



Integrating Islamic Information Literacy Curriculum as an Institutional Strategy to Counter Digital Radicalism in Islamic Higher Education

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Abstract:

The transition of the literacy landscape from print sources to digital platforms creates new vulnerabilities in Islamic higher education, where uncurated internet access increases students' exposure to digital radicalism. This study aims to examine these vulnerabilities and formulate the integration of the Islamic information literacy curriculum as an institutional strategy to counter digital radicalism in State Islamic Higher Education Institutions (PTKIN). Using a qualitative multiple-case study design at UIN Sunan Kalijaga and UIN SATU Tulungagung, this study draws on in-depth interviews, observations, and document analysis as its main data sources. The findings show that students increasingly depend on algorithm-driven platforms to access Islamic literature. Without critical reasoning and adequate source verification, this dependence encourages identity-based validation and draws students into dogmatic echo chambers. Current academic library interventions still focus mainly on technical procedures, such as user education and database access, and do not yet address the critical evaluation of ideological content. In response to this gap, this study proposes an Islamic information literacy curriculum integration model as a systemic institutional strategy. The model transforms information literacy from a technical search skill into an academic curriculum component that strengthens critical reasoning, religious moderation, and digital resilience. Three pillars support its implementation: the codification of Islamic information literacy standards that fit Islamic scholarship, pedagogical collaboration between lecturers and librarians in designing research-based assignments, and continuous curriculum evaluation to maintain instructional quality and sustainability. This study contributes to Islamic higher education management by positioning curriculum integration as a preventive strategy against digital radicalism.

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Introduction

In the last decade, the world's digital landscape has experienced an epistemological crisis, driven by the proliferation of internet-based radicalism (Hollewell & Longpré, 2021) and social media (Gani et al., 2024; Hiyatma et al., 2025). Today, radicalism is not merely a rigid political phenomenon but a multidimensional ideological orientation characterized by intolerance, extreme fanaticism, exclusivity, and revolutionary tendencies (Usman et al., 2023). In Indonesia, the escalation of this threat is evident in data from the Ministry of Communication and Digital, which blocked 5,731 pieces of extremist content during the 2023–2024 period (Komdigi, 2024). The penetration of extremist narratives is currently becoming increasingly aggressive in targeting the university environment. Radical ideologues

astutely exploit cyberspace to exploit vulnerabilities and the weak capacity for critical evaluation among students when consuming religious literature online (Widyaningsih et al., 2021). The shift to digital media as the primary reference for religious doctrine further exacerbates this situation. Therefore, strengthening religious information literacy, anchored in moderate values, is now an institutional imperative in higher education (Wahyudi & Novita, 2021).

Conventionally, the Association of College and Research Libraries (ACRL) defines information literacy as merely the procedural skills for finding, evaluating, and using information ethically (ACRL, 2015). The Association of College and Research Libraries (ACRL) has conventionally defined information literacy as procedural skills for finding, evaluating, and using information ethically (ACRL, 2015). However, algorithmic disruption now requires a broader repositioning of information literacy as a critical, ethical, and reflective capacity in digital knowledge environments. The education curriculum should include information literacy as a discipline, as it is theoretically important (Webber & Johnston, 2017). In the context of higher education, this competency has shifted from a technical ability focused on data retrieval to a strategic cognitive defense. It equips students with the skills to critically analyze ideological narratives, spot algorithmic biases, and withstand emotional manipulation commonly found in online radical propaganda (Febriani & Ritonga, 2022; Sholihin & Kurnia, 2023; Usman et al., 2023).

Oghenekaro and Luke (2025) showed that the systematic integration of information literacy into the curriculum effectively develops students' academic competencies globally. In this ecosystem, the role of librarians is critical; they are no longer merely document providers but rather partners in education who provide intensive support for students' complex information literacy demands (Tautkeviciene & Augustiniene, 2025). The curriculum-based intervention is significant in improving the self-determination, self-efficacy, abilities, and maturity of students' attitudes when interacting with information dynamics (Bernard, 2024). Integrating these abilities into core courses is considered the most ideal and impactful instructional approach (Bernard, 2024; Gunn et al., 2011). With this, Sayekti (2025) emphasizes the significance of designing an information literacy curriculum that is especially rooted in fields of study, so that learning is contextual in depth.

The role of information literacy in overcoming digital disruption is widely acknowledged (Sayekti, 2025), yet its application in Indonesia remains limited to structural aspects. This limitation stems from the lack of standardized, organized, and integrated literacy models in higher education curricula, hindering comprehensive development across disciplines. However, a crucial humanitarian imperative is to institutionalize an integrative curriculum. Kiramang et al. (2024) emphasize that educators need to integrate information literacy into the curriculum through a collaborative and reflective information-based learning approach, rather than teach it as a separate subject. This builds students' technical skills and creates an academic community that is critical, flexible, and robust in sustaining solid reasoning of ideological issues in the digital world (Muhtadi et al., 2023).

Conversely, a detailed examination of current studies reveals a significant research gap. Much of the existing literature has concentrated on students' exposure to algorithmic risks on social media, such as the echo chamber effect and filter bubbles that perpetuate digital exclusivism (Rusmiati et al., 2025), and the positive correlation between information literacy and students' moderate religious views (Hak & Putra, 2025). Empirical evidence also indicates that students' difficulties in accessing academic databases present a major obstacle to assembling a comprehensive collection of digital Islamic literature (Hidayati, 2025). Additionally, Ikbar & Supratama highlight that efforts to curb radicalism have focused on enhancing the Islamic Education curriculum by integrating religious moderation with digital

literacy. There is yet to be a concrete formulation that repositions information literacy as a systemic deradicalization strategy institutionally embedded in the design of formal university curricula. The absence of a standardized and uniform curriculum for Islamic information literacy is what often causes extremism prevention programs in PTKIN to be reactive and fragmented, and lose their proactive preventive power.

To close the gap between theory and practice, this study pursues three primary objectives: (1) to study the driving forces of the change in the information literacy culture of students that is associated with radical tendencies; (2) to trace the strategic functions of the universities and libraries in reducing digital radicalism; and (3) to develop a model of Islamic information literacy integration into a formal curriculum. The fundamental originality and scientific contribution of this work is the design of the Islamic Information Literacy Curriculum Integration Model as an institution-based systemic deradicalization tool. This study provides a paradigm shift from descriptive analysis to the establishment of a model of practical institutions based on three main pillars. The first is the codification of adaptive religious information literacy competency standards into global models such as ACRL or SCONUL. Second, the study highlights the need to strengthen cross-sectoral collaboration between lecturers and librarians in the design of assignment-based pedagogy (Reed et al., 2022). The third is the institutionalization of a system for evaluating the quality of a sustainable curriculum. Academically, this research expands the boundaries of the conventional information literacy paradigm by placing it directly within the framework of Islamic wasatiyyah epistemology and the Information Literacy as a Discipline (ILIAD) methodology (Webber & Johnston, 2017). In practice, this framework provides strategic guidance and scalable, actionable recommendations to help higher education policymakers implement responsive curriculum designs. Through this approach, Islamic information literacy functions as a tangible cognitive bastion that strengthens the academic community's capacity to counter exposure to digital radicalism on campus.

Method

This study employs a qualitative methodology with an instrumental case study design at two State Islamic Religious Universities (PTKIN). Following Yin's (2023) argument, the study employs case studies to explore contemporary phenomena in real-world contexts, especially when the boundaries between the phenomenon and its social environment remain unclear. This approach enables the researcher to examine the dynamic relationships among curriculum policies, library functions, and students' digital habits. Rather than pursuing statistical generalization, this study focuses on developing a rich conceptual understanding of campuses' institutional defense mechanisms in countering cyber extremism.

This study used purposive sampling to select 14 key informants with direct empirical experience in the research context, including librarians, lecturers, and students. The researcher concluded data collection after reaching saturation, as further field observations and in-depth interviews no longer generated new codes, themes, or meaningful theoretical insights (Moore et al., 2026). Data collection was iterative, employing three main techniques: semi-structured interviews on the consumption habits of digital literature; participatory observation at library facilities and e-learning platforms at the university; and document analysis. The study drew on both primary and secondary data, which the researcher analyzed interactively using the circular analysis framework of Miles, Huberman, and Saldaña (2020): (1) data condensation, (2) data display through theme matrices, and (3) formulating and verifying conclusions. The researcher applied a triangulation technique of sources, methodologies, and time, as well as member-checking procedures, to assure scientific rigour and data validity (Creswell & Creswell, 2018). Methodological triangulation is operationalized

by cross-referencing interview data (from students, lecturers, and librarians) with direct observations of students' information literacy behavior in the field and critical analysis of documents.

The researcher also conducted member checking systematically to confirm that the data transcripts and analytical interpretations aligned with the informants' original informants'and perspectives, thereby minimizing subjective bias. Considering the sensitivity of the topic regarding radicalism and ideological vulnerability, this research strictly adheres to qualitative research ethics. Before data collection, all participants provided informed consent. The researcher ensured confidentiality and protected informants' privacy by fully anonymizing the informants' names and replacing them with codes, such as Inf-1 and Inf-2, throughout this paper.

Findings

1. Access to Islamic Literature and Literacy Shift

The practice of Islamic information literacy among students at UIN Sunan Kalijaga Yogyakarta and UIN Sayyid Ali Rahmatullah (SATU) Tulungagung exhibits a clear trend: a significant migration from print media to the digital ecosystem. In general, students access information from three domains: print sources, such as libraries and bookstores; oral sources, such as religious studies and lectures; and online sources, such as Google Scholar, Maktabah Syamilah, NU Online, Rumaysho, YouTube, TikTok, and Instagram.

Although these three domains remain available, digital platforms now serve as the primary gateway for students. Academic pragmatism, geographic barriers, and cognitive fatigue with physical texts drive this shift more strongly than the pursuit of deep theological understanding.

Table 1. Geographic Exploration and Pragmatism of Access to Islamic Literature

Informant	Interview Excerpt	Interpretation
INF_10	<i>"I access social media, like Chrome, Google Scholar... but I rarely go to the library to read printed books." "If the reference fits the task I want to do, then I just take it."</i>	Search engines and social media have taken over the function of physical libraries as the main gateway for information search.
INF_5	<i>"If the reference fits the task I want to do, then I just take it."</i>	The speed at which college assignments are completed affects how deeply references are considered and the authority of the sources used.
INF_7	<i>"In my area, Kulonprogo... going to the library is far; it has to be in the district... even bookstores are far away."</i>	Geographical barriers in their home regions force students from the beginning to sever ties with physical literature.
INF_1	<i>"On the internet, maybe... I personally grasp it faster than from the library, right? Looking at a book... reading it has to be more meticulous too."</i>	students avoid the complexity of reading lengthy texts and prefer instant visual information.

The geographical location of students significantly affects their access to Islamic information. Students at UIN SATU Tulungagung rely primarily on the internet to meet their academic needs, given the limited access to physical bookstores and the limited information resources provided by the library. In contrast, students at UIN Sunan Kalijaga can take full advantage of the wide range of traditional information resources available in Yogyakarta's metropolitan area. In Yogyakarta, the predominance of students opting for the digital route indicates that this tendency is not solely a reaction to geographic limitations but rather a cultural adaptation to digital convenience.

As a finding, there has been a shift from the tradition of studying authoritative classical Islamic texts (turath) to consuming simplified, popular Indonesian content on social media. This phenomenon creates a paradox: students experience information overload yet exhibit only a shallow analytical understanding. This literacy pattern, which only pursues practicality, ultimately creates cognitive vulnerability, making students easily accept instant and radical religious narratives spread in cyberspace without a strict validation process.

2. Deradicalization Efforts Through Information Literacy

Students' ability to verify digStudents'ent fundamentally mediates the relationship between information literacy and radical tendencies. Field studies indicate a wide diversity in students' proficiency in analyzing topics. Some students have adopted critical heuristic approaches, such as questioning the author's qualifications and comparing the author's work to sources like the Qur'an and Hadith. The rigor of the Qur'an certification process is sometimes subjective, heavily influenced by the networks of religious groups (such as NU or Muhammadiyah) and their academic training methods.

There exists a "confirmation approach" in literacy. Many students validate information not by scientific objectivity, but by its alignment with the religious thought framework and group identity they adhere to. This selective pattern poses a significant risk: information that aligns with personal biases will be accepted immediately without critical scrutiny. Conversely, cognitive immunity or healthy skepticism only emerges when students are confronted with a diversity of perspectives through the campus dialectical space, as mapped in the following table:

Table 2. Information Literacy Strategies and Student Verification Patterns

Informant	Interview Excerpt	Interpretation
INF_8	<i>"...it's not that I immediately follow everything, no, but I do like to compare everything that aligns with my religious beliefs."</i>	Confirmation: The process of literature comparison often gets trapped in the effort to seek dogmatic justification (that feels right) for the religious identity of its group.
INF_4	<i>"...we can see in the bibliography... the author's education is shaped by whatever he believes or learns from his teachers, which can also be taken into considered."</i>	Sanad Validation: To ensure the authority of knowledge, students use a combination of academic rigour and a traditional technique, which involves tracing the genealogy of the author and their professors.
INF_6	<i>"...credible, trustworthy... when looking for information, it's not just one piece of information, so you need several pieces of information to compare, then draw a conclusion."</i>	Source Triangulation: Students use cross-source comparison methods (triangulation) as a cognitive defense instrument to counter bias.

The digital landscape has proven highly vulnerable to the infiltration of extreme or divisive religious content due to the loss of traditional information-gatekeeping functions. In this context, the emergence of "radical tendencies" among students is born from an abundance of religious information. This phenomenon is rooted in the loss of contextual literacy, namely, students' inability to transcend selective validation and their reluctance to engage in dialogue with the diversity of moderate interpretations of Islamic law. When students rely solely on digital literacy to satisfy their personal biases, they voluntarily enter a cyber echo chamber that can, at any moment, hack their consciousness into becoming radical without their realizing it.

3. Institutional Roles (University & Library)

Field findings show that the institutions (UIN Sunan Kalijaga and UIN SATU Tulungagung) have initiated various basic literacy programs for their students to enhance academic knowledge and sharpen critical and moderate reasoning. However, institutions still evaluate user education and electronic journal training programs at a general level, without specifically linking them to Islamic information literacy outcomes. The role of libraries today is largely still confined to the technical-administrative realm, such as teaching search techniques through OPAC and electronic databases, rather than entering the domain of critical evaluation of the ideological content of literature.

Table 3. Institutional Support and the Role of Campus Mediation

Informant	Interview Excerpt	Interpretation
INF_13	<i>"We constantly strive to hold events or programs... like at the beginning of the semester, we hold user education activities, then we conduct information literacy class training, including book reviews."</i>	The role of the library has been established, but its content still focuses on procedural access (search techniques) and has not yet touched on the realm of critical evaluation of religious content bias.
INF_3	<i>"Providing access to Islamic information through religious texts and several contemporary books... usually from the professors' explanations [to understand the developing issues]."</i>	The unwritten synergy between the provision of authoritative literature in the library and direct guidance from lecturers acts as a compass for students' academic navigation.
INF_10	<i>"Because I am at an Islamic University, if it were at another university, the religious authority might not be as prominent, but at UIN, there is a lot... which is rare elsewhere."</i>	PTKIN provides a safe space (valid religious authority) for moderate and in-depth studies, a protection that is absent in the public cyberspace.
INF_5	<i>"Supporting, through class discussions and organizational discussions as well, sir... Making it more tolerant as mentioned earlier."</i>	Institutional intervention does not always take the form of formal regulations (rigid intervention); class dialectics function as a soft intervention that effectively fosters a tolerant mindset.

From the mapping above, it is evident that structurally, both institutions face different challenges. UIN SATU Tulungagung still has to grapple with a limited collection of specific Islamic digital works, while UIN Sunan Kalijaga faces the challenge of needing subject specialists in the library who can evaluate the quality and ideological nuances of the abundant Islamic content.

Nevertheless, an important fact must be highlighted: the university and the library are still seen by students as key players in their cognitive defense. It is acknowledged that the institutional context, including library technical assistance, faculty mentoring authority, and a culture of classroom debate, serves as the core support mechanism. Without the mediation of this academic atmosphere students are liable to lose direction and become utterly dependent on unverified and non-authoritarian online Islamic content.

4. Typology of Islamic Information Literacy

The findings reveal four main themes that explain the complex relationship among UIN students' institutional environment, critical skills, and digital access. These patterns are interconnected and play a significant role in shaping the landscape of religious information behavior among students. This shift marks a new phenomenon: when the practicality of

technology clashes with the need for the depth of classical literature, students' responses are largely students'ed by their geographical location, cognitive fortress, and the dialectical space around them. To avoid simplification bias, the following table presents an objective mapping of the four clusters of behavioral patterns:

Table 4. Conceptual Patterns of Islamic Information Literacy Behavior among Students

Behavioral Patterns	Interview Excerpt	Analysis & Epistemological Implications
Resource Dependency Pattern	<i>"Dominant more toward the internet because it's simpler."</i> (INF_9)	Ease of access and time efficiency have become the main factors that have transformed the function of physical libraries from primary information centers into mere supplementary instruments. While the internet has become the default gateway.
Uneven Access Pattern	<i>"If in my area... even going to the library is far, I have to go to the district... bookstores are also far."</i> (INF_7)	The geographical context of the region creates disparities. Some students are forced to use online places as a survival strategy because of physical infrastructure constraints.
Pattern of the Critical Literacy Gap	<i>"If it differs from my initial understanding, then accept it (but remain steadfast in your belief)."</i> (INF_6)	Verification tends to be subjective and based on group identity (identity-based validation) in search of justification, not objective truth.
Exposure Vulnerability Pattern	<i>"At UIN, there are many friends who are NU... it's not like I immediately joined here and there, no, but I do like to compare everything that feels right..."</i> (INF_8)	Most of the encounters with peers on campus are a site for identity negotiation that defuses the polarization.

This pattern emphasizes that students' literacy behavior is a tug-of-war between technology's practicality and technology's use of reasoning. The practicality of digital technology has indeed broken down geographical boundaries. However, ironically, it has also created echo chambers, where students often browse the internet merely to seek affirmation of their group-identity biases, rather than to search for objective truth.

However, the social reality on campus successfully mitigates this digital vulnerability. Interactions across religious affiliations (such as NU and Muhammadiyah) in classrooms and student organizations have proven to function as a safety valve. These egalitarian offline dialectics force students to engage in dialogue across differences while simultaneously neutralizing the ideological polarization they consume online. At this turning point, institutions take on a new function: they are more than places to store books; they are active mediation forums that encourage students to think critically and moderately about religion.

Discussion

1. Digital Literacy and Radicalization Dynamics

Students at State Islamic Religious Universities (PTKIN), such as UIN Sunan Kalijaga and UIN SATU Tulungagung, are increasingly turning to online resources rather than traditional print media when seeking Islamic literature. This transition not only changes

the medium for searching for data but also shifts the way students understand religious authority, a process fraught with cognitive vulnerabilities. Empirical research shows that access to the internet in universities is mostly driven by academic value and not by the quality of intellectual material. The absence of rigid curation methods on the internet opens the possibility of ideological mistakes that threaten established religious authority. Such a stance is vulnerable to being used by radical organizations that misunderstand religious texts, such as misinterpreting the notion of jihad to corrupt the thinking of the next generation (Fanindy & Mupida, 2021; Wahyudi & Novita, 2021).

However, students face several issues in the digital environment, such as insufficient digital literacy skills and a lack of reliable and relevant digital Islamic literature (Hidayati, 2025). The issues become more difficult when the main sources of their religious education are algorithmic platforms such as social media, blogs, and YouTube (Febriani & Ritonga, 2022). The architecture of artificial intelligence on these platforms eventually directs individuals to echo chambers, repeatedly feeding homogeneous material that conforms to users' cognitive biases and preferences (Sholihin & Kurnia, 2023). The profile of PTKIN students' demographics today is students' many of them are graduates of mainstream high schools (SMA/SMK) who lack a solid foundation in religious knowledge (Farikhah, 2021). The unthinking use of digital sources, without the ability to effectively curate information, considerably increases the risk of self-radicalization (Hollewell & Longpré, 2021).

Gen Z's dependence on social media, Z's without strong critical filtering, makes them susceptible to disinformation and echo chambers (Khusairi, 2025). For example, in Bangladesh, 69.3% of users fell for religious disinformation, while only 25.9% were able to detect and reject it (Al-Zaman, 2024). Students are typically getting Islamic content through visual platforms like Instagram and TikTok. However, such interactions tend to be shallower due to an inadequate capacity to assess the credibility of information sources (Himayah et al., 2024). The isolation of information in this virtual realm eventually fosters a confined digital civilization that upholds dogmatic, exclusive religious ideas and theological intolerance (Rusmiati et al., 2025). Exposure to extremist information may stimulate radical tendencies, especially in those with certain features, such as high anxiety or a heightened demand for certainty (McGarry & Shortland, 2023). Therefore, students need sufficient digital literacy to develop critical thinking skills amid the rapid expansion of information (Darmawan et al., 2025; Sudianto et al., 2025).

2. Critical Thinking as a Preventive Mechanism

Amid the abundance of digital information, higher education institutions need to reconceptualize information literacy beyond technical skills and develop it as a cognitive defense mechanism. According to Lanning (2014), information literacy is essentially a high-level cognitive competence for evaluating, synthesizing, and ethically using knowledge. In the discourse of deradicalization, this competence closely collaborates with the sharpness of critical thinking (CILIP, 2018). Research conducted by Qusairi et al. (2026) shows that the interaction between digital religious literacy and critical thinking skills accounts for 68.2% of the development of students' mental resilience against academic stress. This skill enables people to critically assess religious material and distinguish moderate views from radical narratives that often misinterpret scripture (Dianto et al., 2025; Maisari, 2025). Critical thinking acts as a cognitive filter, empowering students to evaluate the authenticity of an author's academic background, the author's political motivations behind digital publications, and to challenge ideological absolutism (Davies, 2016; Hariyati & Septiana, 2019).

However, the research is clear that there is a major void: teens with reading disabilities often stay stuck in "identity-based validation." People want instant validation that confirms their affiliations with a group or religious institution, rather than fact-checking content online. This primary tendency amplifies confirmation bias and traps people in a digital echo chamber (Sholihin & Kurnia, 2023). Identity validation has a negative effect, as it reduces clarity of thought and promotes intellectual isolation in religious practice (Widyaningsih et al., 2021). The refusal to engage in dialectical dialogue with other views will increasingly lead to intellectual stagnation, which eventually inhibits students' capacity to address the complexities of current religious concerns (Wahyudi & Novita, 2021).

Therefore, fostering critical thinking in higher education is essential to protect students from extremist propaganda. Students equipped with critical thinking skills will be able to question the validity of extremist ideologies, reject one-sided claims of truth, and navigate the digital world with confidence. Enhancing critical thinking should not solely be an individual pursuit; higher education institutions must prioritize it through collaborative curriculum development and discussion-based learning that integrates multiple viewpoints.

3. Institutional Mediation and Knowledge Authority

Digital disruption has changed the way society acquires religious understanding (Hidayat & Samiaji, 2025). The explosion of religious information on social media often traps students in echo chambers that promote religious exclusivism (Rusmiati et al., 2025). The lack of digital religious literacy among students makes them vulnerable to the proliferation of radical narratives and religious hoaxes beyond the limine ((Hiycampus Atma et al., 2025; Qusairi et al., 2026); therefore, there is an urgent need there is an urgent need to improve students' cognitive immunity. Within the students' framework, State Islamic Religious Universities (PTKIN) bear a crucial historical mandate to reclaim the authority of culturally moderate knowledge. PTKINs must be the primary driving force in promoting religious moderation in the digital sphere, as a countermeasure against the spread of radicalism through digital platforms (Rosidah et al., 2025). These include the creation and widespread dissemination of moderate and tolerant content via social media to prevent the spread of misinformation (Arifin & Aulia, 2023). One approach is to maximize libraries' role as hubs for modlibraries'd knowledge networks (Wijayanti & Alfatawi, 2022).

Unfortunately, academic libraries primarily focus their institutional initiatives on technical-procedural aspects, such as user education training and OPAC searches (Oghenekaro & Luke, 2025). The library's activities have not hindered the realistic evaluation of the ideological content of Islamic literature used by students (Wahyudi & Novita, 2021). The main vulnerabilities that lead to self-radicalization in the digital age are the inability to filter material before sharing and the inability to verify sources among students (Gani et al., 2024; Hollewell & Longpré, 2021). Therefore, to mitigate extremism, information literacy should be integrated as a fundamental epistemological tool aligned with the Ministry of Religious Affairs of the Republic of Indonesia's (2020) objective of Indonesia's moderation. This study highlights the necessity of reconfiguring libraries' role, shifting from simple providers of academic resources to curators of a critical and moderate Islamic worldview. Collaboration between librarians and professors in selecting collections and devising literature content evaluation should be a strategic initiative (Reed et al., 2022; Tautkeviciene & Augustiniene, 2025).

The implementation of this strategy in the field indeed encounters real structural obstacles. These obstacles range from the scarcity of specific and credible digital Islamic collections, such as those emerging at UIN SATU Tulungagung, to the shortage of subject-specialist librarians capable of curating hardline religious texts, as seen at UIN Sunan

Kalijaga. Key obstacles that require immediate attention are: limited accessibility, inadequate database search abilities, and social media algorithmic bias (Hidayati, 2025; Muhtadi et al., 2023). Considering the current circumstances, it is imperative that university libraries rapidly transition from being passive producers of physical knowledge to being active ideological curators (Tautkeviciene & Augustiniene, 2025). The appropriate tactical response would be to re-strategize the library's administration by forming strategic agreements with reputable digital content providers (Rahman et al., 2025). Higher education institutions need to strengthen authentic Islamic digital platforms, such as ELiPSKi, iSantri, and Maktabah Syamilah, while ensuring that lecturers provide rigorous mentorship and critical classroom discourse. Through collaboration, librarians guide students in navigating information sources, and lecturers help them interpret digital Islamic content critically and responsibly. This multidisciplinary partnership ensures that students' religious digital literacy encompasses not only the development of functional skills but also moral and ethical notions (Muannas & Mansyur, 2020). Through robust institutional integration, knowledge of Islam, also known as *rahmatan lil'alam*, can serve as a cognizer for students in their fight against extremism. (Dianto et al., 2025; Nurjanah & Sholeha, 2024).

4. Integration Model as Deradicalization Strategy

The integration of information literacy into the academic curriculum is a strategic step that cannot be compromised if we are to strengthen students' cognitive capacities amid the complexities of the digital information era. In the context of PTKIN, the initial draft of the policy emphasizes that several study programs at UIN Sunan Kalijaga and UIN Sayyid Ali Rahmatullah Tulungagung have begun offering digital literacy as a mandatory course. However, the formal institutionalization of a specific and structured Islamic information literacy curriculum still requires a clearly defined conceptual framework. To date, supporting courses such as library science and the history of Islamic civilization have only partially embedded information literacy content. Integrating information literacy into mandatory university courses is essential for fostering resilience among students. (Hasnah et al., 2025). Despite the growing movement toward a more transdisciplinary approach to information literacy as a means of tackling pressing societal problems (Bruce et al., 2022), information literacy remains an independent and rigorous academic field from an ontological perspective (ILIAD) (Webber & Johnston, 2017). In line with this perspective, higher education institutions should establish information literacy as an independent academic structure within the curriculum that produces transformative instructional impact.

Suhendi et al. (2020) argue that higher education institutions can mitigate the infiltration of radicalism in religious higher education by implementing an integrative curriculum. Appropriate curriculum design is a key factor in ensuring the success of information literacy programs in higher education (Wijetunge & Manatunge, 2014). This curriculum structure must at least include the systematic organization of programs and courses, interactive instructional delivery methods, and comprehensive evaluation of student learning outcomes and the developed programs (Reed et al., 2022). Building on the ACRL (2015) parameters and the ILIAD conception proposed by Webber and Johnston (2017), universities need to position information literacy as a clearly defined academic discipline with specific learning outcomes. The empirical findings indicate that institutions can institutionalize this idea through three strategic approaches. First, they need to codify Islamic information literacy standards and models. The initial step in strengthening the curriculum must establish information literacy as a substantive theoretical and practical academic foundation, rather than merely seasonal technical training activities or librarian guidance (Hernández-Rabanal, 2014). Considering that there is currently no official Islamic

information literacy standard issued by the Indonesian government or the Ministry of Religious Affairs of the Republic of Indonesia, PTKIN institutions need to take proactive steps. Institutions can construct this standard by adopting and adapting established global models, such as ALA/ACRL or SCONUL, while aligning them rigorously with the tradition of wasatiyyah Islamic epistemology through in-depth research. This strategy of replication and contextual adaptation aligns with ANZIIL's success in developing its library standards based on the ACRL framework. The new standards can be piloted first in small-scale courses before being implemented on a large scale across all study programs.

Second, there should be pedagogical collaboration between faculty and librarians. Successful curriculum integration is based on close collaboration between faculty members and academic librarians (Mercado-Sierra & Northam, 2023). The effectiveness of literacy-based assessment systems, task design, and curriculum reconstruction hinges on this cross-sector strategic partnership (Reed et al., 2022). Librarians with methodological experience in information transmission and retrieval must work together with course instructors to create a new curriculum (ACRL, 2015; Otoide & Idahosa, 2018). Before lectures begin, both parties must agree on the information skills objectives and how students will apply them in course tasks. Librarians do not merely serve as document providers in the library; they also enter classrooms directly or are integrated into the course's Learning Management System to provide intensive support to students (Mercado-Sierra & Northam, 2023). When librarians teach literacy modules integrated into the LMS, students are more likely to achieve the learning objectives (Mullins & Boyd-Byrnes, 2024). Collaboration among librarians on educational resources, modules, and precise assessment methods has enhanced students' literacy skills (Reedstudents'2022). A finding is that librarians are no longer only document providers but rather collaborative instructors who actively aid students in both face-to-face and online classes (Mercado-Sierra & Northam, 2023; Tautkeviciene & Augustiniene, 2025). The institution must provide adequate resources, including recognized Islamic books in the library and digital learning tools, to support this interaction.

Third, Ongoing Evaluation and Institutional Oversight. The longevity of the evaluated model for Islamic information literacy necessitates robust legal legitimacy from the leadership of the higher education institution. Leadership plays a crucial role in issuing regulations or policies that mandate the implementation of this literacy across the entire academic community. The regulation ensures the active involvement of all stakeholders, from administrators, policymakers, curriculum designers, lecturers, information specialists, and students, to create a conducive learning ecosystem (Hernández-Rabanal, 2014). After establishing the formal legal framework, institutions need to conduct periodic program evaluations to assess how far field implementation aligns with the ideal curriculum objectives. According to Landøy et al. (2020), the main priority of this evaluation process is to ensure that students can develop an adaptive thinking style in response to the demands of the information society, proficiently use scientific information sources, and become independent problem solvers.

The implementation of this integrative Islamic information literacy curriculum serves as a systemic deradicalization strategy in higher education (Suhendi et al., 2020). Institutions can determine whether this curriculum effectively promotes daily ethical behaviour and broadens students' inclusive understanding of religion through thorough evaluation. By focusing on developing students' cognitive analytical skills rather than brainwashing them, this method helps to moderate extremist ideologies in the academy. The balance between information science and religious understanding boosts cognitive immunity. In conclusion, higher education institutions can strengthen students' critical thinking skills, religious moderation, and resilience against digital radicalism by developing an Islamic information

literacy integration model grounded in clear standards, robust faculty-librarian partnerships, and ongoing quality evaluation.

Conclusion

Multiple case studies at UIN Sunan Kalijaga and UIN Sayyid Ali Rahmatullah Tulungagung emphasize that the shift of the student literacy center to the digital ecosystem has led to epistemological shifts marked by cognitive vulnerabilities. Academic pragmatism intertwined with algorithmic biases of cyber platforms has proven to trap students in theological echo chambers and foster identity-based validation, and accelerate self-radicalization. However, institutional interventions have remained confined to technical and procedural aspects and have yet to address the ideological curation of Islamic literature.

To address this gap, this research successfully formulated the Islamic Information Literacy Curriculum Integration Model as an institution-based, systemic deradicalization strategy. This model repositions information literacy from merely a technical operational skill in data retrieval to an independent academic discipline (Information Literacy as a Discipline) specifically embedded in the formal curriculum. The sustainability of this model is supported by three main pillars: the codification of religious information literacy standards, adapted to the tradition of wasatiyyah Islamic epistemology; the strengthening of cross-sectoral pedagogical collaboration between lecturers and librarians in designing research-based assignments; and the institutionalization of a continuous curriculum quality evaluation system. Practically, this framework provides strategic guidelines and applicative recommendations for the Ministry of Religious Affairs of the Republic of Indonesia and policymakers in Islamic Higher Education Institutions (PTKIN) to reform the curriculum to be both protective and responsive to make Islamic information literacy a tangible cognitive fortress for the academic community in maintaining sound reasoning and countering exposure to digital extremist ideologies.

Suggestion

In response to this dynamic, higher education institutions are urged to formulate policies that formally institutionalize Islamic information literacy into the core curriculum. Practically, it demands cross-sectoral pedagogical collaboration without barriers between lecturers and librarians to design research learning that goes beyond mere technical skills in data searching and instead shifts toward strengthening critical reasoning and ethics in filtering digital religious literature. For future researchers, studies using a quantitative or mixed-methods approach are highly recommended to measure the empirical significance of this Islamic information literacy intervention in broadly reducing student radicalism tendencies. Through this collaboration, higher education institutions transform the integration of information literacy from a mere academic obligation into a robust cultural strategy that strengthens the ideological resilience of the younger generation in the era of disruption.

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