Developing *Wasathiyah* Epistemology: A Literature-Based Study of Moderate Islamic Knowledge in The Post-Truth Era

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Abstract: The post-truth era has significantly impacted the understanding and practice of Islam, making it increasingly difficult to distinguish authentic religious knowledge from misinformation. *Wasathiyah*, as a principle of Islamic moderation, offers a balanced epistemological framework by integrating revelation (*naql*) and reason (*aql*), promoting contextual interpretation, and fostering critical engagement. This study examines the role of *Wasathiyah* epistemology in shaping moderate Islamic knowledge, enhancing digital literacy, and strengthening critical thinking in the post-truth era. Using a qualitative methodology with a content analysis approach, this research explores academic sources, including books, scientific journals, and prior studies. The findings highlight three key contributions: (1) Enhancing digital literacy among Muslims to counter misinformation, (2) Strengthening critical thinking and interfaith dialogue through a balanced understanding of Islam, and (3) Bridging textual and contextual analysis to preserve religious authenticity while adapting to contemporary challenges. However, this study is limited by its reliance on secondary sources. Further empirical research is needed to assess the practical application of *Wasathiyah* principles. Conceptually, this study contributes to the discourse on moderate Islam and contemporary epistemology.

Abstrak: Era post-truth telah berdampak signifikan terhadap pemahaman dan praktik Islam, sehingga semakin sulit membedakan antara pengetahuan agama yang autentik dan misinformasi. Wasathiyah, sebagai prinsip Islam moderat, menawarkan kerangka epistemologi yang seimbang dengan mengintegrasikan wahyu (naql) dan akal (aql), mendorong interpretasi kontekstual, serta membangun keterlibatan kritis. Penelitian ini menganalisis peran epistemologi Wasathiyah dalam membangun pengetahuan Islam moderat, memperkuat literasi digital, dan meningkatkan pemikiran kritis di era post-truth. Menggunakan metode kualitatif dengan pendekatan analisis isi, penelitian ini menelaah sumber akademik, termasuk buku, jurnal ilmiah, dan kajian sebelumnya. Temuan penelitian menyoroti tiga kontribusi utama: (1) Meningkatkan literasi digital di kalangan Muslim untuk menangkal misinformasi, (2) Memperkuat pemikiran kritis dan dialog antaragama melalui pemahaman Islam yang seimbang, dan (3) Menjembatani analisis tekstual dan kontekstual untuk menjaga keautentikan agama sekaligus beradaptasi dengan tantangan kontemporer. Namun, penelitian ini terbatas pada sumber sekunder. Studi empiris lebih lanjut diperlukan untuk menguji penerapan prinsip Wasathiyah secara praktis. Secara konseptual, penelitian ini berkontribusi terhadap wacana Islam moderat dan epistemologi kontemporer.

1. Introduction

Amid the rapid global flow of information and increasing polarization of thought, Muslims face significant challenges in comprehending and applying their religion's teachings.[1] The post-truth era—characterized by the dominance of emotions and

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[1] C C Barton, "Critical Literacy in the Post-Truth Media Landscape," *Policy Futures in Education* 17, no.

personal beliefs over objective facts in shaping public opinion—has created a complex and often misleading information landscape. This phenomenon has affected various aspects of life, including religious understanding and practice in Islam. In the context of Islamic education, the post-truth era has profoundly impacted perceptions of truth, the integrity of religious teachings, and the character development of students. The manipulation of facts and growing distrust of authority are among the primary challenges that must be addressed. Additionally, the widespread dissemination of religious information through social media without proper validation has increased the risk of spreading misleading religious narratives.[2] This phenomenon influences not only politics and society but also religious beliefs, including Islam.[3]

According to Pew Research Center data from 2018, 54% of Muslim respondents across various countries incorporate religion into their daily lives and struggle to distinguish between authentic Islamic teachings and distorted interpretations found on social media. This issue reflects the divide between *das Sein* (the current reality), where confusion and potential deviations in religious understanding are prevalent, and *das Sollen* (the ideal state), where Muslims can comprehend and apply their religious teachings comprehensively and contextually.[4]

The concept of *Wasathiyah*, rooted in the Qur'anic teaching of *ummatan wasathan* (the middle community), offers a promising approach to addressing this dilemma. *Wasathiyah* is not merely a passive middle-ground approach but rather a dynamic and active method of understanding and practicing Islam.[5] It serves as an epistemological framework that integrates textual and contextual analysis, balancing traditional Islamic knowledge with contemporary realities. More than just a moderate stance, *Wasathiyah* is an active methodology that emphasizes adaptability, critical engagement, and contextualization of religious teachings. This approach involves a dynamic process of interpretation that considers socio-historical contexts, ethical considerations, and contemporary challenges to ensure that Islamic teachings remain relevant in an ever-evolving global landscape.[6] *Wasathiyah* encourages balance—between text and context, between principle and flexibility, and between traditional wisdom and modern demands.[7] However, transforming *Wasathiyah* from a normative ideal into an operational epistemological framework is a complex task. It requires a deep understanding of Islam's philosophical foundations, the methodologies of both classical and modern scholarship, and a critical assessment of contemporary challenges.

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8 (2019): 1024–36, https://doi.org/10.1177/1478210319831569.

[2] Zainul Adzfar and Badrul Munir Chair, "Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan Kebenaran Di Era Post-Truth Dan Dampaknya Bagi Keilmuan Akidah," *Kebenaran Di Era Post-Truth Dan Dampaknya Bagi Keilmuan Akidah* 9, no. 2 (2021): 165–82, https://doi.org/10.21043/fikrah.v8i1.12596.

[3] M Peters, "Post-Truth, Fake News: Viral Modernity Higher Education," *Post-Truth, Fake News: Viral Modernity Higher Education*, 2018, 1–224, https://doi.org/10.1007/978-981-10-8013-5.

[4] C L Horne, "Internet Governance in the 'Post-Truth Era': Analyzing Key Topics in 'Fake News' Discussions at IGF," *Telecommunications Policy* 45, no. 6 (2021), https://doi.org/10.1016/j.telpol.2021.102150.

[5] Michael Hannon and Jeroen De Ridder, *The Routledge Handbook of Political Epistemology*, *The Routledge Handbook of Political Epistemology*, 2021, https://doi.org/10.4324/9780429326769.

[6] Z Abidin, "Al-Wasathiyah Fî Al-Iqtishâd Al-Islâmî: Ârâ'u 'Ulamâ Jam'Iyati 'Nahdlatul Ulama' Bi Jawa AlSyarqiyah Haula 'Al-Taraddud' Bi Sya'ini Fatâwa Al-Fawâid Al-Mashrîfiyah," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 18, no. 1 (2023): 246–84, https://doi.org/10.19105/al-lhkam.v18i1.6989.

[7] Andika Putra et al., "Pemikiran Islam Wasathiyah Azyumardi Azra Sebagai Jalan Moderasi Beragama," *Jurnal Riset Agama* 1, no. 3 (2021), https://doi.org/10.15575/jra.v1i3.15224.

Furthermore, this effort must bridge the gap between maintaining the authenticity of Islamic teachings and ensuring their relevance in an increasingly globalized world.[8]

Given these implications, addressing this issue has become even more urgent. Indonesia, known for its moderate and tolerant Islamic traditions, faces significant challenges due to the rise of radicalism and extremism. Misinterpretations of Islamic teachings can lead to radicalism, intolerance, or excessive secularism.[9] Although data indicates a decline of more than 89% in terrorist acts between 2018 and 2023, the threat of radicalization persists, particularly among women, youth, and individuals exposed to extremist content online. In 2022, the Radicalism Potential Index stood at 10, down from 12.2 in 2020. However, these vulnerable groups remain the focus of prevention efforts due to their susceptibility to extremist ideologies.[10] Additionally, a 2019 survey conducted by the Center for Strategic and International Studies revealed that 38% of Muslim respondents in Southeast Asia had been exposed to religious content with extremist elements on digital platforms. Meanwhile, 45% of respondents admitted to experiencing an Islamic identity crisis due to exposure to narratives that portray Islam as incompatible with modernity.[11]

Previous research has explored the relevance of *Wasathiyah* in various contexts. Subaidi (2020) examined the application of *Wasathiyah* in contemporary fatwas,[12] while Wijaya (2021) investigated the implementation of a moderate Islamic education management concept through interfaith dialogue.[13] Similarly, Anwar (2021) studied the development of moderate Islamic values in early childhood within the family as a means of preventing radicalization.[14] In addition, Jayana and Nurul Zainab (2022) analyzed the role of *Wasathiyah* in promoting moderate Islam in Indonesia as a counter-narrative to radicalism.[15] Lastly, Rusli (2019) explored the incorporation of moderate Islam into higher education policy.[16]

While these studies have made significant contributions, they exhibit certain limitations. Most research focuses on the practical application of *Wasathiyah* in fatwas, education, and policy, without thoroughly examining its epistemological foundations. Additionally, the methodologies employed tend to be applied without deeper conceptual exploration. Furthermore, existing studies do not consider how *Wasathiyah*

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[8] Sri Hudiarini, "Internalisasi Nilai Islam Wasathiyah, Pancasila Dan Kewarganegaraan Dalam Membangun Karakter Mahasiswa Pendekatan Model Value Learning," *Qolamuna : Jurnal Studi Islam* Vol. 6, no. 2 (2021), https://ejournal.stismu.ac.id/ojs/index.php/qolamuna/article/view/263.

[9] Nanah Sujanah Wardatul Ilmiah, *Islam Wasathiyah Dalam Bingkai Kemajemukan Indonesia*, *Civil Education*, vol. 6, 2020.

[10] BNPT, "Indonesia Tidak Boleh Lengah Hadapi Gerakan Radikalisme Di Permukaan," BNPT.go.id, 2023.

[11] Center For Strategic and International Studies, "The Trends in Islamic Extremism: Factors Affecting the Future Threat," CSIS, 2024.

[12] Subaidi, "Strengthening Character Education in Indonesia: Implementing Values from Moderate Islam and the Pancasila," *Journal of Social Studies Education Research* 11, no. 2 (2020): 120–32.

[13] C Wijaya and E Saputra, "Management of Islamic Education Based on Interreligious Dialogue in The Learning Process in Schools as An Effort to Moderate Religion in Indonesia," *Review of International Geographical Education Online* 11, no. 5 (2021): 4306–14, https://doi.org/10.48047/rigeo.11.05.310.

[14] Rosyida Nurul Anwar, "Penanaman Nilai-Nilaiislam Moderat Pada Anak Usia Dini Dalam Keluarga Sebagai Upaya Menangkal Radikalisme," *Al Fitrah: Journal of Early Childhood Islamic Education* 4, no. 2 (2021), https://doi.org/http://dx.doi.org/10.29300/ja.v4i1.4348.

[15] Thoriq Aziz Jayana and Nurul Zainab, "Wasathiyah Islamic Approach in Anti-Radicalism Education," *International Conference on Islam, Law, and Society (INCOILS)*, 2022, https://incoils.or.id/index.php/INCOILS/article/view/39.

[16] R Rusli, "Islamic Moderation in Higher Education," *Opcion* 35, no. 89 (2019): 2899–2921, https://produccioncientificaluz.org/index.php/opcion/article/view/29802.

epistemology can serve as a critical tool for addressing the challenges of the post-truth era, particularly in counteracting misinformation and the distortion of Islamic teachings in the digital age.

Although previous research has provided valuable insights, no comprehensive study has specifically examined *Wasathiyah* epistemology as a foundation for developing moderate Islamic knowledge in the post-truth era. Most prior studies have centered on the practical aspects of *Wasathiyah* within specific contexts but have not extensively explored its epistemological underpinnings, especially in relation to the complexities of information in the post-truth era. Therefore, this study aims to analyze *Wasathiyah* epistemology in addressing the challenges of the post-truth era. The primary objectives of this research are to identify its core characteristics, explain its construction mechanisms in shaping moderate Islamic knowledge, and evaluate both the opportunities and challenges associated with its application in contemporary Islamic studies.

The novelty of this study lies in its effort to connect the classical concept of *Wasathiyah* with contemporary epistemological issues, particularly in the post-truth era. Unlike previous research, which has largely focused on the normative or practical aspects of *Wasathiyah*, this study investigates its epistemological foundation as a basis for knowledge construction. It seeks to identify the principles of *Wasathiyah* epistemology and examine their relevance in countering disinformation and the polarization of religious understanding in the digital era. This research argues that *Wasathiyah* epistemology, with its balanced characteristics, can provide an effective framework for developing moderate yet authentic Islamic knowledge in the post-truth era. This approach is expected to bridge the gap between traditionalism and modernism in Islamic thought while also offering a critical method for assessing and responding to information in the digital age.

This study aims to investigate the role of *Wasathiyah* epistemology in the construction of moderate Islamic knowledge in the post-truth era, with a particular focus on the challenges faced by the Muslim millennial generation. To achieve this, the study seeks to answer the following primary research question: *How is the concept of Wasathiyah represented and applied in contemporary Islamic knowledge sources aimed at the millennial generation in the post-truth era?* To address this question, the study employs a qualitative content analysis approach, examining various literature sources, online articles, and Islamic educational materials that are popular among Muslim millennials.

2. Method

This research employs a qualitative method with a content analysis approach to examine *Wasathiyah* epistemology in the construction of moderate Islamic knowledge in the post-truth era. This method was chosen due to its exploratory nature, which allows for an in-depth analysis of various academic sources, including books, scientific journals, and previous relevant studies.[17] The data analysis follows a descriptive-critical approach to identify patterns of thought and argumentation in the reviewed literature. Thematic coding was conducted manually, classifying data into categories such as *Wasathiyah* epistemology, its relevance in the post-truth context, and its implications for constructing moderate Islamic knowledge. The selection of sources prioritized academic relevance, focusing on articles indexed in Scopus, Web of Science, or other highly reputable journals

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[17] Matthew B Miles, A Michael Huberman, and Johnny Saldaña, "Qualitative Data Analysis: A Methods Sourcebook. 3rd" (Thousand Oaks, CA: Sage, 2014).

related to the research theme. To strengthen source validity, cross-reference analysis and reviews of key literature in Islamic epistemology studies were conducted.

To ensure data reliability, this study employed source triangulation and expert validation to verify the accuracy of interpretations. Triangulation was conducted by comparing various academic sources and consulting experts in Islamic epistemology. Methodological triangulation was also applied by combining content analysis and descriptive-critical analysis to achieve a more accurate and objective interpretation of the data. However, while this method provides deep insights, it has certain limitations, particularly in the generalization of results, as it relies solely on secondary data. Furthermore, subjective interpretations in text analysis may introduce bias, which this study attempted to minimize through systematic coding and cross-validation with other studies on *Wasathiyah* epistemology and the construction of moderate Islamic knowledge in the post-truth era.

This research employs a descriptive-analytical approach with an inductive process, emphasizing an understanding of the conceptual development of *Wasathiyah* rather than merely focusing on end results. The analysis technique enables the identification of patterns and meanings within *Wasathiyah* in the context of contemporary Islamic epistemology. Data related to the research theme were collected, classified, and systematically described.[18] The primary focus of this study is to explore the epistemological foundations of *Wasathiyah* and how they contribute to the construction of moderate Islamic knowledge in the post-truth era. This research examines relevant literature on *Wasathiyah* (moderation) in Islam, Islamic epistemology, and the challenges and opportunities of developing moderate Islamic knowledge in an era increasingly influenced by misinformation and ideological polarization.

The research follows a structured analytical process, beginning with systematic data collection from peer-reviewed sources, followed by the categorization of key themes, particularly those related to *Wasathiyah* epistemology and its relevance in the post-truth context. An in-depth interpretation was then carried out using a hermeneutic approach to understand texts within their historical and social contexts. Cross-validation was conducted through consultations with experts in Islamic epistemology and contemporary Islamic studies. The analysis focuses on how academic sources articulate and operationalize the concept of *Wasathiyah* in response to contemporary issues, such as online radicalism, the Islamic identity crisis, and the challenges of modernity. The selection of literature in this study was based on its inclusion in Scopus, Web of Science, or Sinta, with a publication timeframe of the last five to eight years to ensure data relevance and validity. Sources that were not peer-reviewed or exhibited high ideological bias were excluded. To ensure the credibility of data from social media and online lecture materials, source triangulation was applied by comparing academic discourse with expert views in Islamic epistemology.

Thematic data analysis was conducted in several stages, starting with the identification of core concepts within the literature, followed by thematic categorization based on relevance to the post-truth era, and concluding with the synthesis of findings using a descriptive-critical approach. A hermeneutic approach was used to interpret texts within their historical and social contexts, while discourse analysis was applied to examine how *Wasathiyah* epistemology is constructed across academic sources and digital lectures. A historical approach further traced the development of *Wasathiyah*

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[18] Hadisaputra, *Penelitian Kualitatif: Metode Penelitian Kualitatif*, *Jurnal Equilibrium*, vol. 5 (CV. Pustaka Ilmu, 2020).

across different periods of Islamic thought. By integrating these methods, this study provides a comprehensive understanding of how *Wasathiyah* epistemology can serve as a critical tool in addressing post-truth challenges. The combination of hermeneutics and discourse analysis allows for a systematic and contextualized exploration of *Wasathiyah* epistemology in shaping moderate Islamic thought.

3. Result
3.1. The Characteristics of *Wasathiyah* Epistemology

Wasathiyah, as defined in Islamic epistemology, refers to a set of characteristics that serve as the foundation for balanced and moderate knowledge.[19] The principle of balance, which is central to *Wasathiyah*, is evident in many aspects of the development and validation of Islamic knowledge.[20] First, *Wasathiyah* epistemology emphasizes the integration of various sources of knowledge. An examination of contemporary Islamic scientific practices that apply *Wasathiyah* principles reveals a systematic effort to reconcile revelation (*naql*) and reason (*aql*).[21] This approach not only upholds the authority of sacred texts but also allows critical reasoning to play a significant role in their interpretation and application.[22]

Second, *Wasathiyah* epistemology highlights the importance of context in understanding and applying knowledge. Case studies of contemporary *fatwas* issued by moderate Islamic institutions demonstrate that *Wasathiyah* principles enable flexibility in addressing new issues while upholding the fundamental principles of Sharia.[23] This is reflected in the methodology of legal *istinbath*, which incorporates maqashid sharia (the higher objectives of Islamic law) and contemporary social realities alongside textual analysis.[24]

Third, *Wasathiyah* epistemology promotes a comprehensive approach to knowledge construction. An analysis of Islamic education curricula in institutions that uphold *Wasathiyah* principles reveals efforts to integrate traditional Islamic sciences with modern disciplines.[25] This approach not only expands religious understanding but also fosters constructive dialogue between Islam and modern global civilization.[26]

Fourth, *Wasathiyah* epistemology demonstrates critical and reflective characteristics. It encourages a thorough examination of Islam's intellectual tradition,

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[19] Abidin, "Al-Wasathiyah Fî Al-Iqtishâd Al-Islâmî: Ârâ'u 'Ulamâ Jam'Iyati 'Nahdlatul Ulama' Bi Jawa AlSyarqiyah Haula 'Al-Taraddud' Bi Sya'ini Fatâwa Al-Fawâid Al-Mashrîfiyah."

[20] Thoriq Aziz Jayana et al., "Wasathiyah Quality Management: A Approach in Islamic Education Quality Management," *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan* 8, no. 01 (2022), https://doi.org/10.32678/tarbawi.v8i01.5821.

[21] T Hamami, "Muhammadiyah and Nahdlatul Ulama Education: Two Main Pillars of National Education in Indonesia," *Jurnal Pendidikan Agama Islam* 18, no. 2 (2021): 307–30, https://doi.org/10.14421/jpai.2021.182-06.

[22] Sefriyono, "Tarekat and Peace Building: A Study of the Inclusivism of the Community of Tarekat Syattariyyah in the Nagari of Sungai Buluah, Padang Pariaman Regency," *Jurnal Ilmiah Islam Futura* 20, no. 2 (2020): 211–34, https://doi.org/10.22373/jiif.v0i0.5807.

[23] Sagnofa Nabila Ainiya Putri and Muhammad Endy Fadlullah, "Wasathiyah (Moderasi Beragama) Dalam Perspektif Quraish Shihab," *International Journal of Educational Resources* 03, no. 01 (2022), https://doi.org/https://doi.org/10.59689/incare.v3i1.390.

[24] Abdulloh Sajad Ahmad and Latifah Ismul, "Religious Moderation In Islamic Religious Practices Through Wasathiyah Concept," *Sunan Kalijaga International Journal on Islamic Educational Research* 5, no. 2 (2021): 72–84, https://doi.org/https://doi.org/10.14421/skijier.2021.52.06.

[25] Inayatillah, "The History of Moderate Islam in Indonesia and Its Influence on the Content of National Education," *Journal of Al-Tamaddun* 17, no. 2 (2022): 213–26, https://doi.org/10.22452/JAT.vol17no2.17.

[26] Nur Indah Febriyani and Mukh Nursikin, "Dakwah Islam Wasathiyah Dalam Pendidikan Islam Di Indonesia," *J-CEKI : Jurnal Cendekia Ilmiah* 3, no. 1 (2023), https://doi.org/10.56799/jceki.v3i1.2639.

including the reinterpretation of classical concepts and the recontextualization of earlier scholars' ideas to address contemporary challenges.[27]

In the post-truth era, *Wasathiyah* epistemology exhibits a capacity to cultivate intellectual resilience. An analysis of how moderate Muslim communities respond to the spread of hoaxes and religious misinformation shows that *Wasathiyah* principles play a crucial role in promoting digital and critical literacy among the *ummah*.[28] This approach not only prioritizes factual verification but also encourages a deeper understanding of the context and social implications of information.

These characteristics together form an epistemological framework that is not only relevant to Islamic studies but also provides a valuable perspective for navigating the complexities of knowledge in the digital age.[29] With its integrative, contextual, holistic, critical, and resilient approach, *Wasathiyah* epistemology establishes a strong foundation for developing moderate yet authentic Islamic knowledge in response to the increasingly rapid and complex flow of information.

3.2. Knowledge Construction and the Role of Moderate Islam in the Post-Truth Context

In the post-truth era, where emotions and personal beliefs often outweigh objective facts in shaping public opinion, the development of moderate Islamic knowledge faces significant challenges.[30] Analyzing these dynamics reveals several key aspects in the process of constructing and disseminating Islamic knowledge based on *Wasathiyah* principles. In this context, *Wasathiyah* epistemology serves as a bridge between traditional Islamic authority and emerging contemporary dynamics. Case studies of several online Islamic education platforms that promote the principle of moderation demonstrate innovative methods for presenting Islamic knowledge. Rather than relying solely on a linear transfer of knowledge, these platforms encourage active audience engagement in interpreting and contextualizing Islamic teachings. This method exemplifies the *Wasathiyah* principle, which balances openness to renewal with respect for tradition.[31]

To further illustrate how *Wasathiyah* epistemology constructs moderate Islamic knowledge in the post-truth era, the following table categorizes its fundamental principles and their role in addressing contemporary challenges:

Table1. *Wasathiyah* Epistemology Principles

Wasathiyah Epistemology Principle	Description
Integration of *Naql* (Revelation) and *Aql* (Reason)	Combining revelation and rationality to develop a balanced understanding of Islam.
Contextualization of Understanding	Interpreting Islamic teachings while considering social, cultural, and contemporary developments.
Critical and Reflective Thinking	Encouraging critical engagement with Islamic scholarly traditions and contemporary challenges.

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[27] Nur Hasbullah Prayitno and Mukh. Nursikin, "Islam Wasathiyyah Sebagai Landasan Pendidikan Karakter," *Afeksi: Jurnal Penelitian Dan Evaluasi Pendidikan* 4, no. 6 (2023), https://doi.org/10.35672/afeksi.v4i6.191.

[28] Nurfauzy Lubis, "Implementation of Wasathiyah Concept for Virtual Communities," *Islam Transformatif : Journal of Islamic Studies* 6, no. 2 (2023), https://doi.org/10.30983/it.v6i2.5946.

[29] Lubis.

[30] Muhamad War'i, "Urgensi Paradigma Epistemologi Pesantren Dalam Studi Agama Di Era Post-Truth," *Ta'dib: Jurnal Pendidikan Islam Dan Isu-Isu Sosial* 19, no. 1 (2021), https://doi.org/10.37216/tadib.v19i1.421.

[31] Luthfi Rahman, "Virtual Piety and Muslim Traditionalism Mainstreaming: The Digital Activism of Bangkitmedia.Com and Kyaiku.Com," *Fikrah* 8, no. 2 (2020): 209, https://doi.org/10.21043/fikrah.v8i2.7914.

Moderation in *Fatwa* and Islamic Law	Balancing Sharia texts with societal needs to address evolving realities.
Digital Literacy in Islam	Enhancing the ability to analyze and verify information to counter hoaxes and disinformation.

The analysis of Islamic discourse on social media highlights the complexities of constructing a moderate Islamic narrative amid fast-paced and diverse information flows. In this digital landscape, communities that adhere to *Wasathiyah* principles have actively promoted Islamic digital literacy. This approach not only emphasizes technical skills for information verification but also fosters a deeper understanding of Islamic ethics in social media and online discussions.[32]

For instance, the principles of balance and moderation in *Wasathiyah* epistemology can serve as an alternative framework for countering extreme narratives, which have become increasingly dominant in the post-truth era. By prioritizing fact verification and contextual understanding, *Wasathiyah* provides a critical tool for addressing religious disinformation spread through social media. Case studies of online Islamic education platforms that promote moderation indicate that interactive knowledge delivery methods are more effective in fostering critical understanding than conventional linear knowledge transfer.

Compared to previous studies, which primarily examined Islamic moderation in social and educational contexts—such as Subaidi's (2021) study on moderate Islamic education management—this research offers a new perspective by positioning *Wasathiyah* epistemology as a framework for navigating post-truth challenges.[33] While earlier research has largely focused on the practical applications of Islamic moderation in education and *da'wah* policies, this study emphasizes that *Wasathiyah* epistemology serves as a conceptual foundation for developing more critical and contextual Islamic knowledge.

Furthermore, an examination of how moderate Islamic institutions respond to contemporary controversial issues reveals the use of a more complex and nuanced *istidlal* (legal reasoning) methodology. This process integrates textual analysis, contextual considerations, and interdisciplinary discourse.[34] Such an approach reflects the core characteristics of *Wasathiyah* epistemology, which strives to maintain a balance between adhering to Sharia principles and adapting to contemporary realities.

In the academic sphere, an analysis of contemporary Islamic research trends in institutions that uphold moderation principles indicates a shift toward topics that align with global challenges. Issues such as Islam and environmental ethics, the role of artificial intelligence in Islamic thought, and the reinterpretation of *fiqh* concepts in pluralistic societies have gained increasing scholarly attention. This trend reflects an effort to produce Islamic knowledge that remains doctrinally authentic while addressing modern-day concerns. Moreover, in the post-truth era, the construction of moderate Islamic knowledge places a stronger emphasis on ethical and spiritual dimensions rather than merely legal formalities.[35]

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[32] I Izniyah et al., "Tren Filantropi Modern: Inovasi Dan Dampak Shadaqah Berbasis Digital Pada Platfrom Crowdfunding Kitabisa. Com," *Ekoma: Jurnal Ekonomi …* 3, no. 2 (2024): 497–514, https://doi.org/https://doi.org/10.56799/ekoma.v3i2.2521.

[33] Subaidi, "Strengthening Character Education in Indonesia: Implementing Values from Moderate Islam and the Pancasila."

[34] A Syukur, "Empowering Islamic Community in Understanding Democracy and Shura through the Wasathiyah Da'wa Movement in Indonesia," *Journal of Indonesian Islam* 18, no. 1 (2024): 98–126, https://doi.org/10.15642/JIIS.2024.18.1.98-126.

[35] K M Arif, "Islamic Moderation Concepts in Thought," *Millah: Journal of Religious Studies* 19, no. 2

3.3. The Role of Moderate Islam in Addressing Post-Truth Challenges

Beyond formal legal aspects, the construction of moderate Islamic knowledge in the post-truth era places a strong emphasis on ethical and spiritual dimensions. Previous studies indicate that *Wasathiyah* epistemology plays a crucial role in developing a balanced and contextualized understanding of Islam.[36] In contemporary *fatwa* studies, the *Wasathiyah* principle allows for flexibility in responding to new issues while upholding the fundamental principles of Sharia.[37] Meanwhile, the application of *Wasathiyah* in Islamic education highlights interfaith dialogue as a means of instilling moderation values.[38] Additionally, research on the role of families as agents of early education in countering radicalism shows that moderate Islamic values can be instilled from an early age, fostering strong ethical and spiritual awareness.[39] Thus, the construction of moderate Islamic knowledge is not solely reliant on legal frameworks but also integrates ethics and spirituality in addressing the challenges of the post-truth era.

An analysis of Islamic *da'wah* and educational materials reveals efforts to articulate universal Islamic values, such as *rahmatan lil 'alamin* (grace to the universe) and *al-akhlaq al-karimah* (noble morals), within a pluralistic and complex global context.[40] The development of moderate Islamic knowledge in a post-truth setting is, therefore, a dynamic, reflective, and adaptive process aimed not only at preserving the relevance of Islamic teachings in the digital age but also at creating an Islamic intellectual framework that can positively contribute to addressing contemporary global challenges.

To provide a deeper understanding of the structure of *Wasathiyah* epistemology, this analysis identifies its fundamental principles and their role in responding to intellectual and social challenges in the post-truth era. In this context, moderate Islam, grounded in *Wasathiyah* principles, serves as a crucial balancer and mediator. This approach not only provides a more nuanced perspective on the complexities of the modern world but also acts as a catalyst for constructive dialogue among various religious perspectives. By upholding the principles of moderation and balance, moderate Islam fosters a healthier and more productive space for public discourse.

One of the most significant contributions of moderate Islam in overcoming post-truth challenges is its ability to bridge understanding gaps between different groups.[41]

(2020): 307–44, https://doi.org/10.20885/millah.vol19.iss2.art6.

[36] Muhammad Nurul Mubin, Ahmad Syafii, and Mubarok Fatahillah, "Integrating Wasathiyyatul Islam Fi Tarbiyah: A Study of Islamic Moderation in Educational Frameworks," *Kontekstualita* 38, no. 01 (July 2024): 65–82, https://doi.org/10.30631/38.01.65-82.

[37] Subaidi, "Strengthening Character Education in Indonesia: Implementing Values from Moderate Islam and the Pancasila."

[38] C Wijaya, "Management of Islamic Education Based on Interreligious Dialogue in The Learning Process in Schools as An Effort to Moderate Religion in Indonesia," *Review of International Geographical Education Online* 11, no. 5 (2021): 4306–14, https://doi.org/10.48047/rigeo.11.05.310.

[39] Muh Hambali, Imamul Muttaqin, and Ruma Mubarak, "Towards Harmony and Balance: A Policy Framework for State Islamic Higher Education Leaders in Nurturing Student Religious Moderation," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 7, no. 3 (2023): 907–22, https://doi.org/10.33650/al-tanzim.v7i3.5900.

[40] Y Ichsan, "Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 247–63, https://doi.org/10.14421/jpai.v21i1.9944.

[41] W Wulandari, "Implementation of Islamic Education and Wasathiyah Da'wah for Millennial Generation with Al-Qur'an Perspective in Facing Society 5.0," *Jurnal Pendidikan Agama Islam* 19, no. 1 (2022): 129–40, https://doi.org/10.14421/jpai.2022.191-10.

This approach acknowledges the diversity of interpretations within Islam while still emphasizing common ground and universal values. As a result, moderate Islam serves as an effective mediator, reducing tensions and polarization stemming from differing religious perspectives. In public discourse, moderate Islam promotes communication ethics based on civility, transparency, and mutual respect. This approach encourages constructive engagement between Muslims from different schools of thought as well as with non-Muslim communities. By fostering moderation in public discourse, moderate Islam contributes to the creation of a more inclusive and open intellectual space for dialogue and mutual understanding.

Moreover, moderate Islam plays a pivotal role in enhancing media and information literacy among Muslims. Given the rapid dissemination of unverified information, this moderate approach emphasizes the importance of critical and analytical thinking when consuming and sharing content.[42] By fostering digital literacy, moderate Islam not only helps prevent the spread of disinformation and fake news but also contributes to the establishment of a healthier information ecosystem within Muslim communities.[43]

In the field of education, moderate Islam advocates for curriculum development that goes beyond doctrinal knowledge to emphasize critical and analytical thinking skills. This approach aims to cultivate a generation of Muslims who are capable of navigating the complexities of the post-truth era while remaining grounded in Islam's core values. By fostering critical thinking, moderate Islam helps individuals develop resilience against extreme narratives, which are increasingly prevalent in the digital age. Furthermore, moderate Islam supports a contextualized approach to religious understanding and practice.[44] It recognizes that interpretations of Islamic teachings must take into account social, cultural, and historical contexts, while simultaneously remaining true to Islam's fundamental principles. This context-sensitive approach enables Muslims to engage with contemporary issues in a flexible and relevant manner while maintaining adherence to Islamic teachings.[45]

In response to the post-truth phenomenon, moderate Islam also plays a crucial role in fostering an intellectual ethic based on integrity and openness to critical engagement. This approach encourages Muslim scholars and thinkers to participate in healthy discussions and debates, embracing intellectual humility and the willingness to reassess positions based on new evidence.[46] Such a scholarly ethic is essential for developing an Islamic intellectual tradition that is dynamic and responsive to evolving realities.

Additionally, moderate Islam has made significant contributions to shifting Islamic discourse toward problem-solving approaches rather than engaging in abstract

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[42] Zehavit Gross, *Reimagining the Landscape of Religious Education: Challenges and Opportunities*, *Reimagining the Landscape of Religious Education: Challenges and Opportunities*, 2023, https://doi.org/10.1007/978-3-031-20133-2.

[43] Muhamad Bindaniji and Moh Ashif Fuadi, "Post-Tradisionalisme: Membincang Basis Epistemologi Dan Transformasi Gerakan Moderasi Beragama Nahdlatul Ulama," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 1 (2022), https://doi.org/10.22373/substantia.v24i1.12909.

[44] Muzayyin Muzayyin, Nadia Raifah Nawa Kartika, and Habib Habib, "In Search of Moderation of Islam Againts Extremism: A Promoting 'Islam Pribumi' By Gus Dur," *Fikrah* 9, no. 2 (2021): 203, https://doi.org/10.21043/fikrah.v9i2.10111.

[45] Muzayyin, Kartika, and Habib.

[46] Hamami, "Muhammadiyah and Nahdlatul Ulama Education: Two Main Pillars of National Education in Indonesia."

theological debates.[47] This pragmatic focus ensures that religious knowledge remains applicable and relevant to contemporary social challenges. To effectively address post-truth challenges, moderate Islam also underscores the value of interdisciplinary collaboration. This approach promotes the integration of traditional Islamic sciences with modern fields, including social sciences, science, and technology. By adopting an interdisciplinary perspective, moderate Islam enriches Islamic intellectual discourse and fosters a more comprehensive understanding of contemporary issues.

Furthermore, moderate Islam actively promotes universal values, such as justice, humanity, and peace, reinforcing Islam's role as *rahmatan lil 'alamin* (a blessing for all beings).[48] In a world characterized by conflict and tension, this moderate approach strengthens Islam's contribution to fostering harmony, tolerance, and cooperation on a global scale. Consequently, moderate Islam not only addresses internal challenges within Muslim communities but also facilitates more positive engagement with the wider world.

Thus, the role of moderate Islam in overcoming post-truth challenges is critical. Through a balanced, critical, and contextual approach, moderate Islam provides a comprehensive and adaptive solution to the various problems facing Muslims in the digital era. The findings of this research highlight four key aspects of *Wasathiyah* epistemology in shaping moderate Islamic knowledge. First, the integrative approach in interpreting religious texts, which combines revelation (*naql*) and reason (*aql*), allows for flexibility in addressing contemporary challenges, as seen in moderate *fatwas* that incorporate maqashid sharia. Second, the importance of digital literacy and information verification among moderate Muslims serves as a response to the spread of religious misinformation in the post-truth era. Third, the implementation of *Wasathiyah* values in Islamic education, both through formal curricula and family-based learning, plays a crucial role in fostering strong ethical and spiritual awareness as a countermeasure against extremism. Fourth, the construction of moderate Islamic knowledge does not merely rely on legal aspects but also emphasizes a balance between spiritual, ethical, and intellectual dimensions in addressing global challenges.

Therefore, *Wasathiyah* epistemology is not merely a normative concept but has been effectively operationalized as a contextual, critical, and solution-oriented framework for responding to the challenges of the digital age.

4. Discussion
4.1. Challenges and Opportunities in the Application of *Wasathiyah* Epistemology
The application of *Wasathiyah* epistemology in contemporary Islamic studies presents both challenges and opportunities. One major challenge is the influence of social media on religious knowledge acquisition, where platforms like Instagram, TikTok, and YouTube have become primary sources of Islamic learning for millennials and Gen Z.[49] However, ensuring that the content consumed comes from credible sources rather than misleading viral information remains a pressing issue. Additionally, opposition from extreme ideological groups, both ultra-conservative and liberal-secular, complicates the

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[47] Hani Hiqmatunnisa and Ashif Az Zafi, "Penerapan Nilai-Nilai Moderasi Islam Dalam Pembelajaran Fiqih Di PTKIN Menggunakan Konsep Problem Basic Learning," *Jipis* 29, no. 1 (2020), https://ejournal.unis.ac.id/index.php/JIPIS/article/view/546.

[48] Inayatillah, "The History of Moderate Islam in Indonesia and Its Influence on the Content of National Education."

[49] Ijah Bahijah et al., "Wasathiyah Islam Di Era Disrupsi Digital (Pendidikan Nilai-Nilai Wasathiyah Islam Dalam Bersosial Media Di Kalangan Generasi Milenial Dan Generasi Z)," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 1 (2022): 15–26, https://doi.org/https://doi.org/10.30868/ei.v11i4.3544.

promotion of moderation.[50] Another challenge arises from the fast-paced nature of digital information, where simplistic and sensationalist narratives tend to spread more rapidly than balanced, contextual explanations.[51] A survey by the Center for Strategic and International Studies found that 38% of Muslims in Southeast Asia were exposed to extremist religious content, while 45% experienced an Islamic identity crisis due to narratives that frame Islam as incompatible with modernity.[52] These findings highlight the urgent need for effective digital literacy strategies and adaptable communication approaches to counter religious misinformation.

Despite these challenges, the digital era also offers new opportunities for advancing *Wasathiyah* epistemology. Social media and online education platforms show that an increasing segment of the audience is becoming more critical and eager for in-depth, contextual Islamic explanations. This presents an opportunity for developing educational initiatives based on *Wasathiyah* principles, ensuring that Islamic knowledge remains both comprehensive and accessible to the general public. Furthermore, global collaboration among moderate Islamic institutions is fostering academic exchanges and joint research, strengthening the intellectual foundations of moderate Islam.[53] Another key opportunity is the integration of Islamic sciences with modern disciplines, such as social sciences and humanities, which enhances the relevance of Islamic thought in contemporary global discussions.[54] While efforts to translate *Wasathiyah* epistemology into public policy frameworks remain complex, successful case studies indicate its potential in promoting social harmony and tolerance in Muslim-majority countries.

The landscape of challenges and opportunities in applying *Wasathiyah* epistemology reveals a dynamic yet promising field. On one hand, ideological resistance and technological barriers require strategic responses, while on the other, digital openness and global academic trends offer unprecedented avenues for disseminating a moderate, inclusive, and adaptive understanding of Islam.[55]. Successfully addressing these issues will determine the long-term role and impact of *Wasathiyah* epistemology in shaping future global Islamic discourse (Niam, 2019). Based on a literature review, this study categorizes the key themes of *Wasathiyah* epistemology in the post-truth era, illustrating how Islamic moderation is applied across religious authority, education, *fatwa* development, digital literacy, and the balance between tradition and modernity. The following table summarizes the main findings of this research.

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[50] Umniatuz Zahro and Mukh. Nursikin, "Tawassuth Dalam Konteks Pendidikan Islam Wasathiyah: Menuju Masyarakat Yang Seimbang Dan Toleran," *Afeksi: Jurnal Penelitian Dan Evaluasi Pendidikan* 5, no. 1 (2024), https://doi.org/10.35672/afeksi.v5i1.214.

[51] Trini Diyani, "Implementasi Paradigma Islam Wasathiyah; Strategi Menjaga Masa Depan Keindonesiaan," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 6, no. 3 (2019), https://doi.org/10.15408/sjsbs.v6i3.13193.

[52] Center For Strategic and International Studies, "The Trends in Islamic Extremism: Factors Affecting the Future Threat."

[53] F Muhtar, "The Mythology of Putri Mandalika in the Sasak Islamic Tradition in Lombok," *Religion, Education, Science and Technology towards a More Inclusive and Sustainable Future: Proceedings of the 5th International Colloquium on Interdisciplinary Islamic Studies (ICIIS 2022), Lombok, Indonesia, 19-20 October 2022*, 2024, 172–76, https://doi.org/10.1201/9781003322054-29.

[54] Hiqmatunnisa and Zafi, "Penerapan Nilai-Nilai Moderasi Islam Dalam Pembelajaran Fiqih Di PTKIN Menggunakan Konsep Problem Basic Learning."

[55] Syed Serajul Islam and Md Saidul Islam, *The Jamaat Question in Bangladesh: Islam, Politics and Society in a Post-Democratic Nation*, *The Jamaat Question in Bangladesh: Islam, Politics and Society in a Post-Democratic Nation*, 2023, https://doi.org/10.4324/9781003310679.

Table 2. Categorization of Research Findings

Category	Description	Example Sources in the Document
New Religious Authority	The rise of religious influencers on social media challenging traditional scholars' authority in spreading moderate Islamic teachings.	(Rahman, 2020); (Lubis, 2023)
Moderate Islamic Education Methods	The use of digital platforms and interactive education models to instill moderation values among young Muslims.	(Wijaya, 2021); (Jayana & Zainab, 2022); (Anwar, 2021)
Fatwas and Social Context	*Fatwas* based on maqashid sharia, incorporating social contexts in addressing contemporary issues.	(Subaidi, 2020)
Islamic Ethics and Digital Literacy	Raising awareness of digital literacy among Muslim communities to combat religious misinformation and hoaxes on social media.	(Barton, 2019); (Horne, 2021); (Bahijah et al., 2022)
Balance Between Tradition and Modernity	Integrating classical Islamic sciences with modern knowledge in academic research and moderate Islamic education policies.	(Hamami, 2021); (Ichsan, 2024); (Rusli, 2019)
Moderate Islamic *Da'wah* Strategies	A *Wasathiyah*-based approach to *da'wah* to foster inclusive communication and interfaith dialogue.	(Febriyani & Nursikin, 2023); (Syukur, 2024); (Jayana et al., 2022)

4.2. The Relevance of *Wasathiyah* Epistemology in the Post-Truth Era and Its Implementation in the Construction of Islamic Knowledge

In addressing the challenges of the post-truth era, *Wasathiyah* epistemology offers a balanced and contextualized approach to understanding and constructing Islamic knowledge. The principle of moderation enables Muslims to navigate the complexities of digital information while maintaining a connection between tradition and modernity. Research by Wijaya highlights the application of *Wasathiyah* in Islamic education management through interfaith dialogue, which has proven effective in fostering tolerance. However, younger generations often gravitate toward more dogmatic and provocative narratives, both online and offline, making moderate discourse less appealing.[56] This suggests that *Wasathiyah* requires a more engaging communication strategy to remain competitive in digital spaces. On the other hand, *Wasathiyah* epistemology provides a robust framework for evaluating various knowledge sources, encouraging a critical mindset toward both traditional and modern perspectives.[57] This aligns with findings that emphasize the importance of critical thinking in developing moderate Islamic knowledge in the post-truth era.

Beyond fostering intellectual balance, *Wasathiyah* epistemology plays a vital role in enhancing media and information literacy among Muslims. Bahijah et al. (2022) highlight that while moderate approaches encourage dialogue, sensational and extreme narratives often dominate social media due to their viral nature.[58] This underscores the need for proactive digital literacy initiatives to equip Muslims with the ability to critically assess and verify information. The *Wasathiyah* approach offers practical guidance for both consuming and producing content, helping individuals avoid misinformation while contributing to a healthier digital ecosystem. Additionally, in the

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[56] Wijaya, "Management of Islamic Education Based on Interreligious Dialogue in The Learning Process in Schools as An Effort to Moderate Religion in Indonesia."

[57] Mujahidin Muhammad Farkhan et al., "The Relevance of Wasathiyah of the Mejelis Tafsir Alquran Surakarta in Building National Unity," *Proceeding of Saizu International Conference on Transdisciplinary Religious Studies*, 2021, https://doi.org/10.24090/icontrees.2021.6.

[58] Bahijah et al., "Wasathiyah Islam Di Era Disrupsi Digital (Pendidikan Nilai-Nilai Wasathiyah Islam Dalam Bersosial Media Di Kalangan Generasi Milenial Dan Generasi Z)."

context of religious pluralism, *Wasathiyah* serves as a middle ground, emphasizing the importance of finding common ground and engaging in constructive interfaith dialogue. This epistemology supports flexible interpretations of religious texts, allowing Muslims to address contemporary challenges while adhering to core religious principles.[59]

Another critical aspect of *Wasathiyah* epistemology is its potential to strengthen Muslim resilience against extreme narratives. By fostering a balanced and moderate viewpoint, it mitigates the risk of radicalization and religious polarization. This aligns with research showing that one of the primary challenges in applying *Wasathiyah* is countering ideological extremism while maintaining engagement with both traditional and contemporary methodologies in Islamic studies.[60] Moreover, *Wasathiyah* promotes an integrative methodology, combining classical Islamic knowledge with modern academic disciplines, thus enriching Islamic intellectual discourse.[61] The emphasis on scholarly dialogue between different Islamic schools of thought further reflects this approach, recognizing interpretative diversity as an intellectual strength rather than a source of division.[62]

In practical terms, the application of *Wasathiyah* in the digital realm plays a crucial role in developing critical digital literacy among Muslims. Given the rapid spread of unverified content on social media, the ability to assess sources, analyze narratives, and contextualize information has become indispensable. The *Wasathiyah* approach also fosters problem-solving Islamic discourse, shifting away from abstract theological debates toward practical discussions on issues faced by Muslims in daily life.[63] Research by Subaidi and Jayana highlights how *Wasathiyah* contributes to moderate Islamic education and counter-radicalism, helping Muslims balance textual understanding with evolving social realities. While previous studies have emphasized the practical and normative aspects of *Wasathiyah*, this research provides an epistemological perspective, exploring how *Wasathiyah* can function as a broader intellectual framework in navigating the complexities of the digital information age.

The findings of this study have several significant implications. First, they highlight the importance of *Wasathiyah* epistemology in constructing Islamic knowledge that is both adaptive and contextually relevant, particularly in education, digital literacy, and *da'wah* strategies. Second, the study underscores the role of moderate Islam in countering religious misinformation and promoting critical engagement with digital content. However, this study has certain limitations, as it is primarily conceptual and based on literature review rather than empirical data. The absence of direct field studies, interviews, or social media data analysis means that the practical implementation of *Wasathiyah* in different socio-cultural contexts remains unexplored. Therefore, future research should adopt empirical approaches, such as case studies or digital ethnography, to assess how *Wasathiyah* narratives compete with extreme

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[59] Abdul Basid and Ahmad Munjin Nasih, "The Concept of Aswaja in the Thought of K . Abul Fadlol As-Senori (1916-1991 AD) and Its Relationship with Aswaja in the Thought of KH . Hashim Ash ` Ari" 12 (2024): 95–112, https://doi.org/10.21043/fikrah.v8i1.23459.

[60] Bahijah et al., "Wasathiyah Islam Di Era Disrupsi Digital (Pendidikan Nilai-Nilai Wasathiyah Islam Dalam Bersosial Media Di Kalangan Generasi Milenial Dan Generasi Z)."

[61] Inayatillah, Kamaruddin, and M. Anzaikhan, "The History of Moderate Islam in Indonesia and Its Influence on the Content of National Education," *Journal of Al-Tamaddun* 17, no. 2 (2022), https://doi.org/10.22452/JAT.vol17no2.17.

[62] Abidin, "Al-Wasathiyah Fî Al-Iqtishâd Al-Islâmî: Ârâ'u 'Ulamâ Jam'Iyati 'Nahdlatul Ulama' Bi Jawa AlSyarqiyah Haula 'Al-Taraddud' Bi Sya'ini Fatâwa Al-Fawâid Al-Mashrîfiyah."

[63] Bindaniji and Fuadi, "Post-Tradisionalisme: Membincang Basis Epistemologi Dan Transformasi Gerakan Moderasi Beragama Nahdlatul Ulama."

discourses on social media and how audiences respond to moderate versus sensational content. Additionally, further studies could examine the role of religious leaders and educational institutions in promoting *Wasathiyah*-based digital literacy to ensure its relevance in an increasingly complex information landscape. Strengthening empirical research on this topic will provide a more comprehensive understanding of *Wasathiyah* epistemology's practical impact and its role in shaping moderate Islamic thought in the digital era.

5. Conclusion

This research finds that *Wasathiyah* epistemology plays a crucial role in shaping moderate Islamic understanding in the post-truth era, particularly in countering misinformation and disinformation in digital media. Through a literature review, this study demonstrates that *Wasathiyah* offers a critical and contextual approach to interpreting religious texts, enabling Muslims to differentiate accurate information from extreme or manipulative narratives. One of the key findings of this study is that *Wasathiyah* epistemology integrates revelation (*naql*) and reason (*aql*), allowing for a balanced and contextualized understanding of Islam. Additionally, the principle of balance in *Wasathiyah* has proven effective in bridging Islamic tradition with modernity, ensuring that moderate Islamic discourse remains relevant in the fast-paced digital information landscape. However, this study also highlights a major challenge: moderate narratives struggle to compete with extreme narratives in digital media, as simplistic and provocative content tends to attract greater engagement. Furthermore, *Wasathiyah*-based fatwas increasingly consider *maqashid sharia* (the higher objectives of Islamic law) in legal decision-making, reflecting a shift toward a more contextual and pragmatic approach. Despite these strengths, this study has several limitations, primarily because it relies solely on literature review without empirical validation. The practical effectiveness of *Wasathiyah* epistemology in shaping Muslims' critical engagement with digital information remains untested, and its impact on the general public, particularly social media users, is yet to be measured. These limitations highlight the need for further empirical research to explore how *Wasathiyah* principles are applied in real-world settings and how effectively they counter religious misinformation and extremism. In terms of implementation, *Wasathiyah* epistemology can be integrated into Islamic education curricula, particularly in tafsir and Islamic thought courses that emphasize a contextual and critical approach to religious texts. Additionally, the findings of this study provide a basis for public policies on religious moderation, including social media regulations to combat the spread of misleading religious information. To strengthen these findings, future research should adopt case study or survey methods to measure how Muslim audiences perceive and respond to moderate Islamic content in comparison to extreme narratives in digital media. Further studies could also evaluate the effectiveness of *Wasathiyah*-based digital literacy programs within Muslim communities, ensuring that the principle of moderation is not merely an academic discourse but a practical tool for fostering critical awareness in society. Expanding research in these areas will provide a more concrete understanding of how *Wasathiyah* epistemology can be effectively operationalized in shaping moderate Islamic thought and countering misinformation in the digital age.

6. Acknowledgment

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