Brain Rot in the Digital Era: Reflecting on Religious Moderation in Combating Radicalism

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Abstract. As time progresses, technology advances, making internet access increasingly convenient. However, the easier it becomes to access the internet, the more vulnerable users are to brain rot. This study aims to analyze the dynamics of brain rot in the digital era, examine whether there is a negative relationship between brain rot and religious moderation, and analyze the implications of brain rot on religious moderation. This research employs a quantitative approach with a sample of 40 students from the Faculty of Da'wah, selected using incidental sampling techniques. Data were collected through a questionnaire distributed via Google Forms. After data collection, the data were analyzed using a correlation test to determine whether there is a negative influence between brain rot and religious moderation. The findings indicate that many individuals are overly preoccupied with accessing social media without paying attention to the content's substance. This makes them highly susceptible to brain rot, which in turn weakens the values of religious moderation. Statistical results show a negative correlation between brain rot and religious moderation, as evidenced by the Pearson correlation coefficient of -0.593, which falls within the moderate correlation category. There are several implications of brain rot on religious moderation, including a shallow and textualist understanding of religion, an exclusive and intolerant attitude, decreased respect for moderate religious authorities, an increased tendency toward extremism or radicalism, and the growing spread of religious hoaxes and misinformation.

Keywords: Brain Rot, Digital Era, Religious Moderation

1   Introduction

Indonesia ranks 11th in the world in terms of daily internet usage duration, with an average of 7 hours and 42 minutes spent online. The country also holds the 10th global position for daily social media usage, averaging 3 hours and 18 minutes, surpassing the global average of 6 hours and 37 minutes for internet use and 2 hours and 31 minutes for social media use [1]. On the other hand, society today tends to consume low-value information due to various factors [2], one of which is social media algorithms designed to capture and maintain users' attention through viral, sensational, and emotional content [3]. Additionally, the phenomenon of Fear of Missing Out (FOMO) leads many

people to feel compelled to keep up with trends even when the information provides no real benefit [4]. The need for instant entertainment in a fast-paced world also encourages the consumption of shallow content that requires minimal thought [5]. The lack of digital literacy escalates this situation [6], as many people struggle to distinguish between high-quality and sensationalized (overhyped) information [7].

Consequently, public discourse quality deteriorates, critical thinking skills decline, and anxiety rises due to exposure to negative and irrelevant information [8]. The processing of meaningless information in the digital era triggers brain rot, a condition where critical thinking, focus, and creativity diminish due to excessive exposure to shallow content [9]. Social media algorithms designed to promote sensational [10], instant [11], and meaningless content condition the brain to adopt fast and superficial thinking patterns [12]. As a result, the ability to process complex and in-depth information gradually weakens [13].

The phenomenon of brain rot, characterized by declining critical thinking skills and dependency on instant information [14], is closely related to religious moderation [15]. In the context of religion, moderation refers to a balanced, open, and tolerant approach to understanding and practicing religious teachings [16]. However, when individuals are trapped in exposure to shallow and sensational content [17], their ability to deeply comprehend religious values can decline [18]. Without efforts to return to rational and wise understanding, individuals experiencing brain rot are more likely to be influenced by extreme narratives [19], religious provocations, or narrow views that proliferate on social media [20]. This situation fuels intolerance and fanaticism due to weakened analytical abilities and a lack of deep spiritual reflection [21]. Therefore, society must maintain a balanced information diet, enhance digital literacy [22], and strengthen religious moderation to foster peaceful, open-minded [23] and thoughtful engagement with religious teachings [24].

As far as researchers have explored, there has been little previous writing that links the phenomenon of brain rot with religious moderation in the digital era. Thus, this study aims to analyze the dynamics of brain rot in the digital age, to analyze whether there is a negative correlation between brain rot and religious moderation, and to examine the implications of brain rot on religious moderation.

1.1   The Phenomenon of Brain Rot in the Digital Era

The phenomenon of brain rot in the digital era describes a decline in cognitive abilities and mental health caused by excessive consumption of meaningless or low-quality content [25]. Carr introduced the concept of brain rot as a negative consequence of excessive internet use, which alters the way the human brain processes information [26]. According to Carr, the ease of accessing information encourages the brain to operate on a superficial level. This leads to a habit of quickly switching from one piece of information to another without achieving deep understanding [26]. Carr highlights the phenomenon of information overload, where individuals receive an overwhelming amount of information without adequate time to process or evaluate it, thereby reducing their ability to think critically and analytically [26]. This habit fosters an instant and shallow mindset [27], making it challenging for the brain to tackle problems that require deep thought and problem-solving [28, 29, 30].

Several symptoms are commonly observed in digital users experiencing brain rot [31]. The first is a decline in cognitive abilities [32], where users struggle with concentration [33], experience memory deterioration [34], and find it difficult to process new information [35]. The second symptom is decreased productivity [36], marked by challenges in completing tasks and an increase in procrastination [37]. The third symptom is a sense of lethargy and lack of motivation [38], as users feel trapped by boredom and a lack of energy [39]. Fourth, users may experience sleep disturbances, leading to poor sleep quality [40]. Carr outlines several indicators of brain rot. The first is a decline in deep reading ability. Brain rot conditions the brain to favor fast and superficial reading over deep reading, impairing the ability to understand complex information. The second indicator is the fragmentation of attention due to the habit of multitasking, which makes it difficult for the brain to focus on a single task for an extended period [26].

The third is memory impairment, where the brain becomes less effective at transferring information from short-term to long-term memory due to overreliance on search engines and digital devices [41]. The fourth is a loss of capacity for deep thinking, as the brain becomes accustomed to shallow information consumption, diminishing the ability to reflect deeply and think creatively [42]. The fifth indicator is the addiction to digital stimulation [43]. The internet is designed to provide constant stimulation, making digital users struggle to feel satisfied without distractions from their devices [44]. The impacts of brain rot on digital users can be significant. First, it increases the risk of depression and anxiety, as exposure to negative online content heightens emotional distress [45]. Second, it leads to a decline in quality of life, including reduced satisfaction in work or studies [46]. Third, it disrupts social relationships by diminishing face-to-face communication skills [47]. Addressing these challenges is essential for fostering healthier cognitive and emotional habits in the digital era [48].

1.2   Religious Moderation

Religious moderation is an approach to practicing faith that emphasizes balance [49], tolerance [50], and inclusivity towards diversity [51], aiming to create harmony within a pluralistic society [52]. Its core principles include balance, which involves avoiding extreme attitudes, whether overly fanatical or excessively liberal [53]; tolerance, which is the ability to respect differences in beliefs without imposing one's views [54]; justice, which prioritizes fair treatment and granting of rights to all parties without discrimination [55]; and dialogue and consultation as means to resolve differences peacefully [56]. The significance of religious moderation lies in its ability to prevent religion-based conflicts [57], strengthen national identity in plural societies [58], and address global challenges such as radicalism and discrimination [59].

Kamali asserts that religious moderation is an approach emphasizing a balance between religious values and the demands of modern life, avoiding extremism in the forms of both radicalism and excessive liberalism [60]. He highlights the importance of the middle path (*wasathiyah*) in understanding and practicing religious teachings to align with dynamic social contexts [60]. Kamali emphasizes that *wasathiyah* encompasses several key dimensions [60]. The first dimension is the ethics of justice (*al-'adl wa al-qist*), which underscores that religion must be applied fairly and

impartially, including the protection of individual and group rights without discrimination [60;61]. The second dimension is balance (*tawazun*), which means maintaining proportionality in living a worldly and hereafter-oriented life, thereby fostering religious harmony and avoiding extreme attitudes that harm either individuals or society as a whole [60;62]. The third dimension is openness to diversity, recognizing differences as an integral part of life that must be respected [60;63].

1.3   Challenges of Radicalism in the Digital Era

The challenges of radicalism in the digital era have become increasingly complex [64]. This is due to the internet providing wide access to the dissemination of extremist ideologies [65]. Many radical groups utilize social media, websites, and instant messaging applications to recruit individuals, spread propaganda, and build global networks quickly and efficiently [66], [67]. Furthermore, the algorithms of digital platforms often amplify extremist content through recommendations based on user preferences, making individuals more vulnerable and easily exposed [68]. Additionally, the anonymity of the digital world facilitates the dissemination of extremist narratives without detection [69]. From this, it can be said that the main challenge lies in ensuring that freedom of expression is preserved while combating harmful digital content. This requires collaboration among various stakeholders, including governments, society, and technology companies, in an effort to create an inclusive and safe digital ecosystem.

Another significant challenge is the lack of digital literacy among the general public [70]. Digital literacy is not merely the ability to use technological devices or access information, but also the capacity to evaluate, analyze, and verify the accuracy of the information received [71]. Many people still lack adequate digital literacy skills, making them prone to accepting information found online without verifying its truthfulness [72]. This vulnerability creates a gap that radical groups exploit to spread hoaxes, conspiracy theories, and extremist propaganda with ease [73]. Moreover, many individuals are unaware that the content appearing on social media is often controlled by algorithms designed to maximize user engagement [74]. These algorithms do not prioritize truth but instead display content deemed attention-grabbing, such as sensational or emotional narratives [75]. As a result, users are frequently exposed only to content that reinforces their pre-existing views, including radical content, which ultimately solidifies their beliefs in misinformation [76]. Addressing these challenges requires a comprehensive approach involving education, policy, and collaboration [77]. Enhanced digital literacy, greater transparency in platform algorithms, and efforts to combat extremist content are essential to foster a safer and more informed online community [78].

1.4   Conceptual Framework

Brain rot is a condition of diminished critical thinking skills, characterized by an individual's dependence on certain ideas, which weakens their resistance to extremist narratives [79]. Religious moderation, based on principles of balance [49], tolerance [50], and dialogue [80], is identified as a protective factor in addressing this issue. The interaction between the polarizing digital ecosystem, information consumption behavior, and the values of religious moderation is central to developing strategies for

preventing radical actions [81]. It is important to note that brain rot occurs due to the consumption of low-quality or manipulative digital content [82], which weakens the critical and analytical thinking skills of users who have become dependent [83]. This makes users vulnerable to extremist narratives that conflict with values of religious moderation, such as tolerance, balance, and dialogue [84;85].

Brain rot can easily lead users into echo chambers that reinforce specific viewpoints without challenge [86]. As a result, users lack perspective openness, weakening their ability to adopt religious moderation principles that require an inclusive and open-minded attitude [87]. Digital platforms, which often feature algorithms [88], tend to promote sensational content, accelerating the radicalization process for users [89]. Digital users experiencing brain rot are particularly vulnerable to extremist narratives spread through digital platforms [90]. The decline in analytical abilities and the influence of echo chambers make it easier for users to accept radical ideologies without questioning their validity or implications [91].

Therefore, strengthening religious moderation is crucial as a key to addressing brain rot while preventing radicalization in the digital era [92]. Religious moderation, emphasizing balance, tolerance, and dialogue principles, helps users build mental and spiritual resilience against destructive digital content [93]. It teaches the importance of being critical and non-extremist in understanding religious teachings [94]. With these values, digital users will always be encouraged to remain open to cross-viewpoint dialogue and engage in deep reflection [95], which can counter the cognitive degradation effects of brain rot [96].

Promoting religious moderation can be effectively pursued by enhancing religious literacy [97]. In-depth religious literacy helps digital users identify extremist narratives, which often hide behind misused religious arguments [98]. Thus, religious moderation strengthens an individual's ability to distinguish between true teachings and radical ideologies [51]. Additionally, the reinforcement of religious moderation can be achieved through positive digital campaigns and the strengthening of religious communities [99]. Positive digital campaigns aim to spread moderate religious narratives and counter extremist ideologies [85]. Strengthening religious communities involves engaging various religious groups in digital literacy and moderation programs [100], making them effective agents of change within society [101].

2   Method

To simplify the depiction of this research flow, the researcher presents the following research process scheme:
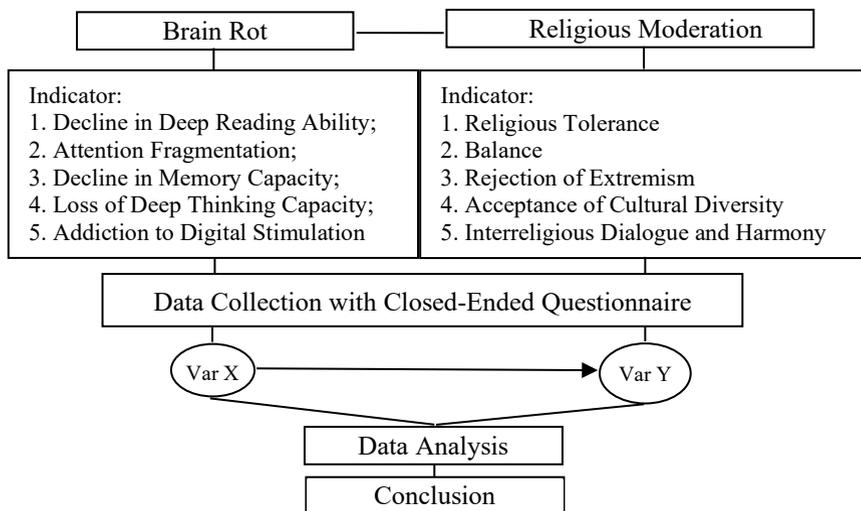
Fig. 1. Research Scheme

Based on Figure 1, this study is quantitative research. Data were collected using a closed-ended questionnaire, in which respondents were not given the freedom to provide their own answers to the statements [102]. Five answer options were provided, containing both positive and negative statements [103]: Strongly Agree (SA), Agree (A), Neutral, Disagree (D), and Strongly Disagree (SD). Before distributing the questionnaire, validity and reliability tests of the instrument were conducted [104]. The instrument trial involved 44 undergraduate and graduate students, with a total of 20 statements. The results of the instrument validity test are presented as follows:

Table 1. Instrument validity test results for brain rot variable

Variable	Indicator	Number of Items	Valid Item
Brain Rot	Decline in Deep Reading Ability	4	4
	Attention Fragmentation	4	1
	Decline in Memory Capacity	4	4
	Loss of Deep Thinking Capacity	4	4
	Addiction to Digital Stimulation	4	2
Total		20	15

Based on Table 1, 20 statements were filled out by 44 respondents. The R table value in this study is 0.2512. By comparing it with the R calculated value under the condition that if R calculated > R table, the item is valid [105], it can be concluded that 15 items are valid while the remaining 5 items are invalid. Next, the results of the validity test for the religious moderation variable are presented as follows:

Table 2. Instrument Validity Test Results for Religious Moderation Variable

Variable	Indicator	Number of Items	Valid Item
Religious Moderation	Religious Tolerance	4	4
	Balance	4	4
	Rejection of Extremism	4	4
	Acceptance of Cultural Diversity	4	4
	Interreligious Dialogue and Harmony	4	4
Total		20	20

Based on Table 2, 20 statements were filled out by 44 respondents. The R table value in this study is 0.2512. By comparing it with the R calculated value under the condition that if R calculated > R table, the item is valid [105], it can be concluded that all 20 items are valid. After conducting the validity test, the next step was the reliability test using Cronbach's Alpha with the help of SPSS version 26. The reliability criteria were as follows: If the Cronbach's Alpha value is ≥ 0.7, the instrument is considered reliable [106]; otherwise, it is not. The results of the reliability test for the brain rot variable are as follows:

Table 3. Reliability Test Results for Brain Rot Variable

Reliability Statistics	
Cronbach's Alpha	N of Items
0,773	15

Based on the reliability test results above, Cronbach's Alpha value was 0.773, which is greater than 0.7. Therefore, it indicates that the instrument is reliable. Next, the results of the reliability test for the religious moderation variable are presented as follows:

Table 4. Reliability Test Results for Religious Moderation Variable

Reliability Statistics	
Cronbach's Alpha	N of Items
0,910	20

Based on the reliability test results above, Cronbach's Alpha value was 0.910, which is greater than 0.7. Therefore, it can be concluded that the instrument is reliable. After conducting the reliability test, the next step was the final testing phase, which involved 40 respondents from the faculty of da'wah, selected using incidental sampling. The collected data were analyzed using hypothesis testing (T-test) to analyze the following hypotheses:

H_0: There is no negative influence between the brain rot variable and the religious moderation variable.

H_1: There is a negative influence between the brain rot variable and the religious moderation variable.

The conclusion of this hypothesis test is as follows [107]: if p-value ≤ 0.05, then H_0 is rejected; otherwise, it is accepted. The final step was concluding.

4   Result and Discussion

4.1   Dynamics of Brain Rot in the Digital Age

In the digital era, the phenomenon of brain rot, defined by a decline in cognitive quality resulting from exposure to shallow and repetitive content, has become increasingly apparent [108]. This issue is exacerbated by social media algorithms, which are designed to maximize user retention by prioritizing light, fast-paced, and addictive content, often undermining users' critical thinking and concentration [109]. This habit fosters an instant gratification mindset, where individuals prefer short entertainment over in-depth exploration of a topic [110]. As a result, analytical skills decline, attention spans shrink, and productivity suffers [111]. To counter this dynamic, awareness of digital consumption and a balance between entertainment and more substantial information intake is essential [112].

To provide an overview of individual conditions in the digital era, which the researcher has linked to brain rot indicators (see Table Figure 1), here are the results of the questionnaire distributed to 40 respondents. First, regarding the ability to comprehend information in depth, Out of 40 respondents, 45% stated that they remain neutral when skimming through information. This was followed by 28% of respondents who agreed that they tend to skim through information. These results can be seen in Figure 2.
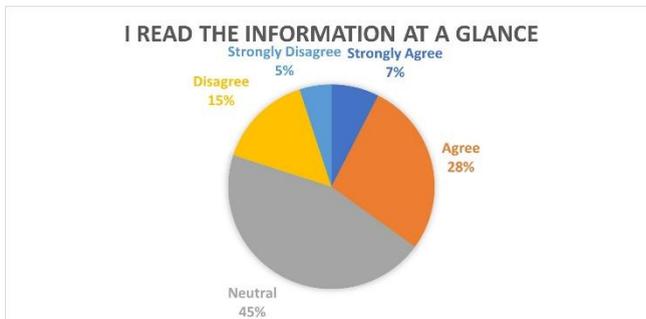
Fig. 2. Questionnaire Results 2025

Figure 2 shows that many individuals still prefer to skim through information, with 28% agreeing with this behavior. The tendency to process information superficially appears to affect individual's ability to comprehend information in depth, as shown in Figure 3.
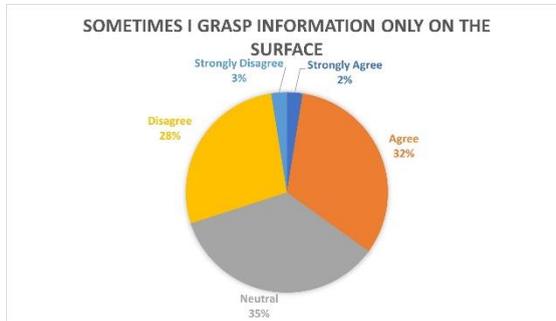
Fig. 3. Questionnaire Results 2025

Figure 3 shows that out of 40 respondents, 35% stated that they remain neutral in processing information superficially. However, this percentage is followed by respondents who agreed that they tend to process information superficially, with a percentage of 32%.

Secondly, regarding attention fragmentation, Individuals who tend to process information briefly and superficially may experience attention fragmentation. The following questionnaire results evidence this:
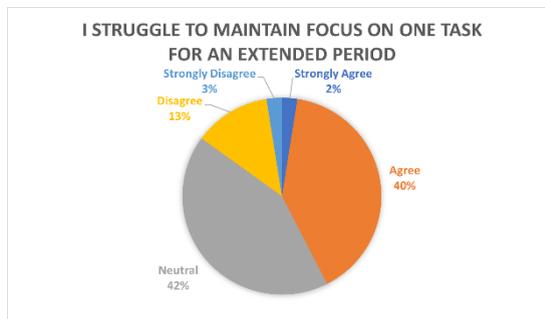

Fig. 4. Questionnaire Results 2025

Figure 4 provides insight into the difficulty individuals face in maintaining focus on a single task, often requiring a longer time to complete it. Out of 40 respondents, 42% stated that they remain neutral regarding this condition. This is followed by 40% of respondents who agreed that they struggle to focus on a single task and, therefore, require more time. In addition, the findings indicate that many respondents continue to face difficulties in retaining information over the long term. The questionnaire results are presented below.
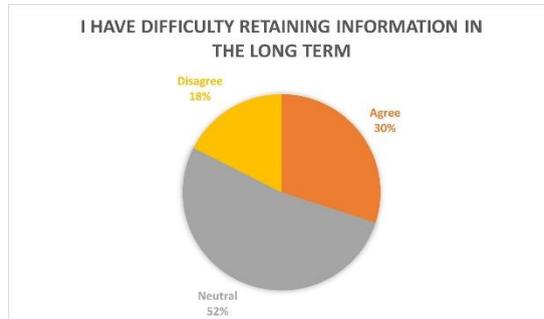
I HAVE DIFFICULTY RETAINING INFORMATION IN THE LONG TERM

Disagree 18%
Agree 30%
Neutral 52%

Fig. 5. Questionnaire Results 2025

Figure 5 shows that 52% of respondents stated that they remain neutral regarding their ability to retain long-term information. However, 30% of respondents agreed that they struggle to remember information over the long term. This indicates a tendency among many individuals to have difficulty retaining information for extended periods.

Additionally, it was found that many respondents do not limit their use of digital devices, leading them to become deeply immersed in the digital environment. The following are the questionnaire results.
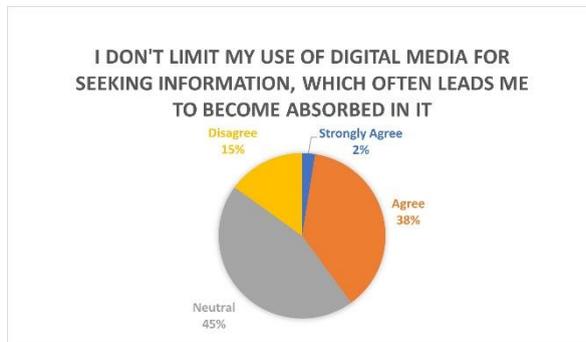
I DON'T LIMIT MY USE OF DIGITAL MEDIA FOR SEEKING INFORMATION, WHICH OFTEN LEADS ME TO BECOME ABSORBED IN IT

Disagree 15%
Strongly Agree 2%
Agree 38%
Neutral 45%

Fig. 6. Questionnaire Results 2025

As shown in Figure 6, 45% of respondents indicated a neutral stance toward limiting their digital usage. This is followed by 38% who agreed that they do not set any limits on their digital consumption, which often leads to becoming deeply absorbed in the digital environment.

Thirdly, regarding digital stimulation addiction, Individuals who tend not to limit their digital usage may develop an addiction. One indication of this is experiencing anxiety when unable to access the internet. The following are the questionnaire results.
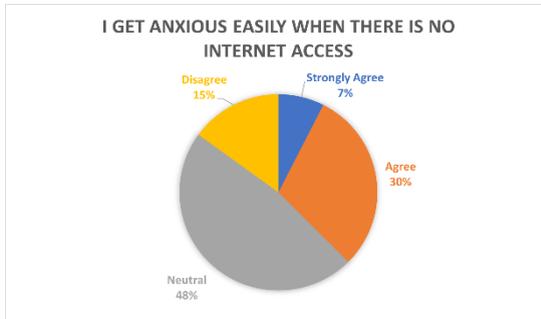
Fig. 7 Questionnaire Results 2025

Based on Figure 7, it can be concluded that although the majority of the 40 respondents answered neutrally (48%), a significant number of respondents admitted to feeling anxious when unable to access the internet. This is reflected in the percentage of 30%.

4.2   Analysis of the Influence of Brain Rot on Religious Moderation

Before presenting the analysis of the influence of brain rot on religious moderation, the researchers examined the normality test, which serves as a prerequisite for conducting the correlation analysis in this study. The testing process was assisted using SPSS version 26. The following are the results of the data normality test:

Table 5. Results of the data normality test

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		40
Normal Parameters[a,b]	Mean	.0000000
	Std. Deviation	7.00778543
Most Extreme Differences	Absolute	.111
	Positive	.111
	Negative	-.067

a. Test distribution is Normal.
b. Calculated from data.
c. Lilliefors Significance Correction.
d. This is a lower bound of the true significance.

Table 5 demonstrates the results of the data normality test in the Asymp. Sig. (2-tailed) section shows a value of 0.200. This number is greater than 0.05. According to the criteria for the data normality test, if the Asymp. Sig. (2-tailed) value is greater than 0.05, the data is considered normal, and a parametric test can be conducted [113]. Therefore, it is inferred that a parametric test (correlation test) can be performed since the Asymp. Sig. (2-tailed) value is 0.200, which is greater than 0.05. The results of the correlation test can be seen in Table 6 below:

Table 6. Correlation test results

Correlation		Brain Rot	Religious Moderation
Brain Rot	Pearson Correlation	1	-.593**
	Sig. (2-tailed)		.000
	N	40	40
Religious Moderation	Pearson Correlation	-.593**	1
	Sig. (2-tailed)	.000	
	N	40	40
**. Correlation is significant at the 0.01 level (2-tailed).			

The result of the Pearson Correlation value for the variables brain rot and religious moderation is -0.593 (See Table 6). The negative sign indicates a negative relationship between brain rot and religious moderation. This means that the weaker the brain rot, the stronger the religious moderation, and conversely, the stronger the brain rot, the weaker the religious moderation. To determine whether the relationship falls into the low, moderate, or high category, the researcher presents the correlation degree criteria in the following table.

Table 7. Correlation degree criteria

Pearson Correlation	Criteria
0,00-0,19	Very Weak
0,20-0,39	Weak
0,40-0,59	Moderate
0,60-0,79	Strong
0,80-1,0	Very Strong

(Quoted on https://www.statstutor.ac.uk/resources/uploaded/pearsons.pdf):

Based on Table 7, the correlation value of 0.593 (Table 6) falls into the moderate category in this study.

Based on the research findings above reveal that when an individual is affected by brain rot due to excessive and shallow digital content consumption, it leads to a decline in critical and analytical thinking abilities [114]. This is undoubtedly related to the weakening of religious moderation within the individual [115], as it can influence how they understand and practice religious teachings [116]. Therefore, individuals need to consume digital content in a balanced and mindful manner [117]. Additionally, engaging in activities that enhance cognitive abilities and deepen religious understanding is necessary [118].

4.3   The Implications of Brain Rot on Religious Moderation

To explore the implications of brain rot on religious moderation, the researcher examines several relevant studies from previous literature. The interpretations and comparisons are summarized in Table 8 below:

Table 8. The implications of brain rot on religious moderation

Aspect	Interpretation
Religious Understanding	Religious understanding becomes shallow and tends to be textualist without considering the context [119]
Tolerance and Inclusivity	Exclusive and intolerant attitudes towards differences are strengthened, hindering interfaith dialogue [120]
Attitude Towards Religious Authority	Decreasing respect for moderate religious authorities and increasing tendencies toward extremism or radicalism [121]
Information Consumption	The increasing spread of religious hoaxes and misinformation [122]

Based on Table 8, the implications of brain rot on religious moderation can be further explained. First, regarding religious understanding, brain rot causes religious comprehension to become superficial and overly textualist, disregarding context [119]. Dependence on brief and superficial content from social media leads individuals to prefer instant information without delving into broader backgrounds or interpretations [123]. This is escalated by a decline in interest in reading and analyzing in-depth religious texts [124], resulting in an understanding of religion that relies on selectively extracted scriptures (cherry-picking) without considering the reasons for their revelation or scholarly interpretative methods [125]. Consequently, thinking patterns become rigid and dogmatic, leading to an anti-criticism stance and rejection of differing opinions [126]. Additionally, brain rot fosters a black-and-white mindset in understanding religious teachings [127], where everything is viewed as absolutely right or wrong without acknowledging the complexities of Islamic law, which requires ijtihad (independent reasoning) and contextualization [128]. This attitude not only hampers moderate religious understanding but also increases fanaticism and exclusivity in practicing religion [129]. Therefore, it is crucial to enhance religious literacy based on critical thinking, strengthen reading and discussion traditions, and build awareness of the importance of understanding religion comprehensively and contextually [130].

Second, exclusive and intolerant attitudes toward differences are becoming stronger, hindering interfaith dialogue [120]. The habit of consuming information instantly and superficially makes individuals more likely to accept narrow views without considering alternative perspectives [131]. Social media algorithms worsen this condition by presenting content that reinforces an individual's initial beliefs (echo chambers), causing users to be exposed only to perspectives that align with their own [132]. As a result, individuals become less open to discussion and more likely to perceive other groups as threats [133]. Furthermore, shallow religious understanding due to brain rot often leads to rigid and textualist interpretations, leaving no room for diverse interpretations and religious practices [134]. Consequently, this strengthens exclusivity and reduces tolerance towards followers of different religions or even different

understandings within the same religion [135]. Interfaith dialogue thus becomes difficult to achieve [136], as each party feels they hold the absolute truth and is unwilling to accept differences as part of social diversity [137].

Third, there is a decline in respect for moderate religious authorities and a growing tendency toward extremism or radicalism [121]. When individuals are continuously exposed to narratives that support extreme views without balanced foundations, they tend to lose respect for religious figures who teach moderation, tolerance, and balance in faith [138]. This condition is exacerbated by social media algorithms that reinforce bias by presenting only content aligned with the user's views [10], thereby narrowing perspectives and hindering critical thinking [139]. Consequently, individuals experiencing brain rot are more easily influenced by radical propaganda and reject religious authorities who strive to maintain social harmony and inclusive religious values [140].

Fourth, there is an increasing spread of religious hoaxes and misinformation [122]. Individuals affected by brain rot tend to accept information without verification, especially when narratives align with their personal beliefs [141]. With weak analytical skills and a tendency to seek instant certainty, individuals are more easily trapped by false news, often presented in emotional and provocative ways [142]. Social media algorithms worsen the situation by reinforcing confirmation bias, where users are continuously exposed to information that supports their perspectives without balanced viewpoints [132]. As a result, religious hoaxes and misinformation spread rapidly, fueling misunderstandings, intolerance, and conflict within society.

5   Conclusion

As digital access continues to develop, many social media users engage in excessive activities without paying attention to the content's substance, often consuming shallow content. This phenomenon easily triggers brain rot, characterized by a decline in cognitive quality due to the consumption of superficial and repetitive content. Digital users affected by brain rot are increasingly vulnerable to extremist narratives disseminated through digital platforms. The erosion of analytical thinking skills and the dominance of opinion-driven content intensifies their susceptibility to accepting radical ideologies without critically examining their validity or consequences. Therefore, strengthening religious moderation is crucial and key to addressing brain rot while preventing radicalism in the digital era.

Based on statistical tests conducted, there is a negative correlation between brain rot and religious moderation. This means that the more an individual is affected by brain rot, the weaker their religious moderation becomes. This is reflected in the Pearson Correlation value for brain rot and religious moderation variables, which is -0.593, indicating a moderate correlation. There are several implications of brain rot on religious moderation, including a shallow and textualist understanding of religion, an exclusive and intolerant attitude, decreasing respect for moderate religious authorities, increasing tendencies toward extremism or radicalism, and increasing spread of religious hoaxes and misinformation.

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