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Islamic Digital Filtering among Youth in a Plural Society: A Systematic Literature Review and Conceptual Framework

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Abstract

Globalisation and social media have transformed the socio-cultural landscape in which youth negotiate identity, religious expression, belonging, and social relationships within Malaysia's plural society. While digital platforms provide opportunities for connection and intercultural engagement, they also expose youth to misinformation, identity pressures, discrimination, excessive digital consumption, and polarised discourse. However, existing studies remain fragmented in discussing how Islamic principles function as an internal mechanism for navigating these digital challenges. This study develops a conceptual framework of Islamic Digital Filtering through a Systematic Literature Review (SLR) guided by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA). Peer-reviewed literature published between 2021 and 2026 was systematically identified and synthesised from the Scopus database using a focused search strategy covering youth, digital identity and social media, Islamic perspectives, and plural or multicultural contexts. Thematic synthesis identified three interrelated dimensions. First, the cognitive dimension conceptualises *tabayyun* as an epistemic mechanism for evaluating digital information, religious narratives, and misinformation. Second, the behavioural dimension conceptualises Digital Adab as a mechanism for regulating self-presentation, content sharing, digital consumption, and online interaction. Third, the social dimension integrates *Ukhuwwah Insaniyyah* and *Maqasid al-Shariah* to promote dignity, responsible interaction, intergroup understanding, and social harmony. The synthesis further proposes Digital Identity Resilience as a linking construct connecting these dimensions to constructive digital citizenship and plural social cohesion. The framework contributes to digital sociology by integrating Islamic epistemological, ethical, and socio-relational principles and provides a conceptual foundation for value-based digital literacy initiatives and future empirical validation.

Keywords: Islamic Digital Filtering; *Tabayyun*; Digital Adab; *Maqasid al-Shariah*; Muslim Youth; Social Media; Digital Identity Resilience; Plural Society

1. Introduction

Globalisation and the rapid expansion of social media have transformed the socio-cultural environment in which young people construct identity, negotiate values, and participate in social relationships. Digital platforms have expanded access to information, facilitated transnational communication, and created new spaces for religious expression and community formation. At the same time, the digital environment exposes young people to competing narratives, identity pressures, misinformation, discriminatory discourse, excessive digital consumption, and polarised forms of interaction. Recent studies indicate that social media should therefore not be understood merely as a communication technology, but as a socio-cultural space in which religious authority, identity, belonging, self-presentation, and social participation are continuously negotiated (Zaid et al., 2022; Douglass et al., 2022; Deroo & Mohamud, 2022; Nafisah et al., 2026). The implications of these transformations are particularly significant for young people because digital platforms have become closely embedded within their everyday processes of identity formation and social interaction. Studies involving Muslim youth demonstrate that online environments can provide opportunities for religious learning, identity construction, representation, and belonging, while simultaneously exposing young users to discrimination, unrealistic social expectations, and excessive engagement with digital media (Douglass et al., 2022). Digital platforms also enable young Muslims to negotiate religious identity through self-presentation and interactions with diverse audiences. Research on Muslim digital practices has shown that religious expression increasingly takes place through visual culture, influencer practices, TikTok content, and other platform-specific forms of communication (Hasan, 2022; Inanoglu, 2025; Hakim et al., 2025). Consequently, the question is no longer simply whether young people use social media, but how they interpret,

regulate, and respond to the competing values and narratives encountered within digital environments. This issue becomes more complex in plural societies where digital interaction occurs across ethnic, cultural, and religious boundaries. Social media can facilitate cultural learning, group engagement, multicultural interaction, and a sense of belonging; however, the same platforms can also reproduce discrimination, exclusion, stereotyping, and polarisation. Research involving youth from diverse ethnic backgrounds indicates that social media may contribute to cultural learning and cultural integration, suggesting that digital platforms can potentially support positive intergroup relations (Saud et al., 2025). Similarly, research on Muslim students and the digital public sphere highlights the potential of digital spaces for civic expression and participation (Sevinç, 2025). These findings suggest that digital behaviour has consequences beyond individual users because patterns of online communication can influence broader processes of social cohesion. For Muslim youth, the challenge is therefore not adequately addressed through conventional digital literacy alone. Conventional approaches generally emphasise skills such as information verification, media evaluation, privacy awareness, and responsible online behaviour. While these competencies are essential, an Islamic sociological perspective introduces an additional normative dimension by asking how digital information, behaviour, and social interaction should be evaluated according to Islamic epistemological, ethical, and socio-relational principles. The principle of tabayyun, for example, provides an Islamic basis for careful verification and evaluation of information before accepting or disseminating it. Similarly, Islamic ethical principles concerning appropriate conduct can provide a normative foundation for regulating self-presentation, communication, and interaction in digital spaces. At the social level, Ukhuwwah Insaniyyah and Maqasid al-Shariah provide broader principles through which digital behaviour can be evaluated in relation to human dignity, harm prevention, social responsibility, and harmonious relations.

Existing scholarship, however, remains fragmented across several research domains. Studies of digital religion have examined changing religious authority and online religious engagement; studies of Muslim youth have investigated identity construction and belonging; research on digital self-presentation has explored religious performance and audience management; and studies of social media and multiculturalism have examined intergroup interaction and cultural integration (Zaid et al., 2022; Trysnes & Synnes, 2022; Inanoglu, 2025; Saud et al., 2025). Although these studies provide valuable empirical insights, they have not yet been sufficiently integrated into a unified framework explaining how Islamic principles can function as an internal filtering mechanism across cognitive, behavioural, and social dimensions of digital life. This conceptual gap is particularly important because Muslim youth encounter digital challenges at multiple interconnected levels. At the cognitive level, they must distinguish credible information from misinformation, evaluate competing religious narratives, and negotiate increasingly decentralised forms of religious authority. At the behavioural level, they must regulate self-presentation, digital consumption, content sharing, and interaction with online audiences. At the social level, they must navigate diversity, disagreement, belonging, discrimination, and intergroup relationships. Discussing these dimensions separately risks overlooking the interconnected nature of digital identity and social participation. This study addresses this gap by developing the concept of Islamic Digital Filtering through a Systematic Literature Review (SLR). Rather than treating Islamic values as a general set of moral recommendations, the study conceptualises them as interconnected filtering mechanisms through which young people may critically evaluate digital information, regulate digital conduct, and manage social relationships. The framework consists of three dimensions. The first is cognitive filtering, conceptualised through tabayyun as an epistemic mechanism for verification and critical evaluation. The second is behavioural filtering, conceptualised through Digital Adab as a mechanism for ethical self-regulation and responsible digital conduct. The third is social filtering, integrating Ukhuwwah Insaniyyah and Maqasid al-Shariah to orient digital interaction towards dignity, responsibility, intergroup understanding, and social harmony.

The synthesis further identifies Digital Identity Resilience as a potential linking construct across these dimensions. Rather than viewing young people as passive recipients of harmful digital influences, this perspective recognises them as active agents who negotiate competing narratives, construct religious identities, manage online self-presentation, and develop forms of belonging within digital environments. The proposed framework consequently links Islamic Digital Filtering to constructive digital citizenship and plural social cohesion. Accordingly, the objective of this study is to systematically synthesise recent scholarship on youth, Islam, social media, digital identity, and plural social interaction and, based on this synthesis, develop a conceptual framework of Islamic Digital Filtering. The study contributes to the literature in two ways. Theoretically, it bridges contemporary digital sociology with Islamic epistemological, ethical, and socio-relational principles. Conceptually, it proposes a three-dimensional filtering framework that connects tabayyun, Digital Adab, Ukhuwwah Insaniyyah, and Maqasid al-Shariah with Digital Identity Resilience, constructive digital citizenship, and social cohesion. The framework is intended as a conceptual foundation for future empirical testing and for the development of value-based digital literacy initiatives for youth in plural societies.

2. Method

2.1 Research Design

This study employed a Systematic Literature Review (SLR) to systematically identify, assess, and synthesise recent scholarly literature concerning youth, digital identity, social media, Islamic perspectives, and plural or multicultural social contexts. The review was structured and reported in accordance with the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) framework (Page et al., 2021). An SLR was considered appropriate because the literature relevant to the present study spans several interdisciplinary areas, including digital sociology, youth studies, digital religion, Islamic studies, communication, identity studies, and multiculturalism. Rather than examining a single intervention or a predetermined causal relationship, this review sought to identify recurring patterns across the literature and subsequently synthesise these patterns into a theoretically informed conceptual framework. The review had two interconnected purposes. First, it systematically examined recent scholarship concerning the ways in which young people negotiate digital identity, religious expression, online behaviour, belonging, and social interaction. Second, the identified empirical patterns were conceptually interpreted through Islamic epistemological, ethical, and socio-relational principles to develop the proposed Islamic Digital Filtering Framework. The study therefore distinguishes between evidence derived from the reviewed literature and theoretical constructs developed through the present synthesis. In particular, tabayyun, Digital Adab, Ukhuwwah Insaniyyah, and Maqasid al-Shariah are employed as Islamic conceptual lenses rather than being presented as constructs empirically measured by all studies included in the review.

2.2 Database and Search Strategy

The literature search was conducted using the Scopus database through the LeapSpace research environment. Scopus was selected as the sole bibliographic database for this review because the study sought to retrieve peer-reviewed literature across multiple disciplines relevant to youth, digital media, Islamic studies, identity, and multicultural social relations. The search was restricted to publications dated 2021–2026 to capture recent scholarship reflecting the rapidly evolving digital environment and contemporary discussions surrounding youth, social media, religious identity, and plural societies. The search employed the TITLE-ABS-KEY field in Scopus. This field was selected because it searches the title, abstract, and author-supplied keywords, thereby focusing the retrieval process on studies in which the principal concepts are explicitly represented. The Boolean search strategy was:

> TITLE-ABS-KEY(("youth" OR "adolescents") AND ("digital identity" OR "social media") AND ("Islamic sociology" OR "Islamic values" OR "tabayyun") AND ("plural society" OR "multicultural"))

The Boolean operator **AND** was used between conceptual clusters to ensure that retrieved records addressed the intersection of the principal research domains, and **OR** was used within each cluster to capture alternative terminology. The search strategy was deliberately focused rather than exhaustive across the full range of possible Islamic and digital terminology. Consequently, the review prioritised conceptual specificity around the intersection of youth, digital environments, Islamic perspectives, and plural or multicultural contexts. The search strategy was developed from the conceptual focus of the research question. The first cluster, youth OR adolescents, identifies the population of interest. The second cluster, digital identity OR social media, captures the principal digital environments within which identity and social interaction occur. The third cluster, Islamic sociology OR Islamic values OR tabayyun, introduces the Islamic dimension of the review. The fourth cluster, plural society OR multicultural, establishes the broader social context in which digital interactions are situated. This structure ensures that the retrieved literature is not limited to studies focusing on social media or Islam in isolation. Instead, the search targets studies situated at the intersection of youth, digital environments, Islamic perspectives, and diverse social contexts. However, the focused search strategy may also reduce retrieval sensitivity because relevant studies using alternative terminology may not contain the selected terms in their titles, abstracts, or keywords. For example, studies using terms such as Muslim youth, religious identity, digital religiosity, Islamic ethics, multiculturalism, or intergroup relations without using the exact search terms may not have been retrieved. This limitation is acknowledged in interpreting the comprehensiveness of the review. The identification and screening process followed the stages recommended by PRISMA 2020: identification, screening, eligibility assessment, and inclusion (Page et al., 2021). Records retrieved through the Scopus search were first compiled into the review dataset. Duplicate records were then identified and removed, primarily through DOI matching and, where DOI information was unavailable, through comparison of bibliographic details and titles. The available corpus audit documented an initial dataset of 112 exported records, which was reduced to 69 unique records following deduplication. The audit subsequently identified 45 records dated within the 2021–2026 review period.

However, these figures represent the documented corpus audit and should not be interpreted as the final PRISMA inclusion count. The final number of eligible studies will be determined after completion of the title/abstract screening and eligibility assessment. Accordingly, the manuscript does not pre-specify a final number of included studies. Following deduplication, records were assessed progressively according to their population relevance, digital context relevance, Islamic/Muslim relevance, plural or multicultural context, and contribution to the research objectives. The screening process distinguished between core evidence and contextual evidence. Core evidence refers to studies that directly contribute to understanding the intersection of youth, digital environments, Islamic perspectives, and social relations. Contextual evidence refers to studies that provide relevant theoretical or sociocultural insights but do not satisfy all core criteria. The earlier corpus audit initially identified a larger set of potentially relevant studies and subsequently refined the working core evidence set to 17 studies after a more conservative relevance assessment. This figure represents the current core evidence set used for thematic development and is not treated as the final PRISMA inclusion number.

2.3 Methodological Limitations

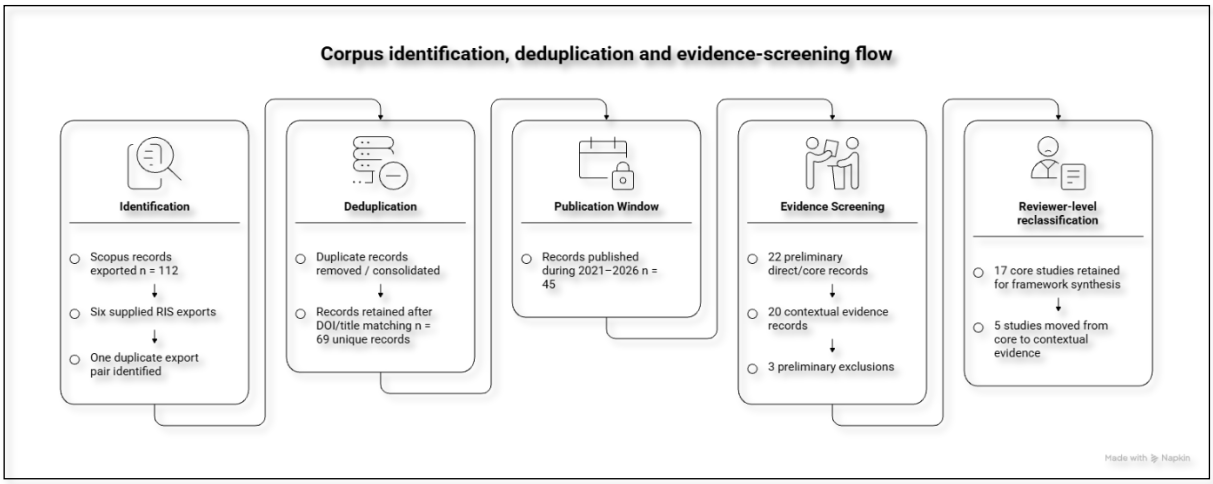
The methodological design has several limitations. First, the review relies exclusively on Scopus, which provides strong multidisciplinary coverage but does not encompass all potentially relevant scholarly publications. Second, the focused Boolean search strategy improves conceptual specificity but may exclude relevant studies using alternative terminology. Third, the review covers the period 2021–2026 and therefore prioritises recent scholarship rather than providing a historical account of digital religion or Islamic sociology. Fourth, the heterogeneity of the included studies limits direct comparison of findings across methodological designs. Finally, because the principal contribution of this study is the conceptual framework, the proposed relationships among tabayyun, Digital Adab, Ukhuwwah Insaniyyah, Maqasid al-Shariah, and Digital Identity Resilience require future empirical validation. These limitations do not invalidate the conceptual framework but define the boundaries within which its contribution should be interpreted.

Table 1. Search strategy and eligibility criteria for the systematic literature review

Element	Specification
Database	Scopus
Search environment	LeapSpace
Search field	TITLE-ABS-KEY
Publication period	2021–2026
Population cluster	“youth” OR “adolescents”
Digital cluster	“digital identity” OR “social media”
Islamic cluster	“Islamic sociology” OR “Islamic values” OR “tabayyun”
Social-context cluster	“plural society” OR “multicultural”
Boolean operator	AND between conceptual clusters; OR within each cluster
Publication type	Peer-reviewed scholarly journal articles
Population eligibility	Youth, adolescents, young adults, or youth-relevant populations
Digital eligibility	Studies addressing social media, digital identity, digital communication, online interaction, or related digital environments
Islamic eligibility	Studies addressing Muslim identity, Islamic values, religiosity, Islamic practice/authority, or Muslim digital experience
Social-context eligibility	Studies relevant to plural, multicultural, diverse, or intergroup social contexts

Core-study criterion	Direct contribution to at least one dimension of Islamic Digital Filtering
Contextual evidence	Relevant to Islamic sociology, Muslim identity, belonging, plurality, or social relations but not sufficiently direct for the core framework
Exclusion	Non-relevant population, non-digital focus, insufficient Islamic/Muslim relevance, outside publication window, non-scholarly publication, or substantive topic/design mismatch

Figure 1. Corpus identification, deduplication and evidence screening flow.



Note: The numerical stages shown in this figure represent the documented corpus audit and subsequent reviewer-level evidence classification. The original exported dataset did not preserve a contemporaneous PRISMA screening log; therefore, the figure should not be interpreted as a reconstructed record of the original database search and full-text screening process.

3. Results

3.1 Characteristics of the Core Evidence

Following the corpus screening and subsequent reviewer-level assessment, 17 studies were retained as the core evidence base for conceptual synthesis. The studies were published between 2022 and 2026 and represented a range of digital, cultural, and sociological contexts, including Indonesia, Australia, Norway/Europe, the United States, Malaysia-linked digital contexts, Kyrgyzstan, and transnational Muslim digital environments. The evidence comprised qualitative studies, surveys, mixed-methods research, digital-content analysis, ethnographic approaches, and studies of social media practices. The evidence base demonstrates considerable methodological heterogeneity. For example, Douglass et al. (2022) involved 33 Muslim young people aged 16–22 and their parents through qualitative focus groups, while Inanoglu (2025) examined 15 Muslim college students aged 19–21 using interviews, observations, and digital content analysis. Saud et al. (2025), by contrast, employed a survey involving 432 youth across six ethnic groups, while Hotait and El Sayed (2025) analysed 320 TikTok videos from 32 accounts. Mahzumi et al. (2025) used a mixed-methods design involving ethnography, a survey of 110 students, and interviews, whereas Nafisah et al. (2026) analysed 1,351 TikTok videos alongside participant observation and interviews. This diversity is analytically significant because the literature does not present digital Muslim youth experience as a single phenomenon. Rather, it reveals interconnected processes involving religious authority, identity construction, self-presentation, digital engagement, belonging, moderation, cultural negotiation, and civic participation. The thematic synthesis consequently focuses on patterns across studies rather than treating individual studies as directly comparable in design or measurement.

3.2 Digital Religious Knowledge, Authority and Cognitive Engagement

The first major pattern concerns the cognitive dimension of digital engagement, particularly how digital environments influence access to religious knowledge, interpretation, authority, and the negotiation of competing narratives. Zaid et al. (2022) demonstrate that social-media influencers can contribute to the reconfiguration of religious authority and Islamic practices within Muslim digital culture. Rather than relying exclusively on established institutional sources, young and digitally engaged Muslims increasingly encounter religious knowledge through social-media actors and influencer ecosystems. The study therefore provides evidence that digital environments alter the processes through which religious knowledge and authority are encountered and interpreted. A related pattern appears in Chakim (2022), where the internet is positioned as a medium through which Islamic doctrine, Islamic practice, and political identity are mediated. Although the methodological details available in the supplied evidence matrix are incomplete, the study is considered conceptually relevant to the cognitive dimension because it demonstrates the role of digital environments in shaping how young people encounter religious and political ideas. Deroo and Mohamud (2022) provide a particularly relevant contribution to this dimension. Their study indicates that critical conversations and counterstories can support transnational religious identity while responding to misinformation and misrepresentation. The evidence suggests that young Muslim learners do not simply receive digital narratives passively; rather, critical engagement and dialogue can become mechanisms through which competing representations are evaluated, and identity is negotiated. Mahzumi et al. (2025) extend this cognitive dimension through their analysis of digital Islamic activism and moderation in Indonesia. Their findings indicate that digital Islamic activism can support moderation, inclusive values, and counter-radical narratives. This is important because it demonstrates that digital platforms are not inherently associated with harmful ideological exposure. They can also function as spaces for the circulation of moderating and inclusive religious narratives. Recent studies further reinforce this pattern. Nafisah et al. (2026) found that TikTok reconfigures youth religious culture and piety rather than simply replacing traditional religious authority. Similarly, Abdurrahman et al. (2026) associate WhatsApp-mediated networks with transformations in Islamic authority and youth leadership within urban hijrah settings. Shabdan (2026) further links social media use with religious engagement among Muslim youth. Taken together, these findings suggest that the principal cognitive challenge is not merely access to information, but the capacity to evaluate, contextualise and negotiate competing digital religious narratives. The evidence therefore provides the empirical foundation for conceptualising the first dimension of Islamic Digital Filtering as an epistemic filtering process.

3.3 Digital Self-Presentation, Piety and Behavioural Regulation

The second major theme concerns the behavioural dimension of digital engagement. Across the reviewed literature, social media emerges as an important environment in which Muslim youth and young adults manage self-presentation, religious identity, piety, audience expectations, and platform-specific norms. Hasan (2022), for example, examines Muslim youth-oriented Instagram culture and demonstrates the relationship between deen (Islamic religion), youthfulness, lifestyle, and visual self-presentation. The study highlights how religious identity is communicated through visual digital practices rather than existing solely as an internal or private identity. Similarly, Trysnes and Synnes (2022) show that religious self-presentation on social media is negotiated in relation to audiences, identity, and social interaction. This indicates that digital religious expression involves active decisions concerning what aspects of identity are displayed, to whom they are displayed, and how they are interpreted by others. The findings of Douglass et al. (2022) provide an important behavioural dimension. Their study of Muslim young people found that digital media can support identity, belonging, and connection but can also expose young people to discrimination, unrealistic standards, and excessive use. This finding is particularly significant because it demonstrates that digital participation involves both opportunities and pressures. Behavioural regulation therefore cannot be reduced to avoiding inappropriate content; it also involves managing digital consumption, social expectations, and the consequences of online participation. The more recent TikTok literature strengthens this finding. Inanoglu (2025) found that Muslim college students use TikTok in constructing religious identity and negotiating online presence and community expectations. The study provides direct evidence from Muslim young adults and is therefore particularly relevant to the proposed behavioural dimension. Hakim et al. (2025) similarly demonstrate that Islamic markers among Acehnese hijab TikTokers are negotiated through the interaction between local culture and TikTok platform conventions. This suggests that digital religious expression is not simply a reproduction of offline religious identity; it is adapted to platform-specific communicative norms and cultural contexts.

Nafisah et al. (2026) further show that TikTok participates in the reconfiguration of youth piety and religious culture. Together, these findings indicate that digital environments create a space in which religious identity is performed, negotiated and regulated through everyday digital behaviour. Jafar et al. (2025) contribute a further perspective by demonstrating how digital media mediate gender, religiosity, piety, and religious expression. However, the evidence matrix notes that the population is not clearly youth specific. The study is therefore treated as supporting evidence for mediated religious expression rather than direct evidence concerning youth behaviour.

The synthesis therefore identifies self-presentation, piety, platform norms, online presence, content engagement, and digital consumption as recurring behavioural concerns. These findings provide the empirical basis for the proposed concept of Digital Adab. Nevertheless, as with tabayyun, Digital Adab is not presented as a variable directly measured across the reviewed studies. Rather, it is the Islamic ethical interpretation of recurring evidence concerning responsible self-presentation, online conduct, piety, audience management, and digital self-regulation.

3.4 Belonging, Multicultural Interaction and Social Cohesion

The third major theme concerns the social dimension of digital engagement, particularly belonging, civic participation, multicultural interaction, cultural integration, and social relationships. Douglass et al. (2022) demonstrate that digital media can facilitate identity, belonging, and connection among Muslim young people. At the same time, their findings concerning discrimination and unrealistic digital standards indicate that digital environments can also create challenges to belonging. Trysnes and Synnes (2022) similarly demonstrate that religious self-presentation occurs within social interaction and audience relationships. Religious identity online is consequently not purely individual; it is negotiated within a social environment involving different audiences and expectations. Sevinç (2025) adds a civic dimension by showing how the digital public sphere can facilitate Muslim civic voice and activism. This finding expands the discussion beyond identity and self-presentation towards participation in wider public discourse. Digital spaces may therefore serve as platforms through which Muslim youth and students articulate concerns, participate in civic life, and negotiate their position within broader society. The strongest evidence for multicultural interaction comes from Saud et al. (2025), whose survey of 432 youth across six ethnic groups indicates associations between social media use, cultural learning, group engagement, multiculturalism, and cultural integration. This finding is particularly relevant to the plural-society dimension of the present study because it suggests that digital engagement may facilitate cross-cultural learning and interaction. However, the relationship is correlational and should not be interpreted as evidence that social media causes cultural integration. Mahzumi et al. (2025) also contribute to this dimension by demonstrating the potential of digital Islamic activism to support moderation and inclusive values. The study consequently links digital religious discourse with broader questions of social inclusion and the management of potentially polarising narratives. The social dimension is further reinforced by Inanoglu (2025), Hakim et al. (2025), Nafisah et al. (2026), Abdurrahman et al. (2026), and Shabdan (2026), which collectively highlight belonging, community expectations, cultural negotiation, religious engagement, civic participation, and digitally mediated religious networks. The synthesis therefore identifies belonging, civic voice, moderation, multiculturalism, cultural integration, and community interaction as central social patterns in the literature. These findings provide the empirical foundation for the proposed social filtering dimension. The present study interprets this dimension through Ukhuwwah Insaniyyah and Maqasid al-Shariah, particularly in relation to human dignity, responsible interaction, non-harm, mutual respect, and social harmony. Again, these Islamic concepts should be understood as the theoretical synthesis of the present study, rather than as constructs empirically tested by the reviewed studies.

3.5 Digital Identity Negotiation and Identity Resilience

Across the three dimensions, a fourth cross-cutting pattern emerges: digital identity is continually negotiated rather than passively inherited. Zaid et al. (2022) show that digital influencers can reshape the relationship between religious authority and Islamic practice. Hasan (2022) demonstrates the intersection between youthfulness, deen, lifestyle, and visual self-presentation. Douglass et al. (2022) highlight identity, belonging, discrimination, and digital pressures among Muslim young people. Deroo and Mohamud (2022) demonstrate the role of critical conversations and counterstories in supporting transnational religious identity. The TikTok studies provide further evidence of this ongoing negotiation. Inanoglu (2025) demonstrates how Muslim college students negotiate religious identity and online presence. Hakim et al. (2025) show how Islamic markers interact with local cultural norms and TikTok conventions, while Nafisah et al. (2026) demonstrate the reconfiguration of youth piety and religious culture through TikTok. These findings indicate that digital identity resilience should not be conceptualised simply as resistance to social media. Rather, it may involve the ability to negotiate competing identities, maintain continuity of religious values, manage audience expectations, respond to misrepresentation, and participate constructively in diverse digital communities. The evidence matrix identifies identity resilience across Zaid et al. (2022), Hasan (2022), Douglass et al. (2022), Deroo and Mohamud (2022), Inanoglu (2025), Hakim et al. (2025), and Nafisah et al. (2026). However, Digital Identity Resilience is an emergent synthesis construct of the present study. It should therefore not be reported as an established construct empirically validated by the 17 studies. Instead, the reviewed findings collectively provide the conceptual basis for proposing it as a linking mechanism between cognitive, behavioural, and social filtering.

3.6 Cross-Study Synthesis

The evidence does not support treating cognitive, behavioural, and social dimensions as independent domains. Instead, the three dimensions appear to be interconnected processes of digital identity negotiation. At the cognitive level, young people encounter and interpret religious information, competing narratives, and changing forms of religious authority. At the behavioural level, they translate identity and values into practices of self-presentation, content engagement, communication, and digital consumption. At the social level, these practices influence belonging, civic participation, cultural interaction, and relationships with diverse audiences. This relationship can be represented as in Figure 3.

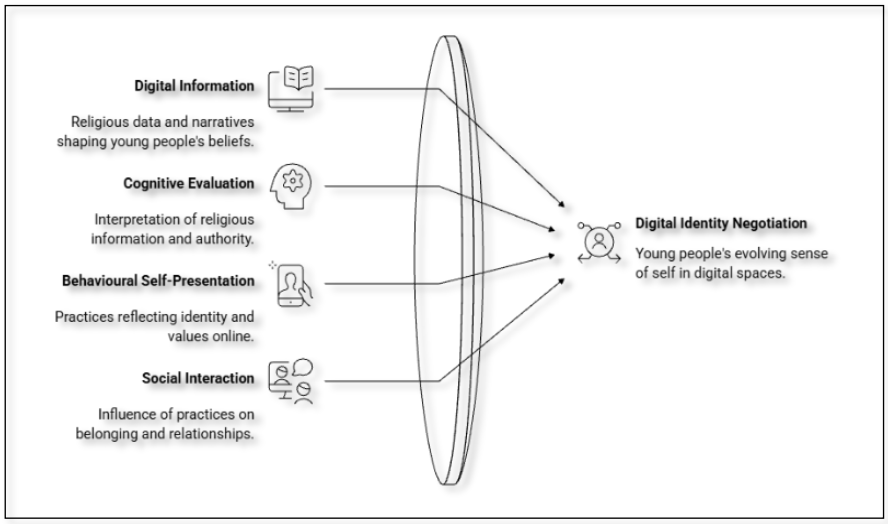


Figure 3: Interconnected Pathways to Digital Identity

The evidence mapping confirms that individual studies frequently contribute to more than one dimension. For example, Zaid et al. (2022) is mapped across cognitive, behavioural, and social dimensions; Douglass et al. (2022) across behavioural and social dimensions; Deroo and Mohamud (2022) across cognitive and social dimensions; and Nafisah et al. (2026), Abdurrahman et al. (2026), and Shabdan (2026) across all three dimensions. This cross-dimensional pattern is important because it provides stronger justification for an integrated framework than would be possible if the literature supported three separate domains. The thematic synthesis provides the following evidence-to-concept mapping as stated in Table 2.

Table 2. Thematic Evidence Matrix

Empirical pattern	Evidence base	Islamic conceptual interpretation
Religious authority, critical conversations, moderation and religious engagement	Zaid et al. (2022); Chakim (2022); Deroo & Mohamud (2022); Mahzumi et al. (2025); Nafisah et al. (2026); Makhrian et al. (2026); Abdurrahman et al. (2026); Shabdan (2026)	Cognitive Filtering →*Tabayyun*
Self-presentation, piety, platform norms, online presence and responsible engagement	Hasan (2022); Douglass et al. (2022); Trysnes & Synnes (2022); Jafar et al. (2025); Inanoglu (2025); Hakim et al. (2025); Nafisah et al. (2026)	Behavioural Filtering → Digital Adab
Belonging, civic voice, moderation, multiculturalism and cultural integration	Douglass et al. (2022); Trysnes & Synnes (2022); Sevinç (2025); Hotait & El Sayed (2025); Mahzumi et al. (2025); Inanoglu (2025); Hakim et al. (2025); Saud et al. (2025); Nafisah et al. (2026); Abdurrahman et al. (2026); Shabdan (2026)	Social Filtering → *Ukhuwwah Insaniyyah* + *Maqasid al-Shariah*

Identity negotiation, piety, counterstories, belonging and public self	Zaid et al. (2022); Hasan (2022); Douglass et al. (2022); Deroo & Mohamud (2022); Inanoglu (2025); Hakim et al. (2025); Nafisah et al. (2026)	Digital Identity Resilience

The systematic synthesis identifies three interrelated empirical domains. First, the literature demonstrates that digital environments have transformed how Muslim youth encounter religious knowledge, authority, and competing narratives. This provides the empirical basis for conceptualising cognitive filtering. Second, the literature consistently highlights the importance of self-presentation, piety, audience management, platform norms, and digital consumption. These findings provide the empirical foundation for behavioural filtering. Third, studies demonstrate that digital engagement is closely connected with belonging, civic participation, multicultural interaction, cultural learning, and social integration. These findings establish the basis for social filtering. Across these domains, a common pattern of identity negotiation emerges. Young Muslims are not merely exposed to digital influences; they actively negotiate religious identity, self-presentation, belonging, and social participation. This cross-cutting pattern provides the basis for proposing Digital Identity Resilience as an emergent linking construct. The results therefore support the development of a three-dimensional conceptual framework, as illustrate in Figure 4.

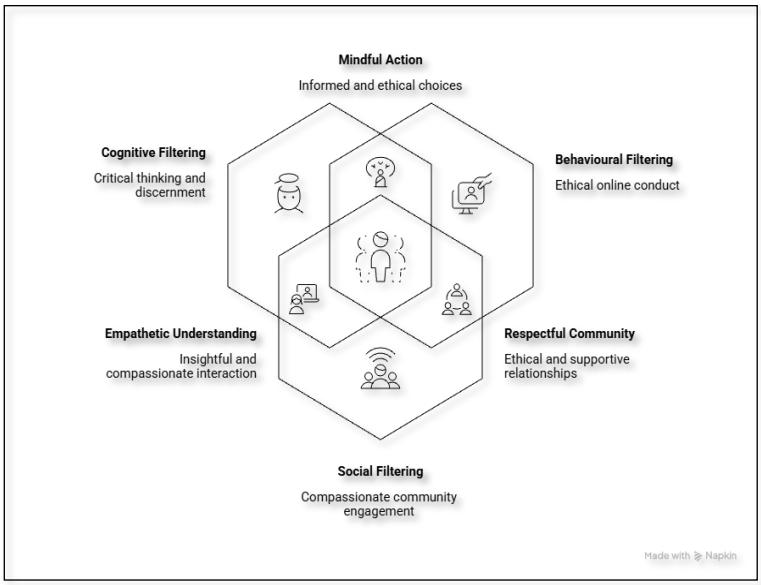


Figure 4: The Synergy of Digital Identity Resilience

At this stage, however, these relationships remain conceptual propositions derived from thematic synthesis, rather than empirically validated causal relationships. The next section therefore develops these findings into the proposed Islamic Digital Filtering Framework.

4. Islamic Digital Filtering Framework

4.1 Conceptualisation of Islamic Digital Filtering

The synthesis of the reviewed literature indicates that young people's digital experiences cannot be adequately understood solely in terms of exposure to social media or digital content. The literature demonstrates that young people actively interpret information, regulate their digital behaviour, negotiate identity, and interact with diverse social groups within digital environments. These processes suggest the need for an analytical framework that considers not only what young people encounter online, but also how they internally evaluate, regulate, and socially negotiate digital experiences. Building on this synthesis, this study proposes the concept of Islamic Digital Filtering (IDF) as a value-based conceptual mechanism through which Muslim youth may negotiate digital information, behaviour, identity, and social relationships. Islamic Digital Filtering is conceptualised as "an internally oriented process through which Islamic epistemological,

ethical, and socio-relational principles guide young people's evaluation of digital information, regulation of online behaviour, and engagement with diverse social environments".

The concept differs from conventional approaches to digital literacy that tend to emphasise technical competencies, information evaluation, media awareness, or online safety. Islamic Digital Filtering extends these concerns by introducing an explicitly value-based and normative dimension. The central question is therefore not merely whether young people can identify reliable information or use digital platforms safely, but whether they can evaluate and respond to digital experiences in ways consistent with Islamic epistemological, ethical, and social principles. The framework consists of three interrelated dimensions:

i. Cognitive Filtering – guided conceptually by Tabayyun;
ii. Behavioural Filtering – guided conceptually by Digital Adab; and
iii. Social Filtering – guided conceptually by Ukhuwwah Insaniyyah and Maqasid al-Shariah.

4.2 Dimension 1: Cognitive Filtering through *Tabayyun*

The first dimension is Cognitive Filtering, which concerns the ability to evaluate digital information, narratives, religious claims, and competing representations before accepting or disseminating them. The SLR demonstrates that digital environments have transformed access to religious knowledge and authority. Young Muslims increasingly encounter religious narratives through social-media influencers, digital communities, online learning environments, and platform-mediated discussions. The resulting cognitive challenge is therefore not simply information scarcity but information abundance and competing claims to authority. The present study conceptualises Tabayyun as an Islamic epistemological principle that can provide a normative basis for responding to this challenge. Within the Islamic Digital Filtering Framework, Tabayyun represents the process of verifying, evaluating, contextualising, deciding and responding before accepting or disseminating digital information. Thus, *Tabayyun* is not reduced to fact-checking. It encompasses a broader epistemic discipline involving caution, verification, contextual understanding, and responsible judgement. The conceptualisation is supported by studies highlighting critical conversations, counter-stories, digital religious authority, moderation, and religious engagement. Deroo and Mohamud (2022), for example, demonstrate the importance of critical conversations and counter-stories in negotiating transnational Muslim identity, while Zaid et al. (2022) illustrate the changing relationship between social-media influencers and religious authority. Mahzumi et al. (2025) further demonstrate the role of digital Islamic activism in promoting moderation and counter-radical narratives. These findings do not establish *Tabayyun* empirically but provide the empirical foundation upon *Tabayyun* is proposed as the Islamic conceptual lens for cognitive filtering.

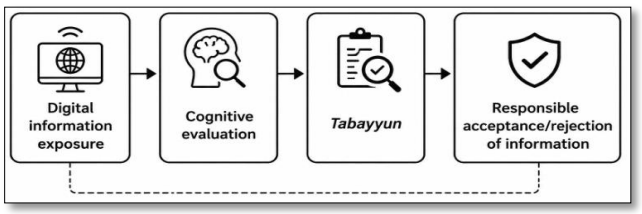


Figure 5. Process of Tabayyun

The intended outcome is not simply avoidance of misinformation but the development of epistemically responsible digital engagement.

4.3 Behavioural Filtering through Digital Adab

The second dimension is Behavioural Filtering, which addresses how young people translate their values into observable digital practices. The literature indicates that social media has become an important space for religious self-presentation, identity construction, piety, audience management, and negotiation of platform norms. Hasan (2022), Trysnes and Synnes (2022), Douglass et al. (2022), Inanoglu (2025), Hakim et al. (2025), and Nafisah et al. (2026) collectively demonstrate the importance of self-presentation and digitally mediated religious identity. These findings suggest that digital literacy requires a behavioural component. Knowing that content is misleading or harmful does not necessarily determine how an individual behaves online.

The present study therefore proposes Digital Adab as the Islamic ethical lens for behavioural filtering. Digital Adab refers, within this framework, to the application of ethical principles to digital communication, self-presentation, content sharing, interaction, and consumption. It involves questions such as:

i. What should be posted?
ii. What should be withheld?
iii. How should others be addressed?
iv. What type of content should be shared?
v. How should disagreement be managed?
vi. How should digital consumption be regulated?
vii. How should personal dignity and the dignity of others be protected?

The literature provides evidence that digital identity involves active behavioural negotiation. Muslim youth and young adults navigate platform conventions, religious expectations, audience perceptions, and cultural norms when constructing online identities. Inanoglu (2025), for example, demonstrates how Muslim college students negotiate religious identity and online presence, while Hakim et al. (2025) show the interaction between Islamic markers, local cultural norms, and TikTok conventions. Accordingly, Digital Adab is proposed as the ethical mechanism through which cognitive awareness was translated into responsible digital behaviour.

4.4 Social Filtering through *Ukhuwwah Insaniyyah* and *Maqasid al-Shariah*

The third dimension is Social Filtering, and the SLR demonstrates that digital environments are not merely spaces for individual identity construction. They are also environments in which young people negotiate belonging, civic participation, multicultural interaction, discrimination, cultural learning, and social integration. Saud et al. (2025), for example, examined youth across six ethnic groups and found associations between social-media engagement, cultural learning, group engagement, multiculturalism, and cultural integration. Similarly, Sevinç (2025) highlights the role of digital public spheres in Muslim civic voice and activism, while Douglass et al. (2022) demonstrate the relationship between digital media, identity, belonging, discrimination, and connection. These findings suggest that digital participation may influence not only an individual's perceptions and behaviour but also how different social groups perceive, recognise, and interact with one another. In a plural society, therefore, effective digital filtering requires a social and relational dimension that can guide young people in navigating differences without reinforcing hostility, exclusion, or social fragmentation. The present framework addresses this dimension through the complementary principles of Ukhuwwah Insaniyyah and Maqasid al-Shariah. Ukhuwwah Insaniyyah provides a relational orientation, emphasising recognition of shared humanity, respect for human dignity, empathy, peaceful interaction, and the willingness to coexist constructively across ethnic, cultural, and religious differences. It therefore operates primarily at the level of interpersonal and intergroup relationships, guiding how individuals should relate to others within digital spaces. In contrast, Maqasid al-Shariah provides a broader normative orientation by directing digital engagement towards the preservation of human welfare, dignity, justice, protection from harm, and societal wellbeing. It therefore operates at a wider level by providing the objectives against which digital practices and their potential consequences can be evaluated. Within the proposed framework, these two principles are deliberately distinguished rather than treated as interchangeable constructs. Ukhuwwah Insaniyyah answers the relational question of “How should I relate to others in a diverse digital society?”, whereas Maqasid al-Shariah addresses the normative question of “What kind of digital engagement contributes to human welfare and prevents harm?” Their integration enables Social Filtering to move beyond interpersonal etiquette towards a broader conception of socially responsible digital participation. Accordingly, the framework proposes that Ukhuwwah Insaniyyah provides the relational mechanism, while Maqasid al-Shariah provides the normative direction and overarching objectives through which young people's digital interactions can be evaluated. This distinction strengthens the conceptual clarity of the framework by demonstrating that social harmony is not achieved merely through polite interaction, but also requires an orientation towards justice, dignity, welfare, and the prevention of harm within the wider plural society.

4.5 Digital Identity Resilience as an Integrating Construct

The three dimensions of the proposed framework converge around a fourth and integrative concept, Digital Identity Resilience. The reviewed literature indicates that Muslim youth increasingly encounter competing identity expectations within digital environments, including religious expectations, peer cultures, platform conventions, cultural norms, experiences of discrimination, audience expectations, and alternative representations of Islam and Muslim identity. These

overlapping influences suggest that digital identity should not be understood as a static personal attribute but as an ongoing process of negotiation within changing digital and social contexts. Digital Identity Resilience is therefore proposed as the integrating construct through which cognitive, behavioural, and social filtering collectively contribute to the capacity of Muslim youth to maintain a coherent, ethically grounded, and socially responsible identity while participating in dynamic digital environments. Within this framework, Digital Identity Resilience can be conceptualised as the capacity to:

i. critically evaluate competing digital narratives
ii. maintain continuity with core Islamic values
iii. regulate digital self-presentation and behaviour
iv. negotiate diverse audiences and cultural contexts
v. respond constructively to discrimination or misrepresentation
vi. participate in digital society without abandoning ethical and relational responsibilities

Importantly, Digital Identity Resilience was not claimed to have been empirically validated by the reviewed literature. Rather, it represents an emergent conceptual construct derived from the convergence of findings across the three dimensions of the proposed Islamic Digital Filtering Framework. Its function in the present study is therefore integrative and theoretical: it provides a conceptual bridge connecting cognitive judgement, behavioural self-regulation, and socially responsible interaction within a single understanding of resilient digital identity. This distinction is essential to the theoretical contribution because it prevents the framework from presenting a conceptual proposition as an empirically established construct. Instead, Digital Identity Resilience is positioned as a theoretically derived construct requiring future operationalisation and empirical validation. Future research may consequently examine whether the three dimensions of Islamic Digital Filtering significantly contribute to the development of Digital Identity Resilience and whether this resilience is subsequently associated with constructive digital citizenship, wellbeing, and plural social cohesion. Based on the synthesis above, the proposed framework can be represented as illustrated in Figure 6:

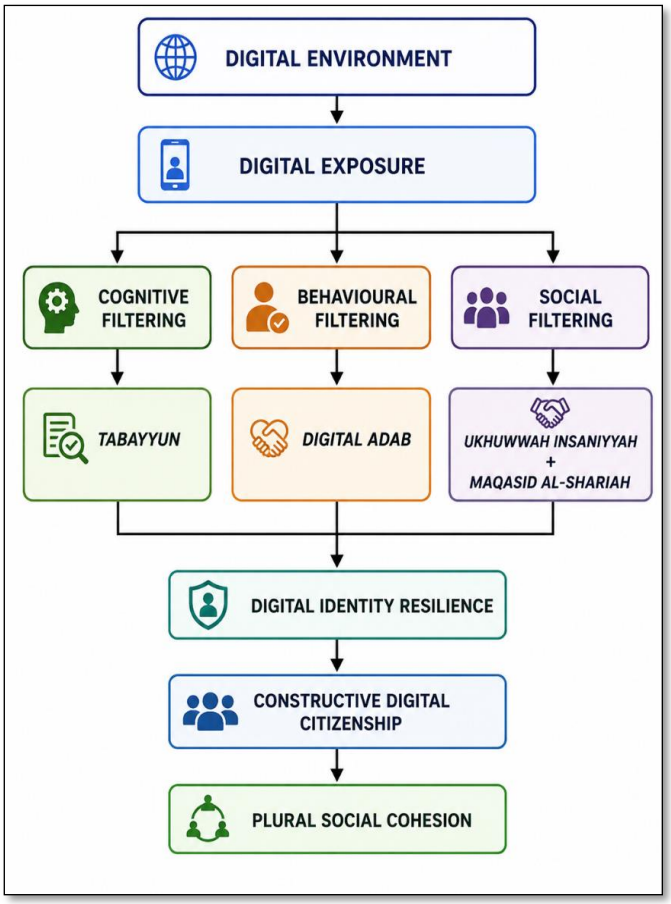


Figure 6. Islamic Digital Filtering Framework for Muslim Youth in a Plural Digital Society

The proposed framework should be understood within several important boundaries. First, it is a conceptual framework developed from systematic literature synthesis, and therefore it should not be presented as an empirically validated model. Second, the three Islamic dimensions should not be interpreted as direct empirical equivalents of the themes identified in every reviewed study. Instead, they represent theoretically informed interpretations that connect patterns found in the literature with relevant Islamic principles. Third, Digital Identity Resilience is proposed as an emerging conceptual construct and requires further operationalisation before it can be measured empirically. Fourth, the framework does not assume that Islamic values alone determine young people's digital behaviour. Digital behaviour is also influenced by factors such as platform design, peer relationships, family, education, socioeconomic circumstances, cultural context, and wider social and political environments. Therefore, the framework should be understood as a value-based analytical lens for examining digital engagement rather than as a deterministic model that claims to explain all aspects of Muslim youths' digital behaviour.

5. Discussion

5.1 Reframing Digital Literacy through an Islamic Sociological Lens

The findings of this systematic literature synthesis suggest that the digital experiences of Muslim youth extend beyond questions of technological competence or information access. Across the reviewed studies, social media emerges as a space in which young people negotiate religious authority, self-presentation, piety, belonging, cultural difference, civic participation, and competing representations of Muslim identity. This observation provides the central rationale for the proposed Islamic Digital Filtering framework. Rather than treating digital literacy primarily as a technical capacity to access, evaluate, and use information, the framework conceptualises digital literacy as a value-mediated process of judgement, self-regulation, and social responsibility. The distinction is theoretically important. A young person may possess the technical ability to identify a manipulated image, recognise an unreliable website, or adjust privacy settings, but these skills do not necessarily determine whether the person will act ethically after acquiring such knowledge. The reviewed literature indicates that digital participation also involves questions of identity, religious commitment, public visibility, social expectations, and belonging. Islamic Digital Filtering therefore extends the meaning of digital literacy from “Can the individual evaluate digital information?” to “How does the individual evaluate, regulate, and respond to digital information and interaction in accordance with an ethical and socially responsible value system?” This constitutes the principal conceptual shift proposed by the study. The framework brings *tabayyun*, Digital Adab, *ukhuwwah insaniyyah*, and *Maqasid al-Shariah* into a common analytical structure. The existing evidence suggests that these principles can provide a shared vocabulary linking research on youth, digital media, religion, identity, and social relations, fields that otherwise remain relatively dispersed.

5.2 From Information Exposure to Cognitive Filtering

The first theoretical implication concerns the cognitive dimension of digital engagement. The reviewed literature shows that digitalisation has transformed the distribution of religious knowledge and authority. Social-media influencers, online religious communities, digital da'wah, and platform-mediated religious practices create new pathways through which young people encounter Islamic knowledge. Zaid et al. (2022), for example, demonstrate the changing relationship between social media influencers, religious authority, and Islamic practices, while Deroo and Mohamud (2022) highlight the importance of critical conversations and counter-stories in responding to misinformation and misrepresentation. This suggests that the cognitive challenge facing Muslim youth is not simply information overload. It is also the problem of credibility, authority, context, and intention. The framework responds to this challenge by positioning tabayyun as a cognitive filtering principle. In this model, tabayyun is translated into the practical processes of checking sources, examining context, considering evidence, and evaluating potentially manipulative claims before accepting or sharing information. The theoretical contribution here lies in distinguishing technical verification from ethical verification. Technical verification asks “Is this information accurate?” and Islamic Digital Filtering adds “Is this information sufficiently verified to be responsibly transmitted, and what consequences may follow from accepting or disseminating it?” This distinction becomes particularly significant in digitally polarised environments where emotional, ideological, commercial, and identity-based incentives may influence the circulation of information. The framework therefore positions tabayyun not merely as a religious instruction concerning misinformation but as an epistemic discipline for digital citizenship.

5.3 From Online Self-Presentation to Behavioural Regulation

The second theoretical implication concerns the behavioural dimension. The reviewed literature demonstrates that social media is a highly significant environment for religious self-presentation and identity performance. Hasan (2022), Trysnes

and Synnes (2022), Douglass et al. (2022), Inanoglu (2025), and Hakim et al. (2025) collectively demonstrate that Muslim youth and young adults negotiate religious identity through visual presentation, platform practices, audience expectations, cultural norms, and online interaction. This evidence challenges an overly individualistic understanding of digital literacy. Digital behaviour is not simply a matter of choosing between "safe" and "unsafe" online practices. It involves the managing visibility, attention, privacy, modesty, comparison, communication, and identity performance. The framework addresses this through the concept of Digital Adab. Digital Adab does not imply withdrawal from digital spaces. Instead, it provides an ethical orientation for participation within those spaces. The framework therefore emphasises ethical posting, restraint, privacy care, respectful communication, and reflective self-presentation. This distinction is particularly important in relation to contemporary social-media cultures characterised by visibility, performativity, commercialisation, and comparison. The framework consequently shifts the question from "How much should young people use social media?" towards "How should young people conduct themselves when they participate in social media?". The second question is theoretically more compatible with the empirical evidence because the literature does not support a simple conclusion that social media is inherently harmful. Instead, the supplied literature describes social media as simultaneously enabling community, religious learning, activism, counter-narratives, and piety while also producing pressures related to visibility, surveillance, misrecognition, and contested authority.

5.4 From Individual Digital Behaviour to Plural Social Relations

The third contribution of the framework is its explicit incorporation of the social consequences of digital behaviour. Much discussion of digital literacy focuses on the individual user. However, the literature reviewed in this study demonstrates that digital participation has consequences for belonging, civic engagement, cultural interaction, and relations between social groups. Saud et al. (2025), for example, examined youth from six ethnic groups and identified relationships between social media engagement, cultural learning, group engagement, multiculturalism, and cultural integration. Similarly, the literature on Muslim civic participation demonstrates that digital spaces can become arenas through which minority groups articulate civic voices and respond to experiences of discrimination and misrecognition. These findings are particularly significant in a plural society because the consequences of digital behaviour extend beyond individual wellbeing. A hostile post, stereotyping narrative, or polarising message can influence perceptions of an entire social group. Conversely, respectful dialogue, counter-narratives, cultural learning, and cross-group engagement may contribute to more constructive social relations. The proposed framework addresses this issue through the social dimension of Ukhuwwah Insaniyyah and Maqasid al-Shariah. Within this conceptualisation, *ukhuwwah insaniyyah* provides a relational orientation towards mutual recognition, dignity, empathy, and respectful interaction, while *Maqasid al-Shariah* provides a broader normative orientation towards welfare, protection from harm, justice, and social wellbeing. The existing draft similarly positions these principles as resources for dialogue, anti-hate action, cross-group cooperation, belonging, and social harmony. The significance of this integration is that it moves Islamic digital literacy from an individual morality model towards a social ethics model.

5.5 Digital Identity Resilience as the Linking Mechanism

One of the most important conceptual insights emerging from the synthesis is that the three dimensions converge around the problem of identity negotiation. The literature portrays Muslim youth as navigating multiple and sometimes competing expectations concerning religion, culture, ethnicity, citizenship, gender, peer relationships, and online visibility. This means that resilience cannot be understood simply as the individual's ability to resist negative digital content. Instead, the evidence suggests that resilience also involves:

i. maintaining a coherent sense of identity;
ii. responding to misrepresentation;
iii. negotiating competing social expectations;
iv. participating in public conversations;
v. maintaining religious commitments;
vi. managing online visibility; and
vii. developing meaningful forms of belonging

The previous literature synthesis similarly suggests that resilience involves recognition, counter-storytelling, and participation rather than simple individual adaptation. The present framework therefore proposes Digital Identity Resilience as the integrating construct between the cognitive, behavioural, and social dimensions.

5.6 Islamic Digital Filtering and Islamic Sociology

The framework also contributes to the development of an Islamic sociological approach to digital society. The literature currently spans multiple disciplinary domains, including youth studies, digital religion, media studies, sociology, education, migration, and area studies. The dispersion of these literatures creates a theoretical fragmentation that makes it difficult to establish a common conceptual language. Islamic Digital Filtering responds to this fragmentation by connecting contemporary sociological concerns with Islamic normative resources. The framework can therefore be understood at three analytical levels as stated in Table 3.

Table 3. Sociological and Islamic Dimensions of Digital Filtering

Analytical level	**Contemporary sociological concern**	**Islamic conceptual resource**
Cognitive	Information, credibility and authority	*Tabayyun*
Behavioural	Self-presentation and digital conduct	Digital Adab
Social	Belonging, interaction and pluralism	*Ukhuwwah Insaniyyah* + *Maqasid al-Shariah*
Integrative	Identity negotiation and resilience	Islamic Digital Filtering

This integration does not mean that Islamic concepts replace sociological explanation. Rather, they provide a normative interpretive layer through which digital sociological phenomena can be understood. This distinction is crucial for maintaining the scholarly position of the framework. It is not proposed as a universal causal model of Muslim youth behaviour. It is proposed as an Islamic sociological interpretive framework through which digital practices can be analysed and potentially operationalised in future empirical research

5.7 Implications for Malaysia's Plural Society

In Malaysia’s diverse society, digital platforms can either foster cultural connection or amplify stereotypes and polarization. Because the online environment deeply influences how young people socialize and view others, digital literacy programs must evolve. Rather than focusing solely on technical skills and online safety, these programs need to emphasize ethical judgment, self-regulation, and intergroup responsibility. Therefore, teaching Islamic digital literacy in Malaysia should not be treated as an isolated religious agenda. Instead, educational institutions need an integrated approach that combines Islamic values, general digital literacy, and multicultural competence. This holistic model is crucial because young people encounter intertwined religious, cultural, and political narratives across the same digital platforms every day. However, this framework has several theoretical and methodological limitations. It is not an exhaustive review of all literature on Muslim youth and digital media, and the studies it does include use widely varied research methods that are not directly comparable. Additionally, the specific Islamic concepts highlighted in the framework (such as tabayyun and Digital Adab) are interpretive themes synthesized by the author, rather than universally applied metrics from the original studies. Finally, proposed concepts like "Digital Identity Resilience" serve as theoretical starting points for future research, not established causal relationships. Readers should also be aware that the study's methodological audit is limited; because the original search and screening trail was not preserved in the supplied data files, the findings require careful interpretation.

6. Conclusion

The rapid expansion of social media has transformed the environment in which Muslim youth construct identity, encounter religious knowledge, communicate with others, and participate in wider society. The systematic literature synthesis undertaken in this study demonstrates that these processes cannot be adequately understood through a narrow conception of digital literacy based solely on technical competence or information evaluation. The reviewed evidence indicates that Muslim youth simultaneously negotiate religious authority, digital self-presentation, piety, belonging,

cultural interaction, civic participation, and competing identity expectations across digital environments. In response to this gap, this study proposes the Islamic Digital Filtering (IDF) Framework as a theoretically grounded conceptual framework for understanding value-based digital engagement among Muslim youth in a plural society. The framework integrates three interrelated dimensions: Cognitive Filtering, Behavioural Filtering, and Social Filtering. Cognitive Filtering is conceptually anchored in Tabayyun, emphasising verification, critical evaluation, contextual understanding, and responsible engagement with digital information. Behavioural Filtering is represented through Digital Adab, focusing on ethical self-presentation, communication, content sharing, privacy, and self-regulation. Social Filtering incorporates Ukhuwwah Insaniyyah and Maqasid al-Shariah to provide a relational and normative orientation towards dignity, mutual respect, social responsibility, non-harm, and harmonious interaction across differences. A further contribution of the framework is the proposition of Digital Identity Resilience as an integrating construct. The synthesis suggests that resilience in digital environments should not be understood simply as resistance to harmful content. Rather, it involves the capacity to evaluate competing narratives, maintain a coherent value-based identity, regulate digital behaviour, negotiate diverse audiences, respond constructively to misrepresentation, and participate responsibly in plural digital communities. The framework therefore connects individual epistemic judgement and ethical behaviour with wider questions of social belonging and cohesion. The theoretical contribution of the study lies in bringing Islamic sociological principles into dialogue with contemporary digital sociology. Rather than positioning Islamic values as an alternative to digital literacy, the framework proposes that Islamic epistemological, ethical, and socio-relational principles can enrich the conceptualisation of digital literacy by introducing an explicit value-based dimension. The proposed framework consequently moves from a narrow concern with what young people know about digital media towards a broader concern with how they judge, behave, relate to others, and negotiate identity within digital environments.

From a practical perspective, the framework provides a potential foundation for developing value-based digital literacy initiatives in educational institutions, youth agencies, and policymaking contexts. Such initiatives could integrate information verification, ethical digital conduct, intercultural engagement, and identity resilience rather than treating these competencies as separate areas of intervention. In a plural society such as Malaysia, this approach may be particularly relevant because digital interaction increasingly constitutes an important arena for negotiating cultural difference, belonging, and social relations. Nevertheless, the proposed framework remains conceptual and requires empirical validation. The Islamic concepts incorporated into the framework were developed as theoretically informed interpretations of patterns identified through the literature synthesis rather than as constructs consistently measured across the reviewed studies. Future research should therefore operationalise the three dimensions of Islamic Digital Filtering, develop reliable measurement instruments, and empirically examine the proposed relationship between Islamic Digital Filtering, Digital Identity Resilience, digital citizenship, and social cohesion. Comparative research across Malaysian ethnic groups, Muslim communities in different national contexts, age groups, and digital platforms would further strengthen the framework's explanatory and cross-cultural relevance. Overall, this study argues that the future of digital literacy among Muslim youth should not be framed solely around technological capability or protection from digital risks. It should also address epistemic responsibility, ethical conduct, identity resilience, and social responsibility. The proposed Islamic Digital Filtering Framework offers a starting point for such an approach by connecting Tabayyun, Digital Adab, Ukhuwwah Insaniyyah, and Maqasid al-Shariah within an integrated model of digital engagement. Its ultimate contribution is therefore not to prescribe withdrawal from digital society, but to conceptualise how Muslim youth may participate in it critically, ethically, resiliently, and constructively within a plural social environment.

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