



The Influence of Religious Education through a Digital Learning Based Outcome Based Education (OBE) Approach on Students' Religious Moderation Attitudes in Higher Education

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Abstract

This study examines the influence of Outcome Based Education (OBE) based Islamic Education implemented through digital learning on the attitude of religious moderation of students in Higher Education. This research is motivated by the increasing religious intolerance and digital radicalism, which demands a reorientation of the Religious Education curriculum towards critical religious literacy and tolerance by integrating OBE which targets cognitive, affective, and psychomotor outcomes with Learning Management Systems (LMS), online discussions, and collaborative projects. A quasi-experimental two-group pretest-posttest design was used, involving an intervention group (n=41, Islamic Education OBE digital) and a control group (n=54, conventional learning) drawn from approximately 500 semester 3–5 students through targeted sampling. Data were collected using a Likert scale questionnaire (Cronbach's alpha >0.80), observation, and digital task documentation, and were analyzed with SPSS 26 using descriptive statistics, Levene test, and independent and dependent t-test. The findings showed a significant improvement in the intervention group from an average pretest score of 72.68 to a posttest score of 84.39 (a difference of 11.71 points), with higher scores on the moderation dimension national commitment, tolerance, non-violence, and respect for local culture compared to the control group's average of 77.44.. These results show that OBE based digital Religious Education is effective in strengthening students' religious moderation and supporting its use as a model to reorient the PAI curriculum, accompanied by lecturer capacity building and authentic assessments to foster religious harmony in the Industrial Revolution era.

INTRODUCTION

The integration of *digital learning* in Outcome Based Education (OBE) based Religious learning creates an interactive, collaborative, and contextual learning space. Digital platforms such as Learning Management Systems (LMS), learning videos, and

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discussions, and cross-classroom collaborative projects allow students to examine actual issues such as religious plurality, digital radicalism, and media ethics from the perspective of moderate Islamic values. This is in line with findings that technology-based religious learning is able to broaden students' religious horizons and increase sensitivity to social diversity (Aba Sha'ar et al., 2025; Adeoye et al., 2025; Habibie et al., 2025). In Religious Education learning with the Outcome Based Education (OBE) approach, it targets affective and social achievements, where students not only understand moderation theoretically, but also internalize it through digital communication practices that are tolerant, empathetic, and respectful of differences.

The development of digital technology and information disruption has brought significant changes to the learning patterns, mindset, and religious character of students in higher education. In the context of Indonesia, which is known as a religious and plural country, the flow of global information through social media and digital platforms often becomes a space for the emergence of intolerance, hate speech, and the spread of extreme religious beliefs (Benawa & Wardhani, 2024). This phenomenon shows that there is a serious challenge in maintaining religious moderation attitudes among the younger generation, including students as an intellectual group that will determine the direction of social life in the future. Data on the picture of religious moderation attitudes among students of religious universities in Indonesia according to a study by the State Islamic University of Jakarta Indonesia stated that some students still show vulnerability to the influence of digital radicalism due to low critical religious literacy and reflective thinking skills (PPIM UIN Jakarta, 2021). This condition emphasizes the importance of efforts to reorient the learning of Religious Education which not only focuses on the cognitive aspect, but also on the formation of religious characters that are moderate, tolerant, and adaptive to socio-cultural diversity.

In this situation, the transformation of religious learning based on digital learning is inevitable. Universities are now faced with the demand to utilize educational technology in building inclusive religious awareness. Through digital platforms, students can access cross-cultural and religious learning resources, discuss interactively, and develop a contextual understanding of Islamic teachings (Hermawan et al., 2025). However, the use of learning technology without a strong pedagogical framework can actually widen the gap between values and educational directions. Therefore, a systematic approach is needed such as *Outcome Based Education (OBE)* which is oriented towards the achievement of concrete learning *outcomes*, so that the use of digital technology is truly in line with the mission of Religious Education in forming people of faith, knowledge, and moderate character.

Religious education in higher education is often still conventional, less adaptive to the development of digital technology. The OBE approach emphasizes the achievement of specific and measurable learning outcomes (e.g., students' ability to apply religious values in moderation in daily life), while digital learning (such as e-learning platforms, interactive videos, or AI-based applications) allows for flexible and interactive access (Cabrera, 2017; Chan, 2023; Wibowo et al., 2025). This study aims to fill this gap, especially in the Indonesian context where the issue of religious intolerance is still a challenge. Based on related literature (such as the reformulation of the OBE curriculum in Islamic education through open online courses), this approach is expected to improve the quality of character-oriented Religious Education learning.

Based on several empirical studies, the Outcome Based Education (OBE) approach through digital learning has been proven to have a positive influence on the formation of students' religious moderation attitudes. Several previous research studies have shown that outcome-based learning that utilizes digital media can strengthen the dimensions of moderation such as national commitment, tolerance,

non-violence, and respect for local culture (Ohatkar & Deshpande, 2022; Tanti et al., 2025). Through reflective digital assignments, cross-view discussions, and *project-based learning*, students are trained to connect religious teachings with pluralistic social realities. Thus, OBE-based Religious learning not only produces cognitive achievements, but also forms religious characters that are adaptive to diversity. Digital learning acts as a transformative medium that allows the internalization of the value of moderation in the context of multicultural digital life.

The implementation of Outcome Based Education (OBE) based Religious Education (OBE) learning through digital learning requires a reorientation of the role of Lecturers and Curriculum. The role of lecturers no longer functions as the only source of knowledge, but as a facilitator who directs students to learn independently, critically, and reflectively through various digital platforms (Hermawan et al., 2025; Nurlela et al., 2025). In addition, institutions need to ensure that the digital materials provided support the values of religious moderation, so that they not only form academic competence but also inclusive religious ethics. Previous findings confirm that the digitization of OBE-based curriculum can strengthen value learning, as long as it is accompanied by authentic assessments and reflection activities that measure change in attitudes (Adeoye et al., 2025; Habibie et al., 2025; Wibowo et al., 2025). Thus, this approach has the potential to become a model of modern religious education that is relevant to the era of the Industrial Revolution 4.0 as well as an effective means of strengthening the moderate character of students in higher education.

Meanwhile, the integration of OBE learning with digital learning is considered to be able to expand the space for religious learning that is more adaptive and inclusive. Several studies have found that the digitization of religious education learning allows students to interact across viewpoints more openly, thereby strengthening tolerance and critical thinking skills towards differences (Adeoye et al., 2025; Syarif, 2021; Zulaiha, 2023). This emphasizes that digital learning plays a transformative medium in shaping attitudes of religious moderation, as it facilitates religious reflection and dialogue more broadly and contextually. Thus, OBE-based religious education learning through digital learning not only answers the demands of higher education modernization, but also becomes a strategic instrument in strengthening the moderate character of students in the era of the digital revolution.

In the midst of the cultural and religious diversity that characterizes Indonesia as a country with the largest Muslim population in the world, social facts show that religious intolerance is still a serious threat to the harmony of the people. According to the Setara Institute report, throughout 2023-2024, there has been an increase in the trend of violations of freedom of religion and belief (KBB) with a total of 477 incidents and 731 actions, including the rejection of the establishment of houses of worship, destruction of places of worship, and hate speech on social media (Aini, 2019). This phenomenon not only threatens social cohesion, but also national stability, so OBE-based Religious Education learning through digital learning is a crucial strategy to form a moderate attitude in students as agents of change.

Based on these social facts and literature findings, this study aims to empirically examine the Influence of Religious Education Learning based on Outcome Based Education (OBE) through digital learning on students' religious moderation attitudes. The urgency of this research lies in two main aspects. *First*, practically, this study offers an innovative learning model based on comparative results (intervention and non-intervention groups) that integrates a learning outcomes-based approach with the use of digital technology as a strategy to answer the challenges of religious education in the era of information disruption and increasing intolerance among the younger generation. *Second*, academically, this study expands the treasure of empirical literature on the effectiveness of the application of

Outcome Based Education (OBE) combined with digital learning in forming a moderate, tolerant, and adaptive religious character to socio-cultural diversity. Thus, this study can be a strategic reference in the development of a character-based Religious Education curriculum, digital literacy, and religious moderation in Indonesian universities.

METHODS

This study is designed to test the influence of Outcome Based Education (OBE)-based Religious Education learning through digital learning on the attitude of religious moderation of students in higher education. The following is a description of the research method covering the requested aspects, based on a quasi-experimental design that integrates comparisons between groups. This study uses a quantitative approach with a quasi-experimental type of research, especially a pretest-posttest design with a two-group design to test the causality of the effect of interventions. This approach was chosen because it allowed for the measurement of changes in religious moderation attitudes before and after the PAI OBE digital intervention, while comparing the intervention group (receiving OBE digital) with the control group (conventional methods), thereby reducing the threat of internal validity such as history or maturation (Engkizar et al., 2023; Abdullah & Abdulghani, 2025; Rosyadi & Athari, 2025; Fitrah et al., 2026). The positivist paradigm is applied to analyze numerical data objectively, in line with the empirical goal of measuring the effectiveness of learning models in the context of religious higher education.

The research population is all active students take the Islamic Religious Education (PAI) course, totaling around 500 students from various study programs in the odd semester of 2025/2026. The sample consisted of two groups: an intervention group of 41 students (from two purposive classes) who received Islamic Education OBE-digital, and a control group of 54 students (from other classes) who used conventional methods, with a total sample of 95 students in semesters 3-5 who were homogeneous in their academic backgrounds. The sampling technique is purposive sampling (non-probability), where subjects are selected based on relevance criteria (students who take Islamic Education courses and have digital access), to ensure compatibility with the intervention and control for disruptive variables such as age (18-22 years) and gender (mixed).

Data were collected through three main techniques: (1) a Likert scale questionnaire (1-5) for the pretest and posttest of religious moderation attitudes, with 20 validated instrument items (Cronbach's alpha reliability >0.80) disseminated online via Google Forms or LMS; (2) observation of non-structural participants during learning sessions to record digital interactions and moderate behaviors (e.g., participation in online discussions); and (3) documentation of digital tasks such as reflective project portfolios, moderate da'wah videos, and religious hoax analysis, which are analyzed for evidence of OBE achievements. This technique was applied to both groups for data triangulation, with pretest before intervention and posttest after 14 weeks, ensuring objective and contextual primary data.

Data analysis used a quantitative approach with SPSS software version 26, including: (1) descriptive statistics (mean, std. deviation, std. error mean) to describe the score distribution (e.g., intervention mean 84.39 vs. control 77.44); (2) the Kolmogorov-Smirnov normality test for parametric assumptions; (3) the Levene test for equivalence of variance ($F=1.961$, $\text{sig}=0.165 >0.05$); and (4) independent t-test for comparison between groups ($t=2.899$, $\text{df}=93$, $\text{sig}=0.005 <0.05$) and dependent t-test for internal changes ($t=-6.661$, $p<0.05$). Effect measures were calculated implicitly through a mean difference (6.946 points) and a 95% confidence interval, with a significant interpretation if $p<0.05$, to confirm the intervention's causal influence on religious moderation.

RESULT AND DISCUSSION

The Influence of OBE Digital Learning on Students' Religious Attitudes

Learning Religious Education in the digital era, designed in the form of lecture plans and lecture activities, so Lecturer of university in Religious Education lecture learning teaches students to access religious materials (Islam) interactively and contextually, both through e-learning platforms, learning videos, and online discussion forums. This transformation makes religious learning more participatory and reflective, so that religious values are not only understood cognitively, but also internalized through meaningful digital experiences. Thus, digital technology is an effective means to actualize Islamic values in the social life of students. As in the explanation of the following table.

Table 1. The Effect of OBE Digital Learning on University Students' Attitudes towards Religion

Conclusion Aspect	Key Findings	Implications
The Influence of OBE Digital Learning on Religious Moderation Attitudes	Quasi-experimental research on 41 college students showed a significant increase from moderate-high scores (average 72.68) to high (average 84.39), with a difference of 11.71 points; t-test = -6.661 (significant at $\alpha=0.05$); large effect size. Dimensions: national commitment, tolerance, non-violence, respect for local culture.	Strengthening the internalization of moderate Islamic values through interactive digital experiences, in line with the Religious Moderation program of the Ministry of Religion of the Republic of Indonesia.
Integration of OBE in Learning Planning	OBE emphasizes measurable learning outcomes in the cognitive, affective, and psychomotor domains; Integrated with digital learning for case studies, reflective projects, and online discussions.	Encourage critical thinking, ethical awareness, and the application of moderate values relevant to modern challenges; Increasing Religious Digital Literacy to Avoid Radical Contentl.
The Role of Religious Digital Literacy	Students are able to critically assess religious information; Activities such as digital da'wah videos and social media campaigns build awareness of tolerance in religious life.	To form a moderate, inclusive, and non-violent religious character; supported by studies that show increased creativity, motivation, and understanding of Religious Education.
Assessment Standards and Recommendations	Authentic assessments via rubrics, digital portfolios, project assignments; Recommended construct validity, reliability, group control, and standardized effect analysis.	Reinforcing claims of affective causality; in line with OBE practice for attitude and skills transformation.

Overall Contribution	OBE-digital based Religious Education Learning significantly improves moderation attitudes; fostering digital literacy, critical skills, and ethical dialogue.	Producing students who are intellectual, tolerant, and adaptive to diversity; Digital religious education focuses on character and ethics, not just knowledge transfer.
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The findings of this study provide an overview that the quasi-experimental one-group pretest–posttest study on 41 students showed that the score of the implementation of OBE-digital was in the medium-high category (average 72.68; SD 7.65) and post-intervention moderation scores in the high category (mean 84.39; SD 9.21) so that there is an average difference of 11.71 points which indicates the strengthening of the moderation dimension. The dependent t-test reported $t = -6.661$ which exceeded the t-critical of 2.021 ($\alpha=0.05$), so the change was statistically significant, with the interpretation of large practical effect size based on the mean difference to the combined standard deviation. The targeted dimensions of moderation include national commitment, tolerance, non-violence, and respect for local culture, which are in line with the construction of religious moderation in Indonesian higher education

In the preparation of the Lecture Plan, lecturers in university prepared with an Outcome Based Education (OBE) approach by providing a clear pedagogical framework for the application of digital learning in Religious Education. The OBE approach emphasizes the achievement of measurable learning outcomes, covering the cognitive, affective, and psychomotor domains. In this context, these achievements are realized through the ability to think critically about religious issues, ethical awareness, and the practice of moderate values. The integration of OBE with digital learning allows students to actively engage in case studies, reflective projects, and online discussions on socio-religious issues (Aflahah et al., 2023), so that they can understand Islamic teachings in a way that is relevant to the challenges of modern times.

In the above study, Outcome Based Education (OBE) is an approach oriented to learning *outcomes* that are measured from students' real competencies, including cognitive, affective, and psychomotor domains (O'Neill, 2015; Susantini et al., 2021). In the context of higher education, OBE based learning requires lecturers to design learning that not only transfers knowledge, but also forms critical thinking skills, reflectiveness, and the ability to apply Islamic values in social life. When OBE is integrated with *digital learning*, this approach provides opportunities for students to access a wider range of learning resources, interact across cultures and religions, and develop digital literacy that supports moderation learning. Therefore, the application of OBE in Religious Education in the digital era plays an important role in fostering students' critical thinking competence and moderate religious character in the midst of cyber complexity.

Religious digital literacy is an important element in digital-based religious learning. Students who have digital literacy are good at assessing and managing religious information critically, as well as avoiding the influence of radical and intolerant content that is rampant on social media (Hermawan et al., 2025; Huachara-Martinez et al., 2023; Joshi et al., 2024; Karagöz et al., 2023; Mohammadi, 2024; Prihtin et al., 2025). The Religious Moderation Program launched by the Ministry of Religion of the Republic of Indonesia since 2019 has underlined four main indicators: national commitment, tolerance for differences, rejection of violence, and acceptance of local wisdom (Ministry of Religion, 2019). These values are relevant to

be thoroughly integrated into the teaching materials of Religious Education, both in terms of content and delivery strategies. Through activities such as making digital da'wah videos, moderation campaigns on social media, or online reflections, students not only hone their academic skills, but also build awareness to become agents of spreading peaceful and tolerant Islamic values. In this way, digital learning plays a direct role in shaping the character of moderate religion among students.

This study reveals that OBE based Religious Education learning that integrates digital media is able to significantly increase students' religious moderation attitudes. This is in line with the findings of Habibi, Haritha (Asbari & Nurhayati, 2024; Habibie et al., 2025; Haritha et al., 2024) which shows that digital-based learning can increase students' creativity and learning motivation by providing a more contextual and interactive learning experience. This is reinforced by several studies that state that video-based learning methods and digital technology effectively improve the understanding of religious materials and student learning outcomes (Hadiyanto et al., 2025; Hasan & Juhannis, 2024; Muhsin et al., 2024). The results of the study reinforce that religious education in the digital era must be focused not only on knowledge transfer, but also on the development of digital character and ethics to form a tolerant and moderate person. These findings emphasize the role of digital literacy as an important mediator in digital-based religious education learning that contributes to shaping inclusive and non-violent religious attitudes.

OBE-oriented assessment standards require the formulation of affective learning outcomes that can be authentically accessed through behavioral rubrics, digital portfolios, project-based assignments, and structured reflection practices that are in line with OBE's principles that assessments encourage learning and assess transformation in the realms of knowledge, attitudes, and skills. The research design demonstrates the use of Likert instruments and digital task documentation, but to meet higher standards it is recommended that construct validity reporting, internal reliability, and the use of multi-source performance assessments be used to corroborate affective causality claims within the OBE framework (Asmaranto et al., 2025; Bagrowski et al., 2025; Botha, 2002; Kumar et al., 2021; Malini et al., 2017). In addition, strengthening of standards is required through comparator group control, standardized effect size reporting and sensitivity analysis, in line with good practices of outcome-based educational evaluation in higher education.

Internalization of Religious Digital Literacy Learning on the Dimension of Student Religious Moderation

The following table summarizes the results of the study related to the attitude of religious moderation of students from the Religious Education learning process with the Digital Learning-based Outcome Based Education (OBE) approach. This explanation compares the average scores between classes for four main dimensions in the religious moderation indicator, namely.

Table 2. The Internalisation of Religious Digital Literacy Learning in Relation to the Dimension of Religious Moderation among University Students

The Dimension of Religious Moderation	Class Average Score	Overall Interpretation
National Commitment	4,06	Height; internalization of Pancasila values and inter-religious and cultural unity.
Tolerance	4,23	Height; Intervention classes are superior in the interaction and

		appreciation of religious differences.
Anti-Violence	4,41	Strong; commitment to peaceful dialogue and rejection of hate speech.
Respect for Local Traditions/Culture	4,65	The highest; integration of religious values with local wisdom.

The table summarizes the results of the survey of students' religious moderation attitudes in Religious Education learning with the Outcome Based Education approach based on digital learning among Tarbiyah Faculty students, showing a high average score (above 4 on a Likert scale of 1-5) for four main dimensions, which reflects the strengthening of inclusive character through a digital and achievement-oriented approach. Scores are measured on a Likert scale (1-5), where a value above 4 indicates a high or strong category. The "Religious Attitudes" survey showed a strong moderation profile: acceptance of national consensus, respect for different religions, willingness for dialogue, sustainability of interfaith friendships, preference for dialogue over violence, rejection of hate speech, and commitment to peacemaking most of which were on a score of 4-5, with slight outliers in some respondents requiring remedial digital literacy interventions and dialogue training.

An in-depth analysis revealed that the differences between the intervention class and the control class, which highlighted the effectiveness of OBE intervention in shaping moderate attitudes, were:

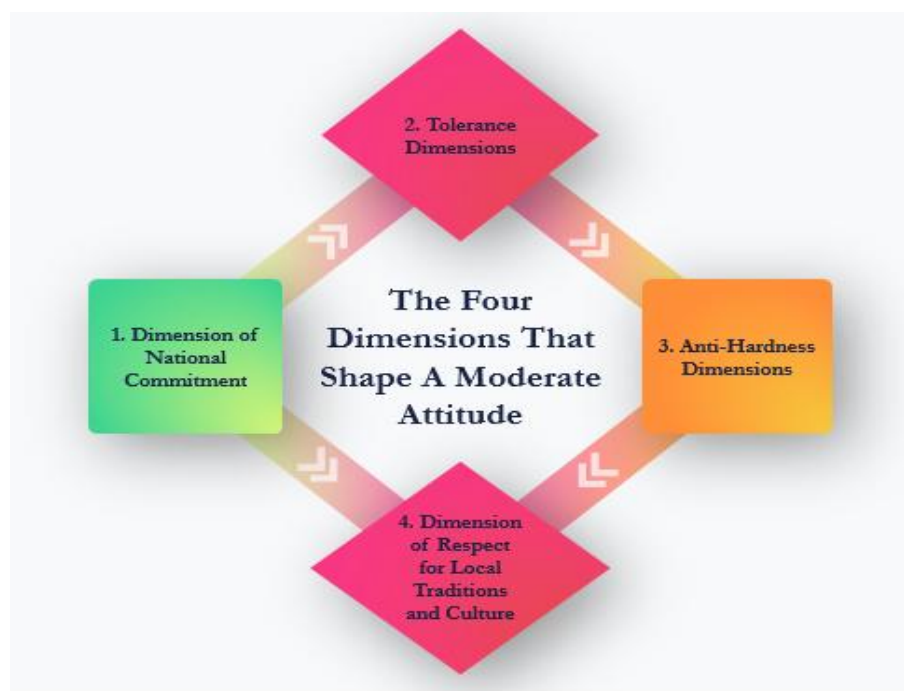


Fig. 1 The Four Dimensions Of Fostering A Moderate Attitude

1. Dimension of National Commitment

The national commitment in the table reached an average score of 4.06 for both classes, indicating a high level of national awareness where students internalized Pancasila, the 1945 Constitution, the Republic of Indonesia, and Bhinneka Tunggal Ika as the foundation of inter-religious and cultural unity. This dimension, as the main indicator of religious moderation according to the Ministry of Religion of the Republic of Indonesia, involves the acceptance of the principles of the nation

contained in the constitution, so that students not only understand national values theoretically but also apply them through inclusive participation in campus activities. The equality of scores between classes shows that OBE learning through digital learning has succeeded in building this commitment equally, preventing clashes between religion and nationalism, and supporting harmony in Indonesia's multicultural society.

2. Tolerance Dimensions

The tolerance score was higher in class A (4.23) than in class B (3.97), indicating a stronger openness to religious differences through active interactions such as online discussions and cross-viewpoint collaboration. Tolerance as the second dimension of religious moderation includes respect for the beliefs of others and readiness to cooperate, which is in harmony with religious teachings on social justice and respects diversity without explicitly justifying other beliefs. This difference in score may be influenced by the intensity of use of digital platforms in class A, which facilitates inclusive dialogue and strengthens an attitude of respecting differences as part of the social character of students in religious colleges.

3. Anti-Hardness Dimensions

The anti-violence dimension showed strong scores in grades A (4.41) and B (4.36), reflecting students' commitment to reject physical and verbal violence in the name of religion, with priority on dialogue and empathy as a solution to differences. This indicator, according to the Indonesian Ministry of Religion, emphasizes the rejection of acts of violence or hate speech, which is a pillar of moderation to create peace in the midst of the current of digital radicalism that is rampant among the younger generation. The similarity of scores between classes underscores the role of OBE in internalizing these values through digital-based reflective assignments, so that students are able to implement peaceful interfaith communication in campus and social life.

4. Dimension of Respect for Local Traditions and Culture

Respect for local traditions and culture reached the highest score, which was 4.65 for class A and 4.45 for class B, showing students' appreciation for local wisdom as an expression of faith that is in harmony with religious teachings without losing national identity. This dimension involves the acceptance of cultural traditions to the extent that they do not contradict the main religious teachings, thus forming contextual moderation in Indonesia as a country with ethnic and customary diversity. The superiority of this score in both classes confirms that the integration of OBE with digital learning is effective in connecting moderate Islamic values with cultural realities, encouraging students to integrate religion with pluralistic social life.

Overall, the table illustrates that OBE-based Islamic Education Learning through digital learning successfully strengthens all dimensions of religious moderation, with an average above 4 indicating a high and consistent attitude between classes. This approach not only enhances theoretical understanding but also shapes inclusive behaviors, in line with the national goal of religious moderation to counteract extremism and build national harmony. The results of this survey provide the basis for more adaptive curriculum recommendations, where digital platforms can be expanded to replicate the strengthening of moderate attitudes in other colleges.

The findings of increasing moderation are in line with a review of the Indonesian higher education literature that places four indicators of moderation: national commitment, tolerance, non-violence, local cultural accommodation as relevant outputs that can be internalized through curriculum and campus activities

(Bahri et al., 2025; Olagoke & Gumilar, 2025; Prihtin et al., 2025; Wibowo et al., 2025). Qualitative studies on several PTKIs also show the internalization of the value of moderation through curriculum and structured religious activities, reinforcing the claim that institutional pedagogical design plays a central role in shaping moderate attitudes (Hermawan et al., 2025; Mukhibat et al., 2024; Rahmadi, 2024; Shen et al., 2024). From a learning design perspective, second-level meta-analyses in higher education show significant and high impacts on outputs such as critical thinking, attitude, and satisfaction, providing theoretical support that active-collaborative strategies in a digital environment can drive the affective changes expected by OBEs.

Practical implications include the specification of affective learning outcomes to observable indicators (dialogical empathy, reference quality, absence of hate speech), standardization of behavioral rubrics, and expansion of digital portfolios as an internalization trail (Nayak et al., 2023; Sudha Rani et al., 2024). The recommended tasks include moderation campaign projects, religious hoax analysis, moderate da'wah videos, and cross-perspective case studies with an argument-empathy rubric to raise moderate indicators. A systematic study of the role of education in strengthening moderation concluded that education is effective in strengthening moderation when the goals, learning management, and educational environment are aligned, in harmony with the OBE-digital mechanism that combines affective Learning Outcomes, collaborative activities, and authentic assessments. In the context of Religious Education in the digital era, the results of previous studies affirm the urgency of digital literacy, the integration of moderation values in the curriculum, and strategies for the use of LMS and social media to convey moderate values in an attractive way all consistent with the digital learning interventions in this study. Thus, the results of the study are consistent that a combination of explicit affective goals, digitally active learning, and authentic assessments is a sensible path to improve students' religious moderation.

CONCLUSION

The main surprising finding of this study was a significant increase in students' attitudes of religious moderation after the OBE-based Islamic Education Learning intervention, with an average score difference of 11.71 points from the medium-high category (72.68) to high (84.39), although only 41 respondents were involved. The practical effect size was judged large based on the difference to the combined standard deviation, with the dependent t-test yielding $t = -6.661$ which far exceeded the critical $t_{-2.021}$ at $\alpha=0.05$, indicating a strong influence without the control group. This is surprising because the one-group pretest-posttest design shows a profound affective transformation in the dimensions of national commitment, tolerance, non-violence, and respect for local culture, even though the digital literacy of early childhood students is relatively low. The integration of OBE and digital learning enriches the modern religious learning framework by linking affective outcomes (moderation) to measurable learning practices; In practical terms, this model recommends the use of relevant assignments (case studies, cross-faith projects), online reflective forums, and digital portfolio assessments to monitor the internalization of value. To strengthen the influence claim, further research is recommended applying quasi-experimental or longitudinal designs, and carrying out psychometric analyses. This study was limited to a small sample of 41 students from the students in university so generalizing results to the wider population is difficult to do and prone to selection bias. The quasi-experimental design of the one-group pretest-posttest did not include the control group, leading to a lack of explicit pre-test information for moderation attitudes, which makes the assumption of the causality of the OBE digital intervention towards improvement need further verification. In addition, measurement instruments such as the Likert scale and digital

task documentation have not been fully reported for their construct validity as well as their internal reliability, and there is no sensitivity analysis or qualitative triangulation to corroborate the claim of affective influence. For further research, it is recommended to use a more rigorous experimental design with control groups, larger samples, and longitudinal approaches to validate causality as well as measure the long-term effects of OBE digital on religious moderation. Implement more comprehensive authentic assessments, including behavioral rubrics, multi-source digital portfolios, and standardized effect measure reporting such as Cohen's d, to strengthen OBE standards in higher education evaluation. Practically, expand the OBE-digital Islamic Education-based learning model in other universities by improving the quality of digital content, access to technology, and training lecturers as facilitators, while integrating religious digital literacy to prevent radical content.

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