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## Digital Literacy-Based Education: Strengthening Religious Moderation in the Digital Space Based Social Media

Zubaedi\*<sup>1</sup>, Prio Utomo<sup>2</sup>, Alfauzan Amin<sup>3</sup>, Alimni<sup>4</sup>, Khairiyah<sup>5</sup>

### Abstract

*This study aimed to determine the pattern of social behaviour of the community towards the use of digital literacy, the benefits and functions of social media, and the implementation of the use of social media in instilling the values of religious moderation. The research design used a survey method. The study results show that Bengkulu people actively use digital literacy to fulfil their daily needs; the community uses social media for interactive dialogue purposes. This study concludes that the community uses digital literacy as the basis for community education. The community is very enthusiastic in seeking, receiving and disseminating information about the values of religious moderation through social media. The benefits and functions of social media for them provide positive values, namely building a network of relationships, interactive and active, togetherness and sharing information. As a recommendation, digital literacy can be used as a tactical strategy in building and realizing a harmonious life between communities through digital media..*

**Keywords:** *digital literacy-based education, religious moderation, social media*

### Introduction

The rapid development of information technology has impacted people's lives, one of which is digital literacy access. Digital literacy can be defined as survival skills in the digital era. It constitutes a system of skills and strategies used by learners and users in digital environments (Eshet-alkalai, 2004 ; Ingias et al., 2022). It can be interpreted, and digital literacy is knowledge of users in utilizing digital media, communication tools, technology media, internet networks, social media and other digital-based media. Digital literacy is the ability to understand and use information from various sources through digital media. One type of digital literacy used is social media.

In Indonesia, one type of digital literacy that is often used by the community is social media. People use social media to interact, communicate and share information. The existence of social media has brought Indonesian people to online behaviour and contributed to their lives. Based on data

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<sup>1</sup> Tadris Major, Universitas Islam Negeri Fatmawati Sukarno, Indonesia Email: [Zubaedi@iainbengkulu.ac.id](mailto:Zubaedi@iainbengkulu.ac.id)

<sup>2</sup> Tadris Major, Universitas Islam Negeri Fatmawati Sukarno, Indonesia

<sup>3</sup> Postgraduate Universitas Islam Negeri Fatmawati Sukarno, Indonesia

<sup>4</sup> Postgraduate Universitas Islam Negeri Fatmawati Sukarno, Indonesia

<sup>5</sup> Postgraduate Universitas Islam Negeri Fatmawati Sukarno, Indonesia

released by We Are Social uploaded by Founder Drone Empitit, it is reported that in 2021, out of 274.9 million Indonesians, 170 million people use social media, with a percentage rate of 61.8%. The data shows that the Indonesian people actively use social media in meeting public needs. Bengkulu is one of the provinces in Indonesia with reasonably high use of social media. In their daily activities, the Bengkulu people actively use social media as an interactive dialogue. People use social media as a pattern of interaction and communication in carrying out various activities. When viewed from the benefits, the presence of social media provides operational effectiveness and efficiency of the community in carrying out their activities, namely as a means of communication, interaction, and to seek information (Taprial & Kanwar, 2012 ; Purba et al., 2018).

Social media is an internet-based application presented online (in a network), contains information and is used (accessed) by users as a means of communication, interaction and information sharing. Social media is a group of Internet-based applications built on the ideological and technological foundations of Web 2.0 that allow the exchange of user-generated content (Kaplan & Haenlein, 2010). Social media is a web-based information technology media that contains information content and is created to access information through interactive media dialogue (Hjorth & Hinton, 2019). Social media has a positive value. According to (Hajli, 2014 ; PS et al., 2022), the positive value of social media is that the dissemination of information takes place quickly, and other people can get information quickly.

Social media is a web-based information technology media or application in Youtube, Facebook, Twitter, Instagram, Website. There are many more, all of which contain information and are made to access and conduct interactive dialogues. Social media has characteristics and characteristics, including (1) the information presented is general, open and accessible to many people; (2) the information is presented without having to go through a gatekeeper and is free; (3) the information presented can be accessed quickly; (4) the information presented is immediately received by the user and can be directly disseminated; (5) the information presented can be in the form of text, narration, photos/images and videos. Social media has been used as a tool or means in carrying out activities of interest by the community as users through their online behaviour (Perrin, 2015 ; Ampera et al., 2020 ; PS et al., 2022).

Apart from communicating and interacting, the community uses social media as education, namely the cultivation of religious values by accessing, searching and disseminating religious information content. The community considers this information necessary because it contains information about religious moderation, namely guidelines for living according to religious teachings, maintaining peace and being moderate. Religious moderation is a perspective in understanding and practising religious teachings in practice on the path of moderate, peaceful, not excessive, not radical and extreme (Manshur & Husni, 2020; Kasdi et al., 2020; Husna & Thohir, 2020; Zubaedi et al., 2020. According to (Mahrus & Prasajo, 2020), the function of religious values is a guide to people's rights and a healthy way of life. It provides understanding and a valuable function for society.

Religious moderation is a perspective or attitude and practice in religion by consistently practising the essence of religious teachings, including human values, moderation, and peace (Thoriquttyas & Hanun, 2020; Muvid et al., 2023). According to (Tolchah et al., 2021) argued that religious moderation is an attitude in religion that is balanced between the practice of one's religion (exclusive) and respect for the religious practices of other people of different religions (inclusive). Religious moderation, therefore, is religious knowledge, religious attitudes, religious behaviour, friendship in an association, and moral or religious ethics, which respect diversity, uphold pluralism, tolerance, inclusiveness, and anti-violence (Manshur & Husni, 2020). In Indonesia, the implementation of religious moderation as a way or perspective in realizing a moderate religious life considering that Indonesia is a country with ethnic, ethnic, cultural, linguistic and multi-religious diversity (Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism)

The community has used the urgency of digital literacy as a basis for education. The role of digital literacy through social media has a significant influence on knowledge and understanding of community religious moderation. Digital literacy referred to here is the ability of the community to search, analyze, and filter the information obtained (Ambarita & Yuniati, 2021).

This can be seen that the public can carefully, thoroughly and intelligently analyze every information and content of religious information received and is not easily influenced by radical and extreme movements. One of the factors that made the exposure to radical and extreme movements successful in exposing people to social vulnerabilities (Zubaedi, Zulkarnain, et al., 2020b) is the result of digital literacy and the use of social media. The public must be intelligent, careful, and not easily influenced by information disseminated through social media. Currently, digital literacy and social media are the primary tools for radical and extreme movements.

The purpose of this study was to determine the pattern of social behaviour of the community towards the use of digital literacy based on social media as education in instilling the values of religious moderation in daily life. This research study focuses on strengthening religious moderation in the digital space based on social media. Suppose the community can use social media well (education), of course. In that case, it can provide positive value for the community, namely as a deterrent considering that social media has a significant influence in its use.

## **RESEARCH METHODS**

### ***Research Design***

This study focuses on the effectiveness of social media as education for cultivating religious moderation and the formation of social attitudes. The research approach uses quantitative research. According to (Creswell & Poth, 2016), quantitative research is a type of research that explores and understands the meaning of several individuals or groups originating from social problems. The research method uses a survey method. A survey method is a basic form of quantitative where the survey method asks several respondents about their beliefs, opinions, characteristics and behaviours that have occurred or are currently occurring (Groves, 2010).

### ***Participants***

The research was carried out in July 2020. The research location was carried out in the province of Bengkulu. The research sample consisted of 400 respondents who were divided into three groups, including (1) Generation Z (aged 14-19 years); (2) Millennial generation (age 20-39 years); (3) Generation Z (age 40-55 years). Sampling is based on a combination of areas (rural and urban). Sampling using multistage random sampling. The sampling unit focuses on the community, while the sample's composition is determined according to demographics and geography.

### ***Instruments and Analysis***

The data collection technique uses a mobile survey scheme. Data were obtained through questionnaires via mobile and in-depth interviews. The research data that has been collected is then input through the mobile survey scheme application, then entered into the data server and dashboard.

Through surveys via mobile, the survey progress will be faster, controlled and real-time. The research procedures include (1) preparing research concepts, instruments, survey applications, testing survey applications, testing validity and reliability; (2) field data collection; (3) data cleaning and data validation; (4) data tabulation and report reporting; (5) finalization of the report. Data analysis using a survey application (Alvara-analytic).

## **RESULT AND DISCOSSION**

### **RESULT**

The research findings are classified into thirteen findings with a detailed explanation as follows:

#### ***Religion.***

The religious background of Bengkulu people consists of multi religions, with the following details (1) Islam by 97.7%; (2) Protestant Christians by 1.8%; (3) Catholic by 0.3%; (4) Buddha by 0.3%; (5) Hindus by 0%. While the Bengkulu community consists of nine ethnic groups including (1) the Rejang ethnic; (2) Serawai ethnic; (3) the Kaur ethnic; (4) Mukomuko ethnic; (5) Lembak Tribe ethnic; (6) Pekal ethnic; (7) Malayu-Bengkulu ethnic; (8) the Pasemah ethnic; (9) Enggano ethnic.

#### ***Internet Access Duration***

The portrait of the use of digital literacy shows that (1) the community actively uses internet access by 69%; (2) People who do not use 31%. The most used internet access duration is 1-3 hours (Generation X by 50.0%, Generation Z by 46.8%, and millennial generation by 44.8%).

#### ***Social Media Accounts.***

Social media accounts used by the public include (1) Facebook by 95.9%; (2) Instagram by 25.2%; (3) Tiktok by 5.2%; (4) Twitter by 2.6%; (5) Facebook social media accounts are the most widely owned and used social media accounts by the public.

***Messaging Account.***

The messaging accounts used by the public include (1) Whatsapp by 87.8%; (2) Facebook Messenger by 37.4%; (3) Telegram by 1.9%; (4) Line by 1.1%. The findings of this study indicate that the Whatsapp messaging account is the most widely owned and used social media account by the community.

***Seeking Religious Information (Religious Moderation) Through the Internet.***

The portrait of people's online behaviour shows (1) 83% of people seek religious information through the internet; (2) People who seek religious information, not through the internet are 17%. The findings of this study indicate that most people use and search for religious information through the internet.

***Account Media Used.***

Media accounts used by the public in seeking religious information through (1) Youtube were 67.9%; (2) Social media (Facebook, Twitter, Instagram, TikTok and there are a lot more) by 48.2%; (3) Website by 23.2%. The findings of this study indicate that the public often uses media accounts in searching for religious information (religious moderation) through the internet using Youtube.

***Forms of Religious Content Wanted.***

The form of religious content that respondents sought through (1) Video were 91.1%; (2) Written narrative of 37.5%; (3) Figure of 19.2%; (4) Audio is 12.1%. The findings of this study indicate that religious content that is often sought after by the public is through video.

***Religious Content Searched Via the Internet.***

Religious information content (religious moderation) sought by the public through social media, namely (1) Patterns of human relations as much as 38.4%; (2) worship procedures as much as 33.0%; (3) The current theme is 26.8%; (4) History of religion/messenger of God as much as 26.8%; (5) Law in religion as much as 17.4%. The findings of this study indicate that religious content that is often sought after by the public via the internet is a pattern of human relationships.

***Types of Religious Figures Often Seen.***

The type of religious figure that the public likes are having a depth of religious knowledge by 63.4%, funny/humorous by 58.5%, firm by 46.0%, famous by 14.7%; a flow by 5.4%; youth by 4.0%; and good looking by 1.8%. The findings of this study indicate that the types of religious leaders that are often seen by the public are religious leaders who have deep religious knowledge, are humorous and assertive.

***Sources of Religious Information.***

Sources of religious information (religious moderation) sought by the public through social media are (1) Facebook by 77.7%; (2) Whatsapp by 42.2; (3) Youtube by 19.5%; (4) Instagram by 7.2%;

(5) Twitter by 0.8%; (6) Other sources by 4.4%. The findings of this study indicate that the majority of people receive religious information through Facebook and Whatapps.

### ***Intensity of Receiving Religious Content Via the Internet.***

The intensity of the community receiving religious content through social media is (1) every day by 9.2%; (2) several times a week by 18.6%; (3) once a week by 10.8%; (4) several times a month by 15.9%; (5) once a month by 6.4%; (6) several times a year by 9.2%. The findings of this study indicate that the intensity of the community receiving religious content is several times a week.

### ***Accepted Religious Content***

The content of religious information (religious moderation) received by the community is (1) worship procedures by 57.8%; (2) religious history/messenger of God by 35.9%; (3) the fate of fellow believers in other places by 12.4%; (4) state injustice against certain religions by 6.4%; (5) blasphemy by 6.0%; (6) hate speech by 5.6%; (7) deviant sect by 2.8%; (8) and other contents by 2.4%. The findings of this study indicate that the religious content sought after by the public is the procedure for worship.

### ***Attitudes and Behavior When Receiving Religious Content.***

The attitudes and social behaviour of the community when receiving religious information (religious moderation) are (1) Attention; the public reads the information received carefully; (2) Interest, the public reads the information received as a whole; (3) Search, the community finds the truth of the information and looks for other sources for comparison; (4) Action, the public believes the truth of the news and believes in the information received; (5) Share, the community disseminates the information to other people. The findings of this study indicate that people's attitudes and behaviour when receiving religious content form an ISAS (Interest-Search-Action-Share) pattern.

## **DISCUSSION**

### ***People's Social Attitudes and Behaviors Against the Use of Digital Literacy.***

The portrait of Bengkulu people's social attitudes and behaviour shows that they are actively using digital literacy, one type of literacy used is social media. People use social media as a daily necessity. The results of the study show (1) that people who use digital literacy access (internet) are more significant than people who do not use digital literacy access (internet); (2) social media accounts used by the public include Youtube, Facebook, Instagram, Tiktok as big as, Twitter; (3) messaging accounts used by the public include: Whatsapp, Facebook Messenger, Telegram and Line; (4) people who are classified as using social media consist of Generation Z (age 14-19 years), millennial generation (age 20-39 years) and Generation X (age 40-55 years); (4) the attitude and social behaviour of the community when receiving information, namely attention, interest, search, action, share.

Judging from the number of social media users, the community's most widely used social media account is Facebook. People actively use Facebook social media in their daily lives. According to the public's view, Facebook is seen as very effective in disseminating information and has a high-speed impact in disseminating information. In addition, the effect of spreading by using Facebook and other media is swift and broad. The number of people who have seen and responded (response) to the information disseminated (Zafarani et al., 2014). People's social attitudes and behaviour through social media show three behavioural aspects, namely (1) Consuming is participatory behaviour without contributing or creating content and is only limited to reading and watching, or called reach; (2) Contributing, is an interaction between users and content or fellow users, participating in forums by commenting on uploads by giving likes, comments, and sharing; (3) Creating is the behaviour of consuming, producing and publishing an uploaded content (Kim & Sung-Un, 2017).

The relevance of Bengkulu people's social attitudes and behaviour towards the use of social media has similarities with the Honeycomb framework. The framework explains the role and function of social media, including (1) identity, describing the setting of user identity in a social media, regarding name, age, gender, profession, location, and photo; (2) Conversations, describing user settings in communicating with other users on social media; (3) Sharing, describing the exchange, sharing, and receipt of content in the form of text, images, or videos by users; (4) Presence, describes the user can access other users; (5) Relationship, describing users connected or related to other users; (6) Reputation, describes the user can identify other people as well as himself; (7) Groups, describing users who can form communities and sub-communities that have backgrounds, interests, or demographics (Kietzmann et al., 2011).

The effectiveness of social media has contributed and is utilized by the community for people to use social media more efficiently and effectively as a means and tool for activities, interactions, communicating and seeking information, especially in inculcating religious values. Social media has several characteristics, namely (1) the participation of feedback and contribution so that everyone is interested; (2) openness, namely social media encourages people to make choices, provide comments, and share information; (3) providing opportunities for two-way communication between users and social media managers; (4) form a community or group quickly according to the company's wishes; and (5) establishing connectivity with social media and other websites (Duggan et al., 2015 ; Purba et al., 2019 ; Pa et al., 2022).

Furthermore, the findings that can be seen are the attitudes and social behaviour of the community through social media consisting of three forms, including (1) Like, the community will respond if the information is interesting and valuable (gives alike); (2) Comment, the community provides comments in the form of opinions (approves, supports, confirms) (3) Shares, the community disseminates the information to others if the information provides benefits and functions (share). People are involved in communication on social media through three behaviours, namely like comment, and share. The behaviour of these users is not always the same, and sometimes they like



to comment or share uploads to other social media accounts (Miller et al., 2016). This opinion gives the meaning that people's online behaviour consists of three forms, namely like, comment, and share. The three forms of behaviour describe virtual social interactions in networked communities, which are perceived and then perceived by each user as a basic form of interaction.

The portrait of people's social attitudes and behaviour towards the use and dissemination of social media shows that they can use social media wisely and provide benefits (education) for the community. It can be seen that the attitudes and behaviours they show form a pattern or step (attention-interest-search-action-share). Another finding was also obtained in using social media that people were conscientious before spreading information. They first checked whether the information contained negative, radical, incitement, provocation elements. They use social media for the necessities of life, such as finding news, sharing information, and seeking entertainment. The primary purpose of people using social media is to make it easier to interact, communicate and share information.

### ***Benefits and Functions of Social Media in Instilling Religious Moderation: Educational Value.***

Social media has become public consumption and people's needs and directs them to productive attitudes and behaviour. The benefits and functions of social media include (1) Providing convenience for the public in disseminating and socializing and providing information about the values of religious moderation; (2) provide instructions on tara to guide oneself (personal) and others (socially) containing the values of religious teachings, maintaining peace, staying away from radical and extreme movements; (3) providing an understanding of the importance of maintaining inter-religious brotherhood, moderation and religious behaviour; and (4) provide knowledge and public awareness of the importance of maintaining and instilling the values of religious moderation in society.

The effectiveness of social media-based digital literacy can be used as education for the community to instil religious moderation values. There are seven values contained as education in shaping attitudes and behaviour based on religious moderation. The seven educational values are explained below:

The first, to guide the community in shaping religious attitudes and behaviour. Guiding themselves in the sense that people can understand, respond to and practice religious moderation in everyday life. The values of religious moderation here emphasize public openness to existing differences that are believed to be multicultural always to be respected. In addition, religious moderation teaches an attitude that is not easy to blame and disbelieve towards groups with different views. The educational values contained here are the implications of religious moderation as a form of religious behaviour. The community indirectly plays an active role in building and creating a harmonious life (Anriani, 2018).

The second is to guide the public to avoid destructive and misleading actions (hoaxes, incitement,



slander, blasphemy, radicals, extreme movements and terrorism) and not be easily influenced by irresponsible information. The attitudes and behaviour shown by the community prefer to be in the middle position without being excessive in religion, namely not being extreme and radical. The educational values are the importance of promoting harmony in life, considering diverse cultures and religions (multicultural) (Baidhaw, 2018).

Third, guide the community in instilling religious attitudes and behaviours such as (1) patterns of human relations; (2) worship procedures; (2) religious history/messenger of God; (3) the fate of the brethren in other places; (4) state injustice towards religion; (5) blasphemy; hate speech; and (6) heretical sects. Attitudes and behaviour cover all aspects related to religion. Religious attitudes and behaviour is a condition that exists within a person that encourages him to behave following the level of obedience to religion. The educational values contained here are the importance of the community always and prioritizing religious harmony considering that the community has a diversity of religions adhered to (Moran, 2011).

The fourth, to guide the public in understanding the characteristics of religious leaders to follow and examples (adopted) such as (1) the importance of studying religious knowledge; (2) being polite and helpful; (3) being firm and authoritative; (4) humble and friendly; (5) maintain tolerance; (5) humorous and so on. Community interest here emphasizes the character of religious figures, the character in question is personality. Personality is considered as a characteristic, or characteristic, or style, or characteristic of a person who comes from the formations received from the environment. The educational values contained here are the importance of the community always prioritizing the characteristics of moderate, democratic and integrity religious leaders (Tomsa, 2012).

The fifth, to guide the community in understanding the values of religious teachings. Values are realities or things that underlie and are felt in oneself as the driving force that guides life. Values in religious teachings are a collection of life principles, namely teachings about how humans live their lives in the world according to the recommendations of commands and prohibitions. The educational values contained here are the importance of the community always to carry out the religious teachings they adhere to and stay away from all forms of prohibition (Pabbajah et al., 2020), (Zubaedi, Utomo, et al., 2020).

The sixth, to guiding the community to increase faith (religious). The religion implanted here is the encouragement of self-confidence to will of one's choice to always follow the rules in religion to achieve happiness and prosperity in life. Religion is a condition that exists within a person that encourages him to act and act following the teachings of the religion he adheres to. The educational values contained here are the importance of the community always believing in God's power as the creator and custodian of the universe (Masaka & Makahamadze, 2013).

The seventh, to guiding the community to uphold religious moderation, live according to religious teachings, stay away from religious prohibitions, be moderate, and avoid radical and extreme

actions. The context of religious moderation embedded here includes (1) a comprehensive understanding of religion, (2) a balance between legal provisions and changing times, (3) upholding peace and respect for human values, (4) recognition of religious and cultural plurality, (5) recognition of minority rights. The educational values contained here are the importance of society upholding the values of religious moderation and practising them in religious life (Freedman, 2009).

The use of social media has become public consumption and community needs. The existence of social media directs people to online attitudes and behaviour (Dewing, 2010). The role of social media is to provide education for the community, namely the values of religious moderation in life. The types of social media used by the community in instilling the values of religious moderation use (1) Facebook, Instagram, Tiktok and Twitter as social media in seeking, receiving and disseminating information on religious content; (2) Whatsapp, Facebook Messenger, Telegram and Line as messaging accounts in finding, receiving and disseminating information on religious content; (3) Youtube, Social Media and Website as media accounts in searching for, receiving and disseminating information on religious content; and (4) Videos, written narratives, pictures/memes and audio as content to search for information on religious content.

Other findings reveal that the community is very enthusiastic in seeking, receiving and disseminating information about the values of religious moderation through social media. The information is very educational and provides understanding to them such as regarding (1) worship (religious) procedures; (2) religious values; (2) religious harmony; (3) state injustice against certain religions; (4) blasphemy; (5) hate speech; (6) Heretical, radical and extreme sects. At the same time, the forms of community participation in the use of social media are through interactive dialogue conversations (like comment and share) (Fuchs, 2021).

### ***Strengthening Religious Moderation Based on Digital Literacy: Implementation.***

The portrait of social attitudes and behaviour of the community towards the use of social media-based digital literacy in instilling the values of religious moderation reflects and is in line with the priority programs of the ministry of religion, namely (1) strengthening the perspective, attitude, and practice of middle way religion; (2) strengthening the harmony and harmony of religious communities; (3) strengthening of religious and cultural relations; (4) improving the quality of religious life services; (5) economic development and religious resources. The five priority programs are a tactical strategy for the Ministry of Religion in realizing religious moderation, namely achieving a harmonious community life. It implies religious moderation, referring to achieving the right to live harmoniously with their humanity's dignity (Kawangung, 2019 ; Sutiah et al., 2021).

The use of digital literacy through social media to strengthen religious moderation provides positive value for the community. The role of social media is network building, interactive involving the active role of humans, and easy to use. The ease of internet access that does not have formal rules is like a free market. Anyone can use it. The primary uniqueness of the internet is that it can be used to evaluate and find various information by each user (Meyers et al., 2013). Social media can

be used as an educational tool for the people of Indonesia with their religious diversity.

Strengthening religious moderation through the use of social media-based digital literacy is a form of tactical strategy in which there are indicators of achievement, including (1) national commitment; (2) tolerance; (3) non-violence; (4) accommodating to culture. The indicator is essentially the community in maintaining and maintaining unity and integrity in social life. Religious moderation is the basis for strengthening religious understanding through a digital space with multitasking characteristics to strengthen moderate, tolerant and compassionate religious understanding (Hefni, 2020).

The critical meaning contained is religious moderation as a form of harmonizing religion with 'Pancasila values'. Pancasila is a guideline (ideology) of the state, which consists of five values of living in a state. At the same time, religion acts as a social glue in religious life (the first value in Pancasila). The role of religious moderation in shaping the values of Pancasila (the ideology of the state) is explained below: 'The first, strengthening attitudes and behaviour based on 'divinity in the one and only God' (first ideology). The values of moderation embedded here are that Indonesia is a religious country that believes in God. Therefore society should uphold the values of religious moderation considering that Indonesia consists of multiple religions (Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism). The value of the teachings here prioritizes the importance of religious awareness and community unity with a background of diversity and religious diversity.

The second, strengthening attitudes and behaviour based on 'just and civilized humanity (second ideology). The values of moderation embedded here are that society should uphold humanity, justice and civility. Humanity in the sense that all community backgrounds are treated equally and do not discriminate. Justice in that all worship activities and religious behaviour have the same place in the constitutional foundation. Adaptable in the sense that society always upholds tolerance, politeness and moderation in religious behaviour.

The third, strengthening attitudes and behaviour based on 'Indonesian unity' (third ideology). Moderation values that can be seen are forming community unity that originates from cultural and religious diversity in Indonesia, and this is a capital to advance the nation. Indonesia has a diversity of people (groups) that are plural, have mainstream, namely unity rooted in Indonesian cultural diversity.

The fourth, strengthening attitudes and behaviour based on 'populist wisdom led by wisdom in representative deliberation' (fourth ideology). The values of moderation embedded here are that decisions taken from deliberation give birth to agreements, and the benefits can be shared the more input from various elements of society, the more complete the agreement results obtained. The existence of a populist system through deliberation will obtain wisdom and wisdom. Fifth, strengthening attitudes and behaviour based on 'social justice for all Indonesian people' (fifth ideology). The values of moderation embedded here are that the community should uphold justice

in religious life and behaviour, be impartial, unselfish, and always maintain social values to achieve social justice for all levels of society.

Another finding that can be revealed is that digital media significantly influences people's religious behaviour. If people cannot use it properly, it will have a destructive impact on the community itself. According to (Campbell, 2010), the impact of the digital era on people's religious ways, among which the most felt, is the fading of affiliation to religious institutions, the shift in religious authority, the strengthening of individualism, and the change from pluralism to tribalism. For example, when information on the values of religious moderation is disseminated in the form of images, videos and particular messages, the information will lead people's minds to think moderately about every action and behaviour (positive perception). So, the role of social media in shaping people's social attitudes and behaviour into online behaviour.

Strengthening religious moderation through social media-based digital space has multitasking characteristics to strengthen the religious understanding of the community, which is moderate, tolerant, fair, not excessive (extreme) and full of peace. Religious moderation in this context is an essential element in building and realizing a harmonious life between communities with their religious diversity through digital media. The three communities have a high value of religious moderation in religious life. They have high self-confidence (Utomo & Sholihah, 2021) in facing the challenges of globalization. Therefore, strengthening the values of religious moderation based on digital literacy through social media requires the public to be careful not to fall into the ecstasy of religious consumerism. The community must own the ability to understand and interpret religious information; this is intended so that people do not fall into information that can be misleading (radical and extreme understanding).

## **CONCLUSION**

Bengkulu is one of the provinces in Indonesia with relatively high use of digital literacy access, and they actively use digital literacy to fulfil their daily needs. One type of literacy media used is social media; people use social media as an interactive dialogue in daily activities. The results of the study concluded (1) Youtube, Facebook, Instagram, Tiktok as big as, Twiter are the social media accounts that are most widely used by the community, and Whatsapp, Facebook Messenger, Telegram and Line are the messaging accounts that are most widely used by the public; (2) the effectiveness of digital literacy based on social media can be used as education (value of benefits and functions) for the community in instilling the values of religious moderation; (3) strengthening digital literacy-based religious moderation as a tactical strategy for the community in realizing a harmonious society, the tactical strategy consists of five aspects. First, strengthening the perspective, attitude, and practice of the middle way of religion. Second, strengthening the harmony and harmony of religious communities. Third, strengthening religious and cultural relations. Fourth, improving the quality of religious life services. Fifth, economic development and religious resources. The study's conclusion reveals that digital literacy through social media is used to educate the community to

instil religious moderation values.

## RECOMMENDATIONS

Strengthening religious moderation through social media-based digital space can be a tactical strategy in building and realizing a harmonious life between communities and their religions through digital media. Therefore, recommendations for further research (observers and academics) are expected to reveal and photograph the religious moderation of other provincial communities in Indonesia, considering that Indonesian society is multicultural and religious. The results of this study can be used as a novelty regarding the use of social media-based digital literacy on the cultivation of religious moderation in society.

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