The Perception of Millennial Generation on Religious Moderation through Social Media in the Digital Era

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Abstract

The phenomenon of learning religion through social media is rife among the millennial generation. This is an opportunity for the internalization of religious moderation in the millennial environment. This study aims to reveal the millennial generation's perception of religious moderation through social media. This study uses a qualitative research design with case study methods, while data collection techniques include interviews, observation, and documentation integrally with data analysis techniques through the theory of Milles and Huberman. This study shows that the millennial generation's perception of the implementation of religious moderation can be internalized through social media intermediaries with video, reading articles, and intensive persuasion strategies from social media content owners. The research findings illustrate that the phenomenon of the implementation of religious moderation in the millennial generation can be improved through the distribution of religious materials that are relevant to modern issues without reducing the essence of religious education. This study recommends further research to examine the effectiveness of understanding religious moderation in the younger generation in dealing with pluralism in Indonesia.

Keywords: *Millennial Generation; Religious Moderation; Social Media; Pluralism*

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Perspektif Generasi Milenial Dalam Moderasi Beragama Melalui Media Sosial di Era Digital

Abstrak

Fenomena belajar agama melalui media sosial marak terjadi di kalangan generasi milenial. Hal tersebut menjadi peluang bagi internalisasi sikap moderasi beragama di kalangan generasi milenial. Penelitian ini bertujuan untuk mengungkapkan persepsi generasi milenial tentang moderasi beragama melalui media sosial. Penelitian ini menggunakan desain penelitian kualitatif dengan metode studi kasus, sedangkan teknik pengumpulan data meliputi wawancara, observasi dan dokumentasi secara integral dengan teknik analisis data melalui teori Milles dan Huberman. Penelitian ini menunjukkan bahwa persepsi generasi milenial tentang implementasi moderasi beragama dapat diinternalisasikan melalui perantara media sosial dengan tayangan berupa video, bacaan artikel dan strategi persuasi secara intensif dari pemilik konten media sosial. Temuan penelitian menggambarkan bahwa fenomena dari implementasi moderasi beragama pada generasi milenial dapat ditingkatkan melalui distribusi materi keagamaan yang relevan dengan isu modern saat ini tanpa mengurangi esensi ajaran keagamaan. Penelitian ini merekomendasikan penelitian lanjutan untuk menguji efektivitas pemahaman moderasi beragama pada generasi milenial dalam menghadapi pluralisme di Indonesia.

Kata kunci: *Generasi Milenial; Moderasi Beragama; Media Sosial; Pluralisme*

INTRODUCTION

The phenomenon of pluralism is the main topic for religious education in Indonesia. It is caused by the construction of the background of the Indonesian people who are diverse in ethnicity, religion, and culture.[1] Encouragement for moderation and reinforcement of religious moderation in the community needs to be echoed more broadly, so education about religious moderation is carried out evenly throughout the country.[2]

One of the efforts to internalize religious moderation in the digital era is the implementation of the teachings of mutual respect between human beings.[3] Through an attitude of tolerance, it is hoped that the millennial generation can have religious tolerance which can have an impact on religious harmony holistically, thereby minimizing conflicts and triggers of violence in the name of religion[4], following the function of religion to spread the teachings of goodness, peace, and tranquility in living life.[5]

The facts show that there are still seeds of radicalism that are growing in the millennial generation. This is evidenced by the

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[1] Mubaddilah Rafa'al and Suwandi S. Sangadji, "Merawat Moderasi Beragama Cerdas Bermedia Di Pondok Pesantren Harisul Khairaat Kelurahan Ome Kota Tidore Kepulauan [Maintaining Smart Religious Moderation in Media at the Harisul Khairaat Islamic Boarding School, Ome Village, Tidore Island City]," *Jurnal Abdimas Bina Bangsa* 1, no. 2 (2020): 223–30, https://doi.org/10.46306/jabb.v1i2.34.

[2] Yedi Purwanto et al., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum [Internalization of Moderation Values Through Islamic Religious Education in Public Universities]," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (2019): 110–24, https://doi.org/10.32729/edukasi.v17i2.605.

[3] Feriyanto, "Tarekat Dan Moderasi Beragama [Tariqa and Religious Moderation]," *Tatar Pasundan : Jurnal Diklat Keagamaan* 14, no. 2 (2020): 158–72, https://doi.org/10.38075/tp.v14i2.104.

[4] Cardinal Lercaro, "Religious Tolerance and Intolerance," *Life of the Spirit (1946-1964)* 14, no. 167 (1960): 494–503, http://www.jstor.org/stable/43705815; Bojan Žalec and Martina Pavlíková, "Religious Tolerance and Intolerance," *European Journal of Science and Theology* 15, no. 5 (2019): 39–48, http://www.ejst.tuiasi.ro/Files/78/6_Zalec%20&%20Pavlikova.pdf.

[5] Arifinsyah, Safria Andy, and Agusman Damanik, "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (2020): 91–108, https://doi.org/10.14421/esensia.v21i1.2199.

rampant violence between schools, brawls, and the development of ideologies that are contrary to religious teachings.[6] In addition, the rise of extreme ideologies that develop among the millennial generation has an impact on intolerant attitudes, such as feeling that they are in the right group and blaming other groups who are not in the same group as them.[7] Through this phenomenon, moderate values need to be increased in social media as a medium that has the opportunity to suppress radical doctrines intensely.[8]

The process of internalizing the values of religious moderation is also needed through various social media such as *YouTube, Facebook,* and *Instagram.*[9] This phenomenon can be shown that many *da'wah* accounts provide content for religious moderation. It is caused by the intensity of using social media is currently very high, especially among the millennial generation.[10] Currently, various information and education have been spread through various social media platforms, so these media can provide an important function in the process of internalizing the values of religious moderation.[11]

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[6] Alexander R. Arifianto, "Islamic Campus Preaching Organizations in Indonesia: Promoters of Moderation or Radicalism?," *Asian Security* 15, no. 3 (2019): 323–42, https://doi.org/10.1080/14799855.2018.1461086.

[7] Elma Haryani, "Pendidikan Moderasi Beragama Untuk Generasi Milenia: Studi Kasus ''Lone Wolf'' Pada Anak Di Medan [Religious Moderation Education for Millennials: A Case Study of 'Lone Wolf' in Children in Medan]," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 2 (2020): 145–58, https://doi.org/10.32729/edukasi.v18i2.710.

[8] Yudhi Kawangung, "Religious Moderation Discourse in Plurality of Social Harmony in Indonesia," *International Journal of Social Sciences and Humanities* 3, no. 1 (2019): 160–70, https://doi.org/10.29332/ijssh.v3n1.277.

[9] Dudung Abdul Rohman, "Moderasi Islam Indonesia Dalam Media Cetak [Indonesian Islamic Moderation in Print Media]," *Tatar Pasundan : Jurnal Diklat Keagamaan* 14, no. 2 (2020): 121–34, https://doi.org/10.38075/tp.v14i2.119.

[10] Muhammad Candra Syahputra, "Jihad Santri Millennial Melawan Radikalisme Di Era Digital: Studi Gerakan Arus Informasi Santri Nusantara Di Media Sosial [Millennial Santri Jihad against Radicalism in the Digital Era: Study of the Information Flow Movement of Nusantara Santri on Social Media]," *Jurnal Islam Nusantara* 4, no. 1 (2020): 69–80, https://doi.org/10.33852/jurnalin.v4i1.187.

[11] Abdul Syatar, "Strengthening Religious Moderation In University: Initiation To Universitas Islam Negeri Alauddin Makassar," *Kuriositas: Media Komunikasi Sosial Dan Keagamaan* 13, no. 2 (2020): 236–48, https://doi.org/10.35905/kur.v13i2.1829.

Social media acts as a medium that explores the latest issues. News and information that develops on social media is a critical issue for users who are generally the millennial generation. This indicator is an opportunity for the millennial generation to study online-based religious learning, including topics related to religious moderation.[12] This study can also be acculturated through multicultural and multidimensional Indonesian culture.[13] This is an approach from a socio-religious perspective to provide insight and information regarding the importance of religious moderation values in Indonesia.

Previous research has shown that the availability of social media is required to play an active role in balancing information about religious moderation or decreasing the index of conflicts in the name of religion.[14] In addition, interested persons can take advantage of and express intolerant actions on social media.[15] The intensity of the spread of negative news has an impact on the high threat of inter-religious conflict.[16] So concrete steps are needed, such as the

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[12] Syarifuddin et al., "Contextual Contents of Friday Sermons in the Religious Moderation," in *Proceedings of International Conference on Da'wa and Communication*, 2021, 147–58, https://doi.org/10.2139/ssrn.3737760.

[13] Abdurrohman Kasdi, Umma Farida, and Choirul Mahfud, "Islamic Studies and Local Wisdom at PTKIN in Central Java: Opportunities, Challenges, and Prospects of Pioneering Religious Moderation in Indonesia," *Hikmatuna* 6, no. 1 (2020): 51–62, https://doi.org/10.28918/hikmatuna.v6i1.2618.

[14] Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri [Religious Moderation in the Digital Space: Study of Mainstreaming Religious Moderation in State Islamic Universities]," *Jurnal Bimas Islam* 13, no. 1 (2020): 1–22, https://doi.org/10.37302/jbi.v13i1.182.

[15] Leonard C. Sebastian and Alexander R. Arifianto, "TRaNS Special Section on 'Growing Religious Intolerance in Indonesia,'" *TRaNS: Trans -Regional and -National Studies of Southeast Asia* 8, no. 1 (2020): 1–5, https://doi.org/10.1017/trn.2020.1.

[16] Masnur Alam, "A Collaborative Action in the Implementation of Moderate Islamic Education to Counter Radicalism," *International Journal of Innovation, Creativity and Change* 11, no. 7 (2020): 497–516, https://www.ijicc.net/images/vol11iss7/11742_Alam_2020_E_R.pdf; Nur Ali et al., "Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia," *Islam and Christian–Muslim Relations* 32, no. 4 (October 2, 2021): 383–405, https://doi.org/10.1080/09596410.2021.1996978.

actualization of moderate values in the print media,[17] so that the threat does not have a broad impact on intolerant attitudes.[18]

Based on the facts before, related research is needed on the perception of internalizing the value of religious moderation through social media. On that basis, this study aims to reveal the values of religious moderation that develop on social media and the response to religious moderation on social media. Thus, the research results can provide a concrete approach to the process of internalizing religious moderation through social media.

METHOD

This study used a qualitative descriptive approach to explore in-depth and holistic information related to the formulation of the problem. The research method used is a case study on the millennial generation about their perception of religious moderation on social media such as *Facebook, YouTube, and Instagram*. Observations were made on social media accounts that have followers of more than 3000 people, including @nuonline_id, @maktabah_turmusy, @ulamaperempuancenter, @literasiquran, @mozaik_islam, @tausiyahku_. This is because the public's attention is very high on the publication of the *da'wah* account. The informants of this study were taken randomly among millennials who have entered the age of 18-25 years, and those who are studying in college. Process data retrieval using *Google Drive* which is distributed online via *WhatsApp Group*. The number of research informants was 40 people who gave critical statements and answers to the 31 questions given. The research questions posed to the informants were divided into three main

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[17] Dudung Abdul Rohman, "Peran Media Cetak Dalam Narasi Moderasi Islam Indonesia [The Role of Print Media in Indonesia's Islamic Moderation Narrative]," *Anida (Aktualisasi Nuansa Ilmu Dakwah)* 20, no. 1 (2020): 23–45, https://doi.org/10.15575/anida.v20i1.8868.

[18] Arifianto, "Islamic Campus Preaching Organizations in Indonesia: Promoters of Moderation or Radicalism?"

themes, namely sources of religious learning on social media, content studied, and understanding of religious moderation.

The collected data is then analyzed through three steps; data reduction, data presentation, and conclusion or data verification.[19] The final step is the process of validating the data using triangulation of data and data sources by utilizing other data to check or compare the data found in the research field.[20]

RESULTS AND DISCUSSION

Portrait of Social Media Support for Religious Moderation

Using social media for the community is proof of the progress of human civilization. Social media can be defined as a group of internet-based applications that are built on the development of information and technology Web 2.0 and allow the creation and exchange of *user-generated content.*[21] Social media is an important part that cannot be separated in everyday life. Because apart from being a demand in the 4.0 era, social media has become an electronic communication tool where users can form online groups to share messages, ideas, and information, and are equipped with various features such as video services and *microblogging.*[22]

Today, the millennial generation is the largest social media user in the form of *YouTube, Instagram, Facebook,* and *TikTok*. In addition to

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[19] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, Third Edition (California: SAGE Publications, Inc., 2014).

[20] Sabine Caillaud et al., "The Past and Present of Triangulation and Social Representations Theory: A Crossed History," *Qualitative Research in Psychology* 16, no. 3 (July 3, 2019): 375–91, https://doi.org/10.1080/14780887.2019.1605272.

[21] Andreas M. Kaplan and Michael Haenlein, "Users Of The World, Unite! The Challenges and Opportunities Of Social Media," *Business Horizons* 53, no. 1 (2010): 59–68, https://doi.org/10.1016/j.bushor.2009.09.003.

[22] RR. Wuri Arenggoasih and Corona Raisa Wijayanti, "Pesan Kementerian Agama Dalam Moderasi Melalui Media Sosial Instagram [Message of the Ministry of Religion in Moderation Through Social Media Instagram]," *Jurnalisa: Jurnal Jurusan Jurnalistik* 06, no. 1 (2020): 160–76, https://doi.org/10.24252/jurnalisa.v6i1.13783.

conveying information, *YouTube* is here to meet the needs of its consumers, both as a propaganda medium and as a learning medium.[23] *Instagram* is an application with a platform for uploading and sharing photos, videos, and social networking services online and allows users to take pictures and videos with certain features. *Instagram* users can also share posts to various other social media networks such as *Facebook, Twitter*, and *WhatsApp*, so it is said that *Instagram* is a social media that is easily accessible for finding information.[24] While *Facebook* is widely used for the description of photos, videos, and other information in detail and descriptive. Until now, *Facebook's* activities have been developed with various interesting features, and can even be used as a medium for commercial activities such as buying and selling e-mail.[25]

Researchers received 40 data from informants through a questionnaire. A total of 29 people answered that they had heard the term religious moderation and understood the concept well, while 11 others stated that they had never heard of the term religious moderation. This illustrates the lack of literacy regarding the concept of moderation for millennials in the digital era. Of the 40 responses from informants collected, *YouTube* became the popular media used by millennials to study religious knowledge with 87.2%, followed by *Instagram* and online articles with 30.8%, and *Facebook* is the third at 15.4%. In addition to the social media above, millennials also seek information on the religious realm through discussions with people

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[23] Guntur Cahyono and Nibros Hassani, "Youtube Seni Komunikasi Dakwah Dan Media Pembelajaran [Youtube The Art of Da'wah Communication and Learning Media]," *Al-Hikmah: Jurnal Dakwah* 13, no. 1 (2019): 23, https://doi.org/10.24260/al-hikmah.v13i1.1316.

[24] Witanti Prihatiningsih, "Motif Penggunaan Media Sosial Instagram Di Kalangan Remaja [Motives for the Use of Instagram Social Media among Teenagers]," *Jurnal Communication* 8, no. 1 (2017): 51–65, https://doi.org/10.36080/comm.v8i1.651.

[25] Ari Wibowo, "Kampanye Moderasi Beragama Di Facebook: Bentuk Dan Strategi Pesan [Religious Moderation Campaign on Facebook: Message Forms and Strategies]," *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan* 5, no. 2 (2019): 85–103, https://doi.org/10.32923/edugama.v5i2.971.

who understand religion, from books, *TikTok* applications, and *WhatsApp* messages, each with 2.6%. Thus, it is concluded that the presence of *YouTube* is seen as important to provide religious education to its users.

The use of social media in Indonesia in the last 2 years has increased significantly, this is proof that the development of science and technology has been felt by the wider community. The Indonesian Internet Service Providers Association (or Asosiasi Penyelenggara Jasa Internet Indonesia abbreviated APJII) survey noted that active users of internet services in Indonesia in 2018 were 171.17 million or 64.8% of the total population of Indonesia of 264.16 million people, increasing rapidly in 2019-2020 to 196.71 million active internet users or 73.7% of Indonesia's total population of 266.91 million people.[26]
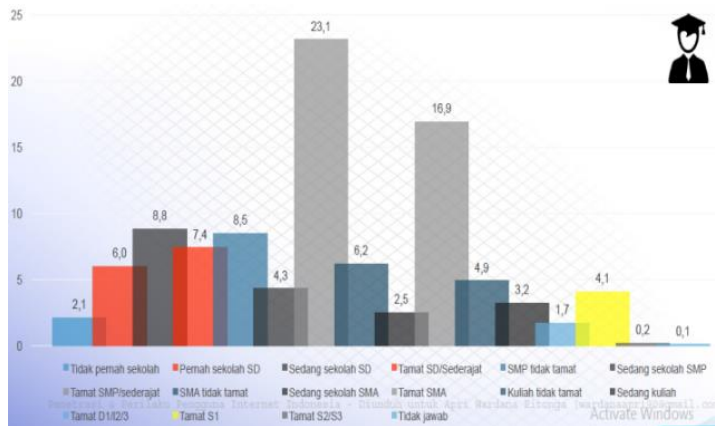

Figure 1: Education level of internet users in Indonesia
Source: Asosiasi Penyelenggara Jasa Internet Indonesia[27].

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[26] Asosiasi Penyelenggara Jasa Internet Indonesia, "Laporan Survei Internet APJII 2019–2020 (Q2) [APJII Internet Survey Report 2019–2020 (Q2)]" (Jakarta, Indonesia: Asosiasi Penyelenggara Jasa Internet Indonesia, 2020), https://apjii.or.id/content/read/39/521/Laporan-Survei-Internet-APJII-2019-2020-Q2.

[27] Asosiasi Penyelenggara Jasa Internet Indonesia.

The survey also explained that social media in the form of *Facebook* was used more by 65.8%, followed by *YouTube* 61.0%, *Instagram* at 42.3%, *Twitter* 10.0% and *LinkedIn* 2.1%. The results of a survey conducted by Digital 2021, explained that *YouTube* is the most popular social media in Indonesia. 93.8% of Indonesia's population aged 16-64 admitted to using the *YouTube* video service as a medium of information. Followed by *WhatsApp* as the second most popular social media with usage of 87.7%, *Facebook* 85.5%, and *Twitter* 63.6%.
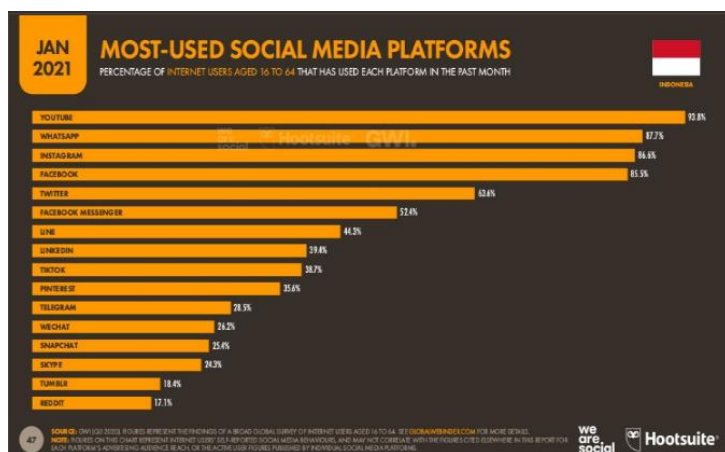

Figure 2. Use of social media platforms in Indonesia
Source: Asosiasi Penyelenggara Jasa Internet Indonesia[28].

The survey in Figure 2 confirms that apart from being a medium of communication, social media is a tool for people to seek information. Kosasih noted that using of social media is based on the following: user participation, social media has the principle of information disclosure, interaction with content, connectedness with fellow social media users.[29]

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[28] Asosiasi Penyelenggara Jasa Internet Indonesia.
[29] Engkos Kosasih, "Literasi Media Sosial Dalam Pemasyarakatan Sikap Moderasi Beragama [Social Media Literacy in Correctional Attitudes of Religious Moderation]," *Jurnal Bimas Islam* 12, no. 2 (2019): 263–96, https://doi.org/10.37302/jbi.v12i2.118.

Millennial Perception of Moderation Campaign on Social Media

The role of social media is expected to be a contributor to the delivery of information on the concept of moderation properly. So that the millennial generation as the biggest consumer of social media can easily understand the concept of moderation in question.[30] Called the millennial generation because they grew up when the internet was born.[31]

When the informants were asked about the content used to access religious knowledge, 89.7% answered that they learned religious knowledge from videos on YouTube, 48.7% used scientific articles as references to study religion, from inspirational films 10.3% and 2.6% used reviews and other user *feeds* as content for learning religious knowledge on Instagram.
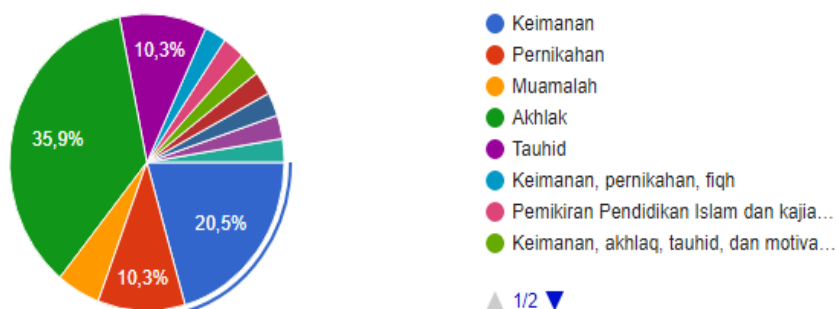

Figure 3. Content that millennials learn on social media
Source: Asosiasi Penyelenggara Jasa Internet Indonesia[32].

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[30] Lucy Pujasari Supratman and Aep Wahyudin, "Digital Media Literacy to Higher Students in Indonesia," *International Journal of English Literature and Social Sciences* 2, no. 5 (2017): 51–58, https://doi.org/10.24001/ijels.2.5.7.

[31] Lucy Pujasari Supratman, "Penggunaan Media Sosial Oleh Digital Native [Digital Native Use of Social Media]," *Jurnal Ilmu Komunikasi* 15, no. 1 (2018): 47–60, https://doi.org/10.24002/jik.v15i1.1243.

[32] Asosiasi Penyelenggara Jasa Internet Indonesia.

Figure 3 states that millennials textually do not seek moderation studies on social media, but contextually millennials use social media to explore attitudes *(morals)* in real life and when using social media. This attitude is then transformed into a moderate attitude that is well ingrained in the millennial generation. It can be presented that the moral material occupies the highest position as content that is widely studied by millennials, which is 35.9%. So, if it is detailed, as many as 87.5% of informants claim to have received education on the values of religious moderation on social media.

Not only that, but the informant also stated that he was ready to support the religious moderation campaign through social media. Because the presence of social media makes it easier to convey important information that everyone needs.[33] The response of one of the informants can be described below:

> *"Religious moderation campaigns through social media are very appropriate because in today's era all community activities are anchored on social media. Starting from children to adults, all of them are active in social media (YES, Informant, 2021)".*
>
> *"In social media, there is still a lot of extreme content and things that are not following religious social guidelines, so the concept of religious moderation needs to be disseminated on social media to balance these extreme contents (MD, Informant, 2021)".*
>
> *"Putting moderation material on social media is a great initiative. But more importantly, social media users must be wise in using social media as a medium for learning and da'wah, so that there is no misunderstanding of the da'wah content that is widely spread on social media. So, choosing a credible social media site and an Ustaz who is qualified in his field is a step that must be taken in social media (IJ, Informant, 2021)".*

Not in line with the opinion above, other millennials stated that they rejected the use of social media as a religious moderation

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[33] Husnul Khatimah, "Posisi Dan Peran Media Dalam Kehidupan Masyarakat [The Position and Role of the Media in People's Lives]," *Tasamuh* 16, no. 1 (2018): 119–38, https://doi.org/10.20414/tasamuh.v16i1.548.

campaign tool. This is based on the massive negative content found on social media. So that the negative content must be resolved first before loading the moderation concept material into social media. As stated by the informant below:

"I consider that the multi-moderation campaign on social media is inappropriate. Because social media is not all true other words contain a lot of hoax elements. It would be better if the material for religious moderation was taken from religious books and books (IH, Informant, 2021)".

"The discourse is not correct. Because social media presents a religious understanding. Diverse religious understandings are prone to causing disputes and chaos among others and between religious communities in Indonesia (SAP, Informant, 2021)".

"There are still many millennial social media users in Indonesia who cannot distinguish content that is worthy of being used as a way of life and content that can divide unity and harmony between religious communities. So that if the concept of religious moderation is published in social media, it is feared that it will become a new problem in the use of social media (AY, Informant, 2021)".

The millennial generation's perception of religious moderation in social media can be described in the table below:

Table 1. Millennial perceptions of moderation

Informant	Statement
NH	Religious moderation is a person's point of view moderately, namely understanding and practicing religious teachings without being extreme, both extreme right and extreme left.
HYS	Not *bullying* on social media, not spreading hoaxes, not commenting to demean others are also part of the attitude of religious moderation.
RD	The ability of a social media user to not quickly *judge* the information received, but to clarify and filter any information related to religious matters.
AD	Religious moderation is a process of understanding religion in a balanced and fair manner. When understanding religion on social media, our point of view of understanding must be

	balanced. That is looking for information in depth is something that can prevent us from bad behavior.
SRA	In the past, people received information through radio, then television. And now it has become more sophisticated, namely social media. The idea of religious moderation is well socialized on social media, the ulama, intellectuals, or Kiai must adjust their da'wah language according to the community's language skills.

Source: Primary data.

The concept of moderation in table 1 is interpreted that the urgency of moderation can be embedded in the soul of the millennial generation. With such rapid technological developments, there has been a shift in the meaning of religious moderation to become more complex and broader. When the Ministry of Religion launched the theme *"Religious Moderation for Community Togetherness"* at the National Working Meeting in Jakarta on 23-25 January 2019,[34] it was hoped that the presence of moderation would be able to strengthen the diversity between religious communities in Indonesia. However, in the use of social media, the meaning of "moderation" is directed to a peaceful individual attitude towards the content accessed and towards other social media users.

When viewed from the meaning above, there are several functions inherent in the process of delivering moderate messages on social media: (a) Information, collection, storage, processing, dissemination of news, data, images, facts, messages, opinions, and comments needed to be able to understand and act clearly on environmental conditions and other people to make the right decisions (b) Socialization (correctional) (c) Motivation (d) Debate and discussion (e) Education (f) Advancing life (g) Entertainment, dissemination of signals, symbols, sounds, and images from drama,

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[34] Kementrian Agama RI, "Rakernas Kemenag 2019 Usung Moderasi Beragama Untuk Kebersamaan Umat," January 23, 2019, https://kemenag.go.id/read/rakernas-kemenag-2019-usung-moderasi-beragama-untuk-kebersamaan-umat-8vx1g.

dance, art, literature, music, sports, fun, groups, and individuals (h) Opportunity to obtain various messages and information between individuals, groups and between nations.[35]

With these functions, voicing a moderate attitude in social media can only grow healthy and run well if it is carried out widely and plays a role in life. If the entire domain is fulfilled, then the millennial generation can become a digital society that is smart in managing information content produced on social media.[36] Their souls will also mature and metamorphose into an independent generation that can manage, interpret, and critically evaluate social media.

Efforts to inculcate the values of moderation in social media are an option that must be studied carefully so that millennials do not get out of the demands of a moderate attitude in the easy dissemination of information. The millennial generation needs the education to be moderate in social media, as the following informants respond:

Table 2. Millennial Perceptions of Moderating Content on social media

Informant	Statement
FK	Moderation education needs to be published on social media. Because now we live in the age of technology, anything we want to know can be searched through the internet. With the millennial interest in religious information being so great, moderate understanding needs to be instilled in the millennial community.
IS	The importance of educating millennials with moderated content to avoid being exposed to false information
LY	Today, many millennial people misunderstand the attitude of religious moderation, it is easy to blame other people's

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[35] Fahrurrozi and Muhammad Thohri, "Media Dan Dakwah Moderasi: Melacak Peran Strategis Dalam Menyebarkan Faham Moderasi Di Situs Nahdlatul Wathan On-Line Situs Kalangan Netizen Muslim-Santri [Moderation Media and Da'wah: Tracing the Strategic Role in Disseminating Moderation Understanding on the Nahdlatul Wathan On-Line Site for Muslim-Santri Netizens]," *Tasamuh* 17, no. 1 (2019): 155–80, https://doi.org/10.20414/tasamuh.v17i1.1440.

[36] Supratman and Wahyudin, "Digital Media Literacy to Higher Students in Indonesia."

	demands before delving deeper into differences of opinion in religion.
IJ	The current generation cannot be separated from social media, so it is known as "digital native". Through social media, they can access the study and information they want anytime and anywhere. A good understanding of moderation will keep them from doing things that belittle others.
PS	Social media makes it easy for someone to provide false information. Wisely using social media is a behavior that must be done. Being wise doesn't mean you have to leave social media.
AD	Social media can influence the thinking of its users. the attitude of moderation must be well ingrained to fortify the bad things from using social media.

Source: Primary data.

For now, and in the future, the religious moderation movement promoted by the Ministry of Religion is finding its momentum. Mapping religious moderation is important in managing religious life in a plural and multicultural Indonesian society.[37] It starts with a moderate way of thinking for the millennial generation when surfing social media. The formulation of religious moderation messages on social media must reflect informative and persuasive messages.[38] Informative means the message is based on data and facts, at least social media users can make posts containing information about the values of religious moderation. Next, the message must have an allure that influences or persuades the emotions of readers or other social media users. Messages do not have to be in written form but can be in the form of videos or illustrative images.

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[37] Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan [Actualization of Religion Moderation in Education Institutions]," *Jurnal Bimas Islam* 12, no. 2 (2019): 323–48, https://doi.org/10.37302/jbi.v12i2.113.

[38] Wibowo, "Kampanye Moderasi Beragama Di Facebook: Bentuk Dan Strategi Pesan [Religious Moderation Campaign on Facebook: Message Forms and Strategies]."

CONCLUSION

This research has implications for the moderation attitude of the millennial generation in social media to be one of the important efforts to build to help stabilize the use of social media as a source of information. The millennial generation is required to be wise in using social media in sorting and selecting any information received, so as not to be trapped in a muddy puddle of misinformation. This study shows that the millennial generation's perception of the implementation of religious moderation can be internalized through social media intermediaries with video shows, flyers calling for moderation, and intensive persuasion strategies on social media such as *Facebook, Instagram, YouTube,* and *TikTok.* The research findings illustrate that the phenomenon of the implementation of religious moderation in the millennial generation can be improved through the distribution of religious materials that are relevant to modern issues without reducing the essence of religious education. This study recommends further research to examine the effectiveness of understanding religious moderation in the younger generation in dealing with pluralism in Indonesia.

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