THE ROLE OF SOCIAL MEDIA IN BUILDING RELIGIOUS MODERATION AMONG THE YOUNG GENERATION IN GUYANGAN KRUCIL VILLAGE, PROBOLINGGO

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Abstract:

This research discusses the role of social media in building religious moderation among the younger generation in Guyangan Krucil Village, Probolinggo. The aim of this research is to find out how social media can be used as a means of building religious moderation among the younger generation. This research uses qualitative research methods with data collection techniques through interviews and observation. This research uses the Asset Based Community Development (ABCD) approach. The research results show that social media has an important role in building religious moderation among the younger generation in Guyangan Krucil Village, Probolinggo. Social media can be used as a means to spread messages of religious moderation, build inclusive and tolerant communities, and increase awareness of the importance of religious moderation. This research also found that the young generation in Guyangan Krucil Village, Probolinggo, has a high awareness of the importance of religious moderation and plays an active role in spreading messages of religious moderation through social media. However, this research also found that there are still several challenges faced in efforts to build religious moderation among the younger generation, such as the spread of inaccurate information and increasing intolerance. Thus, this research recommends that efforts need to be made to increase awareness of the importance of religious moderation among the younger generation, as well as building inclusive and tolerant communities through social media. Apart from that, efforts need to be made to overcome the challenges faced in efforts to build religious moderation among the younger generation.

Keywords: Religious Moderation, Social Media, Young Generation, Guyangan Krucil.

INTRODUCTION

Indonesia is one of the countries with the most diverse, multicultural and religious population. Islamic moderation emphasizes local wisdom from various regions of Indonesia and offers solutions for a multicultural society. This diversity can be properly understood, or can even become rahma, which makes it unique and powerful. Therefore, moderation can become very important at all levels of education, from elementary school to college. In the context of religious moderation, the development of moderation has also become a frequently discussed topic of discussion recently (RiskaDwi Lestaria 2022).

The development of information and communication technology (ICT) in the last few decades has had a significant impact on various aspects of life, including religious life. One phenomenon that is very noticeable is the emergence of social media as a fast, easy and effective means of communication. Social media is not only a tool for sharing information, but also a space for individuals to interact, discuss, and even form joint opinions. In the context of Indonesia, which has religious and cultural diversity, social media has an

important role in shaping perspectives and spreading values related to religion (Hapni Laila Siregar 2024).

The younger generation as active users of social media also plays a central role in shaping social narratives and dynamics in cyberspace. On the other hand, this development cannot be separated from big challenges, especially in maintaining harmony between religious communities and building religious moderation. Religious moderation is an important concept in maintaining social harmony, avoiding extremism, and promoting tolerance between groups (Ramdan Wagianto 2024). Religious moderation is not only about how individuals manage their religious practices in a peaceful and harmonious way, but also includes how they interact with other religious groups with mutual respect and respect. In Guyangan Krucil Village, Probolinggo, which is a village with social and cultural diversity, the phenomenon of social media use among the younger generation is also growing rapidly. The majority of people in this village are Muslim, but there are other minority groups who also contribute to social and religious life.

In this context, the young generation of Guyangan Village is faced with various challenges in building religious moderation, especially through the use of social media. Often, social media becomes a means of spreading information that is not necessarily accurate, and even has the potential to exacerbate differences between religious groups. The younger generation in Guyangan Krucil Village is increasingly familiar with social media, which is a place to access information, learn and interact with others.

However, their understanding of religious moderation still needs to be strengthened. This is where the important role of social media is in building religious moderation, namely by providing space for the values of togetherness, tolerance and peace, as well as reducing content that is provocative or intolerant. It is important to utilize social media as a positive tool in education and promotion of religious moderation, by bringing the younger generation closer to religious ideas that are peaceful, inclusive and not extreme. Therefore, this research aims to explore more deeply the role of social media in building religious moderation among the younger generation in Guyangan Krucil Village, Probolinggo, as well as how social media can be used as a means to strengthen the values of tolerance and mutual respect between religious groups in the village community.

By understanding the role of social media in this context, it is hoped that a better understanding of how social media can be an agent of positive change in strengthening religious moderation among the younger generation can be gained. Apart from that, this research also aims to provide an overview of the challenges and opportunities that exist in building religious moderation in the digital era, especially in village environments where traditional values are still very strong.

RESEARCH METHODS

This research uses a qualitative method with a case study approach. The case study was chosen to understand in depth how social media plays a role in building religious moderation among the younger generation in Guyangan

Village, Krucil, Probolinggo. This research was conducted in Guyangan Village, Krucil District, Probolinggo Regency. The research subjects consisted of young people aged 15–30 years who actively use social media, local religious figures, and social media activists who are involved in issues of religious moderation. To obtain valid and comprehensive data, this research uses several data collection techniques including in-depth interviews, participant observation, documentation. Then the data obtained was analyzed using the Miles and Huberman model of qualitative analysis techniques which included reduction and presentation of data, drawing conclusions.

RESULTS AND DISCUSSION

Guyangan Village is a village located in Krucil District, Probolinggo Regency, East Java. This village is in a mountainous area that has cool water and beautiful natural views. The majority of Guyangan Village residents work as farmers, livestock breeders and small and medium enterprises (MSMEs). The main agricultural commodities produced include coffee, durian, cloves and various types of vegetables. In the socio-religious aspect, the people of Guyangan Village are known to have a high level of religiosity with the majority of the population being Muslim. Religious traditions such as recitation, tahlilan and other Islamic activities are still present in everyday life. Apart from that, the existence of Islamic boarding schools and madrasas around the village also contributes to the formation of the religious character of the community, especially the younger generation. In recent years, the use of social media among the younger generation in Guyangan Village has increased significantly. They use platforms such as Facebook, WhatsApp, Instagram and TikTok to communicate, get information and take part in religious studies online. This phenomenon reflects how digital technology has become part of village community life, including in building religious moderation among the younger generation. In terms of infrastructure, Guyangan Village has educational facilities, places of worship, and fairly good road access, although several areas still need improvement. The village government and the community are active in various development programs, including increasing access to education and digital technology to support village development towards

Social Media and Religious Moderation: An Overview

The term social media is composed of two words that have their own meanings, namely the word media and the word social. The word media can be interpreted as a tool commonly used to communicate, while social is an action (interaction) carried out by individuals who will contribute to the surrounding community (Mulawarman & Nurfitri, 2014). Social media or social networks allow users to join, share with other users, and create content on social networks, online forums. In other words, social media is a means of online-based social interaction that allows users to share information, participate, send messages, build relationships and network connected to the Internet. Anderas Kaplan and Michael Haen Lein define social media as a group of internet-based applications that build on the foundation of Web 2.0 ideology and technology, and which enable the creation and exchange or user generated content (a type of content, be

it text, images or videos about a brand or product that is created and shared by users or consumers on social media or other online platforms). This social media network is seen as the most effective and efficient means of modern communication with broad influence on its users. It has now become a very popular tool or media that can be used by anyone with any motivation, as long as it is connected to an internet network (Engkos Kosasih, 2019).

Social media networks are considered the most effective and efficient modern communication tools, with a huge impact on their users. For urban middle class Muslim millennials, the use of social media has positive impacts such as making it easier to access information, making it possible to join global communities, and enabling self-development through these platforms. However, there are also negative impacts such as the spread of fake news (hoaxes), pornographic content, online intimidation (cyberbullying), data manipulation in the media, and the emergence of hateful rhetoric, and so on. Along with the emergence of various impacts from social media, Religious Moderation is needed as an effort to unite religious enthusiasm with national commitment. Apart from that, this also aims to invite Generation Z to build and implement an attitude of tolerance so that they do not fall into radicalism.

Religious moderation aims to practice religious teachings by avoiding the principles of violence or extremism. The term moderation in Arabic is translated as wasathiyyah, which includes the concepts of tawassuth (balance), i'tidâl (justice), and tawâzun (balance). Wasathiyyah describes a balanced attitude and mindset in all aspects of life. Thus, the term wasathiyyah contains the meaning of the behavior of a referee, where in the Indonesian context, a referee is defined as a mediator, intermediary and leader in a match (Ministry of Religion in Wahyuddin et al., 2022).

The term Wasathiyah was first introduced by Yusuf Al-Qardawy, although he humbly emphasized that this concept was an elaboration of Islamic teachings which were rooted in the principles of a Muslim's religious attitude, both in terms of worship and muamalat, as well as in the context of the world and the hereafter. As stated by Yusuf Qardlawi, religious moderation focuses on an attitude that always strives to be in a middle position between the divine aspect (al-rabbâniyyah) and the humanitarian aspect (al-insâniyyah), or between the dimension of spiritualism (al-rûhiyyah) and the dimension of materialism (almâdiyyah)(Rohman in Wahyuddin et al. 2022). Religious moderation has a very important role in Indonesia, because the essence of moderation is an effort to seek similarities in views, not differences, in order to achieve the common good in realizing a peaceful religious and national life. Therefore, the issue of moderation is not only related to individuals, but also involves the group as a whole (Shihab in Wahyuddin et al., 2022).

A wise attitude is needed in using social media to search for and disseminate information, considering that there is a lot of false information that can cause confusion and problems among Muslims, and can even lead to false accusations. As a concrete example, radical groups use the internet network via social media to spread teachings that are detrimental to society in general.

A study conducted by CSIS in 2012 showed that 33.4% of respondents

were not willing to live side by side with people of different religions, 25% of them had no trust in adherents of other religions, and 68% opposed building places of worship for adherents of other religions in their environment. Therefore, social media users need to develop critical thinking skills so as not to be carried away by the various opinions that appear on social media. Cogan & Derricott (in Kosasih 2019), emphasize that the challenges of globalization in the 21st century require every citizen to have characteristics, one of which is the ability to think critically and systematically.

Islam contains the principles of social and religious teachings which are able to form Muslim individuals with a moderate attitude. These Islamic teaching values are reflected in the various values taught in Islamic education. Indicators that influence the role in promoting religious moderation so that Muslims can develop moderate attitudes are as follows:

Firstly, national commitment is considered crucial in determining the extent to which individual or group socio-religious paradigms and attitudes do not conflict with the Indonesian constitution. In the perspective of the value of Islamic education, this indicator of religious moderation refers to the conformity of national commitment with the concept of the value of peace (Islamy, 2022). This occurs because of the existence of national commitment, both at the individual and religious group levels, which will always prioritize the defense of unity and integrity in a peaceful life amidst social diversity. It is hoped that indicators of national commitment can produce religious social understanding and attitudes that are resistant to various forms of religious teachings that might trigger conflict, even internal conflict such as civil war or even acts of violence between religious communities.

Second, an attitude of tolerance which emphasizes the belief and attitude of mutual respect, respect and acceptance of existing diversity. The instilling of the value of tolerance can be reflected in the formation of social beliefs and attitudes that are based on the spirit of religious tolerance. Regarding tolerance within the same religion and beliefs, it is hoped that it will produce understanding and a wise attitude in responding to various sects or minority sects which may be considered deviations from the mainstream in a religious community. The value of tolerance can be an important element in forming social beliefs or attitudes that enable the creation of harmonious relationships in various plural aspects of life, including in the context of religious moderation. Implementation of the values of social tolerance can lead individuals or groups towards religious social thinking and attitudes that are open, inclusive, and respect the diversity of life between religious communities as a natural reality or part of the design of the universe (Islamy, 2022). Specifically, the existence of the value of tolerance education is contained in various bases or foundations in the Al-Qur'an, including the al-Baqarah letter which describes that there is no compulsion or pressure in choosing, studying or adhering to a religion, because it is clear between truth and error. And also as an example that we can take, one of the Prophet Muhammad SAW, he had a very high level of tolerance, both towards Muslims and people of other religions or non-Muslims.

Third, anti-violence or radicalism is the rejection of violence or radicalism,

which refers to the views or beliefs of someone who attempts to change the social and political system drastically by means of violence. In the perspective of religious moderation, radicalism is defined as an ideology, ideology, or belief that seeks to change the social and political order in Indonesia by using violence, often justified on religious grounds. The methods used can include verbal, physical violence and even propaganda of radical thought doctrines. Radicalism is often related to various forms of terrorism, because the perpetrators believe that acts of radicalism can be achieved through various means, including pressure or coercive action against parties who have different views from theirs (Islamy, 2022).

In the context of anti-violence or radicalism indicators, this is in line with the principles of the value of multicultural Islamic education because it can be an important component in forming an attitude of religious moderation that respects humanitarian principles. The realization of human values in this indicator has great significance. Especially considering the increasing cases of radicalism in the name of religion, which often contradicts the teachings of the Koran and hadith. Apart from that, cultural diversity in Indonesia is also an indicator of religious moderation that connects local culture, to assess the extent to which individuals or religious groups respect the existence of cultural diversity in Indonesia. This can be seen in the walisongo's approach to spreading their da'wah, which is in accordance with existing social and cultural conditions. The walisongo understand that the existence of Islamic teachings in the archipelago has existed before and has been colored by various local traditions and culture.

In Guyangan Village, which is located in Krucil District, Probolinggo Regency, the majority of the population are members of the Nahdlatul Ulama (NU) organization. Therefore, the application of the values of religious moderation here is also inseparable from the concept of moderation that has been taught and adhered to by NU members. According to Aqil, NU's moderation attitude in general is still based on the beliefs of the Ahlusunah-waljama'ah who follow the teachings of the Prophet and the consensus of the ulama. In addition, the concept of moderation or tawasuth is also a key characteristic of the teachings of Ahlusunah wal Jama'ah, along with an attitude of fairness, balance, tolerance, and rejection of extreme views that deviate from Islamic teachings.

Religious Moderation: Model and Application in Guyangan Village
The model for implementing Religious Moderation in Guyangan Village, Krucil, consists of three aspects. First, through education from an early age by introducing values such as mutual respect, fairness, and having a loving attitude through formal education channels such as kindergarten, elementary school, MI, and Islamic boarding school. Apart from that, non-formal education such as TPQ can also be used to ensure that the principles of religious moderation can be well rooted in children. In these educational institutions, children are taught the values of moderation, including how to respect, respect and love each other. According to Abdul Qowim, existential values can be instilled through implementing students' time for studying in a balanced manner, namely by

scheduling study time and teaching them to say goodbye at the end of learning before going home. Education is very important because education can protect a child from being radical and extreme or even deviant in practicing religion.

Second, through religious practices that are regularly held in Guyangan Village, Krucil, such as celebrating Islamic holidays and regular recitations attended by women in the prayer room. In these activities, all levels of society attend regardless of their social status. For example, in commemoration of Islamic New Year's Eve (suro), people hold a thanksgiving event in the prayer room together by bringing food. Apart from that, they also provide assistance to orphans and hold group recitations. Apart from that, there are also routine recitation activities for mothers and religious services which are held at the nearest prayer room. The principles of tolerance (tasamuh), justice (i'tidal), and balance (tawazzun) are indirectly instilled through this religious concept in society by religious leaders, so that society has an understanding of religious moderation. The peaceful and serene life in this village is concrete evidence that the principle of religious moderation has penetrated the culture of the local community.

Third, through culture which is already running well among the people of Guyangan Village, Krucil District, Probolinggo. This can be seen from the community working together in many ways, such as the jug-beating tradition, the gudrah ceremony, the likuran tradition, the cow race, the kencak horse, the glipang dance, and so on. People will flock to help in these activities regardless of social status or simply to get wages.

The Role of Social Media in Building Religious Moderation

Social media has become an important part of everyday life, especially among young people. Based on the results of interviews and observations, Di Guyangan Krucil shows that social media can play an important role in building religious moderation for young people. This can be done in several ways, including:

1. Build Awareness: Social media can be used to build awareness about the importance of religious moderation among young people. By sharing information and articles about religious moderation, social media can help young people understand the importance of religious moderation.

2. Building Community: Social media can be used to build diverse and inclusive communities among young people. By sharing experiences and stories about religious moderation, social media can help young people build better relationships with people of different faiths.

3. Promoting Dialogue: Social media can be used to promote dialogue between young people of different religions. By sharing questions and answers about religious moderation, social media can help young people understand different perspectives and build awareness about the importance of religious moderation.

4. Addressing Extremism: Social media can be used to address extremism and radicalism among young people. By sharing information and articles about religious moderation, social media can help young people understand the

importance of religious moderation and avoiding extremism.

Meanwhile, the strategy used in building religious moderation through social media among young people in Guyangan Krucil village is

1. Create educational content: Creating educational content about religious moderation can help young people understand the importance of religious moderation.
2. Building Online Communities: Building diverse and inclusive online communities can help young people build better relationships with people of different faiths.
3. Promoting Dialogue: Promoting dialogue between young people of different religions can help young people understand different perspectives and build awareness about the importance of religious moderation.
4. Using Hashtags: Using relevant hashtags can help increase the visibility of content about religious moderation and build awareness about the importance of religious moderation

CONCLUSION

The results of this research show that social media has a significant role in building religious moderation among the young generation of Guyangan Village, Krucil, Probolinggo. Social media has become a tool for disseminating moderate religious information, facilitating interfaith dialogue, and preventing radicalism. However, there are still challenges in the form of the spread of hoaxes and a lack of digital literacy. Therefore, collaborative efforts are needed between youth, religious leaders and the government to increase the use of social media for religious moderation. With the right approach, social media can be an effective instrument in forming more tolerant and inclusive religious attitudes

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