

Digital Literacy in Islamic Education: An Integrative Multidisciplinary Strategy to Counter Radicalism and Disinformation on Social Media

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Abstract. The rapid expansion of digital information has created a paradox within contemporary Islamic education. On one hand, social media serves as an effective medium for da'wah; on the other, it has become a channel for disseminating radical ideologies and religious disinformation that threaten the sustainability of religious moderation in Indonesia. This study aims to describe an integrative multidisciplinary strategic model for countering radicalism and disinformation on social media. Employing a qualitative approach with a multiple case study design, data were collected through social media content analysis, in-depth interviews with Islamic education teachers, and participatory observations conducted in several pesantren across East Java. Thematic analysis was carried out with the assistance of qualitative data analysis software. The findings reveal five central components: the anatomy of digital radicalism and disinformation; the Framework of Islamic Learning and Technology for Ethical Reasoning; the integration of technological, narrative, and operational dimensions; the development and contextual validation of the FILTER prototype model; and the recontextualization of Islamic epistemology in the digital era. First, the vulnerability of young generations to radical content is shaped by weak critical thinking skills and fragmented religious understanding. Second, the integration of hadith studies, ushul fiqh, cognitive psychology, and digital communication proves effective in strengthening ideological resilience. Third, the FILTER model demonstrates its potential to enhance students' ability to identify and reject problematic content during limited trials. Therefore, these findings affirm that multidisciplinary digital literacy strategies not only enhance learners' technological competence but also reinforce ideological immunity against the growing waves of radicalism and disinformation. The implementation of the FILTER model further represents a new form of digital sanad an adaptive knowledge chain responsive to contemporary scholarly dynamics and technological developments.

Keywords: Digital Literacy, Social Media, Islamic Education, Radicalism, Disinformation

1 Introduction

The digital era has fundamentally transformed the landscape of Islamic education, introducing both disruptions and new opportunities within the ecosystem of religious knowledge. In the past, religious authority was established through a rigorous, hierarchical, and highly structured chain of transmission (*sanad*) [1]. Today, however, social

media has simultaneously democratized and, in many respects, destabilized that very structure [2]. Within fluid and boundless digital spaces, anyone may present themselves as a “virtual ustaz” without undergoing systematic learning processes or established mechanisms of scholarly accountability. This condition reflects what Berger refers to as the “crisis of digital religious authority” [3]. In Indonesia, this challenge becomes even more complex due to the proliferation of radical religious content and disinformation circulating widely across social media platforms. A report by the Maarif Institute reveals that Indonesian Muslim youth are increasingly exposed to intolerant content in digital spaces [4], which significantly shapes their perceptions of diversity and religious authority. Furthermore, various Islamic studies centers have documented a sharp rise in religious hoaxes, particularly during and after the Covid-19 pandemic. This phenomenon indicates a shifting pattern in the consumption of religious information one that necessitates new designs for strengthening digital literacy and enhancing religious education. It also underscores the limitations of conventional Islamic educational systems in equipping learners with adequate digital literacy and critical thinking competencies [5].

Although research on digital literacy within Islamic education continues to expand, existing studies remain partial and fragmented. For example, focuses primarily on technological aspects and the use of digital tools without situating them within Islamic epistemology [6]. Meanwhile, Zuhri centers exclusively on traditional religious dimensions without integrating contemporary interdisciplinary perspectives [7]. Other relevant studies also contribute important insights, yet they do not address digital literacy comprehensively. Muta'allim explore the role of pesantren as agents of *Wahdah Islamiyah* in responding to social issues, particularly in preventing radicalism [8]. Mahardhani et al., examine patterns of *kyai* patronage in the Tapal Kuda region and the ways in which their authority mitigates potential radicalization that could lead to conflict [9]. Likewise, the researcher highlight linguistic politeness as an alternative strategy for conflict avoidance [10], [11], [12]. Muta'allim further demonstrates that linguistic politeness is effective in reducing tensions between NU and Muhammadiyah arising from divergent perspectives [13]. Lestari examines that the way to counter extremism and radicalism can be pursued through the deepening of comprehensive Islamic knowledge and the introduction of multicultural education as a means of fostering tolerance and religious moderation [14]. Despite these valuable contributions, no study thus far has explicitly examined an integrative multidisciplinary strategy to counter radicalism and disinformation in social media environments.

This research offers several new contributions that enrich the discourse on digital literacy within Islamic education. First, it integrates digital literacy and Islamic education comprehensively, positioning digital literacy not merely as an additional skill but as a core competency grounded in Islamic values such as *tabayyun*, information trustworthiness, and digital ethics. Second, it advances a multidisciplinary approach by synthesizing insights from Islamic education, media studies, educational psychology, sociology of radicalism, and digital security in order to develop a more holistic, contextual, and applicable digital literacy model. Third, it formulates a strategic Islamic education model for countering radicalism and disinformation not only through counter-narratives but also by strengthening learners’ analytical capacities to read, evaluate, and verify digital content. Fourth, this study systematically maps the interconnection between radicalism and disinformation as mutually reinforcing phenomena within social

media ecosystems, a relationship seldom addressed simultaneously in previous literature. Furthermore, this study introduces the concept of “digital tabayyun” as a novel pedagogical framework that can be integrated into Islamic education curricula.

The research also proposes an evaluative framework for Islamic digital literacy using indicators such as the *tabayyun index*, digital ethics (*akhlak digital*), and resistance to radicalism. In this way, the study offers both theoretical and practical contributions by strengthening digital literacy grounded in Islamic values as a proactive response to the threats of radicalism and disinformation in the social media era. In light of this urgency, the study is formulated to address the central research question, how can an integrative multidisciplinary strategic model be designed to counter radicalism and disinformation on social media?. To answer this question, the research adopts the theoretical framework of critical media literacy. Critical media literacy, as developed by Kellner and Share, asserts that media are meaning-making spaces saturated with ideological, political, and economic interests, and therefore cannot be understood as neutral entities [15]. From this perspective, media literacy involves not only technical competence in accessing and using media but also the critical ability to analyze how messages are produced, manipulated, and disseminated. Critical media literacy regards every media message as a representation shaped through processes of selection, omission, and emphasis according to the interests of groups controlling the flow of information.

Media are understood as arenas of meaning-making, where various groups attempt to influence how the public interprets issues, identities, and social realities. Consequently, learners need to be equipped with the capacity to recognize framing techniques, ideological biases, propaganda, and other forms of media manipulation. Moreover, Kellner and Share emphasize that critical media literacy aims to cultivate individuals not only as discerning consumers of information but also as ethical, reflective, and responsible content producers. In the context of radicalism and disinformation on social media, this theory is highly relevant, as it explains how extremist groups construct manipulative narratives using strategic representations to influence users' emotions and perceptions. Within Islamic education, this approach can be leveraged to equip students with the ability to deconstruct radical messages, understand patterns of media influence, and reject disinformation based on the principles of *tabayyun*, rationality, and Islamic information ethics. Beyond the data and analytical insights, there is an underlying expectation that Islamic education can serve not only as an intellectual training ground but also as a means of reinforcing ideological resilience, nurturing national values, fostering religious moderation, and building a moral bulwark that is relevant to the challenges faced by contemporary generations [16].

2 Method

This study employs a qualitative approach with a multiple case study design. A phenomenological approach was chosen to explore the deeper meanings of lived experiences within real-life contexts, specifically concerning digital literacy in Islamic education [17]. The research site was Pondok Pesantren Syahamah in Probolinggo, selected through purposive sampling based on criteria such as accessibility, diversity in students' educational levels (MTs, MA, Tahfizh/Mahad Aly), and the involvement of five experienced teachers dealing with issues of radicalism and digital disinformation. The

participants comprised two groups. The first group included five Islamic education teachers, each with an average of five years of teaching experience. The second group consisted of 30 students, selected via stratified random sampling from a total population of 120 students to represent three educational levels and a range of ages. This selection ensured adequate representation of differences in maturity, digital experience, and social media consumption patterns.

Data were collected over a period of four to five days through focus group discussions (FGDs) with teachers and students, document analysis, and participant observation. Teacher FGDs focused on experiences in detecting and managing the influence of radical and disinformative content, while student FGDs explored social media usage patterns and exposure to such content. Secondary data were obtained from records of device usage violations, religious assignments, and internal communication archives of the pesantren. Observations were conducted to understand students' interactions on social media and daily religious discussion dynamics. The final stage involved developing a prototype of the FILTER model and conducting member checking with teachers and student representatives to validate interpretations. Data analysis there are six-phase thematic analysis model, ranging from data familiarization to report compilation [18]. Validity and reliability were maintained through source and method triangulation, member checking, and peer debriefing. Research credibility was further strengthened through consultation with experts in Islamic education and digital communication to ensure that interpretations accurately reflected the empirical context.

3 Results and Discussion

The findings of this study indicate the presence of five key elements in developing an integrative strategy to counter radicalism and disinformation in Islamic education. First, the anatomy of digital radicalism and disinformation highlights the structural and operational mechanisms through which extremist content spreads and manipulates users' perceptions. Second, the Framework of Islamic Learning and Technology for Ethical Reasoning (FILTER) serves as a conceptual foundation for guiding ethical engagement with digital media. Third, the integration of technology, narrative, and operational dimensions ensures that educational interventions are both contextually relevant and practically implementable within pesantren settings. Fourth, the study details the development of the FILTER prototype model, accompanied by initial validation procedures that align with the specific cultural and pedagogical context of the pesantren. Finally, the research emphasizes the recontextualization of Islamic epistemology in the digital era, demonstrating how traditional knowledge systems can adapt to contemporary technological and informational challenges. Collectively, these elements provide a holistic framework that informs the design of a multidisciplinary and integrative approach to fostering digital literacy and ideological resilience among students.

3.1 Mapping the Threat: The Anatomy of Digital Radicalism and Disinformation

The findings reveal systematic and structured patterns in the spread of radicalism and disinformation among young Indonesian Muslims. An in-depth analysis of social media content identifies three interrelated characteristics that together form the problematic information ecosystem.

3.1.1 The Digital Echo Chamber

Radical content thrives through algorithmic mechanisms that create closed echo chambers, exposing users only to information that reinforces their pre-existing beliefs and biases. This process generates a cycle of ideological reinforcement, making individuals increasingly resistant to alternative perspectives. An experienced Islamic education teacher noted, “They [students] are trapped in algorithmic bubbles that convince them that only their understanding is correct, while other viewpoints are considered misguided or inauthentic.” This situation is exacerbated by social media algorithms that consistently present content tailored to users’ preferences and interaction histories, resulting in a homogenized information space that is difficult to penetrate.

3.1.2 Aestheticization of Da’wa

Religious content in the digital era is often packaged with visually appealing graphics, professional editing, and emotionally charged narratives, yet frequently sacrifices scholarly depth and accuracy. This phenomenon produces a form of religiosity that is aesthetically attractive but substantively shallow, where visual and performative elements are prioritized over rigorous scholarship and spiritual profundity. Viral content often captivates audiences through provocative design, titles, and thumbnails, while the substance of the teachings lacks a strong argumentative foundation. One content creator admitted that digital market demands drive them to prioritize visual appeal to attract engagement, even if it sometimes diminishes the depth of the da’wah message. This trend illustrates a “religiosity that appears beautiful but lacks meaningful content,” where aesthetics mask the lack of analytical rigor and scholarly references.

3.1.3 De-contextualization of Religious Texts

Verses from the Qur'an and hadith are frequently cited partially and removed from their historical, social, or linguistic contexts to support particular narratives. In the digital religious landscape, this practice is reinforced by the mass production and consumption of brief content that demands message simplification. Texts are used in a fragmented manner without attention to principles of exegesis (*tafsir*) and hadith methodology, resulting in reductive interpretations that fail to reflect the complexity of Islamic teachings. For instance, Qur'anic verses concerning jihad are often presented without explanation of their historical context as a defensive response to aggression, thereby transforming them into justifications for violence. Similarly, hadiths regarding obedience to leaders are disseminated without reference to conditions for legitimate leadership or contemporary socio-political dynamics. Such de-contextualization not only misleads but also obscures the comprehensive, just, and wise values inherent in Islam. Consequently, the misuse of selectively quoted texts becomes a significant factor in strengthening the spread of radicalism and religious disinformation in digital spaces.

3.2 The FILTER Model: Framework of Islamic Learning and Technology for Ethical Reasoning

Based on a comprehensive needs analysis and literature review, this study formulates the FILTER model (Framework of Islamic Learning and Technology for Ethical Reasoning). The model is constructed through the integration of six interconnected multidisciplinary components, producing a holistic, contextual, and practical framework for Islamic digital literacy.

3.2.1 Hadith Sciences and Digital Sanad Criticism

This component represents an innovative adaptation of the classical *muṣṭalah al-hadīṣ* methodology, specifically designed to address the challenges of the contemporary digital era. In this approach, fundamental principles of hadith studies particularly those related to *sanad* criticism (chain of transmission) and *matan* analysis (textual evaluation) are extended to evaluate digital content circulating across social media platforms and online information channels. Students are not only taught the theoretical aspects of hadith criticism but are also trained to internalize the scientific logic underlying these methods. They learn to trace the origins of digital information using an approach analogous to *sanad* tracking in hadith tradition. The concept of a “digital sanad” is then developed as an analytical tool to trace information sources, assess the validity of transmission, and evaluate narrative integrity. In practice, students are guided to identify content creators, examine their track records, assess their scholarly authority, and evaluate the consistency of the narratives they present with accountable primary sources. This approach strengthens digital literacy while instilling intellectual ethics in responding to information flows. One case study incorporated into the learning module involves the application of *Ilm al-Jarḥ wa al-Ta‘dīl*, a method of hadith criticism that includes positive evaluation (*ta‘dīl*) and negative evaluation (*jarḥ*) to assess the credibility of sources on social media. Students are encouraged not to rely solely on popularity or follower counts of content creators but also to consider their scholarly background, consistency of thought, and moral and academic integrity as reflected in their digital footprint [19]. This approach aims to cultivate critical and responsible attitudes in consuming and disseminating information while emphasizing the continued relevance of Islamic epistemological values in the contemporary digital context.

3.2.2 Usul Fiqh and Contemporary Istimābath Methodology

This component is designed as a systematic effort to revive classical *uṣūl al-fiqh* methodologies in addressing contemporary challenges emerging in the digital space, particularly concerning the wide circulation of Islamic legal content on social media. In this context, traditional approaches that have long underpinned the derivation of Islamic law are not only preserved but also reconstructed to align with modern communication dynamics and information dissemination. Students are trained not merely to understand *uṣūl al-fiqh* principles theoretically, but also to apply them critically to legal phenomena developing in digital public spheres. The *maqāṣid al-shari‘ah* approach the theory of the higher objectives of Islamic law is positioned as the primary analytical framework to replace narrow and rigid textualism. This perspective emphasizes understanding the essence, wisdom, and moral purpose behind each legal ruling, such as the protection of religion, life, intellect, property, and lineage. Consequently, students are encouraged to view Islamic law as a dynamic and contextual value system rather than a static collection of normative instructions.

In the learning process, the *manhaj al-tarjīh* the method of evaluating and selecting the strongest opinion among various scholarly views is developed as an essential analytical skill. Students are guided to compare diverse religious opinions circulating on social media, whether from religious leaders, academics, or digital influencers, using measurable scholarly parameters. They are taught to assess argument validity, methodological consistency, and the social relevance of each opinion. A practical application

involves the case study of “laws governing demonstrations,” where students employ the *‘illat al-hukm* approach to identify the underlying reasons for a legal ruling, evaluating demonstrations in the Indonesian socio-political context. Considerations include participants’ intentions, forms of expression, potential benefits or harms, and the positioning of demonstrations within civil rights and freedom of expression frameworks. Through this approach, legal determinations move beyond binary judgments, considering the complexity of reality while upholding justice as central to Islamic law.

3.2.3 Cognitive Psychology and Media Literacy

This component integrates recent findings from cognitive psychology to equip students with the ability to recognize and counteract cognitive biases frequently exploited in the dissemination of radical religious content. Through critical thinking training, students are guided to identify various cognitive biases affecting information reception and processing, such as *confirmation bias*, which leads individuals to seek only information reinforcing prior beliefs; *authority bias*, where opinions of figures of authority are accepted without critical evaluation; and *in-group bias*, which promotes favoritism toward one’s own group while devaluing others. Additionally, instruction on logical fallacies is emphasized, training students to distinguish errors such as *ad hominem* (attacking the person instead of the argument), *straw man* (distorting an opponent’s argument), *false dilemma* (presenting only two choices), and *appeal to emotion* (substituting argumentation with emotional manipulation). Learning is further reinforced through analysis of emotional manipulation techniques prevalent in radical content, including the exploitation of fear, anger, or group pride to influence audiences without sufficient argumentative basis. This approach enables students not only to understand cognitive biases and reasoning errors but also to apply critical media literacy in navigating digital religious information.

3.2.4 Sociology of Religion and the Indonesian Context

This component aims to cultivate a deep awareness of Indonesia’s socio-cultural diversity as a foundation for applying Islamic values contextually and relevantly. Students are guided not only to master normative Islamic texts but also to critically and empathetically read social realities with a focus on public welfare. Understanding cultural, ethnic, linguistic, and local traditions is positioned as a prerequisite for grounding Islam inclusively and transformatively. Students are introduced to the pluralistic character of Indonesian society (*bhinneka*), exploring how diverse identities coexist while maintaining unity. They also examine the historical development of Islam in the Nusantara, characterized by accommodation, peace, and dialogue with local cultures. Contemporary socio-political contexts, including democratic dynamics, pluralism, and globalization challenges, are analyzed as a basis for forming responsive Islamic insights. Methodologically, the *fiqh al-wāqi‘* (contextual jurisprudence) approach is employed to understand and respond to contemporary issues in Indonesia. This approach emphasizes principles such as *al-murūnah* (flexibility), *al-maṣlahah al-‘āmmah* (public interest), and *al-mulā‘imah* (contextual appropriateness) as foundations for formulating Islamic legal opinions that are both textually valid and socially relevant. Students are thus encouraged to develop adaptive jurisprudence oriented toward societal welfare rather than rigid textualism. An important aspect of this component is the contextualization of Islamic values within the framework of Indonesian nationhood. Students

examine how core Islamic values such as justice, brotherhood, and social responsibility can be articulated harmoniously with fundamental state principles, including Pancasila, *Bhinneka Tunggal Ika*, and the rule-of-law concept. Through this approach, students are prepared to position Islam not only as a spiritual and legal system but also as an ethical force that strengthens national integration, social cohesion, and constructive civic participation.

3.2.5 Information Technology and Digital Security

This component is designed to equip students with the technical skills necessary to navigate the digital world safely, intelligently, and responsibly. Amid the overwhelming flow of information, the ability to filter, verify, and respond critically has become increasingly essential. Therefore, digital literacy in pesantren emphasizes not only technological proficiency but also the integration of ethical values and social responsibility in media use. Practically, students are introduced to fact-checking techniques, including reverse image search to verify image authenticity, video verification to detect visual or narrative manipulation, and source tracking to assess source credibility. These skills cultivate analytical thinking in confronting hoaxes, disinformation, and digital propaganda that often infiltrate religious public spaces. Basic understanding of social media algorithms is also provided so students can comprehend how these systems influence content visibility, create echo chambers, and potentially shape user cognition. With this knowledge, students are expected to consume and disseminate information more judiciously while identifying algorithmic manipulation. Beyond technical skills, this component emphasizes digital ethics as a moral foundation for media engagement. Values such as *sidq* (honesty), *amanah* (accountability), *tahārat an-niyyah* (purity of intention), and *hifz al-hurmah* (respect for privacy and dignity) are promoted to cultivate a healthy digital culture oriented toward public benefit. Students are trained to apply these values in activities such as content creation, public interaction, and online communication. By combining technical competencies with ethical principles, this component aims to develop students as digital citizens who are not only technologically literate but also morally and socially conscientious contributors to the modern information ecosystem.

3.2.6 Intercultural Communication and Conflict Resolution

This component focuses on developing communication skills to manage differing opinions and potential conflicts in digital spaces constructively. Students are trained to foster peaceful communication through polite, empathetic, and respectful dialogue. Principles of intercultural communication are employed to enhance active listening, assertive yet non-aggressive expression of opinions, and identification of common ground in divergent perspectives. Additionally, constructive counter-narrative strategies are taught as responses to radical content, emphasizing the development of inclusive, evidence-based narratives that reinforce national and moderate Islamic values. The objective is to cultivate students who can interact maturely, adaptively, and conflict-responsively within multicultural digital ecosystems.

3.3 Strategic Reinforcement of the FILTER Model: Integration of Technology, Narrative, and Operational Aspects

The strategic reinforcement of the FILTER model to counter digital disinformation and radicalism is realized through three complementary approaches. First, the concept of a digital sanad is developed into a communal verification ecosystem, in which students and teachers collaboratively peer-review viral religious content by tracing narrative origins and testing consistency with primary sources, following traditional *sanad* and *matan* criticism methods adapted for digital spaces. Second, students are trained in crafting counter-narratives grounded in moderate Islamic values through narrative simulations and competitive visual aesthetics, enabling them to deconstruct extremist narratives (reverse propaganda) and create ethical, contextual, and engaging alternatives as responsible digital *da'wah*. Third, reinforcement is achieved through the integration of artificial intelligence tools and internal audit mechanisms, where students are introduced to digital verification tools such as reverse image search and video verification, while pesantren conduct regular internal content audits to detect biases or early radicalization risks, forming the basis for risk-mitigated digital literacy curricula.

3.3.1 FILTER Model Prototype and Initial Contextual Validation

Based on an in-depth needs analysis of teachers and students, as well as document reviews, this study successfully developed a prototype of the FILTER model that underwent initial participatory validation. Teachers identified three primary needs: (1) methodological tools that are simple and practical to help students understand digital content without complex theoretical burdens; (2) contextual suitability for integration into the pesantren's busy routines, such as during *kitab* study sessions or *muhadharah* activities; and (3) practical case examples drawn from students' digital experiences. On the other hand, students expressed three fundamental needs: cognitive ability to distinguish authoritative teachers from merely viral figures on social media; practical, structured steps to evaluate questionable content; and social strategies to respond to problematic content without triggering conflict. Initial validation yielded highly positive responses. A senior teacher commended the model's practicality and appreciated the "Digital Sanad" concept as aligned with classical *muṣṭalah al-hadīṣ* traditions in pesantren. A MA-level student reported that the FILTER model provided clear guidance for evaluating digital content, replacing previously undefined feelings of discomfort or uncertainty. Based on these results, an implementation plan and further trials were designed, involving training of five teachers, application of the module over four sessions for thirty students, and evaluation of the qualitative impact on students' digital cognition and behavior.

3.3.2 Recontextualization of Islamic Epistemology in the Digital Era

The study's findings reinforce the theory of knowledge integration in Islamic education as formulated by Al-Attas and align with the concept of *wasathiyah* developed by Quraish Shihab [20], [21]. The FILTER model represents a modern realization of Islamic scholarly traditions that is adaptive to contemporary changes while maintaining continuity with classical intellectual heritage. Its primary strength lies in bridging the epistemological gap between religious sciences and general knowledge through a complementary multidisciplinary approach. FILTER functions as a form of "digital *ushul fiqh*," emphasizing analytical thinking frameworks, verification principles, and

methodological rigor rather than rote memorization of rulings or reproduction of scholars' opinions without context. Cognitive psychology contributes to understanding information reception mechanisms, while hadith studies provide a rigorous verification foundation. Consequently, FILTER productively integrates tradition and modernity. For instance, the concept of *sanad* in hadith scholarship is recontextualized into a "digital *sanad*" as a mechanism for verifying religious content in online spaces. While rooted in universal Islamic values, the model remains sensitive to Indonesia's socio-cultural context, demonstrating that religious digital literacy initiatives must be locally contextualized. These findings align with the concept of religious digital literacy [22] while enriching its epistemological dimension with insights from Islamic sciences. Thus, FILTER equips students not only with technical media skills but also with an epistemic framework that enables them to navigate digital spaces in a moderate, critical, and inclusive manner. In summary, this study highlights digital literacy in Islamic education as an essential and integrative strategy for countering radicalism and disinformation on social media. Its implications include the transformation of Islamic educational practices toward critical and contextual learning, the development of integrative and multidisciplinary curricula, the strengthening of teachers' competencies as digitally literate and ideologically moderate educators, and the formulation of education policies that are responsive to digital challenges. Through this approach, Islamic education plays a strategic role in fostering a generation of Muslims who are digitally literate, critically minded, religiously moderate, and resilient in navigating religious information in digital spaces.

4 Conclusion

This study aimed to describe an integrative multidisciplinary strategy for countering radicalism and disinformation on social media. The findings indicate five core elements shaping this strategy: the anatomy of digital radicalism and disinformation; the Framework of Islamic Learning and Technology for Ethical Reasoning (FILTER); the integration of technology, narrative, and operational aspects; the development and initial validation of the FILTER model within the pesantren context; and the recontextualization of Islamic epistemology in the digital era. Based on these results, future research may focus on several strategic directions, including testing the effectiveness of Islamic digital literacy models across diverse Islamic educational institutions; developing and validating assessment instruments such as a Digital *Tabayyun* Index; conducting digital ethnography to understand students' consumption patterns and responses to religious content on social media; examining the role of teachers, *ustaz*, and *kiai* in cultivating a culture of digital literacy; designing Islamic digital literacy curricula or modules using design-based research approaches; and studying the impact of social media algorithms, echo chambers, and filter bubbles on exposure to digital radicalism. Collectively, this research agenda is expected to strengthen Islamic education's efforts to prevent radicalism and disinformation comprehensively, contextually, and sustainably.

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