

Integrating Gamification, Digital Literacy, and Local Wisdom into a Framework for Strengthening Digital Tolerance in Indonesia

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ABSTRACT

This study aims to enhance digital tolerance in Indonesia by developing an integrated framework for religious literacy. It responds to fragmented and ineffective approaches that fail to create a constructive digital environment for interfaith dialogue and unity. Employing a systematic literature review verified through the CRAAP method, this research synthesizes insights from multidisciplinary studies to construct a model based on three pillars: gamification to enhance youth engagement with moderation values; digital literacy to develop critical and reflective online behavior; and local wisdom as a cultural filter for strengthening social resilience. Findings indicate that the integration of these three elements fosters an interactive, inclusive, and culturally grounded digital ecosystem that supports interfaith understanding and mitigates radicalism. The study concludes that cross-sector collaboration between government, educational institutions, and religious organizations is essential for effective implementation. This conceptual model provides a strategic foundation for building a tolerant and harmonious digital society aligned with Pancasila's principles.

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1. INTRODUCTION

Social media has fundamentally transformed the way information and ideologies circulate. While it offers new opportunities for dialogue and engagement, it also opens the door to radicalization and disinformation (hoaxes) [1]. Platforms like Facebook, YouTube, Instagram, and TikTok have become very central to how people communicate and access information, with a user base of over one billion users [2], making them powerful tools for both positive and harmful influence. In Indonesia, data show that more than 60.4% of the total population actively uses these social media platforms[2]. The presence of social media also provides an opportunity for radical groups to disseminate their ideologies, as found by

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Kominfo in 2018, where 5,526 pieces of propaganda content were discovered on several social media platforms [3].

Recent studies have emphasized the need for digital and religious literacy to uphold diversity and tolerance [1]. A study by Darmawan et al. also affirms the importance of local wisdom as social capital in countering the influence of radical ideologies [4]. However, the approaches taken so far, such as content moderation and law enforcement, are very limited. Although digital penetration is widespread, the critical literacy skills of the public, especially the young generation, which is the main driver, are not yet strong enough, as claimed by Rahmawati and Heriyanto's research [3]. Furthermore, innovative learning programs with interactive technology, such as gamification, have not been widely used to spread moderation values [5].

It is essential to emphasize that the use of gamification as a religious education strategy is crucial for reaching the young generation and promoting moderate values on social media [5]. From a digital literacy perspective, studies by Maulidya, Mengge, and Raf emphasize the need for vigilance in identifying and combating disinformation, as social media platforms are highly effective in spreading it, and their algorithm models only display content that is likely to be of interest to the user in question [1]. Local culture, as a filter, is also rarely integrated into current digital literacy approaches, despite the fact that this wisdom can help prevent the spread of disinformation [2].

Previous approaches have focused on law enforcement or technical moderation, while simultaneously creating a fragmented approach that overlooks the importance of multidisciplinary integration among social, religious, and technological aspects. Many models only highlight one side, for example, the technical aspect of content moderation, gamification-based religious education [3], or digital literacy [1], without linking it to the cultural and social context that influences the attitudes and behavior of social media users. As a result, these models have been unable to create a digital space that is safe, inclusive, and tolerant in a sustainable manner [1]. Research by Darmawan et al. [2] emphasizes the importance of local wisdom in a socio-cultural context, but still lacks connecting this to the dynamics of digital behaviour and modern technology.

Paying attention to this gap and opportunity, this study seeks to design an integrated model that holistically connects technological, educational, and cultural dimensions to promote digital tolerance in Indonesia. This model combines a sociological perspective related to behavior on social media [4], a contextual Islamic wasathiyah study [5], and digital technology innovation in the form of gamification, which can increase user engagement, especially among the young generation [3]. In addition, this model integrates the digital literacy movement and the collective intelligence of the public as a critical mechanism against disinformation. The revitalization of local wisdom as a cultural filter is also made a central pillar that strengthens social resilience against radical influences. The synergy of these three pillars is expected to be a breakthrough in creating a digital space that fosters the development of tolerant attitudes and suppresses the spread of radicalism.

The urgency of developing and implementing such a model is very high. Indonesia, as a country with a wide variety of religions and cultures and a very large digital user population, faces a severe risk if digital radicalism is not managed well. The threat to social

stability and religious values that adhere to the One God, as affirmed in the First Principle of Pancasila, could become very real without comprehensive preventive measures. A digital literacy model that is proactive, inclusive, and sustainable is an essential need for Indonesia to maintain social harmony while building a healthy and tolerant digital society.

The main objective of this study is to answer the question: "How to design and implement an integrated moderate religious literacy movement model effectively to strengthen interfaith tolerance and prevent radicalism in Indonesia's digital space?". The benefits of this study include providing an applicable conceptual framework for governments, religious organizations, and digital communities to strengthen tolerance and overcome radicalism in a structured and sustainable manner. Furthermore, this framework contributes to the development of digital religious literacy theory and provides practical guidance for fostering sustainable interfaith harmony in Indonesia.

2. METHOD

This study employed a Systematic Literature Review (SLR) to identify, analyze, and synthesize existing research on digital tolerance and religious moderation. The process began with retrieving literature published between 2020 and 2025 from Scopus, Google Scholar, and DOAJ using keywords such as "digital literacy," "gamification," "religious moderation," and "local wisdom." Then, the literature was verified using the CRAAP method to ensure its quality and relevance. Additionally, this study is supported by data and statistics from official institutions.

The literature collection process was conducted through searches using specific keywords, including digital religious literacy, radicalism, gamification, and local wisdom. The collected literature was processed narratively to identify the main themes, research trends, and existing knowledge gaps. This narrative synthesis aims to build a strong and comprehensive theoretical foundation and conceptual framework.

After that, the analysis was performed by grouping studies based on their primary focus, such as digital behaviour, moderate Islamic narratives, and technological innovation. Each study was critically evaluated to identify weaknesses and opportunities in the development of an integrated literacy model. This method enables a comprehensive understanding of current gaps and opportunities to develop a holistic literacy model integrating socio-cultural and technological perspectives.

3. RESULTS AND DISCUSSION

The strengthening of religious tolerance and national unity in Indonesia's digital world, in line with the values of the First and Third Principles of Pancasila, requires a holistic and innovative approach, given the complexity of social interactions and information on social media. The literature review shows that the success of the moderate religious literacy movement is highly dependent on three main pillars: gamification, the digital literacy movement, and the revitalization of local wisdom as a cultural filter. These three pillars not only function individually but also synergistically form a strong foundation for building a moderate and tolerant digital ecosystem.

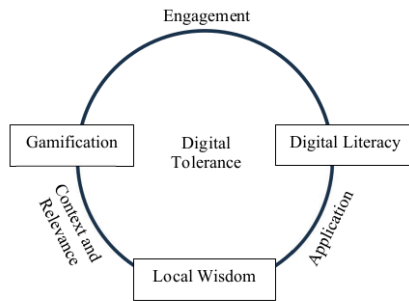


Figure 1. Triangle Interdependence

Gamification provides an attractive technological mechanism, digital literacy supplies critical cognitive training, and local wisdom offers authentic cultural content. The integration of these three mechanisms creates a model that is proactive, applicable, and deeply rooted in Indonesia's foundational values, moving beyond fragmented approaches to build sustainable digital tolerance.

Gamification

The first pillar, gamification, has been identified as a highly effective strategic tool for increasing the delivery of digital religious content to a broader and more diverse audience, especially the young generation [3]. As digital natives, this generation is more easily engaged through content that stimulates interaction and games, rather than traditional, one-way religious content [3]. This makes gamification highly relevant for increasing engagement among this generation in the digital era, which prioritizes personal and dynamic user experiences.

The gamification mechanism, which incorporates game elements such as points, challenges, and reward systems, is psychologically effective in driving user motivation and engagement [3]. This changes the previously passive learning process into an interactive and collaborative experience [6], which is effective in overcoming boredom and psychological barriers. Furthermore, gamification also provides a space for students to express their creativity in visualizing answers [7].

For example, an interactive digital quiz can offer students an engaging and memorable learning experience. Through this quiz, students not only master factual material but also develop other important abilities, such as practicing empathy, increasing awareness of stereotypes, and developing the ability to adapt to other cultural values [8].

Presenting attractive content not only increases interest and motivation but also builds the depth of the learning experience [9]. Thus, values, including messages of moderate and tolerant religion, can be more easily internalized and applied in daily life.

Several studies have demonstrated that gamification ³ has a positive impact on motivation, engagement, and academic achievement [10].

Nevertheless, it is worth noting that the features of gamification on digital platforms have a significant impact on the development of teenagers' communication, which in turn affects their social interactions. Therefore, it is important to find a balance in its use: optimizing its benefits without neglecting the importance of using appropriate language in various communication contexts [11].

Furthermore, gamification has been proven effective in overcoming psychological barriers in traditional, rigid religious learning. With a game-like format, gamification enhances user interest and motivation, particularly among the younger generation. The result of using gamification is also improving [12]. This transformation shifts the learning process from passive to interactive and collaborative, thereby strengthening emotional and social bonds among members of the digital community.

Through gamification, the values of the First and Third Principles of Pancasila are strengthened. This model not only encourages the appreciation of faith but also builds a sense of Indonesian Unity among its users. The learning of moderation values is no longer just considered a transmission of material but a fun social experience that builds community. This model is highly relevant to the preferences of the digital generation, which prioritizes engagement and interaction in their digital lives. Thus, the integration of gamification into digital religious literacy is not only innovative but also a very effective strategy.

In addition to increasing engagement, gamification also helps form a positive attitude toward the process of religious learning [10]. With an innovative and attractive packaging, users can experience the learning process as a fun activity that encourages consistent participation and continuous learning. The strengthening of tolerance and moderation values in this context is more easily achieved because the process does not feel tedious or difficult.

This ⁸ framework is theoretically sound because gamification mechanisms directly align with the core tenets of Deci & Ryan's Self-Determination Theory (SDT) [13]. The use of features like leaderboards and points validates users' growing abilities, directly satisfying the innate psychological need for Competence. When designed with choice, the process supports Autonomy, as users feel a sense of volition in choosing their learning path, leading to voluntary internalization rather than being compelled. Finally, collaborative features and social interaction satisfy the need for Relatedness, ensuring that moderation values are socially embedded and sustained. By appealing to these universal human needs, gamification ensures that engagement with tolerance messages is not merely superficial but self-determined and lasting.

Digital Literacy

The second pillar, the digital literacy movement, reveals that today's students are the most significant internet users, and most of their knowledge, including their understanding of Islam, is acquired from online sources. Therefore, without caution, students are vulnerable to being influenced and falling into intolerant ideologies [14]. Currently, individuals spend more time with digital devices than with friends or family [15].

To overcome this challenge, digital literacy is a crucial pillar. Digital literacy encompasses not only technical mastery but also the ability to critically identify, evaluate, and respond to various digital content [16]. This ability is a key tool for protecting the public from the traps of hoaxes, hate speech, and intolerant narratives that are often spread massively. By developing strong digital literacy, people will be better equipped to cultivate critical awareness and reject harmful information.

Digital literacy primarily functions as a reactive defense, equipping users with the skills to identify, evaluate, and reject harmful information. Digital literacy skills are crucial for protecting users from the pitfalls of hoaxes, hate speech, and intolerant narratives that are often disseminated widely and systematically in the digital space [17]. In this defensive capacity, digital literacy serves as a key tool to enhance critical awareness and collective intelligence, thereby strengthening the community's ability to discern and select accurate information and reject misinformation.

However, the full potential of digital literacy is realized through its proactive dimension, which empowers constructive engagement and co-creation of tolerant content. Digital platforms offer great opportunities for religious outreach (*da'wah*) that adheres to the concept of *Islam Rahmatan Lil Alamin*, which is based on love and tolerance [15]. Thus, digital literacy not only serves as a shield against negative influences but also as a guide for the community to utilize the digital space effectively in spreading positive and tolerant messages.

Saputra et al. also observed that social media is the most strategic platform for open interfaith dialogue involving individuals from different backgrounds [17]. After these public skills are strengthened, this pillar ultimately encourages a sense of unity and togetherness in line with the spirit of the Third Principle of Pancasila. Interfaith dialogue on social media becomes more constructive and inclusive, fostering tolerance and reducing the tendency for segregation that can trigger division. Thus, digital literacy builds a strong social fortress against manipulation and propaganda that threaten unity. Without adequate digital literacy on social media, this potential could lead to misperception, the reinforcement of stereotypes, or even interfaith conflict [17].

Furthermore, digital literacy empowers users to be not only passive consumers but also responsible producers of information. In an era where every individual has access and the ability to produce content, the ability to decide what is worth sharing and how to verify sources becomes very important [16]. Nuha affirms that this active participation will reduce the level of radicalization, one of which is by strengthening social networks built to strengthen relationships among people of different religions [4].

As shown by Maulidya et al.'s research, a digitally literate public has a strong social fortress against manipulation, propaganda, and extremist influence. Individuals will have a wealth of perspectives and interact with one another at the same level of respect in interfaith dialogue and efforts to maintain peace [1].

A digital literacy movement, supported by continuous training and the application of appropriate information technology, can foster a resilient and protective digital community against radicalism by emphasizing religious moderation [18]. The use of digital space

encompasses a range of activities, including the ability to find sources, critically analyze data, recognize bias and manipulation, and employ healthy communication strategies [17].

The implementation of digital literacy must be developed by paying attention to the socio-cultural context and access to technology in Indonesia [19]. The variety of education levels, cultures, and digital access demands a model that is adaptive and inclusive because not all communities have wide access to the digital space, resulting in low literacy, especially in rural areas [20].

The advancement of communication technology has opened up opportunities to form heterogeneous online communities, consisting of individuals from diverse social, religious, and cultural backgrounds. This diversity of perspectives can give rise to collective intelligence that enriches the narrative of religious moderation, where the role of facilitators is crucial in ensuring that dialogue remains productive and inclusive.

To utilize this potential, an application can be developed on the Play Store that provides relevant content in collaboration with religious authorities. This application will also encourage the formation of constructive internet forums where every individual can discuss openly without fear. This effort must also be supported by a content reporting mechanism that identifies violations of guidelines and cooperates with social media platforms to remove hateful information [21].

However, this strategy will not work optimally without a strong foundation from educational institutions. Schools and universities have a strategic role in integrating digital literacy into the national curriculum. Thus, the young generation can be equipped with the basic competencies necessary to face challenges in the digital world. Training for teachers and educators should also be part of the national agenda to strengthen the overall literacy ecosystem.

With this integrated approach, ⁴social media can be a very effective tool for spreading the values of religious moderation, thereby fostering harmony, unity, and peace in society.

Revitalization of Local Wisdom

The third pillar, the revitalization of local wisdom as a digital cultural filter, offers an integrative approach that combines traditional values with the dynamics of the modern global context. Local wisdom in Indonesia encompasses deep social norms, including religious roots, manners, gotong royong (mutual cooperation), tabayyun (verification), and tolerant attitudes, which have become the foundation for people living together in a society comprising various ethnicities and religions [2]. These values are not just a heritage but an adaptive mechanism that has proven effective in maintaining harmony and social stability in the midst of complex diversity, in line with the spirit of Indonesian Unity (the Third Principle of Pancasila).

The integration of these local wisdom values into digital religious content makes a significant contribution to increasing the receptiveness and legitimacy of moderation messages. [2] This approach is particularly effective in communities with strong cultural identities, as narratives that promote local culture are more readily accepted emotionally than those that seem uniform and foreign. This application creates a contextual and authentic narrative, strengthening social resilience to prevent segregation, while also serving as a

bridge that connects diverse groups of people. Thus, local wisdom plays a crucial role in internalizing the value of the One God inclusively and authentically.

Religious narratives that incorporate local cultural elements can serve as a powerful source for promoting an inclusive Islam. Islam does not belong only to one group, but to everyone. Islam can become more substantive and an important part of daily life, so it does not give way to forcing a particular group's version [18].

Applying local wisdom to digital literacy helps create a contextual and authentic narrative [18]. Thus, the message of moderation feels more personal and is more easily accepted by the public [2]. This approach has a significant impact on strengthening social resilience, which is crucial for preventing segregation and intolerance often caused by the influence of radical content. As a living social foundation, local wisdom serves as a bridge that connects different groups in society [2], thereby maintaining the harmony and integrity of Indonesia's diverse population.

To address the challenges of radicalism and intolerance in the digital era, the revitalization of local wisdom must be carried out strategically and sustainably. This effort is not just a short-term solution but a strategic long-term foundation for building a resilient and adaptive social system. The goal is for these values to remain relevant without losing their original essence.

The values contained in local wisdom, such as the tradition of mutual respect for one another and for the universe, as well as the spirit of *gotong royong* [22], *musyawarah* (deliberation) [23], *tepa slira* (empathy) [24], have been practiced in daily life. This sense of shared destiny and responsibility is very strong during the celebration of major Islamic and Christian holidays, and local customs reinforce it.

To strengthen these values, the use of modern technology is important. Digital cultural programs, which utilize interactive multimedia and narrative platforms, can expand the reach and sustainability of this revitalization [19]. This process must be supported by synergy between various elements of society, from traditional leaders, religious figures, academics, and digital communities. This collaboration creates an opportunity for healthy dialogue, which in turn can help stem the spread of radicalism and intolerance [17].

Fundamentally, the realization of interfaith tolerance through interfaith dialogue is not just the task of religious figures or officials, but also the responsibility of the entire community, especially the young generation [24]. They must be able to cultivate and practice tolerant attitudes in their daily interactions. By adapting these noble values into new forms that are relevant to technological developments, Indonesia can effectively strengthen the foundations of religious moderation.

Although the three pillars (gamification, digital literacy, and revitalization of local wisdom) have their respective functions, the strength of this model lies in how they integrate and strengthen each other, rather than just working in parallel. This synergy fosters a cohesive ecosystem that promotes religious moderation in the digital space.

Gamification strengthens Digital Literacy: Gamification is not only a medium for delivering messages but also a tool for actively training digital literacy. Instead of just learning about hoaxes, users can participate in interactive quizzes or challenges that require them to identify disinformation in a game-like format. Through a point or level system,

critical thinking skills and information verification become a competency that is honed through a fun and motivating experience.

Digital literacy underpins Local Wisdom. Digital literacy enables users to apply the values of local wisdom as a cultural filter. This synergy will create a social ecosystem that supports each other [25]. For example, with strong digital literacy, a person is not only able to recognize a hoax but can also dissect a radical narrative that contradicts the principle of *tepa slira* (empathy) or *gotong royong*. In this context, digital literacy is not only a technical skill but also a tool to maintain cultural and social integrity in cyberspace.

Local wisdom serves as a foundation for Gamification and Digital Literacy, offering authentic and relevant content for gamification. A quiz application does not just present facts but can also present stories about tolerance from local traditions. This makes the learning process more personal and emotionally accepted. Users feel that they are not just learning about moderation in the abstract but also preserving their own cultural heritage.

Thus, gamification serves as an attractive mechanism, digital literacy becomes a critical mechanism that trains users, and local wisdom provides authentic and relevant content. The integration of the three creates a model that is proactive, applicable, and deeply rooted in the nation's values, thus capable of building a digital ecosystem that is not only tolerant but also resilient and sustainable.

Discussion of Implementation Challenges

The challenges faced in strengthening moderate religious literacy in Indonesia's digital era are profoundly complex, stemming from the dynamic interplay of technical and infrastructural limitations, deep-seated socio-cultural and ideological resistance, and significant gaps in human resource and policy coordination. These intertwined obstacles require a holistic strategy to ensure the proposed three-pillar framework is implemented effectively and equitably.

One of the biggest obstacles is the persistent inequality in access to technology that still exists in various regions. For example, internet access and digital devices are not yet evenly distributed, especially in remote and disadvantaged areas [20]. This causes some people to have difficulty accessing digital literacy programs, which has the potential to widen social and cultural gaps. This inequality not only hinders the distribution of healthy information but also reduces the opportunity for certain groups to participate actively in a moderate digital community.

On the other hand, the challenge of rapidly changing technology dynamics must also be anticipated in the development of the religious literacy movement. New technologies such as artificial intelligence, machine learning algorithms, and the latest social media platforms continue to emerge with unique characteristics that affect how users interact with content [1]. Literacy programs must be adaptable and continually innovate to respond to these changes, remaining relevant and effective.

In addition to infrastructure, the varying levels of digital literacy among different social and age groups pose a major challenge. Some users still do not fully understand how to manage and critically evaluate digital information, making them vulnerable to the influence of radical content [4]. Others even struggle to operate digital technology

effectively [20]. This unevenness makes it difficult to achieve maximum impact with digital religious literacy programs without an approach that is sensitive to the level of knowledge and technical abilities of the audience.

The limited human resources also worsen the condition. The development of religious content based on gamification and digital literacy requires professionals who master the fields of technology, education, and religion simultaneously. Not many professionals have entered this field.

Furthermore, socio-cultural and ideological barriers are also significant factors that inhibit progress. Some communities resist moderation messages because they have been exposed to deeply rooted radical ideologies [26]. Scepticism and distrust of change and digital technology make the process of moderate religious education more complicated [1]. These challenges are not only related to the content of the message but also to how the message is delivered and received in a diverse social context. This resistance to new ideas requires a more persuasive, adaptive, and inclusive strategy.

Recognizing that moderate digital literacy is a shared responsibility. The government, for example, has a central role in ensuring equitable digital access. In addition, the government needs to formulate effective and adaptive regulations that not only protect users but also firmly limit the spread of radical and intolerant content. Cross-ministerial collaboration, such as that with Kominfo and the Ministry of Religious Affairs, is crucial for enhancing the coverage and effectiveness of digital education and supervision programs.

In addition to the government's role, religious institutions have a significant responsibility to provide religious content that is moderate, educational, and relevant to the context. Religious figures and preachers require intensive training to effectively utilize digital technology in spreading their messages in a manner that is engaging and aligned with the preferences of the younger generation. This creative approach will increase the acceptance of religious moderation messages and encourage their application in daily life. Meanwhile, educational institutions, both formal and non-formal, are required to integrate digital literacy and moderate religious literacy into their curriculum, fostering critical awareness from an early age and strengthening the ability to analyse digital information.

The core strength of this three-pillar framework lies in its potential for scalability and long-term sustainability, precisely because it does not rely on a single solution. Scalability is achieved through the modular and digital nature of the tools. Gamification and Digital Literacy programs, once digitized into mobile applications and online platforms, offer a low-cost method to scale content to millions of users across Indonesia without requiring a proportional increase in human educators. The embedding of content in Local Wisdom ensures the model is modularly adaptive. Instead of requiring a single national curriculum, the framework can be quickly adapted by local communities by simply changing the cultural examples and stories, thereby maintaining relevance while scaling nationally.

Sustainability is ensured through internalization and collaborative structure. By focusing on the proactive dimension of digital literacy and the psychological engagement of gamification, the model aims for deep internalization of values rather than mere compliance. This creates self-regulating, digitally literate citizens who perpetually reinforce tolerance, making the system self-sustaining. The necessity of cross-sector collaboration (government,

religious institutions, tech platforms) institutionalizes the movement, sharing the financial and human resource burden. This collective responsibility moves the program beyond dependence on single-term government initiatives or limited non-profit efforts. Crucially, integrating Local Wisdom makes the lessons relevant and culturally resonant, guaranteeing that the push for digital tolerance taps into and is continuously fed by Indonesia's existing, resilient social capital. Without this cultural rooting, the model risks being perceived as a foreign or temporary technological fix, which would undermine its long-term viability.

Therefore, while challenges such as unequal access must be mitigated through government investment in infrastructure, the model's design offers a strategic path toward an enduring and wide-reaching solution.

4. CONCLUSION

The study concludes that strengthening digital tolerance requires a synergistic, integrated framework where gamification acts as the psychological mechanism for engaging digital natives, digital literacy provides the critical skills to combat disinformation and foster proactive, constructive dialogue, and the revitalization of local wisdom supplies the authentic, culturally resonant content and social filter (e.g., *tepa slira* and *gotong royong*).

This synthesis moves beyond fragmented approaches by embedding technological solutions within Indonesia's core social capital. Theoretically, the model contributes by linking psychological engagement, critical cognition, and cultural context as equally essential components of digital citizenship. Practically, it offers a scalable blueprint for developing interactive, culturally-grounded training modules. For policy, it necessitates a cross-sector policy shift involving the government (ensuring equitable digital access), religious institutions (modernizing content delivery), and educational bodies (integrating the framework into curricula) to secure a resilient, harmonious digital society in line with *Pancasila's* principles.

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This study has several limitations that need to be acknowledged. As a literature review, the proposed model is still theoretical and conceptual. This paper did not involve the direct collection of empirical data, such as surveys, interviews, or experiments, to test the model's effectiveness in the field.

Additionally, this study relies heavily on published literature. This dependence makes the findings potentially less relevant as the dynamics of social media and digital technology change rapidly. Lastly, this model is still a general framework that requires specific adjustments to be implemented effectively in various unique local cultural contexts in Indonesia. Future studies should empirically validate this model through pilot projects or digital interventions to measure its impact on online tolerance and interfaith engagement.

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