



The Role of Social Media in Strengthening Religious Moderation Amidst Digital Politics in Indonesia

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Abstract

Amidst the rapid development of digital politics, social media has become a discursive space that influences patterns of religious interaction in Indonesia. Platforms such as Instagram, TikTok, and Twitter are not only means of communication, but also battlegrounds for narratives between religious moderation and extremism. This study aims to conduct an in-depth analysis of how social media contributes to strengthening the values of religious moderation through a descriptive qualitative approach using a literature review method. The findings reveal that young people, digital religious figures, and online communities play a crucial role in spreading messages of peace through creative, educational, and contextual content. However, challenges such as low digital literacy, algorithmic echo chambers, and the politicization of religion in digital campaigns remain major obstacles. Therefore, synergy between the government, civil society, and digital platforms is needed to make social media a strategic tool in building an inclusive, tolerant, and sustainable space for religious diversity.

Keywords: *Social Media, Religious Moderation, Digital Politics, Digital Literacy, Tolerance.*

1. INTRODUCTION

The digital era, marked by the penetration of the internet and social media, has changed the paradigm of communication in Indonesian society, including in the religious sphere. Social media platforms such as Facebook, Instagram, Twitter, and TikTok have now become the main space where religious discourse develops, whether in the form of religious content, opinions, or campaigns for religious harmony. On the positive side, these platforms can serve as effective mediums for strengthening religious moderation through tolerant and inclusive content that can be directly accessed by people from various backgrounds. However, the presence of hoaxes, hate speech, and extremist content remains a serious challenge in their development. This necessitates important research to understand the extent to which social media contributes to strengthening the values of religious moderation amid the digital political tide. A comprehensive approach is needed to maximize the positive potential and minimize the dangers.

Religious moderation is an important strategy in reducing the potential for conflict and intolerance in a diverse society. Abdul Rauf emphasize in their research that religious moderation can reduce tensions between communities in the digital age, provided it is supported by educational content and peaceful campaigns on social media (Abdul Rauf et al, 2024). Meanwhile, moderation campaigns conducted by young people through social media have proven effective in preventing intolerance. However, the extent to which these campaigns can influence public opinion and tolerant attitudes remains an important research question. Furthermore, digital literacy is also a crucial component for the public to be able to filter information wisely. Without adequate literacy, intolerant narratives still have a great opportunity to spread and distort the purpose of moderation.

Today, Millennials and Gen Z are the most active users of social media, but they are also the most vulnerable to the influence of digital radicalism. Gen Z is vulnerable to radical content if not balanced with a good understanding of moderation through activities such as webinars, online discussions, and other educational activities (Rahmawati, 2023) note tha. Research by Febriani also indicates that the use of quantitative methods demonstrates the effectiveness of social media platforms in promoting moderation among young people (Febriani, 2023). Therefore, it is important to examine digital



interventions that are appropriate and responsive to the needs of young audiences. If creative and engaging moderation didactics are applied consistently, digital platforms can become a positive means of religious education. Amidst the dynamics of digital politics, their role becomes very significant because it is viral and influences mass opinion.

The interaction between digital politics and religious discourse on social media creates a contestation of meaning, including moderation. Increasingly competitive digital politics has given rise to practices such as black campaigns, hoaxes, and religious-based communal divisions. Several studies have also found that society needs to adopt a moderate stance in filtering content and rejecting hate speech and hoaxes on social media. Haedar Nashir argues that moderation is a middle ground that respects differences and builds bridges for dialogue in the digital public sphere. However, this process is hindered by the echo chamber phenomenon and platform algorithms that tend to reinforce users' biases. Therefore, this study aims to explore how moderation can be maintained or expanded amid the dynamics of digital politics, which is full of polarization.

One of the negative consequences of social media use is the proliferation of extreme and radical content spread through hoaxes, propaganda, or hate speech. Hoaxes and hate speech still have the potential to trigger religious conflict if they are not responded to by moderate narratives that are quick and accurate. On the other hand, platforms such as Instagram and TikTok are now being used as spaces for moderate digital preaching, but their effectiveness is highly dependent on the maturity of user literacy (Saumantri, 2023). Therefore, a content strategy is needed that is not only informative but also engaging and capable of involving the audience in constructive dialogue. Social media has the potential to become a platform for countering radical narratives if positive content is designed to go viral and reach a wide audience. Research such as this is expected to provide practical recommendations for content creators, religious leaders, influencers, and digital policymakers.

The role of moderate religious leaders and influencers on social media is crucial in conveying messages of tolerance and mitigating extremism. Highlight that village communities use social media wisely to spread the values of religious moderation, thereby increasing local tolerance (Putri, 2024). Accounts such as @mubadalah.id on Instagram demonstrate forms of discourse aimed at preventing conflict and reconstructing misconceptions about religion. Additionally, students play a strategic role as agents of moderation through peace campaigns and hoax literacy initiatives. A collaborative approach between religious leaders, communities, and digital youth is an absolute requirement for moderation to be more than just rhetoric, but a real movement. This study will further evaluate best practices and the obstacles they face in strengthening moderation on social media.

Digital literacy efforts are a fundamental foundation for building critical awareness of information on social media. Bilo Thomas, show that social media literacy programs significantly reduce belief in fake news in Indonesia. This demonstrates that literacy is not just theory but a practice with real impact on reducing the spread of hoaxes (Bilo Thomas, 2021). However, such literacy campaigns have not yet adequately addressed religious moderation as a central theme. Therefore, this study aims to fill the gap by examining literacy focused on detecting extremist content and understanding tolerant discourse. If this literacy is expanded to the broader public, social media can transform into a guardian of digital religious harmony. Vulnerable groups, such as young people and minorities, are priorities for educational interventions.

Theoretically, the religious moderation model developed by Nashir and the Ministry of Religious Affairs offers three main pillars, namely theology-spirituality, culture-ethics, and politics-public. This model encourages a balance between moderate religious understanding, inclusive social ethics, and pluralism-based policies. Research on the application of this model on social media is still limited, especially in the realm of digital politics. Therefore, this study combines this framework with an analysis of political social media content. By understanding the implementation of the pillars of moderation, the study can provide insights into how tolerant narratives can compete with digital identity politics. The results are expected to provide direction for policymakers in designing platform regulations that support moderation.



By constructing a systematic argument and methodology, this article focuses on the role of social media in strengthening religious moderation in the midst of Indonesia's digital politics. This research is expected to strengthen a robust framework for religious moderation in the era of digital politics. The theoretical and practical contributions are expected to support the transformation of social media from an arena of polarization to a vehicle for togetherness and diversity.

2. METHOD

This study uses a descriptive qualitative approach with library research as the main basis for data collection and analysis. This method was chosen because it is relevant for examining socio-religious and digital political phenomena in depth through the exploration, interpretation, and synthesis of various existing literature sources. Library research allows researchers to gain a broad and contextual understanding of the role of social media in strengthening religious moderation in Indonesia, particularly in the context of increasingly dynamic digital political contestation. The data sources in this study consist of national and international scientific journals in Indonesian, academic books, research reports from trusted institutions, government regulations related to religious moderation and digital literacy, as well as online publications relevant to the research theme.

Data analysis is conducted in a descriptive-analytical manner, namely by classifying important themes, examining the interrelationships between concepts, and critiquing emerging discourse trends, in order to obtain a comprehensive picture of the strategies, practices, and challenges of strengthening religious moderation in the realm of social media. The researcher also considers historical, sociological, and political aspects in analyzing religious digital narratives, ensuring that the analysis is not merely superficial but also reveals the ideological and cultural dimensions that accompany them. Through this approach, it is hoped that the research can contribute both theoretically and practically to the development of an inclusive and tolerant model of religious communication amid the complex currents of political and religious digitalization in Indonesia.

3. RESULT AND DISCUSSION

Social media has become a new and highly influential discursive space in shaping public perceptions of religious issues in Indonesia. The shift in communication patterns from offline to online has created more open religious interactions, but at the same time, it has made them more prone to conflict. Religious discourse, which was previously limited to institutions or physical spaces, has now expanded into the digital space without geographical boundaries. This creates new opportunities to strengthen the values of moderation, but also poses serious challenges such as the spread of radicalism and hate speech. This study found that social media can be a strategic arena for the dissemination of more inclusive religious narratives if used with the right approach. Therefore, understanding these dynamics is very important in the context of Indonesian digital politics.

One important finding in this study is the shift in the form of religious preaching from traditional patterns to social media-based digital content. Preaching is now not only delivered through lectures in mosques, but also in the form of short videos, hadith quotes packaged in an attractive graphic format, and religious discussions in virtual spaces such as Twitter Space or Instagram Live. This marks a transformation in the approach to religious preaching, which is becoming more responsive to the preferences of the younger generation and increasingly adapting to the times. Platforms like TikTok are even being used by some young preachers to convey messages of moderation in a light yet effective manner. According to researcher Febriani, such content shows a positive trend in increasing awareness of tolerant religious practices among teenagers (Febriani,2025). Thus, social media has become a strategic tool for expanding the reach of messages of religious moderation.



However, the results of the literature analysis also show that social media has not yet been fully utilized by all parties to promote religious moderation. There is still a gap between the production of moderate content and provocative content, where controversial content tends to go viral faster than educational content. Social media algorithms operate based on engagement, so content with a confrontational tone is more likely to reach a wider audience. Notes that religious-based misinformation remains highly prevalent across digital platforms, particularly during political events such as local elections, legislative elections, or other general elections (Saumantri, 2023) Therefore, moderation actors need to understand the logic of social media algorithms in order to compete in the dissemination of narratives. Content strategies need to be directed towards approaches that are interesting, informative, and touch on the emotional dimensions of the audience.

This study also notes that the echo chamber phenomenon exacerbates polarization in society on religious issues. An echo chamber is a condition where someone only receives information that aligns with their views, reinforcing biases and closing off dialogue. This occurs widely on social media, especially in the context of identity politics that uses religion as a tool for mass mobilization. Show that social media users trapped in echo chambers tend to exhibit intolerant attitudes toward other religious views (Arsana and Purnawati, 2023). This, of course, poses a major challenge for moderation campaigns that promote diversity in their processes. To address this issue, moderation content needs to be designed in an inclusive and adaptive manner, taking into account the diverse backgrounds of the audience and aligning with their needs.

It has also been found that young people are the primary users of social media, making them both the most potential and the most vulnerable to exposure to digital radicalism on social media. According to Rahmawati, Gen-Z individuals are often exposed to intolerant content due to a lack of understanding of religious issues and low motivation to engage in digital literacy when using social media. However, this generation also has high dissemination power, making them a valuable asset in spreading moderation narratives if provided with proper training and opportunities for expression. Several digital campaigns involving young people have shown success in spreading messages of diversity. This indicates that moderation strengthening strategies must target young people as key actors of change. Collaboration between the government, religious leaders, and digital youth is key to the success of these activities.

One example of good practice is the use of the Instagram account @mubadalah.id, which conveys a gender-fair, inclusive, and humanistic perspective on Islam. This account has attracted thousands of followers with content that consistently raises issues of moderation, tolerance, and equality. The account also addresses issues that are currently being discussed by various groups and answers questions from netizens from a religious perspective, which naturally attracts more people to visit the account and follow @mubadalah.id. State that digital communities like this make a real contribution to creating a peaceful religious ecosystem in cyberspace. They address current issues such as religious-based violence, gender discrimination, and intolerance toward religious minorities with a communicative and empathetic approach (Putri, 2024). This success highlights the importance of content that is not only informative but also inspirational. Therefore, social media should be optimized to serve as a space for learning and preaching based on moderate values that are appealing to various segments of society.

Furthermore, it was found that the role of religious leaders in the digital world is still uneven. Some religious leaders actively use social media to spread messages of peace and their teachings, but many are still passive or even only share such content exclusively. This imbalance highlights the need for training and capacity building in digital da'wah for religious figures across generations. Additionally, the presence of religious influencers with a large following should be guided to become conduits for moderate narratives. Regulations and ethical guidelines from religious institutions are necessary to prevent the misuse of social media in spreading narrow-minded ideologies. With the active involvement of religious figures, healthy religious narratives can be more easily accepted by society.



This study also examines the relationship between political campaigns and religious narratives on social media. Digital politics in Indonesia tends to exploit religious symbols and issues to increase the electability of candidates. This phenomenon causes religion to often be used as a tool of identity politics that undermines the spirit of diversity. Emphasize the importance of separating the spiritual realm from pragmatic political interests so that moderation can grow naturally in society (Abdul Rauf et al, 2024) Social media is a very effective tool for spreading the politicization of religion, making narrative control crucial. Researchers assess that platform policies and public education are needed to limit the practice of religious manipulation in digital campaigns.

In terms of policy, it was found that the government, through the Ministry of Religious Affairs, has developed the concept of Religious Moderation as a national priority. This concept has three main pillars, namely national commitment, tolerance, and anti-violence, which are highly relevant in addressing the challenges that arise on social media. States that moderation is not a neutral stance, but a commitment to humanity and social justice (Nashir, 2025). However, the implementation of this concept in the digital space is still limited and needs to be expanded through massive and collaborative communication strategies. The government needs to partner with various groups such as influencers, academics, and digital community managers so that this message is more internalized and can reach the public effectively. In the digital age, the success of moderation is not only measured by policy but also by how widely its narrative is disseminated and accepted by the public.

Digital literacy is one of the important findings in this study as the main foundation for strengthening religious moderation. Low literacy levels make the public susceptible to being provoked by manipulative and misleading content. Bilo Thomas demonstrated that social media literacy programs can reduce belief in fake news and strengthen the public's critical thinking skills. Unfortunately, there are not many literacy programs that specifically link digital issues with moderate religious values. Therefore, it is necessary to develop modules and training on digital literacy based on religious moderation in schools, campuses, and community groups to foster interest and awareness of the need for digital literacy among various groups. This will then make social media a space for continuous public education.

Digital literacy efforts based on religious moderation can also be combined with educational technology based on applications and interactive media. Technology-based campaigns such as educational games, moderate AI chatbots, or digital discussion forums are potential tools for expanding the religious knowledge of the younger generation. This is relevant to the digital habits of young Indonesian users, who are more responsive to visual and interactive approaches and tend to pay attention to the level of interest in the content. In a study written by Febriani shows that participatory digital engagement enhances the effectiveness of moderate messages (Febriani ,2025) Thus, content targeting the emotional, identity, and actual needs of the younger generation has a high likelihood of going viral and having a broad impact. Therefore, religious moderation is not merely a normative discourse but can become an inclusive and relevant digital lifestyle.

This study found that most of the moderation narratives circulating on social media are still concentrated in big cities and have not optimally reached peripheral communities. This imbalance in content distribution shows that there are still geographical and sociocultural challenges in mainstreaming the values of moderation digitally. Note that rural communities have great potential as local bastions of moderation, but lack support in terms of technology and digital guidance (Putri, 2024). Therefore, expansion strategies must involve a community-based approach that utilizes local languages, local wisdom, and community leaders as drivers. In this case, social media is not just a one-way communication channel, but a dynamic ecosystem that must be nurtured contextually. This approach will strengthen the social roots of moderation at the grassroots level.

The involvement of civil society organizations in strengthening religious moderation digitally is also one of the significant findings of this study. Many NGOs and religious communities have organized training, campaigns, and joint content production aimed at building a peaceful religious narrative. For example, digital literacy activities held online by the Gusdurian community have reached thousands



of participants from various religious backgrounds. According to Hardiyanto, this approach shows that strengthening moderation does not have to be formal and institutional, but can be built from community movements with strong networks on social media (Hardiyanto, 2023). Collaboration between communities is also important to prevent the dominance of a single narrative that is prone to exclusivity. The wider the network, the greater the social resilience against divisive extremist narratives.

Another important finding from this study is the influence of socio-political events on the intensity of discourse on moderation in social media. Literature data shows that increasing political escalation, such as elections, issues of tolerance, and inter-religious conflicts, often trigger an increase in discussions related to moderation. Unfortunately, these issues are more often voiced reactively rather than strategically. Abdul Rauf, emphasize the need for a sustained religious narrative, not just one that emerges during crises or conflicts. By establishing a continuous digital communication agenda, society will not lose its reference point when faced with divisive information. In this regard, the role of social media is vital in maintaining the continuity and consistency of moderate narratives.

This study also assesses how moderate messages tend to be argumentative, educational, and dialogical in nature. Such content often faces challenges in dissemination because it is slower than provocative, emotional, and sensational content. Therefore, a creative communication design approach is needed so that religious moderation content can compete in the digital information flow. Rahmawati, emphasize the importance of visual storytelling techniques, the use of simple language, and collaboration with public figures to make moderate messages highly appealing. This approach will help moderation content to not only be read but also reposted by the audience. The goal is to create a positive viral effect to counteract the wave of disinformation and digital intolerance.

Trust in information sources also influences public acceptance of messages promoting moderation on social media. People tend to trust figures with integrity and a consistent religious track record more than anonymous or unknown accounts. Therefore, strengthening the capacity of religious leaders, lecturers, teachers, and social activists as digital ambassadors of moderation is important. States that religious moderation will only be effective if it is voiced by figures who are credible in the eyes of the public. This credibility can be built through information transparency, interfaith dialogue, and healthy digital interaction. In this context, the narrative of moderation is not only about content, but also about who conveys it.

The consistency of the campaign is also an important factor in maintaining the sustainability of the narrative of religious moderation. Much of the moderate content is sporadic, only appearing when there is conflict or at certain religious moments. However, social media algorithms work based on the continuity of interaction and frequency of posts. Therefore, moderate digital actors need to develop an annual content calendar and thematic communication strategies that are responsive to social issues. Saumantri notes that the success of moderate messages depends heavily on the rhythm and consistency of information distribution. If managed with good social media management, religious moderation messages can become dominant and displace intolerant narratives in the digital public sphere (Saumantri, x2023)

This study also identifies that support from digital platforms such as Meta, TikTok, and YouTube needs to be maximized through partnerships with religious communities and institutions. These platforms have the technology and resources to help promote positive content through promotional features, creator training, and algorithmic moderation. However, to date, platform involvement has remained reactive and has not been integrated into the national moderation agenda. Bilo Thomas et suggest that this collaboration should not only be technical but also ideological in shaping the platform's value framework that supports diversity. The government and civil society must promote the creation of digital public policies that prioritize tolerant narratives. This will be an important synergy to maintain a healthy and constructive digital space.



Finally, this study concludes that social media is a complex and dynamic arena for strengthening religious moderation amid Indonesia's digital politics. Its success is highly dependent on the extent to which digital actors understand the social media ecosystem, build networks of moderate narratives, and utilize technology creatively and responsibly. Moderate narratives cannot grow on their own but require support from literacy, ethics, and policies that prioritize human values and diversity. Through collaborative involvement of all parties, social media can become a new tool of civilization that not only advocates peace but also internalizes its values into daily practices. Therefore, this research recommends that governments, academics, religious leaders, and the younger generation collaborate in building a digital communication architecture that prioritizes moderation. With a systematic and sustainable approach, social media can be transformed from a space of conflict into a space for dialogue and brotherhood.

4. CONCLUSION

Social media has become a strategic arena for the dissemination of religious values, including in efforts to strengthen religious moderation amid the swift flow of digital politics in Indonesia. The open and cross-border nature of digital space provides great opportunities for people to access, share and produce religious discourse widely. However, on the other hand, this openness also brings challenges in the form of rampant radical content, religious hoaxes, and divisive identity politics practices. Therefore, the role of social media in strengthening religious moderation must be interpreted critically and implemented strategically. This study concludes that social media has enormous potential to support the creation of a tolerant and inclusive religious space if managed with the right approach.

This study shows that the younger generation, especially Gen-Z and millennials, are key groups in the dissemination of religious moderation values on social media. This group is not only active users of digital platforms, but also content creators who have great influence in shaping public opinion.

With educative, narrative, and creative visual approaches, the younger generation is able to make social media a forum for moderate da'wah that is relevant to the current context. However, the lack of digital literacy and weak theological understanding among young people is also a challenge. Therefore, strengthening the capacity of the younger generation through moderation-based religious digital literacy training is an important priority to build digital resilience against radicalism.

In addition, the role of religious leaders, civil society organizations and digital communities is also very significant in building networks of moderate narratives in cyberspace. Religious leaders who are adaptive to the development of information technology have proven to be able to reach new audiences and convey messages of tolerance effectively. Collaboration between religious leaders, academics, and the content creator community is a strategic force in expanding the reach of inclusive preaching of moderation. The government and religious institutions are also expected to provide space and support for these actors to synergize in forming a healthy digital ecosystem. That way, social media can be a productive channel to strengthen human values, justice and peace.

This research also confirms that digital politics greatly influences the direction of religious discourse on social media. When religious issues are politicized for electoral purposes, the digital space is prone to being filled with exclusive, sectarian and divisive narratives. In this context, religious moderation becomes an important instrument to counter the exploitation of religious symbols by political elites. Digital campaigns that focus on narratives of nationality, tolerance and non-violence must be strengthened and disseminated on an ongoing basis, not just reactively during a crisis. Therefore, regulations that support moderate narrative campaigns and active cooperation between the government, digital platforms and civil society are needed.



Another important implication of this study is the importance of digital literacy based on religious moderation as a foundation in forming a smart and tolerant digital society. The digital literacy developed must be able to equip people to sort out information, recognize dangerous content, and understand the values of moderation in the context of diversity. Literacy programs should not only be technical in nature, but should also touch on ethical and theological aspects that are contextual to Indonesia's social reality. In addition, community and locality-based literacy approaches must also be developed so that moderation becomes not only a national narrative, but also a cultural practice at the grassroots level. With this comprehensive approach, social media can be reclaimed as a friendly space for pluralism.

Overall, this research concludes that social media is a very potential medium in strengthening religious moderation in the midst of Indonesia's dynamic digital politics. This potential will be optimized if supported by the capacity of digital actors, creative and educative content ecosystems, and public policies that favor diversity. Collective awareness from all stakeholders is needed to make digital space part of the struggle to build a peaceful, just and inclusive civilization. With strong synergy between civil society, state institutions, and technology actors, social media can be transformed into a means of unifying the nation. This research is an initial step for further studies on religious digital communication strategies based on moderation and nationality

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