

The Future of Religious Moderation: A Study on The Opportunities and Challenges for the Existence of Religious Moderation Values in the Digital Age

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Article Info

Article history:

Received October 4, 2024
 Revised October 10, 2024
 Accepted October 21, 2024

Kata Kunci:

Moderasi Beragama,
 Era Digital,
 Nilai,
 Tantangan,
 Peluang

Keywords:

*Religious Moderation,
 Digital Age,
 Values,
 Chllanges,
 Opprtunities.*

ABSTRAK

Penelitian ini bertujuan untuk melihat masa depan moderasi beragama, dengan mengkaji peluang dan tantangan eksistensi nilai-nilai moderasi beragama di era digital. Dengan melakukan kajian atas peluang dan tantangan eksistensi nilai-nilai moderasi beragama yang dikembangkan di era digital, diharapkan penelitian ini mampu memberikan gambaran masa depan yang dimaksud. Penelitian ini menggunakan pendekatan kualitatif dengan metode kajian pustaka (library research), menggali dan mengkaji berbagai bahan literatur relevan berupa hasil penelitian berbasis jurnal ilmiah, e-book, majalah, fakta fenomena, berita yang dimuat di berbagai kanal media informasi seperti, koran online/offline, dan berbagai sumber terkait yang dapat membantu menjelaskan gambaran masa depan eksistensi nilai-nilai moderasi beragama di era digital di masa-masa yang akan datang. Hasil penelitian ini menunjukkan bahwa masa depan moderasi beragama di era digital menghadapi peluang dan tantangan yang kompleks. Di satu sisi, teknologi digital membuka akses luas terhadap sumber-sumber agama moderat, memfasilitasi penyebaran pesan toleransi, dan mendukung peningkatan literasi keagamaan. Namun di sisi lain, tantangan seperti penyebaran hoaks, radikalisasi online, polarisasi pandangan, dan keterbatasan literasi digital masyarakat menjadi ancaman serius bagi keberlangsungan pengembangan nilai-nilai moderasi beragama.

ABSTRACT

This research aims to look at the future of religious moderation, by examining the opportunities and challenges of the existence of religious moderation values in the digital era. By studying the opportunities and challenges of the existence of religious moderation values developed in the digital era, this research is expected to be able to provide a picture of the future in question. This research uses a qualitative approach with a library research method, exploring and reviewing various relevant literature materials in the form of research results based on scientific journals, e-books, magazines, phenomenon facts, news published in various information media channels such as online/offline newspapers, and various related sources that can help explain the future of the existence of religious moderation values in the digital era in the future. The results of this study show that the future of religious moderation in the digital era faces complex opportunities and challenges. On the one hand, digital technology opens up wide access to moderate religious sources, facilitates the spread of tolerance messages, and supports the improvement of religious literacy. On the other hand, challenges such as the spread of hoaxes, online radicalisation, polarisation of views, and limited digital literacy pose a serious threat to the sustainability of the development of religious moderation values.

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1. INTRODUCTION

In the current digital era, the development of information and communication technology has brought significant changes in various aspects of life, including in terms of religious life. Digital transformation opens up new opportunities for wider and faster dissemination of religious information through various digital platforms. Based on the Digital 2023 report from We Are Social and Meltwater, entitled 'Digital 2023', the number of internet users (netizens) in Indonesia as of January 2023 shot up to 212.9 million. This figure has increased by 10 million or 5% compared to 2022, which numbered 202 million users. These figures show how massive internet and social media penetration is in Indonesia, which directly impacts the way people access and disseminate information, including religious information.

Access to religious information has become easier and more practical, allowing individuals to gain religious understanding from a variety of sources. However, behind these opportunities, digital transformation also presents its own challenges in the context of religious moderation. The rapid spread of information in cyberspace is often difficult to control, allowing the emergence of religious narratives that are not moderate, extreme, or even radical. In addition, the plurality of religious views accessed through digital media can lead to confusion or misinterpretation, especially for individuals who do not have a strong foundation of religious understanding. Facts in the community, such as the dissolution of a recitation group by other groups with different views, are some of the social symptoms in the religious realm, as a result of the swift flow of information and communication channels that are sometimes not accompanied by 'tabayyun' from the source of the incident so that the opportunity for negative interpretations to negative actions in response to the information often appears excessively. The culmination of these events can then develop into conflicts in the community.

Therefore, religious moderation becomes very important in maintaining a balance between inclusive and harmonious religious understanding in the midst of the swift flow of information in this digital era. Although the religious moderation movement itself, is a response to the anxiety and concern of religious people over the threat of digital life that has a considerable influence. Therefore, religious moderation is needed to prevent the spread of extremism, maintain tolerance among religious communities, and strengthen a deep and correct understanding of religious teachings. In this context, a study of the opportunities and challenges of strengthening the values of religious moderation in the era of digital transformation becomes very relevant to predict the sustainability of religious moderation in the years to come. So that

important questions that can be asked, for example, whether the values of religious moderation can survive in the midst of a very rapid flow of information changes, the development of information technology sophistication that is almost perfect? Therefore, by conducting a study of opportunities and challenges, of course this research is expected to be able to help provide answers to the future of the existence of religious moderation values in Indonesia in the coming years..

2. METHOD

This research uses a qualitative approach with a library research method to explore the opportunities and challenges of the existence of religious moderation values in the digital era. Data were collected through searching and analysing various relevant literature sources, including research results from scientific journals, e-books, magazines, and news from various online and offline information media channels. The main focus of data collection was on literature that addresses religious moderation, digital transformation, and the interaction between the two. The sources selected included recent publications to ensure relevance to the latest technological developments and socio-religious dynamics.

Data analysis was conducted using qualitative content analysis techniques, with stages including data codification, categorisation and interpretation. This process aimed to identify key themes related to the opportunities and challenges of religious moderation in the digital era. To increase the validity of the research, source triangulation was conducted by comparing various perspectives from different literatures. In addition, the researcher also conducted critical reflection on the findings to ensure the objectivity of the interpretation. The results of the analysis were then synthesised to provide a comprehensive picture of the future of religious moderation in Indonesia, taking into account the complexity of the interaction between traditional religious values and the dynamics of the digital era.

3. RESULT AND DISCUSSION

3.1 Values of Religious Moderation

In Presidential Regulation No. 58 of 2023, religious moderation is interpreted as a perspective, attitude and practice of religion in a common life by applying the essence of religious teachings and beliefs that protect human dignity and build public benefits based on the principles of fairness, balance, and obeying Pancasila and the 1945 Constitution of the Republic of Indonesia as a national agreement. The values of religious moderation set by the government based on Presidential Regulation No. 58 of 2023, states the values contained in religious moderation are as follows: [1].

3.1.1 National commitment

National commitment refers to how high the acceptance of religious communities and indigenous faiths towards the noble values of the Indonesian nation that can be understood and accepted by all components of the nation and state and become a guide in state administration life to realise a just, prosperous, prosperous and dignified nation and state. What is meant by Indonesia's noble values are Pancasila, the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia, and Unity in Diversity, which can be translated into a national commitment, namely Love for the Country. Basically, there is no direct relationship

between the values of national commitment and the concept of religion. Religion with its belief system and teachings, which is used as a reference in running life for its adherents, does not regulate the life of the nation and state. However, Islam, for example, regulates how a good follower of the religion carries out the principles of being a good citizen, for example obeying the leader as long as the leader runs the constitution well, has a fair attitude.

This argument is strengthened by nine elements of values that should be implemented by a good follower of Islam related to religious moderation. The nine values of Islamic teachings are (1) at-tawassuth/moderate thinking (2) al-I'tidal/being proportional (3) at-tasamuh/tolerant (4) Asy-Syura/deliberation (5) al-Islah/repair (6) al-Qudwah/leadership (7) al-muwathonah/love for the country (8) al-la unf/anti-violence (9) al-urf/cultural friendliness (A. Aziz & Anam, 2021). One of the nine teachings of Islam is love of country. A good religious believer will be able to carry out the teachings of his religion well if his country and nation are safe, prosperous and conducive. Therefore, in Islam, maintaining and committing to preserve national values is mandatory. Likewise, the teachings of other religions in Indonesia have the same principles even though they are expressed in different languages

3.1.2 Tolerance

The success of Religious Moderation can be measured by the high level of respect for differences, giving others space to believe, express beliefs, and express opinions as well as appreciating equality and being willing to work together. For all religious teachings in Indonesia, differences are seen as a necessity, as a gift from God that does not need to be contested.

3.1.3 Non-Violence

The success of religious moderation can be measured by the high level of public rejection of acts of violence committed in the name of religion. This rejection includes all forms of violence, both physical and psychological, committed by certain individuals or groups. Societies that successfully implement religious moderation will actively oppose the use of violence as a way to impose religious beliefs or views. They understand that violence is contrary to the fundamental values of religions that teach compassion, tolerance and peace. This moderate attitude is also reflected in the community's ability to resolve differences in religious views through constructive dialogue and discussion. Thus, the high level of rejection of violence is an important indicator in measuring the extent to which religious moderation has been embedded in a community.

Furthermore, the success of religious moderation is not only shown through the rejection of violence, but also through active efforts to build harmony and mutual understanding between religious communities. People who embrace the principle of religious moderation will be proactive in creating spaces for interfaith dialogue and cooperation. They realise that diversity of beliefs is an unavoidable reality and must be managed wisely. This moderate attitude is also reflected in the ability to see similarities in universal values between religions, such as justice, honesty, and concern for others. Thus, religious moderation serves not only as an antidote to extremism, but also as a catalyst for the realisation of an inclusive and respectful society. The success of religious moderation, in turn, can be seen in the creation of a social environment that is safe, peaceful and conducive to the spiritual development of each individual.

3.1.4 Accepted of Tradition

The success of religious moderation can also be measured by the high level of acceptance and friendliness towards local traditions and culture in people's religious practices. This attitude reflects the ability to combine religious values with local wisdom without sacrificing the essence of the religious teachings themselves. People who successfully implement religious moderation will show flexibility in expressing their beliefs, while maintaining boundaries that do not conflict with the main teachings of religion. They understand that religion and culture can go hand in hand, enriching each other. This acceptance of local traditions also shows religious maturity, where one is able to distinguish between the core teachings of religion and contextualised cultural practices. Thus, religious moderation creates harmony between the universal values of religion and the local wisdom that has taken root in society.

Furthermore, the friendliness towards local culture in religious behaviour is an important indicator of the success of religious moderation. This can be seen in the ability of religious believers to appreciate and even adopt positive elements of local culture into their religious practices. This attitude not only enriches religious expression, but also strengthens social cohesion in a pluralistic society. A religiously moderate society will avoid being exclusive and rigid in interpreting religious teachings. Instead, they will actively seek common ground between religious values and local wisdom. This approach allows religion to be more easily accepted and understood in the local cultural context, without losing the substance of its teachings. Thus, religious moderation not only maintains social harmony, but also enriches religious treasures through a dynamic fusion with local culture.

3.2 Opportunities and Challenges for Strengthening the Values of Religious Moderation

3.2.1 Religious Moderation as a Response

Religious moderation, as its origins suggest, is a response to anxieties and concerns over significant changes in the way people interpret and practice their religious life in the digital age. These changes can be observed in two main aspects: first, how people interpret and perform religious rituals, and second, how they apply religious values in a social context (ritual worship and social worship). In the digital era, social media has become a very effective instrument in spreading various religious views, including religious lectures and discussions, which can reach a global audience very quickly. This phenomenon opens up opportunities for the widespread dissemination of positive religious values, but also poses new challenges in terms of filtering information and interpreting religious teachings.

In this context, people as recipients of social media content are faced with a variety of religious information that cannot always be filtered easily. Each individual has the freedom to enjoy, accept, reject, appreciate, and even consider the information as truth that must be believed and disseminated. When social media content contains positive religious content, this can have a good impact on people's religious understanding and practice. However, the challenge arises when the content contains content that deviates from the values of moderation. Therefore, religious moderation becomes very important as an effort to balance and bridge various religious understandings in the digital era, as well as to help people filter and interpret religious information wisely and contextually.

3.2.2 Identification of opportunities

The opportunity to maintain the existence of religious moderation values, by utilising all things related to digital instruments is very possible. There are two opportunities as well as advantages of using digital instruments in maintaining the existence of religious moderation values, firstly the speed of the community in accessing content, secondly the unlimited reach for the audience receiving the content of religious moderation values. [2]. Religious moderation in the digital age has great opportunities, although it also comes with challenges. Here are some of the main opportunities: (a) Broad access to information. The digital age has opened the gates to wide and rapid access to moderate and inclusive religious sources. People of faith now have an unprecedented opportunity to explore various religious perspectives through the internet. This access includes a variety of information formats, ranging from video lectures, scholarly articles, to interactive online discussion forums. This diversity of information sources allows individuals to build a more comprehensive and balanced understanding of their religious teachings. This opportunity for broad access to information also brings its own challenges in the context of religious moderation. On the one hand, easy access can help disseminate a moderate and inclusive understanding of religion. But on the other hand, it requires a critical ability to sort and verify the information received. Therefore, the role of religious institutions and moderate religious leaders becomes increasingly important in providing reliable and contextualised sources of information, as well as guiding people in interpreting religious information in this digital era. (b) Spreading the moderate message.

Social media and other digital platforms can be used to spread messages of moderation, tolerance and peace more widely. The influence of moderate religious figures can reach a larger audience using these technologies. This opportunity can also be used to prevent the spread of digital content that fuels radical actions. [3]. In addition, other research results suggest that, showing that religious censorship campaigns conducted through social media, such as podcasts on YouTube and Instagram, can be a preventive effort to reduce cases of intolerant content in Indonesia. This highlights the importance of a critical approach in analysing and understanding the impact of digital media on religious issues, as well as how such media can be a positive development in the interest of religious moderation [4]. (c) Digital education literacy Digital technology provides a great opportunity to simultaneously improve religious and digital literacy. Through various online learning platforms, people of faith can access educational resources that help them understand religious texts in a more critical and contextualised way. This approach is crucial in preventing radicalisation, which often stems from a narrow and textual understanding of religious teachings. By improving digital literacy, individuals can better evaluate the credibility of the sources of religious information they receive. In addition, digital education can also facilitate interactive and collaborative learning about religion. Online discussion forums, virtual classes and religious learning apps can be effective means to deepen religious understanding while developing digital skills. This creates a learning environment that supports critical thinking and open dialogue, which are important foundations for religious moderation. Thus, the integration of religious education and digital literacy not only enhances religious understanding, but also equips people with the necessary skills to navigate the digital world wisely (d) Interfaith Collaboration. Digital platforms have opened up great opportunities to facilitate interfaith dialog in an easier and more frequent manner. Online forums, webinars and virtual discussion groups allow people from different religious backgrounds to interact and

share understanding without geographical barriers. This kind of collaboration is crucial in enhancing mutual understanding and cooperation among religious communities, which in turn strengthens the values of moderation in a diverse society.

Recent research shows that digital platforms not only expand the reach of proselytization, but also open up opportunities to improve the quality of interfaith dialog. A constructive contribution of this approach is the understanding that religious moderation is not just about suppressing extremism, but also about building bridges of understanding and active cooperation between religious communities. By utilizing digital technology, interfaith collaboration initiatives can achieve greater scale and impact, promoting a more inclusive and harmonious society. (e) Quick correction and clarification. The digital age has brought the ability to respond quickly to the spread of misinformation or radicalization. Moderate parties, including religious leaders, religious institutions and online communities, now have a platform to immediately provide clarifications and corrections to misleading information. This speed of response is crucial in preventing the further spread of extreme messages that have the potential to undermine social and religious harmony. In addition, fact-checking technology and harmful content detection algorithms can be utilized to more efficiently identify and mitigate the spread of inaccurate or provocative information. Social media platforms are also starting to implement policies and features that support the dissemination of verified and moderate information. This combination of rapid response from moderate communities and technological support creates a digital ecosystem that is more conducive to the spread of the values of religious moderation, while building society's resistance to extremist narratives.

3.2.3 Challenge Identification

Religious moderation in Indonesia faces complex challenges in the context of cultural, ethnic and religious diversity. This diversity often raises the potential for conflict that cannot be ignored. Tensions between religious groups and differences in religious understanding can worsen social relations, creating barriers that increase the potential for polarization in society. In this context, religious moderation aims to reduce extremism from both the liberal and conservative sides. Hefner emphasizes that this effort not only aims to prevent conflict, but also to build a common ground where all groups can coexist peacefully. However, the implementation of religious moderation is not an easy task, given the diverse religious interpretations and practices that exist in Indonesia. The main challenge lies in balancing religious freedom and the need to maintain social harmony, especially with the massive advancement of digital technology which often becomes an arena for the spread of hate speech and radical ideologies that can easily trigger conflicts between groups.

Primayana and Dewi research (2021) identified the main challenge of religious moderation in the digital era as the rapid and uncontrollable spread of information. Kadek found that social media platforms often become hotbeds for the spread of extremist narratives and religious-based hate speech. This phenomenon is exacerbated by algorithms that tend to create echo chambers, where users are only exposed to information that matches their beliefs. As a result, polarization between religious groups increases, threatening social cohesion and the values of moderation. Primayana and Dewi suggest the need for strong digital literacy and regulation of social media platforms to mitigate these negative impacts. However, they also warn

that overly strict regulation can limit freedom of expression, so a balanced approach is needed in addressing this challenge.

Ikhwan's study (2022) mengungkapkan revealed the challenge of the emergence of new religious authorities in the digital space. Ikhwan found that religious influencers on social media are often more popular and influential than traditional religious figures. This phenomenon shifts the dynamics of religious authority, where moderate religious understandings are often less popular than more extreme or sensationalized views. Ahnaf argues that this situation creates challenges for efforts to promote religious moderation, as moderate voices tend to be drowned out amidst the digital cacophony. He suggests the need for more effective digital communication strategies from moderate religious figures and institutions to reach a wider audience, especially the younger generation who are familiar with digital technology.

Saumantri et. al., (2023) highlighted the challenge of manipulating religious identity for political gain in the digital age. Lim found that political actors are increasingly adept at exploiting religious sentiments through digital campaigns to mobilize support. This practice not only threatens the integrity of the democratic process, but also has the potential to sharpen tensions between religious groups. Lim argues that this challenge is made more complex by the difficulty of distinguishing between genuine religious expression and political manipulation in the digital space. He emphasized the importance of inclusive religious values-based political education to increase people's critical thinking about the information they receive. In addition, Lim also suggested the need for cooperation between religious authorities, educational institutions and digital platforms to counter the spread of faith-based disinformation.

Aziz, et. al., (2023) in his research identified challenges in the form of erosion of local values and traditional wisdom due to digital globalization. Azra argues that the penetration of global culture through the internet and social media can erode moderate religious practices that have long been embedded in Indonesian local culture. He found that the younger generation tends to be more exposed to the more rigid and literal interpretations of religion spread on the internet, compared to the contextual understanding that has been passed down through generations. Azra emphasized the importance of revitalizing local wisdom values and integrating them with digital literacy to maintain religious moderation. He also suggested developing digital content that highlights the richness of moderate local religious traditions as a bulwark against online radicalism.

Study conducted by Hefner (2021) reveals the challenge of fragmentation of religious communities in the digital age. Hefner found that the ease of forming online communities based on certain religious interpretations has created isolated "islands" of understanding. This phenomenon threatens inter-group dialog and shared understanding, which is the foundation of religious moderation. Hefner argues that this challenge is exacerbated by the tendency of social media algorithms to reinforce users' pre-existing views (confirmation bias). He suggested the need for initiatives to build digital bridges between different religious communities, such as interfaith online discussion forums and digital exchange programs. Hefner also emphasized the importance of developing digital ethics based on inclusive religious values to create online spaces that are more conducive to religious moderation.

Overall, the challenges of religious moderation in the digital age are complex, but also full of opportunities. With the right approach, religious moderation can play an important role

in maintaining social harmony and preventing religious conflict in cyberspace. Success in facing these challenges will depend on the ability of all parties to work together and adapt quickly to the changes that continue to occur in the digital era. The various types of challenges and even threats to the sustainability of religious moderation can be grouped into the following main challenges: (a) Spread of false information (hoaxes): False or misleading information about religion can quickly spread through social media and digital platforms. Hoaxes are often used to inflame the atmosphere and fuel interfaith conflict, undermining efforts at moderation. (b) Online Radicalization: Digital platforms are often used by extremist groups to recruit new members, spread radical ideology and indoctrinate vulnerable people. They use tactics such as propaganda and information manipulation to influence people's perceptions and attitudes towards other religions and groups. (c) Echo Chamber and Polarization: Social media algorithms often reinforce existing biases by showing content that aligns with users' views. This creates an echo chamber where people are only exposed to the same perspective, making it difficult to develop a moderate and inclusive understanding. This polarization weakens interfaith dialogue and cooperation. (d) Anonymity and Hate Speech: Anonymity in the digital world allows individuals to spread hate speech and intolerance without fear of consequences. This can fuel religious-based tensions and violence, and worsen the image of religious moderation. (e) Surveillance Complexity: Oversight and regulation of extremist online content is complex. Overly strict regulation can be considered a violation of freedom of speech, while lax regulation can allow radical content to spread freely. (f) Fragmentasi Information Fragmentation: The plethora of information sources in the digital age, which are often not monitored or verified, can make people confused and difficult to distinguish between credible and non-credible information. This hampers efforts to promote moderate narratives amidst the flood of information. (g) Digital Literacy Limitations: Not everyone has sufficient digital literacy skills to assess the reliability of information sources or to understand the complexity of religious issues in a broader global context. These limitations can make them more vulnerable to extremist narratives. Facing these challenges, collaboration between governments, faith communities, digital platforms and civil society is needed to develop effective approaches to promoting religious moderation in the digital age.

3.3 Forecasting the Future of Religious Moderation in Indonesia

Looking at the results of the study of opportunities and challenges in the previous sections, when viewed from the aspect of the many challenges and even threats presented by the digital era to the sustainability of religious moderation in the future, the following important arguments can be put forward: (a) Balance between opportunities and challenges Essentially, the digital age presents a level playing field for the values of religious moderation and opposing views. On the one hand, digital platforms offer an unprecedented opportunity to disseminate messages of moderation, tolerance and interfaith understanding. Social media, blogs and online forums can be effective means to disseminate inclusive values and promote interfaith dialog. However, on the other hand, extremist and intolerant groups also utilize the same technologies to spread their ideologies, recruit new followers, and organize potentially divisive actions. The speed of information dissemination in the digital age allows both positive and negative content to reach a global audience within seconds. In this context, the future of religious moderation in the digital age depends on how stakeholders - including religious leaders, governments and civil society -

can capitalize on the opportunities while mitigating the challenges. A comprehensive strategy is needed to maximize the potential of digital technology in promoting religious moderation. This could include the development of engaging and easy-to-understand digital content on the values of moderation, training for religious leaders and youth in the effective use of digital media, and cross-sector collaboration to create counter-narratives to online extremism. At the same time, efforts to improve people's digital literacy should be prioritized so that they can critically evaluate information received and not be easily swayed by extremist propaganda. (b) The reality of a weak digital literacy index Indonesia's poor digital literacy index poses a serious threat to the sustainability of religious moderation in this country. The low ability to access, understand, analyze and evaluate digital information makes many citizens vulnerable to the spread of hoaxes, hate speech and extremist propaganda wrapped in religion. This situation is exacerbated by the tendency of some people to believe and disseminate information without verification, especially if the information matches their pre-existing beliefs or biases. As a result, intolerant and extremist narratives can easily spread and gain support, threatening the foundations of religious moderation that have long been built in Indonesia. Facing this challenge, systematic and sustainable efforts are needed to improve the digital literacy of Indonesian society, especially in a religious context. Educational programs that combine an understanding of digital technology with the values of religious moderation need to be developed and widely implemented. This could include training on how to verify online information sources, understanding digital manipulation tactics often used by extremist groups, and developing critical thinking skills in dealing with religious information in the digital world. In addition, collaboration between educational institutions, religious organizations and technology platforms is also important to create a digital ecosystem that supports religious moderation. By improving digital literacy, it is hoped that Indonesians will be more resilient to the flow of misleading information and able to become active agents in promoting moderation values in the digital space.

4. CONCLUSION

Based on this explanation, the future of religious moderation in the digital era faces complex opportunities and challenges. The digital era opens up great opportunities for the spread of religious moderation values through wide access to information on moderate and inclusive religious sources. Social media enables wider dissemination of moderate messages, while digital technology supports the improvement of religious education and literacy. It also facilitates interfaith collaboration and dialog, with the ability to quickly correct and clarify incorrect or extreme information.

However, the challenges faced are no less severe. The spread of hoaxes and false information related to religion, as well as online radicalization by extremist groups, pose serious threats. The formation of echo chambers and polarization of religious views, coupled with the anonymous spread of hate speech, further complicate moderation efforts. The complexity of monitoring online extremist content, the fragmentation of religious information, and the limited digital literacy of the public are also challenges that must be overcome.

The future of religious moderation depends on the ability of various parties to seize the opportunities and overcome the challenges. Collaboration between the government, religious communities, digital platforms and civil society is key in developing effective approaches to

promoting religious moderation in the digital age. With this joint effort, the values of religious moderation have the opportunity to continue to exist and develop in the future, despite the complex challenges of the digital era. Therefore, if not anticipated, the sustainability of the values of religious moderation that have been programmed will be short-lived. Therefore, collaboration between the government, religious communities, digital platforms and civil society is key in developing effective approaches to promoting religious moderation, so that these values can exist and thrive in the future despite the serious complexities of the digital era.

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