

Mainstreaming the Value of Religious Moderation by Teachers in the Digital Era

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ABSTRACT

Digital space is currently being used as a propaganda tool for extremism in the name of religion, so efforts are needed to counter this influence. This study aims to analyze the mainstreaming of religious moderation by teachers in the digital era as an effort to counter the influence of intolerance and extremism. The research method used is Systematic Literature Review (SLR) with meta-synthetic data analysis techniques. Data was obtained through a collection of published journals from 2019-2022. According to the findings of this study, educators can promote religious moderation in today's digital age through a variety of activities, including 1) literacy through digital libraries; 2) literacy through social media; 3) literacy through webinars; and 4) literacy through scientific writing. In order to educate students about religious moderation and how it might be applied in a multicultural society's day-to-day activities, this literacy programme has been designed.

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1. INTRODUCTION

The Ministry of Religion officially designated 2019 as the Year of Religious Moderation (Sutrisno, 2019). Religious moderation is used as jargon and breath in every program and policy made by the Ministry of Religion. In every activity carried out, this institution seeks to position itself as a mediating institution (moderation) amid diversity and pressure from currents of disruption that impact aspects of religious and national life (Hefni, 2020). Religious moderation is the main reference in every policy implemented by the Ministry of Religion, and all the Ministry of Religion's State Civil Apparatus (ASN) must participate in socializing and reflect on personality.

The religious moderation become mainstream in the diversity of Indonesian society. The reason is clear, and precise that having a moderate religion has become a characteristic of religious communities in Indonesia and is more suitable for the culture of our pluralistic society. Moderate religion is a model of religion that has long been practised and is still needed in today's era (Qolbi, 2019). Every religion in Indonesia teaches religious moderation.

Indonesia, as a multicultural country, is characterized by many official religions, namely Islam, Christianity, Catholicism, Protestant Christianity, Buddhism, Hinduism and Confucianism (Lestari, 2016). All religions teach religious moderation. Islam with *wasathiyah* teachings with moderate (*tawassuth*), tolerant (*tasamuh*), balanced (*tawazun*), and fair (*i'tidal*) principles (Nisa et al., 2021). In Christianity, there is a teaching of "love" to God and to fellow human beings. Love is the key to a social relationship (Qasim, 2020), the Church calls people a "communion of faith, hope and love." All three become the main foundation unity of believers. Faith gives life, gives foundation to hope and is expressed in love. The three come together, but they are not all the same (Kemenag, 2019b). In the teachings of Hinduism, the basis for religious moderation is *Moksartham Jagadhita Ya Ca Iti Dharma*, which is a balance between the body and the soul (atman) (Rosidi, 2017). The Buddha also taught that the spirit of religion is metta. Metta in Pali means friendly attitude and non-violence (Asadhananda, 2012). Finally, Confucianism which is related to religious moderation, includes Junzi, namely the level of one's morality (Sari, 2014). With the teachings of religious moderation, it is only natural that relations between religious adherents run harmoniously because it teaches moderation. This understanding is the main capital in the life of the nation and state in a pluralistic society.

Religious moderation is an effort to restore understanding and practice of religion so that it is in accordance with its essence, namely to maintain human dignity, dignity and civilization, not the other way around. Religion certainly cannot be used for something that can damage civilization, because since it was passed down, religion is essentially aimed at building civilization itself (Kemenag, 2019a). According to Hefni (2020), Religious moderation can be understood as a perspective, attitude and behaviour that is in the middle position without exaggeration in religion, that is, not extreme. Not exaggerating what is meant here is placing an understanding at a high level of wisdom by paying attention to religious texts, state constitutions, local wisdom, and shared consensus. That is when religious moderation is upheld and enforced in every breath of life, at least, it will reduce prejudice which then gives birth to conflicts and contradictions.

According to Hefni (2020), certain groups have used digital space to foster conflict and bring identity politics to life. The digital space is now more inclined to be dominated by religious values, which leads to exclusivity. Not only that, religious teachings are opposed to state policies. This condition is very worrying because it can shift religious authority and foster the rejuvenation of Ulama. How could it not be, religious authority is no longer held by authoritative and credible Ulama.

Ironically, the movement of hard-liners who display religious narratives in an aggressive and emotional way has received sympathy in the hearts of some Muslims. This outcry of sympathy was obtained from the digital space where the level of distribution was so massive and easy. Moreover, in a political year where religious sentiments are often used to spread hatred among the nation's children through digital media. The media has become a new commodity in spreading certain religious ideologies and certain interests as a form of resistance against religious organizations that do not have the same understanding and also as a form of defence from their own group (Muttaqin, 2012). This phenomenon is very worrying for the nation's generation, especially the millennial generation, especially now that we are in the 4.0 era, a new order of human civilization that makes the Internet of Things the backbone of all activities and connectivity that occurs between humans and machines. The virtual digital world seems to attract everyone in the 4.0 era. No kidding, the world it offers is a world without boundaries, with everyone's connection to the virtual world (Ampuno, 2020).

If the digital space has spread understanding of intolerance, and extremism, it is easy to blame others, and does not justify teachings other than their teachings. More or less will affect the younger generation who access it. According to Sefriyono (2020), Becoming someone with moderate, liberal or

radical leanings can be formed from what he reads, hears, sees, and from anywhere, including through online media. The millennial generation is very close to the digital space and even always accompanies them anywhere and anytime with easy access only with smartphones and internet networks.

Based on the PPIM UIN Jakarta survey results in 2017, internet networking can have a major influence on increasing intolerant behaviour in millennials or generation Z. Millennials who have internet access are more intolerant. On the other hand, millennials who do not have access to the Internet are more moderate and tolerant than those who have Internet access (Kemenag, 2019a). This data shows that the millennial generation is very easily influenced by the internet because without sufficient supervision and literacy, especially religious literacy. Religious literacy that needs to be provided and presented on the internet is religious moderation.

All interested parties must be actively involved in spreading the notion of religious moderation to the millennial generation. One of them is a religion teacher at school. It is important to internalize religious moderation early on in the school environment. This aims to instil strongly so that students can understand and practice the values of religious moderation in the school and community environment (Purbajati, 2020). The involvement of religious teachers in providing an understanding of moderation needs to be cultivated and echoed. Material content emphasises the understanding of affection, mutual love, mutual respect, and mutual help in goodness because of this understanding (Samsul, 2020).

Research on religious moderation related to this theme has been carried out a lot, including research by Hefni (2020) about the mainstreaming of religious moderation in PTKIN, Nisa et al. (2021) about the foundation of moderation in the traditions of various religions, Wahyudi (2021) about religious moderation literacy, Huda (2021) about the mainstreaming of religious moderation, Agung (2022) about the revitalization of the development of religious moderation, Hadiat (2021) about mainstreaming religious moderation among adolescents, and other research. Unlike previous research, this research focuses on mainstreaming religious moderation by religious teachers in the digital era to anticipate the influence of intolerance and extremism. If this is not done, it will be dangerous for the millennial generation who are the hope for the future. This research is important to conduct to provide information to all teachers about efforts to socialize religious moderation in the digital space.

2. METHODS

This study uses the type of research A Systematic Literature Review (SLR). The systematic literature review in this study was carried out by compiling articles on religious moderation that were published from 2019 to 2022. The initial number of articles obtained was 352 articles, proceedings, and books with the keyword mainstreaming religious moderation. Then the articles were reduced according to the criteria according to the research focus, namely the mainstreaming of religious moderation and the digital era, so the journals analyzed were 21 national journals. Articles collected from journals: MODERATIO: Jurnal Moderasi Beragama, Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi), Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah, Widya Aksara: Jurnal Agama Hindu, Jurnal Sosiologi Agama Indonesia (JSAI), Quality, Al-Tadzkiyyah: Jurnal Pendidikan Islam, Jurnal Bimas Islam, KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin, Jurnal Dakwah dan Komunikasi, and others.

The systematic literature review research procedure with a qualitative approach was carried out by following the steps according to Francis & Baldesari, namely 1) formulating the review question; 2) conducting a systematic literature search; 3) screening and selecting appropriate research articles; 4) analyzing and synthesizing qualitative; 5) maintaining quality control; and 6) presenting findings. The data analysis process in this study uses the meta-synthesis method with the aim of answering research questions by summarizing various research results.

3. FINDINGS AND DISCUSSION

After conducting a literature search and selecting suitable research articles, articles that are in accordance with the research objectives are obtained, as shown in Table 1.

| No | Authors | Year | Findings |
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| 1 | Hefni | (2020) | The internet offers an abundance of free-to-access religious narratives that are frequently used by some groups to incite conflict and resurrect identity politics characterized by a decline in religious affiliation, a shift in religious authority, a rise in individualism, and a shift from pluralism to tribalism. There is a pressing need to address the mainstreaming of religious moderation in online culture. The counter-narrative should be strengthened by Islamic higher education institutions using internet space for religious moderation content. It is a good idea to have a backup plan in place in case the main plan fails. |
| 2 | Hefni and Muna | (2022) | The study's findings demonstrate that although madrasah students are susceptible to radicalization and tolerance due to inherent aspects of the digital age, those who are part of GSM serve as agents and ambassadors for promoting religious moderation by performing three tasks at once: connecting past and present religious awareness, serving as a glue for collective religious identity, and disseminating stories and religious messages that are insightful. Interfaith discussion and a moderation school program were used to build the community. |
| 3 | Wahyudi dan Kurniasih | (2021) | The mainstreaming of religious moderation is not able to move alone, but must go hand in hand with the current conditions of the community to achieve the target. The development of digital communication information technology demands careful content creation, enjoyment of the content, and dissemination of religious moderation content in accordance with digital society. Making religious moderation in the digital space a framing on the basis of moderate, tolerant and peaceful management of religious life in the midst of a multicultural society. What the millennial generation who are literate with digital technology can do in mainstreaming religious moderation literacy in the digital space can be a form of awareness to find its relationship with religious issues that are spread wildly and widely. The loss of belief in the value of peace that is conveyed in religious narratives can lead to an attitude of exclusivity, fanaticism, radicalism, and even terrorism. |
| 4 | Wahab | (2022) | The synthesis between education and religious moderation activities can be used as an offer in policy-making for the implementation of religious moderation in Indonesia. Thus the manifestation of the value of |

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| | | | religious moderation in a broad landscape can be applied effectively and on target. |
| 5 | Sefriyono | (2020) | A source of the uproar of the national ideology and discord in interfaith relations, according to NU Online, is the narratives about radicalization and intolerance in the internet. In their forecast technique, NU Website publishes stories like how Islam and Pancasila are highly compatible. While presenting a title like "Four reasons to reject the Khilafah" as part of its motivational campaign, NU Online asks all facets of the nation to maintain national unity. In contrast to panjimas.com's characterization of the radical website, this counter-radicalization strategy is different. |
| 5 | Purbajati | (2020) | Teachers play a crucial role in promoting religious moderation in the educational setting. Where the school is a very strategic place to make this happen. The role of the teacher includes conservator, innovator, transmitter, transformer and organizer. In addition to these roles, a teacher basically has a duty to educate and guide students on certain knowledge. In addition, it is also in an effort to form character education in accordance with the values of religious moderation and nationalism. The teacher is the person who is responsible for conveying things related to tolerance, non-violence, the dangers of radicalism and extremism, as well as things that are contrary to the values of religious moderation. |
| 6 | Nisa et al. | (2021) | This study comes to the conclusion that religious moderation is essential for application in the current digital world. The goal of today's main religious moderation initiatives is to create a moderate generation resistant to radical views spread through cyberspace. |
| 7 | Kosasih | (2019) | The findings of this study demonstrate how a person using social media should be able to adopt a fairness-minded perspective. What should be approved and what should be rejected must be able to be sorted out and decided by society (social media users). This is especially true when it comes to issues pertaining to religion, such as the myriad false beliefs that circulate on social media. Hence, before taking a position, the community must be able to sift the many information that comes in and must be reasonable toward the various information. |
| 8 | Hadiat | (2021) | One of the findings of his study is that (1) religious moderation in the home is crucial. Parental emphasis on practising a moderate attitude is an example of learning through experience. (2) Implementing religious moderation in schools and madrasas requires a lot of forethought. The principles of religious moderation are simple for students to understand, and instructors have been the key trailblazers in helping pupils internalize these principles in their studies. (3) Social media religious moderation is highly representative. The |

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| | | | socialization and absorption of religious moderation's ideals extend beyond the immediate neighbourhood to various cities, provinces, and even foreign countries. |
| 9 | Agung dan Maulana | (2022) | The desired element that results from consuming false information or spreading hoaxes on social media is what causes extreme religious tendencies. Muslims who have beliefs and attitudes that do not stray outside of acceptable bounds, who are not fanatics but who also do not indulge in lax religious rituals, are considered to be moderate Muslims. |
| 10 | Saputera | (2021) | The results revealed that local wisdom is a key tool in strengthening the values of religious moderation in Gorontalo, through the practice of Huyula and Tiayo, Timoa and Duluhi, as well as Dembulo and Depito. The synergy of government collaboration with NU and Muhammadiyah in efforts to mainstream religious moderation in Gorontalo so far can be said to be very good, where the real realization of these efforts is embodied in the dimensions of socio-politics, education, faith, and morals. Opportunities for mainstreaming religious moderation in Gorontalo are very open and have potential. |
| 11 | Irama dan Zamzami | (2021) | This study found that formula moderation of Kemenag religion is a strategy conducted by the Ministry of Religious Affairs through several lines in an effort to strengthen the understanding of moderate religion in the midst of a plural Indonesian society, including strengthening religious moderation through a pre-marital guidance program to brides-to-be who will hold weddings. Then strengthening religious moderation through training cauterization of religious moderation instructors for young mubaligh, students, lecturers, and other religious leaders. |
| 12 | Habib | (2022) | The results of this study demonstrated that it is impossible to resist the tendency for religious expressions used by followers of religions to interact with digital technology. In turn, religious individuals interact with contradicting digital cultures that breed division and contestation. Religious disruption, particularly in the digital sphere, is increasingly a problem for moderation initiatives that seek to spread messages of religious harmony. Since the scale occurs not only within religious communities but also between religious communities, this phenomenon unmistakably affect social harmony. |
| 13 | Fuad dan Nurjanah | (2022) | The millennial generation is very interested in themes related to religious moderation and <i>wasahitayah</i> Islam. In addition, the millennial generation has also begun to be careful or alert to ideas related to radicalism, terrorism and extremism. However, they said access to authoritative information was sometimes difficult for them to obtain. |

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| 14 | Sari | (2022) | Social media and applications can be used to implement the e-dawah strategy as a mainstreaming tool for religious moderation in the COVID-19 pandemic condition. Facebook, YouTube, and the TikTok app are examples of social media that can be used. E-dawah can easily receive religious moderation content without being constrained by time or geography to e-dawah through social media and technologies. The inability of the <i>mad'u</i> to directly ask the preacher about religious moderation content makes the implementation of <i>e-da'wah</i> through social media and applications poor, which results in subpar feedback. |
| 15 | Anwar dan Muhayati | (2021) | exemplary and lecturer attitudes, the existence of discussion rooms, BBQ programs, mentoring and coaching student activity units, evaluation, and Islamic Religious Education's efforts to develop students' attitudes toward religious moderation through understanding the methodology of Islamic teachings. Students make an effort to respect religious diversity and increase student knowledge by developing a philosophy of religious moderation. |
| 16 | Kurniawati dan Maemonah | (2021) | While PPM-PIN IAIN Surakarta's literacy-media advice creates a religiously moderate learning environment. As a result, it is anticipated that the research would foster tolerance throughout the religious community. The result of religious moderation is the development of religious community-wide tolerance. |
| 17 | Aini dan Aulia | (2022) | The campaign for religious moderation among young people on LABPSA TV had a considerable impact on how the topic of religious moderation was presented to the public at large and to the younger generation in Aceh in particular. With varied slogans in brotherhood and brothers in differences, LABSA TV is available as a solution for young people to sow seeds to balance differences. |
| 18 | Suhardi et al | (2022) | The result of this research is not only do extension workers understand the contents of the matter as intellectual capital but in medium to complete in the use of information technology and information abreast of developments. Technology develops very rapidly, benefits can be technology and capable of being manifested in order to assist and facilitate the life of the people, and the negative can be minimized. Insight religious moderation is no longer marginal due to the strong influx of information from religious internet media outlets, which can easily be accessed by anyone who seeks religious references |
| 19 | Faisal | (2022) | The examples have combined classroom instruction with lessons on religious moderation, practice sessions with hidden lessons on these principles, extracurricular activities, dorm activities, and religious literacy. Teachers have incorporated religious moderation values |

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| | | | through lessons and resources. Language teachers included the values toward the topic or learning theme, while science and general subject teachers integrated the values during learning activities. While this was going on, dormitory teachers employed a technique to include moderation principles through religious literacy and dormitory activities, such as Taklim Muta'alim, Safinatun Najah, Aqidatul Awam, Hadith Arbain, and Tafsir books. To sum up, MAN Insan Cendekia OKI teachers use adaptation in their classrooms and dorm life as a way to enhance religious moderation ideals (boarding school). |
| 20 | Elvinaro dan Syarif | (2021) | A campaign for religious moderation aimed towards the millennial generation needs to be implemented via media that they are used to using, like social media. Social media's use in religious moderation campaigns is not only effective at disseminating the messages but also a desirable way to give the millennial generation easy access to alternative content. |
| 21 | Khoiriah | (2022) | The urgency of religious moderation in dealing with the Society of Era 5.0, at most, is not based on some assumptions. First, there is a shift by massive how method public shape and gain a religious understanding that can replace the influence of religious authorities. Second, the life of an all-round society made easy by the sophistication of technology gives birth to a tendency to individualistic attitude and the lack of a sense of unity and tolerance for 5.0 Age Society. |

The teacher as an educator where all his words, attitudes and actions will be an example for his students. In this case, religious teachers must display a moderate attitude in all their activities, such as at school. In schools, there are many differences in terms of character, religion, economy, social, culture and others. This real difference must be managed by the teacher. According to Luc Reyckler (2006), in theory, the architecture of peace states that managing religious differences requires a number of conditions. First, the existence of an effective and harmonious communication channel so as to enable discussions, clarifications and corrections to the dissemination of information or rumours that have the potential to cause tension between social groups; Second, the functioning of problem-solving institutions, both formal ones such as the courts or informal ones such as traditional and religious institutions; Third, there are pro-peace figures who have influence, resources and effective strategies in preventing mass mobilization by pro-conflict figures; Fourth, the socio-political structure that supports the realization of justice in society; and Fifth, a just socio-political structure for the survival of social integration (Kemenag, 2019a). Therefore, there are many differences in schools as the right place to implement religious moderation in schools.

In the digital 4.0 era, religious teachers must play an active role in continuing to voice and socialize religious moderation to their students. This action is a form of teacher's concern that digital space has been used as a medium for intolerant groups to convey their understanding with narratives of hatred, anti-government, insulting, and others. Religious narratives that develop in the space of digital channels, which are open in nature, are easily twisted and even deconstructed, for example, information that is viral via the WhatsApp medium. The internet, with its virtual imagination that contains a value-free market, has successfully led to the spread of religious narratives that are shallow, banal and revolve at the surface level (Hefni, 2020). This reason demands religious teachers mainstream

religious moderation in the digital space. Activities that can be carried out by religious teachers are religious literacy about religious moderation.

Teachers can play an active role in voicing religious moderation by increasing religious literacy on digital channels. In this pragmatic and instant era, people's religious understanding tends to be counterproductive and biased. Many examine the verses as too textual and excessive fanaticism, leading to exclusivism, extremism, and even terrorism. On the other hand, there are those who interpret the teachings of the scriptures to the point of going too far in interpreting them. On the other hand, there are those who play God's message into a personal message to smooth out their interests. The logical consequence of this phenomenon is the higher potential for conflict. These various interests collide and can tear the harmony of religious and state life. In this context, religious moderation becomes an obligation to be disseminated, viralized, socialized, or even recited in the digital space so that it can be implemented at a practical level in the realities of life (Wahyudi & Kurniasih, 2021).

In the era of digital technology 4.0, information develops rapidly, both useful information and information containing hate speech and hoaxes. This bad information is a challenge for religious teachers to quell it with good jihad. If hate speech, intolerance, hoaxes, radicalism, and terrorism are easily presented before the people (millennial generation), then this can cause serious problems for the survival of the nation and state (Wahyudi & Kurniasih, 2021). The problem is that acts of violence will lead to divisions and disrupt the integrity of the country.

Information literacy and digital media through the counter-narrative of radicalization, for example, which is a form of health literacy for the continued integrity of the Republic of Indonesia, is one way of "millennial jihad" in the 4.0 era. Carrying out the practice of *amar ma'ruf nahi mungkar* to protect their religion and country from various threats of division in the digital realm is part of millennial jihad in the digital world (Sefriyono, 2020). Actually, this business is being carried out not only for millennials who live with gadget skills. Indonesia, which has built itself from ethnic, religious and cultural diversity, can collapse if it continues to be undermined by intolerance when hard-line Islam is implemented. Related to this, carrying out *amar ma'ruf* by playing an active role in spreading the values of religious moderation based on Islamic values *rahmatan lil 'alamin* in the digital world is also included in the category of jihad (Wahyudi & Kurniasih, 2021).

As an effort to realize this positive jihad by mainstreaming religious moderation through digital literacy, religious moderation can be carried out in various ways, namely:

1. Literacy through digital libraries

Teachers can invite students to look for information about religious moderation on the internet. With digital libraries on the internet, students can access them with the help of computers, laptops and smartphones. The digital library presents many collections, such as books, journals, research, and others. The National Library of Indonesia provides a website for all collections online, which can be accessed at the link <https://e-resources.perpusnas.go.id/>. Apart from the website version, the National Library also provides an application, namely iPUSNAS (Nugroho et al., 2022). Apart from that, Google also provides millions of collections of books and journals about religious moderation at the <https://scholar.google.com/> link. Google Scholar is a web-based service for searching academic literature (Rahmatulloh & Gunawan, 2020), such as journal articles, proceeding articles, books, and theses (Rostiany & Tjandra, 2022). These two websites can be used as references in spreading the notion of religious moderation to ward off radicalism.

2. Literacy through social media

Literacy through social media is one of the most popular alternatives for conveying information. One of the most popular internet-based applications today is social media applications (Rustandi, 2020). Based on the We Are Social report, the number of active social media users in Indonesia was 191 million people in January 2022. That number has increased by 12.35% compared to the previous year of 170 million people (Mahdi, 2022). Teachers can deliver religious moderation materials in the form of text, images, audio, video, podcasts and more via YouTube, Facebook, Twitter, Instagram, TikTok, WhatsApp and others. Utilize social media friendship networks and

social media features such as groups or shared chat rooms to spread understanding about religious moderation massively (Kosasih, 2019).

3. Literacy through scientific writing

Teachers can also voice religious moderation through scientific writing in the form of books, journals, opinions, and research that is distributed on the internet or social media. Teachers can also inform students about the latest research or surveys about religious moderation.

4. Literacy through webinars

Teachers can invite their students to take part in webinars (web-based seminars) to add insight into religious moderation. Religious moderation webinars can also increase people's understanding of religious moderation (Rambe et al., 2021; Wahab, 2022). With a webinar, you can open your mind to the concept of religious moderation. The applications that can be used for webinars are Zoom Meeting and Google Meet.

Digital space that is used in religious moderation literacy in efforts to digital-based religious narratives is a movement that contains various religious narratives that are well and systematically arranged and then packaged through various content, then with the help of various digital channels, it is disseminated online audiences. The digital narration delivered is a digital narration that can describe various ways of life that differ from previous habits, such as networking, artificial life, and real-time interaction (Wahyudi & Kurniasih, 2021). According to Heidegger (1971), technology can open, expand, and even affect one's patterns and perceptions, although the other side shows the opposite side, creating fear, dissatisfaction, and restraint. Digital space can be a place to strengthen religious moderation that can be easily accessed and free of charge.

It is hoped that religious moderation literacy through digital spaces can reach an increasing number of viewers. At the literacy level of religious moderation in digital space, as users of digital information space, users are required not only to be able to read digital information, but also to be able to create digital content containing information that includes narratives of polite, peaceful, religious moderation and full of tolerance, besides that, it also plays a role in disseminating it to other communities. Even though it seems trivial and simple, this can have a big impact on the continuation of the harmony of diversity in Indonesia. Given the essence of jihad that has been given before, these actions can be called "Millennial Jihad" which lives and lights up together with today's digital technology (Wahyudi & Kurniasih, 2021). On the other hand, it needs to be deepened with direct guidance to strengthen the understanding of religious moderation.

The dissemination of religious moderation through the digital space of information technology can reach a wider community, specifically the millennial generation. The struggle for digital space is the key to dominating religious narratives in the social media space. Digital space that is not balanced with moderate religious narratives and based on values of tolerance will give birth to free action. It is this freedom which, in this current condition, gives birth to conflict and an intolerant perspective (Hefni, 2020). This goal is expected from the mainstreaming of religious moderation in digital space with positive narratives and content, which is used to fight radicalism in cyberspace whose spread is unstoppable.

4. CONCLUSION

The digital era is characterized by advances in information and communication technology. Religious teachers can utilize this progress to mainstream religious moderation with literacy. There are several ways to carry out religious moderation literacy, including 1) literacy through digital libraries; 2) literacy through social media; 3) literacy through webinars; and 4) literacy through scientific writing. This literacy is an effort to teach students about religious moderation and its implementation in everyday life in a multicultural society. Suggestions for further research to examine the level of understanding of teachers or students about religious moderation.

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