

## **SOCIAL MEDIA LITERACY FOR THE MILLENNIAL GENERATION IN THE 4.0 ERA: STRENGTHENING RELIGIOUS MODERATION**

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### **Abstract**

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*In today's world, social media platforms such as Facebook, Instagram, YouTube, and TikTok play an important role in conveying messages, both for amusement and information. However, these technical advancements pose moral issues that can be addressed by religious moderation. Religious moderation promotes balance in religious practice while preventing extreme, revolutionary, and fanatical attitudes. The goal of the study is to determine the strengthening of religious moderation values among IAIN Curup students, to understand social media literacy for the millennial generation of IAIN Curup in the 4.0 era as a means of strengthening religious moderation values, and to identify the influencing factors in the strengthening of religious moderation. Descriptive qualitative research methodology. Data was gathered by observation, interviews, and documentation with PAI, TBI, KPI, and BPI study program students, lecturers, and the Head of PAI, TBI, KPI, and BPI Study Programs at IAIN Curup. The study's findings demonstrate that the millennial generation at IAIN Curup uses a variety of social media platforms such as websites, YouTube, Facebook, WhatsApp, and Instagram to reinforce religious moderation principles in the 4.0 era. Internal and environmental influences influence the strength of religious moderation principles. All parties are more maximum in strengthening the values of religious moderation, both during and after the lecture process.*

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### **Introduction**

In our digital age, technical advancements are occurring at a rapid pace. This is because the world has reached Industry 4.0, in which technology is at its core. When the world suffers an era change, many things follow suit, or in other words, changes occur in a variety of areas of life. However, not only do changes occur, but they are accompanied by problems. These problems may take the form of economic disruption, social inequality, ethical dilemmas, or even environmental challenges, reminding us that innovation always comes with new

responsibility.(Ramadhan and Setiawan 2023:918)

The age of computerization progress lasted until 1990, giving rise to internet technology. Experts are astounded by the rapid evolution of this "unexpected" technology. The internet is so magnificent and so rapidly increasing with its program versions that put the world in the grip of technology. Beyond the realm of simple communication, the internet soon became a comprehensive platform that transformed nearly every sphere of human activity. Businesses discovered the efficiency of digital transactions and online marketing, educational institutions embraced virtual libraries and distance learning, while governments began to rely on e-governance to reach their citizens more effectively.

By the late 1990s and early 2000s, the expansion of broadband networks and personal computing devices meant that the internet was no longer a privilege for a limited group of researchers or technology enthusiasts, but rather an essential tool for the global population. Social interactions were reshaped through emails, instant messaging, and later social networking sites, which redefined the meaning of human connection across geographical boundaries. At the same time, the internet accelerated cultural exchange, giving rise to a more interconnected and interdependent world.

The pace of innovation continued into the twenty-first century with the advent of mobile internet, cloud computing, and artificial intelligence, each layer adding complexity and opportunities to the digital ecosystem. What began as an experimental tool for information sharing evolved into the backbone of global communication and commerce. Today, the internet not only drives economic growth but also frames societal debates about privacy, security, and digital ethics. In many ways, it has become a mirror of humanity itself, reflecting both progress and challenges. Its trajectory demonstrates that the journey of technology is not merely about machines, but about the profound reshaping of human civilization.. (Porri et al. 2024:08)

Literacy is linked to reading and writing abilities. Literacy education is critical since it is a fundamental ability that all people require for their future survival. Traditional literacy comprises calistung proficiency, but modern literacy includes data literacy, technology literacy, and human literacy. Data literacy refers to the ability to read, evaluate, and draw conclusions based on data and information (particularly big data). Understanding machine processes, exploiting technology, and using technological items for optimal results are all examples of technological literacy. Human literacy emphasizes communication, collaboration, critical thinking, creativity, and innovation. (Suparno et al. 2023:30)

The rise of communication and information technologies has resulted in significant changes to the mainstream media. It is distinguished by the advent of new media, such as online media and social media. The new media provides nearly unlimited speed of information in space and time, freedom of thought, and connection between audiences that is so complicated that it makes it so easy for audiences to engage with one another. (Chettah, Aissani, and Chettah 2022;5)

In our day and age, there are various social media applications that have the purpose of transmitting messages fast, communicating messages in the form of amusement or information needed, such as Facebook, Instagram, YouTube, and Tiktok.

The usage of the internet does not always have a positive impact on users,

such as the easier and more connected one individual may connect with another, but it also has a bad impact, such as the dissemination of extremist beliefs, acts of terrorism, and the proliferation of pornographic videos. (Januri, Melati, and Muhadi 2022:96) Some short videos can create signals that prompt the viewer to ponder about the video, resulting in a response that goes beyond the reasonable limit, such as hate speech or violence.

This problem is further exacerbated by the fact that the main demographic that uses social media platforms is teenagers. Most of antara millennial generation embraces the idea that the greater their level of engagement on social media, the higher their perceived social status in terms of being trendy and using everyday expressions today. Conversely, teens who opt out of social media tend to be perceived as less trendy or outdated. In addition, adolescents who are active participants in the realm of social media still face challenges in distinguishing effectively and engaging in meaningful and productive online activities.

They also have a tendency to be heavily influenced by the dynamics of their social connections on social media, frequently failing to properly examine the potential benefits and drawbacks of their online activity. This behavior can have a wide range of ramifications for their well-being and development in numerous facets of their life. (Rüther, Jahn, and Marksteiner 2023:04) As a result, an update is required in packaging good material, as well as parameters to determine whether the content is fit for distribution to a large audience. Islamic society everywhere certainly wants the realization of a good Muslim person, so that at the next stage it can create an intelligent Muslim society order and understand the various essences of their religious beliefs and moral attitudes. The community must certainly learn morality which aims to know what is good and what is bad.

Religious moderation provides a response to the moral harm produced by technology breakthroughs in the Industry 4.0 era. It is claimed that religious moderation is crucial in achieving a peaceful balance in religious practice, allowing individuals to detach themselves from extremist, radical, and passionate views that are frequently linked with religious beliefs. Furthermore, advocating and embracing religious moderation can help to create and preserve diversity in a country's social order. This issue is directly tied to the numerous cultural processes that make up the community landscape, hence religious moderation is an appropriate technique for implementation in the Indonesia context. (Darma Yanti et al. 2024:120)

According to research undertaken by the Center for Islamic and Community Studies (PPIM) UIN Jakarta, up to 30.16 percent of Indonesian students harbor religious prejudice. This suggests that one-third of Indonesia's students are religiously intolerant. The percentage figure includes 24.89 percent of pupils who have a low attitude toward religion tolerance and 5.27 percent who have extremely low religious tolerance.

Over the past five years, the Ministry of Religious Affairs has actively promoted religious moderation in order to create a balanced understanding and application of religious teachings while avoiding all types of extremism. These programs seek to create a sophisticated understanding of religious values as they begin to exhibit their effect in society. Despite these gains, there is still significant internal conflict among specific religious organizations.

The concept of religious moderation can be defined as a mindset,

disposition, and behavior that maintains a centrist perspective, promotes justice, and avoids all forms of extremism, whether on the far right or far left of the theological spectrum. Within society, there is an urgent need for specific religious perspectives, attitudes, and behaviors that are moderate rather than extremist. These benchmarks can be effectively established through the use of authoritative sources such as religious writings (Al-Quran and Sunnah), legal frameworks in national constitutions, customary policies relevant in a specific region, and consensus obtained through mutual agreement among stakeholders. (Chaerunnisa and Mahmudi 2024:2189)

Religious utterances on social media should cause concern for religious experts who have reasonable and balanced religious understanding. Because if it is not addressed and contained swiftly, religious exclusivism and conservatism will continue to dominate public opinion on social media. The Indonesian personality, which is friendly, tolerant, and loving, may be changing into a fierce and cranky person.

According to an interview with the Head of Religious Moderation, the provision of understanding and strengthening of religious moderation for IAIN Curup students in all faculties has been carried out through several activity programs, namely the socialization of religious moderation material for new students during PBAK activities and religious moderation strengthening activities with speakers from the Religious Moderation Center of UIN Fatmawati Soekarno Bengkulu and the Head The Head of Religious Moderation's 2024 program will include the selection and deployment of religious moderation ambassadors as well as aid to religious moderation villages.

According to an analysis conducted by researchers from several articles that found that technological developments in the 4.0 era affect the thinking caused by social media regardless of its negative impact and interview results, it is necessary to strengthen religious moderation values in order to overcome these issues. Given the aforementioned issues, attempts to enhance religious moderation are required, both through social media literacy, activities or programs, and the support of all individuals.

The goal of the study is to determine the strengthening of religious moderation values among IAIN Curup students, to understand social media literacy for the millennial generation of IAIN Curup in the 4.0 era as a means of strengthening religious moderation values, and to identify the influencing factors in the strengthening of religious moderation.

### **Reasearch Methods**

This form of research is a field research that tries to generate a complete and well-organized picture of social units by conducting in-depth studies on them. (Syaifuddin Azwar 1999:3) The research subjects in this study employed the snowball sampling technique, which is a data collection technique with particular constraints. Students and instructors from the PAI, TBI, KPI, and BPI degree programs serve as research subjects. This study included both primary and secondary data sources. PAI, TBI, KPI, and BPI study program students, instructors, and the Head of PAI, TBI, KPI, and BPI Study Programs at IAIN Curup all participated. Secondary data sources include books, papers, and scientific publications.

According to Suharsimi, Arikunto is a technique to gather the data that the author wants, as well as a manner that researchers can collect data. (Arikunto 1991:134) The data collection techniques used are observation (direct observation of how the millennial generation uses social media literacy and the strengthening of religious moderation values that students have been receiving), and interviews (interviews with students, lecturers, and heads of the PAI, TBI, KPI, and BPI Study Programs about the millennial generation's social media literacy and the strengthening of religious moderation values). and documentation (religious moderation strengthening activity program, usage of social media for religious moderation, etc.). The researcher's data analysis technique is the Miles and Hubermas Model, as follows: (Wijaya 2018) Collect data, reduce it, present it, and draw conclusions.

## **Discussion**

The development of religious moderation principles is critical for avoiding intolerance, the rise of numerous disputes, divisions, violence in the name of religion, and extreme attitudes in religious rituals. Under such circumstances, it is vital to strengthen religious moderation ideals for students in the PAI Study Program, the TBI Study Program, the KPI Study Program, and the BPI Study Programs.

### **Strengthening The Values Of Religious Moderation**

The millennial generation must not discriminate between groups when engaging and conversing, therefore reinforcement must come from individuals as well as the Study Program, Faculty, and Head of Religious Moderation.

The millennial generation is made up of young people who are psychologically immature, thus external disturbances might have an impact on them, so it is critical to cultivate ways for them to appreciate and respect one another. Moral education, social awareness, and learning about justice ideals can help the millennial generation have a fair and ethical perspective toward life. Of course, as millennials, we have a fair attitude and feel comfortable, safe, and at peace.

Based on the interview, the strengthening of moderation values carried out by students, both the PAI Study Program, TBI Study Program, KPI Study Program, and BPI Study Program, lecturers, Heads of PAI, TBI, BPI, and KPI Study Programs, as well as the Modersai Head of the Supervisory Office, to see that students do not discriminate between groups and factions in interacting and communicating, establishing friendship between others so that there is no division, accepting When talking, use polite and soothing language, maintain a fair and ethical attitude, and respect everyone's rights and duties.

Strengthening the value of religious moderation is a process that involves delivering a stimulus or response to enhance religious values, and our perspective on religion is moderate, so that the value is embedded in a person. Strengthening religious moderation involves ongoing work and collaboration from the government, church, civic society, and individuals. This will help create a more inclusive, tolerant, and harmonious society, while also reducing the possibility for religious conflict and extremism. (Dalimunthe and Mailin 2023:44)

There are several efforts or strategies carried out to support activities to

strengthen the values of religious moderation, including creating a conducive environment of religious life in order to strengthen the deepening and appreciation of religion both in the classroom and through small discussions outside the classroom, deepening spiritual values that are implemented for a life whose direction contains more divine values, and developing cultural insights and always

Adil's perspective or attitude of placing everything in its proper place helps to enhance the ideal of religious moderation. (Barnsteiner et al. 2023:141) It is balanced by providing something for their rights without making any additions or subtractions. National commitment with full responsibility attached to promote self-awareness as an Indonesian nation. Tolerance, acceptance, and respect for others. (Abdiyantoro, Botifar, and Ifnaldi 2023:135)

The technique of reinforcing the value of religious moderation through Islamic Religious Education in learning activities, incorporating moderate values into each activity, is regarded successful. (Isti'anah, Husnah, and Nadlir 2024:277) Education is said to be capable of developing a moderate Muslim personality if the plans, methods, and teachers are carried out properly. The implementation of moderate Islam can be achieved through education, which is packaged in a teaching and learning process that refers to good religion. Providing materials that promote tolerance as a tool for national unity, as well as materials about unity in diversity. Second, in order to prevent excessive interpretations that harm the religious psyche of radical students, material delivered during the teaching and learning process must allude to the religion of rahmatan lil 'alamin. So that pupils gain a deeper understanding of religious moderation.

### **Social Media Literacy As Strengthening The Values Of Religious**

Berdasarkan hasil wawancara, literasi media sosial dalam penguatan nilai-nilai moderasi beragama dilakukan oleh mahasiswa dari Program Studi PAI, TBI, KPI, dan BPI bersama para dosen, ketua program studi masing-masing, serta Ketua Moderasi. Media yang paling sering dimanfaatkan adalah website, YouTube, Facebook, WhatsApp, dan Instagram.

Literasi media sosial dalam konteks ini tidak hanya sebatas kemampuan mengakses dan menggunakan platform digital, tetapi juga mencakup keterampilan memahami, menyeleksi, serta mengelola informasi secara kritis. Sejak 1970-an, konsep literasi media telah mengalami perkembangan: dari sekadar kemampuan membaca karya sastra, kemudian meluas pada kemampuan memahami film, televisi, dan teks visual lain, hingga akhirnya menjadi bagian dari pendidikan media.

Menurut Yunita Sari, literasi media adalah seperangkat aktivitas yang bertujuan meningkatkan kendali individu atas media yang digunakannya, baik dalam menyampaikan maupun menerima pesan. (Sari 2022:17) Dalam kaitannya dengan penguatan moderasi beragama, literasi media sosial diwujudkan melalui pembentukan komunitas siber moderasi Islam. Program *Rumah Moderasi Beragama* Kementerian Agama dapat dikembangkan lebih lanjut dengan menghadirkan komunitas daring yang secara aktif memproduksi sekaligus menyebarkan konten moderasi.

Penyebaran narasi Islam moderat melalui media sosial menjadi sangat penting. Jika satu konten ekstremisme dapat menyebar begitu cepat, maka narasi moderasi harus mampu berkembang minimal dua kali lipat lebih luas. Upaya ini

telah dilakukan melalui beragam karya, baik jurnalistik, ilmiah, sastra, maupun digital. Salah satu contoh nyata adalah Mopdik Magazine yang berfokus pada pendidikan moderasi beragama bagi mahasiswa melalui artikel, berita, serta narasi seputar moderasi yang disebarakan lewat website, YouTube, Facebook, hingga penerbitan buku dan majalah. Media ini berfungsi sebagai sarana pembelajaran sekaligus penguatan kesadaran mahasiswa mengenai pentingnya moderasi beragama.

Social media literacy is the capacity to understand and enjoy literary works while also communicating effectively through good writing. In the 1970s, the concept of media literacy was expanded to encompass the capacity to read cinema, television, and visual media texts, as the study of media education began with the establishment of the media field.

### **Influencing Factors In Strengthening Moderation Values**

According to the interview, the factors that influence the strengthening of moderation values are internal and external, and include students, lecturers, heads of PAI, TBI, BPI, and KPI Study Programs, and the Head of Moderation.

The process of strengthening religious moderation ideals is complex and influenced by a variety of circumstances. Increasing the ideals of religious moderation is critical for promoting tolerance, interreligious harmony, and peace in society. Environmental factors that describe the diversity that exists on campus, such as policies and strategies for strengthening religious moderation, civic education (PKn) course learning, curriculum design, human resources (HR), and institutional design, all have an impact on the strengthening of religious moderation values. Off-campus variables include education programs, training, seminars, workshops, and debriefings with unique content on the concepts of religious moderation. (Sari 2022:19)

The following are the factors that affect the strengthening of religious moderation values in detail. (Darma Yanti et al. 2024) (1) Education. Religious education in schools and colleges that emphasizes tolerance, concord, and interfaith understanding can serve to build religious moderation. (2) Communications and Media. Mass and social media can help to promote religious moderation principles through objective reporting, education, and interfaith tolerance initiatives. (3) Religious leaders. Religious leaders who advocate for tolerance, interreligious dialogue, and interfaith understanding can serve as role models in society. (4) Daily Religious Life: Regular religious worship and activities can be used to spread messages of moderation and tolerance. (5) Law and policy. Policies and regulations that promote religious freedom and human rights play a vital role in establishing a moderate society. (6) Civil and non-governmental organizations (NGOs). Non-governmental organizations and non-governmental organizations (NGOs) can help promote religious tolerance through education, training, and advocacy. (7) Interreligious dialogue. Interfaith discourse is an excellent tool for increasing understanding, resolving conflicts, and promoting interreligious harmony. (8) Be aware of radicalism and extremism. Understanding the nature of radicalism and extremism, as well as taking actions to combat them, is an important component of promoting religious moderation. (9) Cultural tolerance. Understanding and valuing cultural variety, as well as its integration into a balanced society, is critical. (10) Community participation.

Involving the community in educational programs, conversations, and events that promote religious moderation helps increase public understanding of the value of moderation.

Extreme or excessive attitudes in religion can be attributed to two factors: first, excessive religious excitement, and second, a lack of information. For example, a person who is enthusiastic about believing that something he is doing is the correct way to achieve Allah SWT's will and believes that individuals outside his group are deficient. An attitude that is not based on adequate and smart understanding will result in an extreme attitude. Second, prior sins and mistakes will inspire a person to be overly religious because he is concerned about the consequences of the sins he has made, which is then followed by a hurry to erase the sin so that he accidentally finds a good solution. As a result, they are rigorous in carrying out religious regulations, harsh in worship, and exceed the bounds that have been set in carrying out religious teachings. (Fauzi et al. 2024:490)

### **Conclusion**

Strengthening the millennial generation is critical for promoting inclusivity and preventing discrimination in interaction and communication, as well as cultivating relationships that bridge gaps and prevent divisions. This can be accomplished by embracing varied ideas, being open to opposing viewpoints, accepting constructive feedback, recommendations, and criticism from others, and communicating politely and calmly. Furthermore, establishing harmony and understanding among persons requires taking a fair and ethical approach to life, as well as recognizing and respecting each individual's rights and obligations.

During the 4.0 era, IAIN Curup's millennial groups used social media literacy to enhance religious moderation principles, including platforms like as websites, YouTube, Facebook, WhatsApp, and Instagram. Various elements, including internal and external pressures, contribute to the strengthening of religious moderation values among IAIN Curup students. It is critical that all stakeholders, including the University administration, faculties, departments, religious moderation coordinators, educators, and other parties engaged, work together to effectively reinforce the values of religious moderation in academia and beyond.



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