformation of digital media has altered the distribution and reception of religious information among the younger generation, presenting new challenges for moderate Islamic da'wah. These challenges include increased religious disinformation, polarization of understanding due to social media algorithms, and a tendency toward instant information consumption. In this context, the Aswaja An-Nahdiah values, encompassing tawassuth (religious tolerance), tasamuh (compassion), tawazun (religious tolerance), and i'tidal (independence), have proven relevant as a conceptual framework for developing moderate, inclusive, and adaptive digital da'wah. Theoretically, this study demonstrates that the Aswaja values not only serve as normative guidelines in religious life but can also serve as a foundation for strengthening religious literacy to foster critical, balanced, and responsible thinking in the digital space.

Based on these findings, strengthening the religious literacy of the younger generation needs to be directed at developing digital da'wah content based on Aswaja values, enhancing critical digital literacy skills, and strengthening synergies between educational institutions, religious organizations, and digital communities. In addition, further research needs to empirically test the effectiveness of the Aswaja-based digital da'wah model on various social media platforms so that it can provide a more comprehensive contribution to the development of moderate da'wah strategies in the era of digital transformation.

LIST OF REFERENCES

- Anshori, M. Y. (2025). *Slaves to the Algorithm: Why Can't We Stop Scrolling?* Deepublish.
- Asmuni, H., & Irawan, V. W. E. (2025). The Role of Social Media in Shaping Religious Perceptions Among the Younger Generation. *MOMENTUM: Journal of Social*

- and Religious Studies, 14(1), 90–99.
<https://doi.org/10.58472/momentum.v14i1.201>
- Asrofi, Saya, Paolo Constantine Julian Arnott Hungan, Aurel Farra Salsabilla Ramadhani, & et al. (2026). The Psychological Interaction of Culture and Business Roles in the Digital Era. Digital_Papyrus.
- Dera Nugraha. (2024). Online Learning, Digital Literacy, and Social Media Behavior. Adab Publisher.
- Dodego, S. H. A. (2020). Indonesian Islam: Redefining Religious Tolerance in the Qur'an. LeutikaPrio.
- Elfrianto & Gusman Lesmana. (2022). Educational Research Methodology. umsu press.
- Gafallo, M. F. Y., Iriansyah, A., & Adiansyah. (2022). Participatory Culture and Resistance of Religious Communities on Social Media. Journal of Communication and Media Studies, 26(1), 17–30.
<https://doi.org/10.17933/jskm.2022.4902>
- Gereda, A. (2020). Indonesian Language Skills: Using Indonesian Well and Correctly. EDU PUBLISHER.
- Imron Natsir, Apriyanto, Muhammad Yusuf AR, Suprpto Estede, Muhamad Hanif Fuadi, Tuanggoro, A., Suryana, & M.T, I.T.B.K. (2026). Micro-Propagation: Islamic Preaching Strategies in the Smallest Social Environments. CV. Pustaka Inspirasi Minang.
- Iqrom Faldiansyah. (2023). Virtual Preaching on Social Media: A Quranic Perspective. Publica Indonesia Utama.
- Kosim, N., Ansori, A. H., Firdaus, M. A., Heriansyah, Hidayatullah, A., Royhatudin, A., Sugiyono, Hidayat, A., Jamal, S., Rosita, D., Ernawati, E., Jubaedah, S., Nurhakim, M. S., Irodat, A., Nuraeni, F., Inayatulloh, S., Hayati, E. H., & Sudi, D. M. (2020). Transformation of Islamic Education: Philosophy, Values, and Innovation Towards a Civilized Society. Zahir Publishing.
- Lailatul Qadariyah. (2018). Textbook of the History of Islamic Economic Thought. Duta Media Publishing.
- Lestari, I. L., Darmayanti, R., Hariyanti, F., Zuhri, Z., Rachmatika, F., Sumantri, C. M. S., Hanifah, U., & Sari, M. (2023). Elementary Linear Algebra: OBE-Based for Higher Education. Unu Pasuruan Press.
- Permadi, B. E. (2025). From Kolaka to Indonesia: The Role and Challenges of PMII in Building Cadres. Detak Pustaka.
- Praborini, Y., Malelak, V. Y., Fauzia, J. H., Afriany, A., Akbar, Z. Y., Septiarly, Y. L., Retnoningtias, D. W., Dewi, N. N. A. I., Kasim, I. L., Ginting, M. N. K., & Hartika, L. D. (2025). Developmental Psychology: Understanding Humans Across the Lifespan. Cv Get Press Indonesia.
- Prasetyantoko, A., Seran, A., Silva, A. M. da, Herabadi, A. G., Suwartono, C., Ajisuksmo, C. R. P., Kartikawangi, D., Engliana, Suni, E. K., Seldadyo, H., Bimo, I. D., Sihotang, K., Halomoan, K. P., Hartanti, L. E. P., Dua, M., Paskalia, Ristyantoro, R., Lim, R., Okta, S., Turana, Y. (2025). The Development of Information and Digital Technology for Human Life Now & in the Future. Publisher: Atma Jaya Catholic University of Indonesia.
- Rismawati, S. D., Rahmawati, R., & Atika. (2023). Women in the Vortex of Religious Moderation: Meaning, Legal Behavior, and Identity Politics. NEM Publisher.

- Siska, F., Yulanda, N., Asnimawati, A., Handani, S. S., Wijaya, W., Alwahid, I. H., Sari, F., Febriani, T., & Sogen, M. M. B. (2026). *Learning and Teaching Theory*. CV. Gita Lentera.
- Sulianta, F. (2020). *Digital Literacy, Research, and Development from a Social Studies Perspective*. Feri Sulianta.
- Tri Siswanti. (2026). *The Power Show: Brand, Image, and the Dramaturgy of Power*. Kbm Indonesia Publisher.
- Waston. (2025). *Why Does Science Fail to Humanize Humans? A Critique of Positivism*. Muhammadiyah University Press.
- Yusuf Budi Prasetya Santosa. (2026). *History for the Younger Generation*. Koala Publishing.