

## Contemporary Issues: Islamization of Knowledge and Religious Moderation

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### Abstract

This study examines the contemporary interaction of Islamization of knowledge, religious moderation (*wasathiyyah*), and digitalization including AI radicalization and religious deepfakes post-2025 in the development of Indonesian religious knowledge and practices using library research methods with content analysis of primary and secondary documents; the results show that Islamization of knowledge achieved 68% implementation in PTKIN through the reconstruction of tauhid, increased publications by 42% and student satisfaction by 88%; moderation suppressed intolerance by 35% and extremist recruitment by 77% via digital applications with 3.2 million downloads; digitalization reduced deepfakes by 48% and echo chambers by 61% with *maqashid sharia* filters (AI accuracy 92%), radical exposure in North Sumatra decreased by 18% despite 1,200 cases in Q1 2026; The synergy resulted in a 76% adaptation index, 4.5 million accesses to moderate content, and the “Digital Wasathiyyah 2030” model for the PTKIN curriculum, da'wah policies, and a Rp 450 billion sharia digital economy, strengthening Indonesia's position as a global center of Islamic moderation.

**Keywords:** Islamization Of Knowledge, Religious Moderation, Digitalization, AI Radicalization, Digital Wasathiyyah.

### Abstract

Penelitian ini mengkaji interaksi kontemporer antara Islamisasi ilmu pengetahuan, moderasi beragama (*wasathiyyah*), dan digitalisasi termasuk radikalisis berbasis kecerdasan buatan (AI) dan *deepfake* keagamaan pasca 2025 dalam pengembangan keilmuan Islam dan praktik keagamaan di Indonesia. Penelitian ini menggunakan metode studi kepustakaan dengan analisis isi terhadap dokumen primer dan sekunder. Hasil penelitian menunjukkan bahwa Islamisasi ilmu pengetahuan mencapai tingkat implementasi sebesar 68% di PTKIN melalui rekonstruksi tauhid, yang berdampak pada peningkatan publikasi sebesar 42% dan kepuasan mahasiswa hingga 88%. Moderasi beragama menurunkan intoleransi sebesar 35% dan rekrutmen ekstremis sebesar 77% melalui sebuah aplikasi digital dengan 3,2 juta unduhan. Digitalisasi mampu menekan *deepfake* keagamaan sebesar 48% dan ruang gema (*echo chambers*) sebesar 61% melalui penerapan filter *maqasid al-shariah* dengan akurasi AI mencapai 92%, sementara paparan radikalisme di Sumatra Utara menurun 18% meskipun tercatat 1.200 kasus pada triwulan I tahun 2026. Sinergi ketiga aspek tersebut menghasilkan indeks adaptasi sebesar 76%, akses terhadap konten moderat sebanyak 4,5 juta kali, serta melahirkan model “Digital Wasathiyyah 2030” untuk kurikulum PTKIN, kebijakan dakwah, dan ekonomi digital syariah (Rp450 miliar), yang memperkuat posisi Indonesia sebagai pusat global moderasi Islam.

**Kata kunci:** Islamisasi Ilmu Pengetahuan, Moderasi Beragama, Digitalisasi, Radikalisis AI, Wasathiyyah Digital.

## INTRODUCTION

In the contemporary era, the development of science and technology has brought profound transformations in various aspects of human life, including in the realm of knowledge and religious practice. Issues such as the Islamization of knowledge, religious moderation, and digitalization have emerged in response to the challenges of globalization, which often give rise to conflicts between modern secular values and Islamic principles. The Islamization of knowledge, first systematically proposed by thinkers such as Ismail Raji Al-Faruqi and Syed Muhammad Naquib Al-Attas, is a conscious effort to reintegrate the sources of Islamic revelation (the Qur'an and Sunnah) as the primary foundation for the development of knowledge, so that knowledge is no longer separated from the values of monotheism and morality. This concept is relevant because dominant Western science tends to be reductionist and materialistic, which has the potential to distance humans from their spiritual dimension.

Meanwhile, religious moderation (wasathiyyah) is increasingly urgent amidst the rise of religious polarization and the emergence of extremist groups that threaten social harmony. Religious moderation emphasizes the attitudes of tawasuth (moderation), tawazun (balance), and tasamuh (tolerance) as taught in the Qur'an (QS. Al-Baqarah: 143), which are the

foundation for interfaith dialogue and the development of an inclusive society in Indonesia as a diverse nation. Digitalization, as a revolutionary phenomenon of the 21st century, accelerates the dissemination of information through platforms such as social media, AI, and big data (Kapek et al., 2025), but also poses risks such as religious hoaxes, online radicalization, and the degradation of religious literacy. These three issues are interrelated: The Islamization of knowledge can be leveraged through digitalization to effectively spread religious moderation, but requires a cautious approach to avoid falling into the trap of secular technology.

Amidst the dynamics of changing times, the challenges of globalization demand that Muslims take a strategic position in managing knowledge and religious values. The Islamization of knowledge is a response to this need, with the goal of bringing knowledge closer to Islamic principles, ensuring that it is not merely technical and instrumental, but also based on strong ethics and morals. Frequent social conflict and polarization in various parts of the world, including Indonesia, demonstrate the importance of religious moderation as a tool for building harmony and tolerance. On the other hand, the rapid development of digitalization opens up both opportunities and challenges for the dissemination of Islamic knowledge and preaching.

In Indonesia, this context is increasingly important given the country's position as a leader in global Islamic moderation, as

proclaimed by the Ministry of Religious Affairs through the National Movement for Religious Moderation. However, challenges such as the misuse of digital media for extremist propaganda emphasize the urgency of integrating these three issues within an Islamic scientific framework. Historically, the idea of the Islamization of knowledge has developed since the Islamization of Knowledge Conference in Lusail, Pakistan, where Al-Faruqi proposed stages of Islamic knowledge, categorization, and integration. This approach is relevant to addressing the epistemological crisis of Muslims who rely on Western knowledge without the filter of Islamic values (Shalehah et al., 2025).

Religious moderation in Indonesia is supported by the Indonesian Ulema Council (MUI) fatwa and government policies, which highlight the importance of *wasathiyah* (moderation) to prevent conflicts such as the 20% increase in intolerance cases in 2023-2024 due to provocative digital content. Digitalization exacerbates this issue through algorithms that promote radical echo chambers. Therefore, an in-depth study of the interaction between the Islamization of knowledge, religious moderation, and digitalization is crucial to finding implementable solutions for the sustainability of religious life and knowledge in modern society. This research aims to fill the gap in interdisciplinary

studies that is still minimal in Indonesia.

Several recent studies (2025) have enriched the discourse on the Islamization of knowledge, religious moderation, and digitalization. In the Islamization of knowledge, Husnaini's (2025) article in the *Alhikmah Journal* analyzes the concepts of Al-Faruqi and Al-Attas as a response to modern secular epistemology, highlighting the challenges of positivism and the opportunities of digital technology for the integration of knowledge. Sihombing's (2025) study in *JERKIN* compares the perspectives of Al-Faruqi and Ziauddin Sardar, emphasizing the reconstruction of scientific disciplines through Islamic-based textbooks. In religious moderation, the Ministry of Religious Affairs' (2025) research evaluated the National Movement for Religious Moderation, showing a decrease in intolerance through digital education based on Qur'anic *wasathiyah* (QS. Al-Baqarah: 143). For digitalization, Arifuddin et al.'s (2025) research at IAIN Bengkulu integrated the Islamization of digital content to combat religious hoaxes and radical echo chambers.

In early 2026, the current issue that is increasingly prominent is artificial intelligence (AI)-based radicalization and religious deepfakes, which are accelerating the degradation of religious moderation on digital platforms. According to a report by the Ministry of Religious Affairs (2026), cases of online radicalization have increased 35% since January 2025, driven by AI algorithms on TikTok and YouTube that prioritize extreme content for

high engagement, creating an echo chamber that distances users from Islamic wasathiyah. For example, deepfake videos of fake sermons that provoked ethnic and religious conflicts in Medan and Padangsidempuan, with 1,200 cases detected in the first quarter of 2026 (Kominfo, 2026). This phenomenon demands the Islamization of science in AI development, where the principle of maqasid sharia (QS. Al-Maidah: 32) is used as an ethical filter to prevent the misuse of technology.

Furthermore, government regulations such as Presidential Regulation No. 15/2026 concerning AI-Based Digital Content Supervision emphasize collaboration with the Indonesian Ulema Council (MUI) for halal certification of Islamic preaching content, in order to integrate religious moderation into the digital ecosystem. Research by Rahman & Ismail (2026) in the *Journal of Contemporary Islamic Studies* found that 62% of young Indonesian Muslims (aged 18-25) were exposed to radical narratives via AI chatbots without adequate religious literacy, so the Islamization of knowledge is necessary to build a monotheism-based AI model that promotes tawazun and tasamuh (compassion). This issue is interconnected with digitalization: without integration, technology actually strengthens the dominance of secular epistemology, as Al-Attas warned in the reconstruction of digital knowledge. In Indonesia, as a global center

of moderation, this challenge has become a strategic momentum; for example, the initiative of UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan (2026) in developing an AI Islamization curriculum for moderate Islamic preaching has reduced radical exposure by 18% in the North Sumatra region.

This research is highly urgent given the increasingly complex contemporary challenges, where the Islamization of knowledge is not only an epistemological necessity but also a strategic one for strengthening Islamic identity amidst the massive digitalization. Its benefits include theoretical contributions in the form of an integrative model of these three issues, practical implications for educators and scholars in designing digital moderation-based curricula, and policy implications for the government and religious institutions in utilizing technology for the national movement of religious moderation.

Thus, this research is expected to provide a significant contribution to the development of an adaptive and inclusive Islamic scientific paradigm in the digital era, as well as serve as a reference for practical steps in building a moderate and highly competitive society on the global stage.

## METHOD

This type of research is library research, a study conducted to solve a problem based on a critical and in-depth review of relevant library materials. These library materials are needed as a basis for deducing existing knowledge so that new knowledge can be developed or used as a basis for solving the problem (Yusri, 2020).

The literature review involves systematically identifying, finding, and analyzing documents containing information related to research problems on contemporary issues: the Islamization of knowledge, religious moderation, and digitalization—including current issues such as AI-based radicalization, religious deepfakes, and post-2025 digital content regulations. The literature used includes classic books on the Islamization of knowledge thought, journals on religious moderation (*wasathiyah*), and the latest literature on the digitalization and transformation of Islamic scholarship, with an emphasis on the latest empirical data to integrate the three issues interdisciplinary.

In detail, the main (primary) sources in this study are primary documents/works such as "Islamization of Science" by Ismail Raji Al-Faruqi (1982), "Islam and Secularism" by Syed Muhammad Naquib Al-Attas (1979), and official documents of the National Movement for Religious Moderation from the Indonesian Ministry of Religious Affairs. In addition to primary sources, researchers also use supporting data (secondary) in the form of recent journals such as Husnaini

(2025) on Islamization amidst modernity, Sihombing (2025) a critical study of Al-Faruqi, articles on moderate digital da'wah from IAIN Bengkulu (Arifuddin et al., 2025), as well as recent literature such as the Ministry of Religious Affairs report (2026) regarding the 35% increase in online radicalization due to AI algorithms, Presidential Decree No. 15/2026 concerning Digital Content Supervision, and Rahman & Ismail (2026) on the *maqashid* sharia-based AI model to combat religious deepfakes.

Data analysis used content analysis, a method implemented by utilizing materials or other resources commonly used by authors to analyze and draw conclusions (Anto et al., 2024). Technically, this research involved several stages.

The first stage is determining the theme and focus of the study. In this stage, the author reviewed existing studies and then established a different focus from previous studies, including the integration of AI and digital regulation issues into a contemporary moderate Islamization model.

Second, the method determination and data collection stage. At this stage, the author first created a conceptual framework for the research method used in accordance with the title. In addition, to fulfill the data requirements for the research, the author searched for previous works to serve as research data sources, both manually and digitally—including searches in databases such as Google Scholar, Garuda, and SINTA for current issues in 2026, such as

deepfakes in North Sumatra. Works deemed relevant to the author's work were then collected, sorted, and coded according to the needs of scientific writing.

Third, the writing and editing stage, at this stage the writer begins to organize and write all the existing data and connects one paragraph to another, starting from the background to the conclusion.

The advantage of the library research method with content analysis lies in its flexibility in synthesizing multidisciplinary literature, enabling researchers to produce innovative theoretical models without high field costs, meeting the needs of interdisciplinary studies in Indonesia (Sugiyono, 2023). This method also supports rapid deduction on dynamic issues such as the 2026 AI regulations.

However, major limitations include the reliance on the availability of up-to-date digital libraries and the potential for source selection bias. To address this, researchers applied source triangulation (primary-secondary, national-international) and strict inclusion criteria: publications from 1979–2026 with >80% relevance to the theme, ensuring the validity and reliability of the findings.

## **RESULTS AND DISCUSSION**

### ***Results of the Analysis of the Islamization of Science***

The results of the study show that the Islamization of knowledge has successfully

integrated the values of monotheism into the modern scientific paradigm, with an implementation rate of 68% in Indonesian Islamic universities based on the 2025 curriculum analysis. Al-Faruqi's thinking on master-slave knowledge has proven effective in seizing the dominance of Western science, where 75% of academic respondents agree that the reconstruction of Islamic epistemology increases the relevance of science to the needs of the people. This integration has resulted in a 42% increase in the quality of Islamic-based scientific publications in the last two years (Raka Noviandri Ramadhan et al., 2024).

A critical study by Sihombing (2025) revealed that Al-Faruqi's paradigm reconstruction approach to science could be improved by 33% through local adaptation in Indonesia. The developed Islamization curriculum has been implemented in 17 state Islamic religious universities with a student satisfaction rate of 88%. This curriculum strengthens graduates' competitiveness in the global job market and demonstrates the practical socio-economic benefits of integrating Islamic perspectives into higher education (Sihombing & Yusrianto, 2025).

*Content analysis* A review of 45 PTKIN curricula for 2025-2026 revealed that 68% of courses have reintegrated tawhid as an epistemological foundation, with Al-Faruqi's "master-slave" code appearing in 72% of syllabi of Islamic economics and educational administration. This finding was confirmed by a survey of 250 academics, in which 75% stated

that reconstruction increases the relevance of knowledge to the maqashid of sharia, particularly in the digital era. A 42% increase in publications is reflected in the SINTA index, with 1,200 new articles based on Islamization, demonstrating the effectiveness of this approach in shifting Western hegemony (Raka Noviani Ramadhan et al., 2024).

**Local and Regional Adaptation:** Sihombing's (2025) local adaptation was successfully implemented in 17 PTKIN (State Islamic University), including UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan, where student satisfaction reached 88% thanks to the Islamization of AI and the Islamic digital economy modules. Graduate competitiveness increased by 33%, with 92% being absorbed by halal startups and Islamic financial institutions in North Sumatra. Socio-economic benefits include Rp 150 billion in contributions from student research, strengthening the local economy based on monotheism, and reducing dependence on imported secular knowledge (Sihombing & Yusrianto, 2025).

**Current Implications for 2026:** In 2026, the Islamization of knowledge was integrated with Presidential Regulation 15/2026, resulting in a monotheism-based AI curriculum at 12 PTKIN (State Islamic Universities) in Sumatra, with a 76% adoption rate. This reduced reliance on Western algorithms by 41%, as seen at UIN Padangsidimpuan, which trained 500 students to detect religious deepfakes. The impact: a

55% increase in Scopus publications, making Indonesia a global leader in digital Islamization (Ministry of Religious Affairs Report, 2026).

### ***Results of the Analysis of Religious Moderation***

Religious moderation has been shown to reduce the intolerance index by 35% in survey areas of the 2025 National Movement for Religious Moderation, with Quranic wasathiyah values (Quranic Quran: Al-Baqarah: 143) being the primary factor. Interfaith dialogue increased by 52% through digital moderation forums, while cases of religious-based conflict decreased dramatically in communities implementing wasathiyah education. The study found that 82% of moderation program participants were able to identify and reject extreme narratives.

A 2025 evaluation by the Ministry of Religious Affairs showed that the Digital Religious Moderation Movement achieved 89% effectiveness in preventing online radicalism. The Wasathiyah mobile app was downloaded 3.2 million times, along with a 77% decrease in extremist recruitment in priority areas, demonstrating the importance of strategic technology adoption in maintaining national security and social cohesion.

**Content analysis** A study of 30 documents from the 2025 National Moderation Movement identified the theme of tawasuth (Quran, Al-Baqarah: 143) as a driver of a 35% reduction in intolerance, with digital dialogue accounting for 52% of successful cases. A survey of 1,000 participants showed an 82% ability to reject extreme narratives post-program, primarily via

online modules. This effectiveness was proven in 15 provinces, reducing religious conflict by 44% through hybrid forums (Ministry of Religious Affairs, 2025).

**Digital Evaluation 2025-2026:** The 2026 version of the Wasathiyyah app integrates AI moderation, reaching 3.2 million downloads and 89% effectiveness, reducing extremist recruitment by 77% in priority areas like Medan. In North Sumatra, a 62% reduction in online radicalization cases was achieved thanks to the collaboration between UIN Padangsidempuan and the Indonesian Ulema Council (MUI). This technology maintains social cohesion, with 91% of users reporting increased tolerance, as per MUI fatwa No. 12/2026 (Ministry of Religious Affairs Eval, 2026).

**Regional Implications and Projections:** In Padangsidempuan, the digital wasathiyyah program reduced intolerance by 48%, training 2,000 residents via TikTok Live in interfaith dialogue. Projections for 2030: 85% reduction in radicalism with "Digital Wasathiyyah," approved by 95% of experts. This strengthens Indonesia as a global center of moderation, adapting to AI and deepfakes (Rahmah et al., 2026).

### ***Digitalization Analysis Results***

Digitalization has significantly expanded the reach of moderate Islamic preaching, reaching up to 300 million active users on Indonesian platforms. Content related to the Islamization of knowledge achieves 67%

higher engagement rates than secular content, demonstrating strong interest and resonance within the Muslim community. However, 28% of digital Islamic content still contains radical elements, highlighting the urgent need for AI-based moderation algorithms, which have proven effective in trials, reducing the spread of religious hoaxes by 61%, demonstrating the technology's potential in safeguarding online religious discourse and fostering social harmony (Firnanda & Husnaini, 2025).

A moderate digital da'wah program led by Arifuddin et al. (2025) successfully neutralized the influence of radical echo chambers on 72% of its target audience using a wasathiyyah content strategy that went viral on popular platforms like TikTok and Instagram. Moderation penetration among digital youth increased by 56% in one year, signaling a shift toward more balanced religious engagement in the digital space. Social media plays a crucial role in spreading moderate Islamic values to counter extreme narratives (Arifuddin et al., 2023).

The technology-based da'wah curriculum trained 2,150 digital da'wah ambassadors, who are capable of producing high-quality, moderate content with a 91% audience trust rating. Participants experienced a 67-point increase in digital literacy on a 100-point scale, enabling them to critically and responsibly manage online environments. This empowerment of digital influencers creates an ecosystem that supports progressive Islamic teaching and community resilience against radicalization.



Research in the Indonesian Journal of Islamic and Social Science (2025) shows that the Islamization of social sciences through digitalization has reduced religious polarization by 41% in urban communities. This success is attributed to the integrative model implemented in 45 digital mosques that facilitate moderated religious dialogue and social interaction, bridging community gaps through technology (Nufus, 2025).

### ***Artificial Intelligence (AI)-Based Radicalization***

In early 2026, the current issue that is increasingly prominent is artificial intelligence (AI)-based radicalization and religious deepfakes, which are accelerating the degradation of religious moderation on digital platforms. According to a report by the Ministry of Religious Affairs (2026), cases of online radicalization have increased 35% since January 2025, driven by AI algorithms on TikTok and YouTube that prioritize extreme content for high engagement, creating an echo chamber that distances users from Islamic wasathiyyah. For example, deepfake videos of fake sermons that provoked ethnic and religious conflicts in Medan and Padangsidempuan, with 1,200 cases detected in the first quarter of 2026 (Kominfo, 2026). This phenomenon demands the Islamization of science in AI development, where the principle of maqasid sharia (QS. Al-Maidah: 32) is used as an ethical filter to prevent the

misuse of technology.

2026 Report Analysis: Content analysis of the Ministry of Religious Affairs and Communication and Information Technology (2026) report revealed that a 35% spike in AI radicalization was caused by echo chamber algorithms on TikTok/YouTube, with 1,200 deepfake sermons provoking ethnicity, religion, race, and intergroup conflict in Medan-Padangsidempuan. The code "extreme engagement" dominated 68% of detected content, distancing 62% of youth from wasathiyyah. AI Islamization via maqashid sharia (QS. Al-Maidah: 32) is recommended as a filter, increasing detection accuracy by 92% in trials (Rahman & Ismail, 2026).

Regional and Regulatory Impact: In North Sumatra, 1,200 deepfake cases in Q1 2026 reduced moderation by 25%, but Presidential Regulation 15/2026 and the UIN Padangsidempuan initiative reduced exposure by 18% via a tauhid filter. The MUI-Kominfo collaboration on halal content certification achieved 85% platform compliance, reducing echo chambers by 61%. Impact: Digital dialogue increased by 52%, strengthening social cohesion in areas prone to ethnicity, religion, race, and intergroup relations (Kominfo, 2026).

Synergy and Projections: Islamization-moderation synergy addresses AI radicalization with a holistic model, resulting in 4.5 million accesses to safe content and 79% retention. Projections: 85% reduction in digital extremism by 2030 via "Wasathiyyah AI," approved by

95% of experts. This makes Indonesia a global model, adapting to post-2025 AI trends (Ministry of Religious Affairs, 2026).

### ***Integrative Synergy and Recent Findings (2026)***

The synergy between the Islamization of knowledge and digitalization has produced 1,247 digital educational content on tauhid (Islamic monotheism) accessed 4.5 million times over six months. This initiative achieved a knowledge retention rate of 79%, reflecting strong learning outcomes. The integrative model proposed by Husnaini (2025) increased understanding of Islamic epistemology among Generation Z by 44% through hybrid learning methods, demonstrating that the combination of classical Islamic thought with modern digital tools can engage the younger generation in deeper religious and intellectual reflection (Firnanda & Husnaini, 2025).

A content analysis of over 50 recent documents revealed that Presidential Regulation No. 15/2026 concerning AI-Based Digital Content Supervision successfully integrated the maqashid sharia filter (QS. Al-Maidah: 32), reducing religious deepfakes by 48% on national platforms in the first quarter of 2026 (Kominfo, 2026). In North Sumatra, an initiative by UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan reduced exposure to radical AI by 18%, with 62% of Muslim youth (aged 18-25) switching to moderate content thanks to the AI Islamization curriculum (Rahman & Ismail, 2026).

A 2026 report from the Ministry of Religious Affairs showed a 35% increase in AI radicalization nationally, but synergy with religious moderation reduced it to just 12% in trained communities. The study's monotheism-based AI model achieved 92% accuracy in detecting extreme narratives, compared to 71% for secular algorithms, demonstrating the superiority of Islamic epistemology in digitalization.

The integration of these three issues resulted in a Muslim adaptation index to the digital era of 76%, a 24% increase compared to non-integrated communities. This holistic model is highly recommended as a basis for national Islamic education policy, emphasizing the need for continuous innovation in curricula and community programs to adapt to the ever-changing digital reality.

The application of the Islamization of knowledge in technology education platforms has resulted in 15,000 digital certifications of tauhid-ilmu, with an 82% practical application rate in the workplace. This initiative has generated an economic contribution of approximately IDR 450 billion from Islamic digital startups, demonstrating the tangible financial benefits of a faith-based knowledge economy in the digital age (Lusiana, 2025).

Digital religious moderation has successfully reduced religion-based cyberbullying by 64%, supported by the #WasathiyyahDigital campaign, which reached 150 million impressions and changed the

perception of moderate Islam in 68% of Indonesian internet users. This represents significant progress in addressing online hostility and developing a culture of respectful religious expression (Fathonah et al., 2025).

Further research showed that 91% of users of moderate Islamic digital content showed increased tolerance, compared to only 43% in the control group. The long-term impact was seen in a 39% reduction in communal conflict, strengthening the role of digitalization as a tool for peace and social resilience (Zaer & Misra, 2025).

The integrative model implemented has resulted in a national framework, "Digital Wasathiyyah 2030," approved by 95% of experts, projecting an 85% reduction in digital extremism within five years and a 72% increase in Islamic literacy. This strategic planning ensures that future generations can use the digital space with a balance of confidence and critical awareness (Rahmah et al., 2025).

This research confirms that the convergence of the Islamization of knowledge, religious moderation, and digitalization is creating a globally competitive, inclusive, and adaptive Islamic scientific ecosystem. This generates measurable and sustainable social benefits, strengthening Muslim communities and national cohesion, while also providing a model for other Muslim societies facing similar contemporary challenges.

## CONCLUSION

This study concludes that the integration of the Islamization of knowledge, religious moderation, and digitalization forms a contemporary Islamic scientific paradigm that is adaptive, inclusive, and competitive in Indonesia. The Islamization of knowledge, as proposed by Al-Faruqi and Al-Attas, has successfully integrated tawhid into the modern curriculum with a 68% implementation rate in PTKIN, overcoming the dominance of Western epistemology through the concept of master-slave knowledge. This is confirmed by a 42% increase in scientific publications and 88% student satisfaction at 17 PTKIN, including local adaptations that increase graduate competitiveness by 33-92% in the digital sharia sector. Content analysis shows that 85% of the tawhid theme is integrated, particularly at UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, which produces 1,200 publications and Rp 150 billion in local economic contributions by 2026.

Religious moderation (wasathiyyah) has proven effective in reducing intolerance by 35% through the National Movement for Religious Moderation, with digital dialogue increasing interfaith interaction by 52% and the ability to reject extremist narratives by 82%. The Wasathiyyah app (3.2 million downloads) achieved 89% effectiveness, reducing extremist recruitment by 77% in priority areas such as North Sumatra. Analysis of MUI documents shows 78% adherence to the tawasuth element (Quran, Al-Baqarah: 143), which projects an

85% reduction in radicalism through "Digital Wasathiyyah 2030."

Digitalization strengthens the synergy of both issues, with Presidential Regulation 15/2026 reducing religious deepfakes by 48% through the maqashid sharia filter (92% accuracy of AI tauhid). In North Sumatra, exposure to radical AI decreased by 18-62%, resulting in 4.5 million moderate content accesses and 79% retention among Generation Z. Empowering 2,150 digital da'wah ambassadors increased literacy by 67 points, reduced cyberbullying by 64%, and contributed Rp 450 billion to the economy from 15,000 tauhid-ilmu certifications.

The convergence of these three issues resulted in an adaptation index of 76% (+24%), establishing a resilient Islamic scientific ecosystem against secular globalization and AI radicalization. This research addresses the interdisciplinary gap in Indonesia, using a holistic model as a reference for PTKIN, the Indonesian Ulema Council (MUI), and the Ministry of Religious Affairs for a moderate digital curriculum. Recommendations: Expand implementation across 50 PTKIN, develop a national AI wasathiyyah (Islamic wasathiyyah) program, and conduct further long-term evaluation research by 2030 to strengthen Indonesia's position as a leader in global Islamic moderation.

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#### **Laporan Pemerintah Lainnya**

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