Digital-Based Literacy Analysis of Religious Moderation:
Study on Public Higher Education Students

Fahmi Sahlan[a, 1, *]; Eva Dwi Kumala Sari [b, 2]; Rika Sa'diyah[c, 3]

[a] Department of Management, Faculty of Economics and Business, University of Bhayangkara Jakarta Raya, Indonesia and International Islamic University Malaysia

[b] Department of Islamic Education, STIT Al-Marhalah Al-'Ulya, Bekasi, Jawa Barat, Indonesia

[c] Department of Islamic Education Management, Postgraduate School, University of Muhammadiyah Jakarta, Indonesia

[1] fahmi.sahlan@dsn.ubharajaya.ac.id; [2] eva@almarhalah.ac.id; [2] rika.sadiyah@umj.ac.id

* Corresponding Author

Article Info	Abstract
  	The purpose of this study was to find out the sources of religious Literacy for Private College students in Bekasi City based on increasing their religious insight, as well as to find out which sources were related to religious moderation. The digital-based religious literacy sources referred to in this study are religious sources and networks of religious resources commonly accessed by students to increase religious insight and knowledge. This study uses a descriptive quantitative approach with survey—research data collection by questionnaire, using google form. Document data or questionnaires are analyzed for their content to conclude reflectively. The results showed 1) the enthusiasm of students in finding sources of digital-based religious literacy was tremendous, students tended to seek religious information of their choice through the Internet and social media they had, including surfing on Google, Instagram, Youtube, Facebook, WhatsApp, Tiktok, and religious websites. 2) religious literacy is chosen by students seeking religious insight through the preacher who is active in cyberspace because they consider listening to lectures via the Internet to be practical, easy to obtain, and easy to understand the contents of the lectures. 3) the platforms or websites they visit tend to be mainstream lecturers. Therefore, it is necessary to pay special attention to the rectorate and the Ministry of Religion to explore the contents accessed by students to create religious moderation among students.

How to Cite:

Sahlan, F., Kumala Sari, E. D., & Sa'diyah, R. (2022). Digital-Based Literacy Analysis of Religious Moderation: Study on Public Higher Education Students. Progresiva : Jurnal Pemikiran Dan Pendidikan Islam, 11(02), 153–166. https://doi.org/10.22219/progresiva.v11i02.20906

Introduction

Since 2015, the government has promoted various Literacy Movement programs to foster literacy culture. Literacy in the Indonesian Dictionary (KBBI) is the ability to write and read, knowledge or skills in a particular field or activity, the power of individuals to process information, and knowledge for life skills. Referring to the 2015 World Economic Forum report, everyone should have six essential literacy components: literacy-numeracy, Science, Information and Communication Technology (ICT), finance, culture, and citizenship. In English, Literacy comes from the word "literate." According to the Merriam-Webster online dictionary, literacy means literacy/script skills, including the ability to read and write, "*able to read and write*." In addition, literacy includes visual literacy, recognizing and understanding ideas conveyed visually (scenes, videos, images), and "*having knowledge or competence*."

The definition of literacy in the context of the School Literacy Movement (SLM) is the ability to access, understand, and use something intelligently through various activities, including reading, seeing, listening, writing, and speaking. Meanwhile, according to Ma'mur (2010: 111), literacy refers to reading and writing skills, meaning that a literate person is a person who has mastered the skills of reading and writing in a language. However, he argued that literacy was not defined in a narrow context like reading books. It also included all activities that aim to cultivate the habit of reading and provide an understanding of the importance of reading (Muthohirin et al., 2022b).

The concept of literacy proposed by Kirsch and Jungeblut (1993: 3) in their report related to the advancement of literacy among young people in America is the ability of a person to use written or printed information to develop knowledge to bring benefits to the broader community. In fact, in education, literacy is the primary key since education is actually to increase one's literacy in various fields.

The literacy movement above is interesting when it is associated with student religious literacy, that is, Private Universities. As is known, private universities are institutions that produce prospective successors to the nation's struggle who know the attitudes, skills, and values needed to become leaders in the future who will continue the nation's effort to compete in the global arena.

Related to this, the vision of national development launched in 2015-2019 was the realization that Indonesia is sovereign, independent, and personal Indonesia based on cooperation. Based on this vision, the Ministry of Religious Affairs, through its strategic plan for 2015-2019, formulated its concept, namely the realization of a religiously obedient, harmonious, intelligent, and mentally prosperous Indonesian society to realize a sovereign, independent, and personal Indonesia based on cooperation. Furthermore, to support the vision of national development and in line with the Strategic Plan of the Ministry of Religious Affairs, the concept of Islamic Education, in this case, initiated by the Directorate General of Islamic Education, was the realization of superior, moderate Islamic education, and become a world reference in the integration of religious science, knowledge, and technology.

In line with the national development vision launched by the government and the Strategic Plan of the Ministry of Religion 2015-2019 above, PTU, in this context, could see students' religious literacy knowledge as the foundation and basis of programs to improve the quality of ecclesiastical and religious education, in increasing religious moderation among students which aimed to produce the next generation who were trustworthy, honest, and had high integrity. These efforts were part of supporting the direction of the Ministry of

Religion's national policies and strategies for 2015-2019, namely 1) Improving the quality of understanding and practicing religious teachings so that religion can function and act as a moral and ethical foundation in development, (2) Increasing religious harmony, and (3) Improving religious life services.

The content of the Islamic religious theme in this spiritual reading can refer to the Decree of the Minister of Religious Affairs Number 110 of 1982, which can also be adapted to developments that include the Qur'an and al-Hadit s, Islamic law and social institutions, proselytizing and communication, the history of Islamic civilization, Arabic language and literature / general literature, Islamic thought, modern developments in Islam, science and technology. The field of Islamic studies is even more systematic, as proposed by Nasution (2001: 28-29), namely:

1. Basic Islamic teachings, including the science of the Quran, Tafsir, Hadith, and modern development/renewals in this field;
2. The fundamental thought of Islam includes Kalam science, Philosophy, Tasawuf and Tarekat, Religion Comparison, and modern developments/renewals in this field;
3. Social institutions, including Ushul Fiqh, Mu'amalah Fiqh, Siyasah Fiqh (politics), Worship Fiqh, Economy Fiqh, Military Fiqh, and other social institutions and modern development/updates in this field;
4. Islamic history and civilization and modern developments in it;
5. Islamic language and literature and contemporary products in it;
6. Islamic education and recent developments in it;
7. Islamic proselytizing and modern developments in it.

Religious literacy, according to Moore (2006) in his article "*Overcoming Religious Literacy: a Cultural Studies Approach,*" is the ability to see and analyze the intersection between religion and social, political, and cultural life from diverse points of view. Furthermore, Dinham & H Jones (2010), in their book "*Religious Literacy Leadership in Higher Education: An Analysis of Challenges of Religious Faith, and Resources for Meeting Them for University Leader,*" Religious Literacy is essential to counteract stereotypes and build good relationships on top of existing differences (Haq et al., 2022).

Good religious literacy skills will support students to be able to think and have a moderate perspective so that there is no concern, as the results of a survey conducted by the Alvara Research Center in June 2018 and the Center for the Study of Islam and Society (PPIM).

A survey by Alvara showed that students were strongly indicated to be exposed to intolerant teachings and radicalism supported by religious fanaticism. The declaration of caliphate support by students of the Bogor Agricultural Institute (IPB) in January 2017 became clear evidence of the inclusion of radicalism among students.

This condition is in line with the opinion of Maulana (2017), stating that the teachings of intolerance and radicalism have entered regular schools through religious teachers who spread the idea of exclusivism to their students. In addition, radicalism is suspected of having entered massively Islamic educational institutions such as madrasahs and Islamic boarding schools (Zada, 2009). Zada concluded that several factors caused the emergence of the radicalization process of Indonesian Muslims, including a very rigid literal attitude in understanding religious texts that must be following or the same as the conditions in the time of the Prophet Muhammad P.B.U.H.

Based on the elaboration of the meaning of literacy above, it can be understood that literacy is not only limited to the ability to read and write but also to understand what is read and written. Such as the definition proposed by Moore (2006) in his study of religious literacy in several countries, including Indonesia, India, Pakistan, and the United States, found that the quality of diversity literacy affects the religious behavior of its adherents. Moore defined "religious literacy" as an ability to understand spiritual teachings not only in normative doctrines but also in how religion is applied in a social context (Jahroni & Abu Bakar, 2019), a problem of religious literacy in the form of the ability to understand spiritual teachings obtained through religious learning. The ability to understand religious education in the context of its implementation was found through *learning about religion.*

In line with the explanation above, Prothero (2007) defined religious literacy as a person's ability to understand and use religious traditions in the form of key terms, symbols, doctrines, praxis, speech, character, and narratives in everyday life.

The exact definition was also put forward by al-Syami (2018) in his book "*Fiqh al-Din wa al-Tadayyun.*" Al-Syami distinguished these two categories, namely "*Fiqh al-Din,*" which referred to the ability to understand the ideal doctrine of religion written in the scriptures. Meanwhile, "*Fiqh al-Tadayyun*" was able to know how the perfect principle of faith was applied and practiced in a changing socio-historical context.

In an era of disruption, millennials have thus accessed religious resources via the Internet and social media. As a result, they quickly consume radical and extreme religious content without consulting with experts around them, namely religious lecturers. Thus, the concept of digital-based literacy sources to increase religious moderation among students proposed in this study is limited to digital-based literacy sources that they use in understanding the teachings of the Islamic religion and seeing how they practice what they know from digital-based religious sources by assessing the students' religious moderation attitudes.

Regarding the sources of religious literacy students obtain to deepen their spiritual knowledge, this research's context is limited to digital-based media. Digital-based media is audio-visual media as information that can be heard and seen, such as directly following studies or watching television and radio. Digital media in this study is a source of knowledge that contains religious information on the Internet accessed through devices, such as YouTube, Instagram, Line, Website, Facebook, WhatsApp, Tiktok, and others.

The 21st century is one of the growing media genres. It differs from a few centuries before, like nine saints, the *wali songo* era, or afterward (Mukhlis, 2020). Online media is also called digital media, or media presented online on the Internet, or in Indonesian, is often referred to as "daring" media. In the online Indonesian dictionary, it is an acronym for "*Dalam jaringan*" (online). So, "online" media means "online" on the Internet.

Online media generally refers to the type or format of media that can only be accessed through the Internet through text, photos, videos, and sound. Thus, all platforms in online media such as *Email, Mailing Lists,* websites including news portals, *Blogspot, WhatsApp,* online TV, and online radio are included in the scope of understanding online media. In addition, games, chats, quizzes, and others are also included in the sense of online media. While specifically in a more specific context, online media refers to the definition of mass media with particular characteristics that present journalistic works (both news, articles, and features) online (online journalism-cyber journalism). Or in other words, online media is mass media given online on websites related to journalistic works. The presence of the Internet with its online media makes quite a revolutionary change both in terms of the way

it is mediated and in the context of the social life of its users. People no longer have to look for the media and sit sweetly somewhere to see and listen to something that the media presents. Nowadays, the media is becoming an inherent part of everyone's life. The media always accompanies wherever a person is.

Meanwhile, in the context of social life, many writings presented, both positively and negatively, related to the impact of online communication media, especially on social life. Related to content in online media that is quite attention-grabbing, along with various events that lead to intolerance in people's lives, is the problem of radical content that gives birth to radicalism in society. Radical and radicalism are two terms often associated with acts of violence connoted by faith-based violence, including acts of terrorism.

Online media is a very strategic medium for seeding radical ideas. Online media has long been used as a means of indoctrination and recruitment of *jihadists*. Websites are the most widely used online media platforms. Jeremy White (2012) wrote that jihad websites grew very rapidly, from about 100 jihad websites in the decade of 2000 to about 4,800 websites in 2012. These websites are generally interactive to provide explanations to visitors. There are four categories of website forms identified, including 1) *Directories of Links to External Sites*, (2) *Mailing List and Message Boards*, (3) *Noninteractive Homepages of Sympathizers*, and (4) *Mother Sites*. These websites are usually used for 1) *Issuing Statements*, (2) *Communication and Planning*, (3) *Training*, (4) *Recruitment*, and (5) *Propaganda*. With the development of platforms in online media, the means of spreading radical ideas have become increasingly diverse. Literacy skills are essential in counteracting negative understanding of radical content in online media. Potter stated:

> "Mass media has the potential to have many negative effects on individuals; Media literacy is needed to help people protect themselves from potentially negative effects."

Literacy skills will increase understanding of media content and strengthen individual control over media. Understanding and control over media content is the ability to identify and distinguish between fact or fictional information and the ability to identify and distinguish websites from reliable sources and irresponsible websites. At least in line with the definition of media literacy as put forward by Aufderheide & Firestone," *literacy is the ability to access, analyze, evaluate and communicate messages in a variety of forms*" (Hobbs & Frost, 2003) which needs to be added related to this element of the definition of media literacy is the understanding of the source and impact of the message. Silverblatt identified five aspects of media literacy;

> "Awareness of the impact of media on the individual and society, understanding of the process of mass communication, development of strategies with which to analyze and discuss media message, awareness of media content as a text that provides insight into our contemporary culture and ourselves, cultivation of an enhanced enjoyment, understanding, and appreciation of media content."

Media literacy skills can be distinguished into two main components, namely skills or skills in the form of essential skills and advanced skills, as well as knowledge structures consisting of the natural world and simulated media world. The "*real world*" referred to here is the actual or empirical world, daily interacting with people's lives. While the "*simulated media world*" is a world that is the formation or construction of the media. This is a symbolic media reality, not an empirical one that depicts the real world. Whereas this is a simulacrum,

a simulation reality formed based on the interests of values, ideologies, and economic, political, social, and cultural contexts. It is in this context that media literacy is indispensable.

The focus of religious literacy sources studied in this study is the source of spiritual information obtained by students from various digital-based media, such as Youtube, Twitter, Facebook, Instagram, Tiktok, and other religious websites managed privately or organizationally. After knowing the source of religious literacy used by students, observe the attitudes and aspects of religious moderation from the start of religious literacy.

Studying religious literacy among students is essential to realize moderate students. Efforts to strengthen religious moderation are carried out systematically and continuously, at least through 3 strategies, namely: a) socialization and dissemination of the idea of religious moderation; (b) institutionalization of religious moderation into binding programs and policies; (c) integrating the perspective of religious moderation into the 2020-2024 National Term Development Plan (RPJMN). In addition, the bill is part of supporting the Ministry of Religious Affairs' 2015-2019 national plan and strategy, namely: 1) Improving the quality of understanding and practice of religious teachings so that religion can function and act as a moral and ethical foundation in development; (2) Increase religious harmony; (3) Improving the ministry of spiritual life.

Research Methods

This research was a descriptive quantitative study (Cresswell, 2015). In the beginning, the researchers collected data by asking several questions to students related to the digital sources of religious literacy that they visit, as an instrument containing seven questions to get information about sites or webs, as well as social media that student access, then analyzed and then classified first. After organizing, the researcher continued the qualitative step by conducting in-depth interviews and document analysis. The data validation in this study used credibility, transferability, dependability, and confirmability tests.

The population in this study was students of private colleges in Bekasi. The samples in this study used simple random sampling by randomly selecting sample members. Individuals selected randomly filled out a questionnaire so that the samples obtained could represent the existing population and describe the people in Bekasi City.

The sample in this study was 102 students from private colleges in Bekasi. To determine who the students would sample, researchers used random sampling techniques, where all students had the same right to be selected. The random process was carried out from the population on each campus. Selected respondents filled out a questionnaire to provide data on digital-based literacy sources and analyzed the values of religious moderation from the content they accessed.

The characteristics of the respondents were as follows; (1) Students from all semesters because they wanted to get a general idea, (2) were willing to participate in research. This study used several data collection techniques, including: 1) Instruments: Questions about the sources of religious information students access and analysis results of the moderation values of the content they access; 2) Interview: in-depth interviews with several academics to explore the study of literacy resources.

Data analysis was carried out based on materials from the field in the form of open interviews and literature studies. In addition, content analysis was used to analyze the content of digital-based student religious literacy sources to find sources of spiritual information, such as websites, Instagram, Facebook, Youtube, Tiktok, WhatsApp, and

analysis results of the values of the content they access. While the study of the interviews carried out was to analyze the characteristics, tendencies, direction, and ideology or thoughts conveyed by the speakers and the content they visited.

Qualitative data analysis techniques obtained from the interview results were analyzed using the following stages.

1) Reading or studying the data, marking keywords and ideas in the data.
2) Learning the keywords and trying to find themes that come from the data.
3) Thinking by making categories (keywords) derived from meaningful data, searching and finding patterns, relationships, and causing general findings.

Data analysis of this study used descriptive-exploratory analysis. In addition, document data or questionnaires were analyzed for their content to conclude reflectively. This research showed the understanding, sources of information, and religious literacy networks that were used as sources of spiritual knowledge for students of private colleges in Bekasi, starting from frequently visited platforms, websites, and social media that are accessed and *Kiai* and *ulama* who were loved by students of the private college in Bekasi City.

Results and Discussions

In this study, researchers took samples to fill out a questionnaire of digital-based religious literacy sources focused only on private college students. The respondents in this study were 102 students from the general department of 20 private colleges in Bekasi. They were graduates of available and religion majors.

Viewed from the table above, several students who responded to the digital-based religious literacy source survey questionnaire consisted from the Bina Insani University campus, Stikom Interstudy, Bhayangkara University, Trisakti, and others. Although they were from a standard (non-Islamic) private campuses, their enthusiasm for studying and searching for religious sources was very high. Some of the study programs that responded to the questionnaire consisted of accounting, management, communication science, primary teacher education, Psychology, Informatics engineering, mathematics education, and nursing science. Students who responded to the questionnaire also consisted of those from various semesters so they could fully describe the sources of literacy accessed by students. What was interesting in this study was that researchers tried to see how often students access digital-based religious information. The following was an overview presented in the image below;

Table 1. Frequency of student in accesing religious information
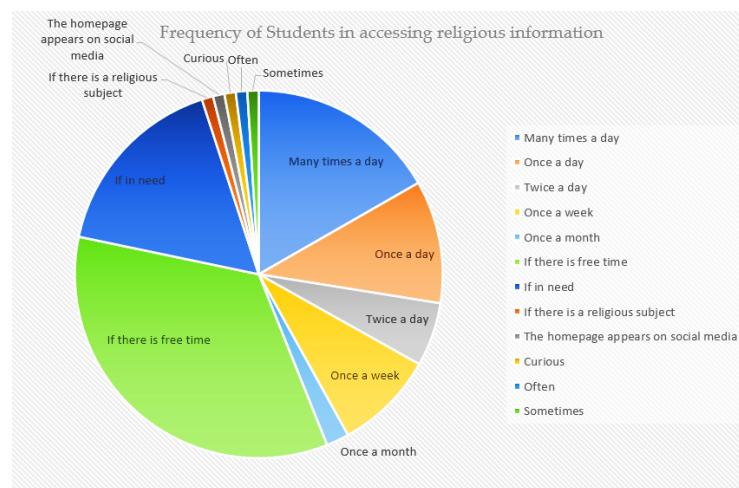
From the results of the research we got from the questionnaire that was responded to by students, it turned out that many students were still not interested in exploring religious information. As seen from the picture below, 34.3% of students accessed spiritual information "only if you are free," and as many as 16.7% of students accessed religious information only "if you need it." When accumulated, we would get a total of 51% of the respondents having low interest in accessing spiritual information. It was a big question, why was their interest so common, considering that they were individuals who spent more time in cyberspace?

Only 36.3% of the total respondents appeared to have a high enough interest in accessing religious information, with 16.7% multiple times a day, 10.8% once a day, and 8.8% once a week. The rest only access spiritual information just once a month or if they get an assignment for religion courses. Furthermore, researchers also wanted to know what platforms were accessed by students presented in the table below;

Table 2. Reference platform to find religious information
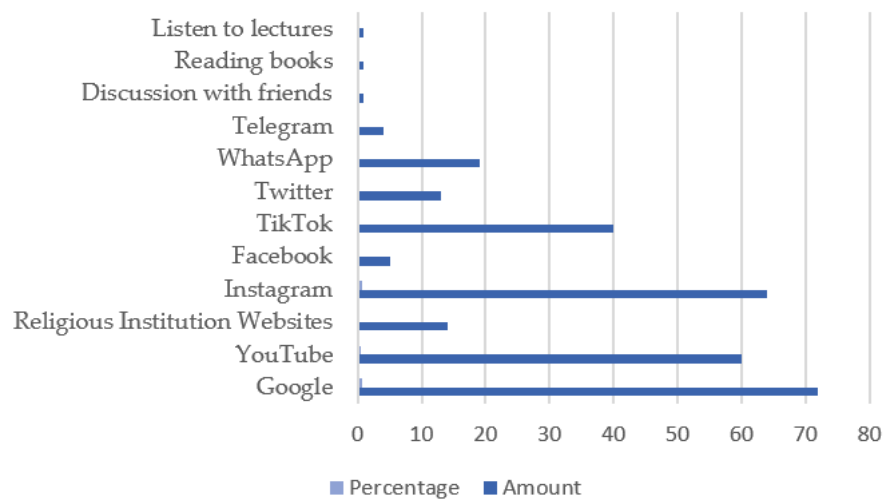
Platforms commonly visited by students to find religious information were dominated by Google (articles or blogs) at 70.6%, Youtube at 58.8%, Instagram at 62.7%, Tiktok 39.2%, WhatsApp at 18.6%, Institution religious website at 13.7%, Twitter 12.7 %, Facebook 4.9%, and Telegram 3.9%.

The information above shows that students preferred to find religious information through digital platforms instead of asking teachers, lecturers, friends, and even printed books. This fact should be a concern for policymakers to determine the policy direction in controlling and providing a digital platform for students to access religious information that will lead them to understand radicalism.

As observed from the table above, students tended to look for religious information that was very familiar and easily accessible with their smartphones. Youtube and Instagram were the most accessed by students looking for spiritual knowledge. What was very interesting was that Tiktok, which just recently appeared, was also able to become a means of conveying religious material, not just a place to show off to dance and have fun. This proved that any media had positive and negative values, depending on the user's policy.

This also needs to be discussed and input from stakeholders to train *ulama* from among the young *dai* to be familiar with social media platforms, such as Youtube, Instagram, and others, to meet the needs of students accessing religious knowledge. Researchers were trying

to dig deeper for student access in exploring religious sources as presented in the following table;

Table 3. Percentage of Inspirational Preachers
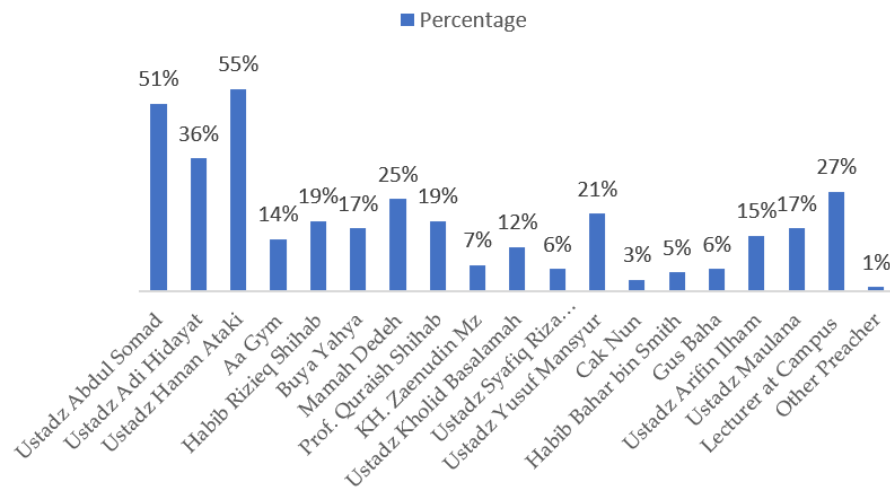
From the table above, the religious figure who was popular among students was Ustadz Hanan Attaki; apart from the fact that UHA was active on social media, what made him accepted by students was that he had color and characteristics in his proselytizing, materials about hijra, *taubat, muhasabah,* and love which were supported by musical *murottal* abilities to make his Youtube and Instagram content widely accessed by students. This was following what was expressed by M. Fadlan Pratama student in semester six, positing that

> "To support religious literacy among students, it should also be supported by the ability of lecturers to deliver interesting material, the availability of religious books from various references and updated journals so that it will further open students' insights."

Ustadz Hanan Attaki is increasingly known to the public because the way he preaches on social media can build public perception, especially the millennial generation, in a simple way. His distinctive rhetoric, language style, voice, and gestures support this. The dress style is casual to compensate for the audience, which young people dominate. Contemporary, but still *syar'i*, that is him. (Abdullah, 2018) One thing that is the most crucial point in UHA's *da'wah* is the use of language that is simple and easy for young people to accept, making it a role model in contemporary Islam, where the target of da'wah is precisely young people. Also, the preaching method has fulfilled the three methods in Surah An-Nahl verse 125: the *Al-Hikmah* method, *Al-Mauidzatu-l Hasanah,* and *Wa-Jadilhum Bi Al-Lati Hiya Ahsan* (Parhan et al., 2020). Next, he focused on *hijrah*, a message of Islamic da'wa that not only tells about individual repentance but also as a current trend that young Muslims must follow (Muthohirin, 2021).

This was still very lacking from the results of interviews conducted with students. So, the student said that he and his other friends were more interested in the Internet. With the Internet, all things were very accessible. Students were also more interested in seeking religious insights by looking for online speakers that matched their interests. It is because the delivery of material by online *ustadz* was easier to understand. Among the *ustadz* loved by the students were; *Ustadz* Abdul Somad, *Ustadz* Adi Hidayat, and *Ustadz* Hanan Attaki.

One of the reasons why Ustadz Abdul Somad's preaching was widely accepted and followed by thousands of followers in his preaching, such as; the use of verbal humor can

easily be found if the da'wah is not a comedy-producing event. Instead, preachers use verbal humor for one purpose, conveying teachings, advice, or even criticism, most acceptably and entertainingly (Afdhal & Hamzah, 2019).

Apart from humorous sermons, one of the successes of UAS lies in its ability to persuade its audience to record and post them on the Internet, especially on the video-sharing platform YouTube.com. Abdul Somad even claims to be a preacher for millions of viewers. However, most of his sermons are uploaded to the Internet by his listeners. Abdul Somad does not rely on a team of professionals to structure his speeches and post them online. This strategy of enabling its audience to create and share user-generated content has proven successful. Abdul Somad was able to secure millions of online viewers, and this helped him increase the proliferation of his sermons relatively inexpensively (Ridho, 2019).

Ustadz Adi Hidayat has a different character. He applied the principle of *qaulan sadida* communication based on four signs: correct words, firm words, honest words, and not complicated (Nazar & Qoulan Sadida, 2022). *Ustadz* Adi Hidayat's preaching models are like teaching, making it easier for listeners to have a picture of education after developing the material. Besides that, Ustadz Adi Hidayat often studies legal or fiqh issues, making the excuse that the material presented can be memorized, applied, and even developed as a new teaching medium (Cahyono, 2019).

Furthermore, the reasons why students prefer to listen to online lectures as a source of religious literacy are as follows;

Table 4. The reason for listening to the preachers
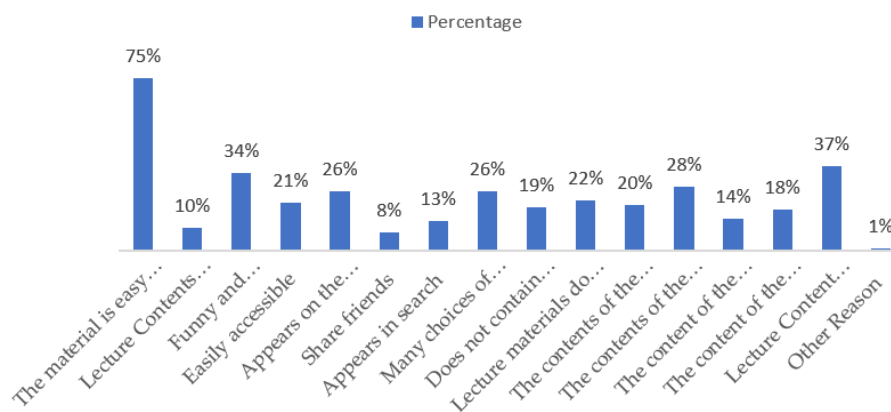
As many as 74.5% of respondents, when asked why preferred listening to online lectures because they found it easy to understand. This shows that their generation was the instant generation. They liked something *straight to the point* in online media, and they could instantly get what information they needed without being pedantic. In addition, they were also happy with the speaker whose lecture content was funny and did not contain elements of insults or verbal violence. Furthermore, the researchers tried to survey information from students on the range of proselytizing accounts and what websites were more dominantly visited by students to find out the level of moderation of their diversity. The results of the survey are as in the following table;

Table 5. The digital platform or channel that is still frequently visited
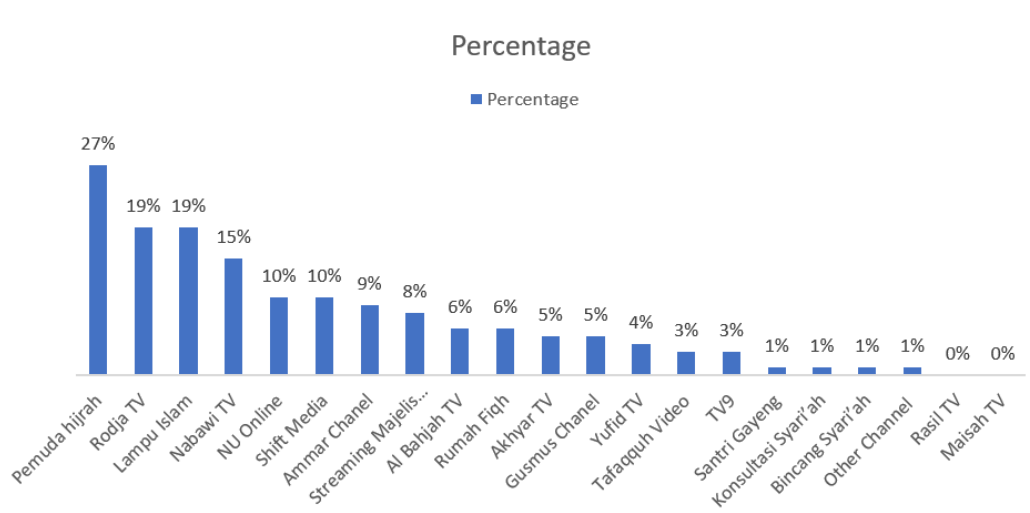
Based on the table above, it can be concluded that students accessed many sites. Many students also accessed religious information without naming the content specifically, just by mentioning YouTube and Instagram. When viewed from the table above, the content that students often accessed was Pemuda Hijrah 26.5%, Rodja TV 18.6%, Lampu Islam 18.6%, Nabawi 14.7%, Shift Media 9.8%, NU Online 9.8%, Ammar Channel 8.8%, Streaming Majlis Rasullah 7.8%, and others as illustrated in the table above. So, various sites and websites were visited by students.

The most crucial reason why the *Pemuda Hijrah* Channel is so popular with young people is that this YouTube account has compatibility and benefits listeners. The advantage gained is getting benefits, namely increasing religious knowledge and getting the values of life, having a positive impact, namely *da'wah* videos on the Shift Media YouTube account reminding and inviting to be even better, motivating, namely the Hijrah Youth Movement Community to be inspired to become a good person. Better from time to time, as well as exciting and suitable YouTube content for young people (Ananda, 2021).

Unlike before, Rodja TV has adopted a safe discourse by showing its inclination toward mainstream Sunni Islam rather than a *jihadi* approach to politics fighting for establishing an Islamic state. Rodja TV's main target is localism and globalism, but it is open to local values and selected expressions of modernism (Sanjaya et al., 2022) (Muthohirin et al., 2022a). As for the station initially targeting a limited audience, because it broadcasted information about Islamic teachings, its public audience expanded, and members of Muslim associations, business people, and government members became interested in Rodja TV's programs (Bakti, 2018). Nevertheless, in the end, this channel is liked and in demand by youth because of its straightforward delivery and several other factors.

Observing the various channels visited by students illustrated how familiar they were with religious media and the content they quickly accessed. Seeing conditions like this needed special attention from stakeholders to monitor how the range of the material presented in the content was introduced so that they could control the younger generation in Indonesia from intolerant understandings and radicalism among students to increase knowledge of religious moderation following the policies of the Ministry of Religion.

Conclusions

Based on the explanation above, it could be concluded that students' understanding of religious literacy came from sites accessed online. However, the digital-based sites, websites, and media students accessed at fifteen private colleges were diverse. It could be seen from the variety of speakers, social media, Internet, and religious sites to add insight or support course assignments and meet spiritual knowledge needs.

Next, improving the understanding of students' religious literacy was undoubtedly very important, but the supervision of material from sites accessed by students to avoid intolerant information and elements of radicalism among research students suggests that; *first*, the rectorate should make a policy that emphasizes that students avoid religious sites that contain details of radicalism and intolerance, of course, under the guidance and supervision of lecturers who teach spiritual classes. *Second*, the Faculty should make a policy that requires students to be active in the activities of religious organizations to gain more moderate religious insights to create religious moderation among students. Moreover, it can be seen from the sources of study and preachers that students choose to consume digital literacy. The students' favorites are successively from various platforms, including Google, Instagram, and YouTube. However, this platform is still vulnerable to immoderate notions, and it is supported by the frequency of internet access, which most students can repeatedly access in a day.

In addition, the selection of *da'wah* figures also influences how students think. Several preachers are chosen in a less significant number of the selected da'wah interpreters with a *salafi* paradigm. This condition tends to make students not believe and have a moderate personality. A fact was revealed that the student's popular choice was the preacher with the most straightforward language to understand. Do not use language that is difficult to comprehend—followed by the content category of *da'wah*, which contains humorous elements, and *da'wah*, spiced with the art of humor.

Ultimately, this is not easy for Islamic educational institutions to provide a da'wah platform according to the criteria that are liked and liked by students, who incidentally are young people. So those students are not wrong in choosing media as learning material that will later be applied in everyday life. Nevertheless, more profoundly, this is also aimed at saving the next generation from a series of infiltration of radicalism, extremism as well as liberalism, and secularism.

References

Abdullah, S. D. A. (2018). Peran Hanan Attaki Dalam Membangun Persepsi Generasi Milenial Tentang Tuhan (Analisis Isi Atas Video €Œkangenâ€• Di Youtube). *Jurnal Ilmiah Mahasiswa Raushan Fikr*, 7(1), 65–74. https://doi.org/10.24090/jimrf.v7i1.2206

Afdhal, M., & Hamzah, H. (2019). An Analysis of Verbal Humor in Preaching of Ustadz Abdul Somad. *English Language and Literature*, 8(3). https://doi.org/10.24036/ell.v8i3.105773

Ananda, T. T. (2021). Adopsi Inovasi Komunitas Gerakan Pemuda Hijrah Terhadap Dakwah Online Pemuda Hijrah Shift Media. *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan*, 25(2), 134–157. https://doi.org/10.15408/dakwah.v25i2.23234

Bakti, A. F. (2018). Media and religion: Rodja tv's involvement in the civil society discourse for community development. *Jurnal Komunikasi: Malaysian Journal of Communication*, 34(3), 226–244. https://doi.org/10.17576/JKMJC-2018-3403-13

Cahyono, G. (2019). Pemanfaatan Media Youtube Dakwah Ustadz Adi Hidayat dalam Pengembangan Materi Fikih Madrasah Ibtidaiyah. *At-Tarbawi: Jurnal Kajian Kependidikan Islam*, 4(1), 78. https://doi.org/10.22515/attarbawi.v4i1.1474

Cresswell, J. W. (2015). *Educational Research. Palnnung, Conducting and Wvaluating Quantittaive and Qualitative Research Boston: Pearson 2015*. Person.

Dinham, A., & H Jones, S. (2010). Religious Literacy Leadership in Higher Education. In *Religious Literacy Leadership*.

Haq, F. K., Shulthoni, M., & Mukhlis, F. (2022). Tariq Ramadan's View on Western Muslims Identity: Between Nation and God's Revelation. *Progresiva: Jurnal Pemikiran …*, 10(1), 55–69. https://doi.org/10.22219/progresiva.v11i01.20496

Hobbs, R., & Frost, R. (2003). Measuring The Acquisition of Media Literacy Skill. *Reading Research Quarterify*, 38(3), 330–355.

Jahroni, J., & Abu Bakar, I. (2019). *Masjid di Era Milenial: Arah Baru Literasi Keagamaan*. Center for the Study of Religion and Culture (CSRC).

Maulana, D. (2017). The Exclusivism of Religion Teachers: Intolerance and Radicalism in Indonesian Public Schools. *Studia Islamika*, 24(2).

Moore, D. L. (2006). Overcoming Religious Illiteracy: A Cultural Studies Approach. *World History Connected*, 4(1).

Mukhlis, F. (2020). Sunan Drajat's Influences to Islamic Education: 15th Century. *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam*, 8(2), 97. https://doi.org/10.22219/progresiva.v8i2.11038

Muthohirin, N. (2021). Da'wa in Social Media: TheViews of Ustad Hanan Attaki and Felix Siauw to The Hijrah Phenomenon. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 17(2). https://doi.org/doi.org/10.18196/afkaruna.v17i2.12554

Muthohirin, N., Kamaludin, M., & Mukhlis, F. (2022a). Salafi Madrasas: Ideology, Transformation, and Implication for Multiculturalism in Indonesia. *Fikrah*, 10(1), 81. https://doi.org/10.21043/fikrah.v10i1.14380

Muthohirin, N., Kamaludin, M., & Mukhlis, F. (2022b). Transformasi Pendidikan Islam Salafi: Implikasi terhadap Multikulturalisme di Indonesia. *The Annual Conference on Islamic Religious Education*, *2*(1), 1–24. http://acied.pp-paiindonesia.org/index.php/acied/article/view/14%0Ahttp://acied.pp-paiindonesia.org/index.php/acied/article/viewFile/14/22

Nazar, N., & Qoulan Sadida. (2022). Penerapan Prinsip Komunikasi Qaulan Sadida Dalam Dakwah Ustadz Adi Hidayat Di Channel Youtube Adi Hidayat Official. *JOISCOM (Journal of Islamic Communication)*, *3*(2). https://doi.org/10.36085/joiscom.v3i2.3774

Parhan, M., Riezky, P. A., Alifa, S., & Riezky Sarah Alifa, P. (2020). Analisis Metode Baru Dakwah Hanan Attaki Di Era Konvergensi Media:(Studi Deskriptif Pada Akun Instagram @Hanan_Attaki) ANALISIS METODE BARU DAKWAH HANAN ATTAKI DI ERA KONVERGENSI MEDIA (Studi Deskriptif Pada Akun Instagram @hanan_attaki). *Komunida: Media Komunikasi Dan Dakwah*, *10*, 175–196. https://doi.org/10.35905/komunida.v7i2.http

Ridho, M. (2019). Ustadz Abdul Somad and the Future of Online Da'wa in Indonesia. *Borneo International Journal of Islamic Studies*, *1*(2), 147–158. https://doi.org/10.21093/bijis.v1i2.1578

Sanjaya, M., Bakti, A. F., Sigit, R. R., & Nasrullah, R. (2022). Reinterpellation And Reimitation Of Conservative Ideology Of Salafi Through The Mediatization Of Religion On Instagram Rodja Tv. *Eduvest - Journal of Universal Studies*, *2*(10), 1985–1997. https://doi.org/10.36418/eduvest.v2i10.615

Zada, K. (2009). Radikalisme di Jantung Pendidikan Islam. *Edukasi: Jurnal Pendidikan Agama Dan Keagamaan*, *7*(1).