



Religious Moderation Campaign Strategy in the Digital Era: Systematic Literature Review (2014-2024)

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Abstract

Religious moderation has become a critical issue globally, particularly in response to the misuse of digital platforms by extremist and intolerant groups to propagate their doctrines. This research seeks to identify the best strategies for conducting religious moderation campaigns and the optimal social media platforms for these efforts in the digital era. Using a systematic literature review methodology, this study focuses on publications from 2014 to 2024, sourced through Publish or Perish with data from Google Scholar and Scopus databases. The analysis follows the PRISMA framework, emphasizing a rigorous and structured approach to data synthesis. Findings indicate that the CAER strategy Connect Communities, Amplify Positive Messages, Engage Through Technology, and Respect Diversity is highly effective for promoting religious moderation in the digital age. This approach leverages both traditional and digital methods to create impactful campaigns.

Keywords: Religious Moderation, Digital Platforms, Extremism Prevention, Social Media Campaigns

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Introduction

This condition is inextricable from the increasing number of extremists and intolerant individuals in both the physical and virtual worlds. The view of religious moderation is a view of individual and community comprehension in a moderate religion (not radical left-right), based on the religious boundaries and provisions.¹ Azra also conveyed the concept of moderation, which was based on findings from significant problems with group or individual radicalism movements using the name of religion.² Azra presents religious moderation in Islam as "Islam with a smiling face." Islam in peace, motherland affection (acculturation with culture), and prioritizing world peace hand in hand.³ Religious moderation in Islam, as portrayed by Azra, is "Islam with a smile on its face." Islam in peace, motherland affection (acculturation with culture), and world peace as the highest priority go hand in hand.⁴

Nasr also conveyed a comprehension of religious moderation by explaining that essentially every religion has a purpose of peace. Although historically Nasr refers to numerous political conflicts within Islam, such as during the Umayyad Caliphate in the eighth century, Islamic politics have never led to unity.⁵ In other circumstances, however, Islam as a religion with a mission of peace seeks to reconcile people regardless of ethnicity, culture, or religion.⁶ Religious conflict is a global issue that should be minimized, according to Harr,⁷ and builds an exclusive understanding of religion as a solution and root of peace seems to be the duty and obligation of all religions. As Shryock revealed, loathing of Muslims by non-Muslims (Islamophobia) is also a red flag that must be eliminated in order to achieve world peace, as social diversity is a civil and human right.⁸

Khan became one of the figures who emphasized the significance of constructing a view and understanding that religion is a solution by emphasizing inclusive understanding, so that combating the ideology of extremism is a feasible option.⁹ Mir reaffirmed Khan's views on religious moderation as a means of achieving world peace, citing him as an illustration of the need for world Muslim academics to study Islam (holy texts) through the lens of critical analysis and modern paradigms in order to minimize old-fashioned perspectives that readily

¹ Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (July 21, 2020): 1–22, <https://doi.org/10.37302/jbi.v13i1.182>.

² Azyumardi Azra, *Transmansi Politik Islam (Radikalisme, Khilafatisme Dan Demokrasi)* (Jakarta: Prenada Media Group, 2016).

³ Azyumardi Azra, "Islam in Southeast Asia: Tolerance and Radicalism," *University of Melbourne* 1, no. 1 (April 2005): 1–26.

⁴ Ahmad Hasan Ridwan et al., "Implementing and Interpreting Fazlur Rahman's Islamic Moderation Concept in the Indonesian Context," *Journal of Islamic Thought and Civilization* 12, no. 2 (November 11, 2022): 58–73, <https://doi.org/10.32350/jitc.122.05>.

⁵ Seyyed Hossein Nasr, *The Heart of Islam Enduring Values for Humanity* (Washington: Perfectbound, 2013).

⁶ Seyyed Hossein Nasr, *Islamic Spirituality: Foundations* (United States of America: Routledge, 2013).

⁷ Gerrie ter Haar, "Religion: Source of Conflict or Resource for Peace?," in *Bridge or Barrier* (United States of America: Brill, 2005), 3–34, https://doi.org/10.1163/9789047405733_004.

⁸ Andrew J. Shryock, "Attack of the Islamophobes," in *Islamophobia in America: The Anatomy of Intolerance*, ed. Carl W. Ernst (New York: Palgrave Macmillan US, 2013), 145–74, https://doi.org/10.1057/9781137290076_6.

⁹ Mohamed Seedat, "Wahiduddin Khan and Peace in Contemporary Islamic Thought," *South African Journal of Psychology* 36, no. 4 (November 1, 2006): 830–50, <https://doi.org/10.1177/008124630603600411>.

blame other groups/religions.¹⁰ In accordance with Arifinsyah et al., moderation in religion is human nature because it promotes compassion, benevolence, justice based on religion, and universal ethics.¹¹ Therefore, the social media space as a medium for promoting religious moderation is quite expansive.¹² The social media space is quite expansive, even without a dividing wall, such as the freedom to detest, when it comes to influencing public opinion in the modern digital era,¹³ freedom campaigning radicalism movement,¹⁴ even leading opinions about the truth of intolerance in religion.¹⁵

Several researchers have investigated the effectiveness of various strategies for communicating religious moderation in society. According to Wibisono and Darmalaksana, social media is a space for social construction that can be utilized to disseminate notions about religious moderation in Facebook, Instagram, and Twitter.¹⁶ Setia and Haq reaffirm the aforementioned notion that innovation in the form of digitalization is required for the dissemination of messages and perspectives regarding religious moderation, as the function of Harakatuna.com media makes advancements through writing on the platform,¹⁷ webinars, you tube, writing opinions and utilizing social media on Instagram, Twitter and Facebook.¹⁸ Using a digital application (Remote Id 5.0), which incorporates digital literacy such as comics, animations, and material on religious moderation, Saputra et al. achieved a new innovation in enhancing various digital-based modes of moderation.¹⁹

To combat intolerant ideology, intellectuals and spiritual (collaboratively) share views on the need to develop the best strategy in conveying moderate views, as evidenced by the role of the Expert Thoriqoh Al-Mu'tabarrah An Nahdliyyah An Nahdliyyah (MATAN) Student using an intellectual and spiritual approach strategy to the HTI group, FPI and even ISIS, which

¹⁰ Khalid Hussain Mir, "The Resurgence of Islamic Thought: The Reformist Approach of Maulana Wahiduddin Khan," *Al-Afkar, Journal For Islamic Studies* 6, no. 2 (February 9, 2023): 12–23, <https://doi.org/10.31943/afkarjournal.v6i2.475>.

¹¹ Arifinsyah Arifinsyah, Safria Andy, and Agusman Damanik, "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (April 27, 2020): 91–108, <https://doi.org/10.14421/esensia.v21i1.2199>.

¹² Almas Uzma Qatrunnada et al., "Actualization of Religious Moderation Towards a Society 5.0 Era Through Understanding Education Management, Mental Health Awareness, and Organizational Activity," *Sunan Kalijaga International Journal on Islamic Educational Research* 5, no. 1 (July 28, 2021): 106–26, <https://doi.org/10.14421/skijier.2021.51.08>.

¹³ Merlyna Lim, "Freedom to Hate: Social Media, Algorithmic Enclaves, and the Rise of Tribal Nationalism in Indonesia," *Critical Asian Studies* 49, no. 3 (July 3, 2017): 411–27, <https://doi.org/10.1080/14672715.2017.1341188>.

¹⁴ Annett Heft et al., "Transnational Issue Agendas of the Radical Right? Parties' Facebook Campaign Communication in Six Countries during the 2019 European Parliament Election," *European Journal of Communication* 38, no. 1 (February 1, 2023): 22–42, <https://doi.org/10.1177/02673231221100146>.

¹⁵ Kikue Hamayotsu, "The Limits of Civil Society in Democratic Indonesia: Media Freedom and Religious Intolerance," *Journal of Contemporary Asia* 43, no. 4 (November 1, 2013): 658–77, <https://doi.org/10.1080/00472336.2013.780471>.

¹⁶ M. Yusuf Wibisono and Wahyudin Darmalaksana, "The Idea of Moderate Islam in the Media Space for the Social Construction of Religious Moderation in Indonesia," *Khasanah Sosial* 4, no. 4 (December 31, 2022): 719–30, <https://doi.org/10.15575/ks.v4i4.19291>.

¹⁷ M. Nur Faizi, "Terorisme Adalah Hasil Pemahaman Agama Yang Dangkal," *Harakatuna.Com* (blog), June 13, 2023, <https://www.harakatuna.com/terorisme-adalah-hasil-pemahaman-agama-yang-dangkal.html>.

¹⁸ Paelani Setia and Mochamad Ziaul Haq, "Countering Radicalism in Social Media by Campaigning for Religious Moderation," *FOCUS* 4, no. 1 (2023): 13–24, <https://doi.org/10.26593/focus.v4i1.6571>.

¹⁹ Ipan Saputra, Muhammad Syahriyan, and Ruwanda Tamarin, "Religious Moderation Technology in Digital (Remote Id): Teknologi Aplikasi 5.0 Dalam Upaya Pengembangan Moderasi Beragama Pada Komunitas Remaja," *Lembaran Masyarakat: Jurnal Pengembangan Masyarakat Islam* 8, no. 1 (2022): 161–78, <https://doi.org/10.32678/lbrmasy.v8i1.6318>.

had a real effect on the joining of HTI, FPI and ISIS symp.²⁰ Ardiansyah and Eridiana, who presented the function of the concealed curriculum in tertiary institutions as a way to combat radical views with moderate views derived from CPL to CPMK, proposed a second strategy.²¹ It is consistent with Washudin and Syafei with regard to strategies to strengthen religious moderation in a number of Islamic boarding institutions in Lampung Province. In addition to maximizing social media, Islamic boarding schools integrate the general curriculum with the Islamic boarding school curriculum so that they can find exclusive perspectives in building religious moderation in Islamic boarding schools and address any differences as *sunnatullah*.²² Consequently, constructing a strategy for communicating a sense of religious moderation through education and the use of digitalization are a requirement that must be met by all facets of society²³, so tolerance appears, respecting differences of opinion and even violence.²⁴

Based on the presentation of several studies, such as those by Kamaludin, Muchtar, and Munawati, it is essential to strengthen the digital media strategy for communicating moderate understanding.²⁵ In addition, Anwar et al also said that social media (Facebook) has the potential to become the primary media (materials, campaigns) used to influence each individual's radical or moderate viewpoint.²⁶ Muslih also stated that it is crucial for every preacher, particularly on college campuses, to implement transformations by employing digitalization as a counter to extremist viewpoints.²⁷ Several media are used in conveying

²⁰ Elma Haryani and Lufaei Lufaei, "Teaching of Religious Moderation in the Tarekat For Millennials," *Proceedings of the 2nd International Conference on Religion and Education, INCRE 2020, 11-12 November 2020, Jakarta, Indonesia*, no. Query date: 2023-06-11 06:18:37 (2021), <https://doi.org/10.4108/eai.11-11-2020.2308303>.

²¹ Ade Arip Ardiansyah and Mohamad Erihadiana, "Strengthening Religious Moderation as A Hidden Curriculum in Islamic Religious Universities in Indonesia," *Nazbruna: Jurnal Pendidikan Islam* 5, no. 1 (2022): 109–22, <https://doi.org/10.31538/nzh.v5i1.1965>.

²² Washudin Washudin and Imam Syafei, "Religious Moderation-Based Islamic Education Model by Nahdlatul Ulama at Islamic Boarding Schools in Lampung Province," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 6, no. 1 (2021): 53–61, <https://doi.org/10.24042/tadris.v6i1.8622>.

²³ Faisal S. Kamaludin, Tata Septayuda Purnama, and Zirmansyah Zirmansyah, "Religious Moderation Strategy in The Virtual Era and Its Implication to Improving the Quality of Education," *Jurnal Pendidikan Islam* 7, no. 2 (2021): 205–16, <https://doi.org/10.15575/jpi.v7i2.14944>.

²⁴ Nicky Estu Putu Muchtar, Imam Suprayogo, and Triyo Supriyatno, "Educational Values of Religious Tolerance and Nationalism in Lamongan Islamic Boarding School," *TADRIS: Jurnal Pendidikan Islam* 16, no. 1 (2021): 111–26.

²⁵ Kamaludin, Purnama, and Zirmansyah, "Religious Moderation Strategy in The Virtual Era and Its Implication to Improving the Quality of Education"; Muchtar, Suprayogo, and Supriyatno, "Educational Values of Religious Tolerance and Nationalism in Lamongan Islamic Boarding School"; Siti Munawati and Nur Halimah, "Religious Moderation Virtual Activities on Millenials during the COVID-19 Pandemic," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 2 (June 8, 2022): 1973–82, <https://doi.org/10.35445/alishlah.v14i2.1300>.

²⁶ Fatmawati Anwar and Islamul Haq, "Religious Moderation Campaign Through Social Media at Multicultural Communities," *KURIOSITAS: Media Komunikasi Sosial dan Keagamaan* 12, no. 2 (December 11, 2019): 177–87, <https://doi.org/10.35905/kur.v12i2.1392>; M.J. Balontia, "Digital Technology Used in Character Building Education to Anticipate Radicalism: BINUS University's Contribution to Strengthen Indonesia's Defense," *ACM International Conference Proceeding Series*, no. Query date: 2023-07-03 16:38:42 (2022): 176–81, <https://doi.org/10.1145/3582580.3582608>; Heft et al., "Transnational Issue Agendas of the Radical Right?"; A. Masyhar, "Digital Transformation of Youth Movement for Counter Radicalism," *AIP Conference Proceedings* 2573, no. Query date: 2023-07-03 16:38:42 (2022), <https://doi.org/10.1063/5.0109808>.

²⁷ M Muslih, *The Role State Institute For Islamic Studies LAIN Pekalongan In Creating Moderation In Practicing Religion In Indonesia*, Query date: 2021-11-14 08:06:47 (repository.iainpekalongan.ac.id, 2019), <http://repository.iainpekalongan.ac.id/422/>.

moderate Islam, such as: Islamic-based games as a medium in conveying Islamic values,²⁸ *syumilah maktabah*,²⁹ social media.³⁰ In accordance with some of the aforementioned research findings, the researcher has a new perspective that necessitates an in-depth examination of a number of research findings, particularly regarding the use of digitalization (social media, etc.) as a medium for communicating moderate views (religious moderation). The specific objective of this study is to determine the religious moderation campaign strategy in the digital age. Secondly, it is what media platforms are utilized in the digital age to promote religious moderation.

The researchers utilized a systematic literature review, also known as a systematic literature review, a methodology that maximizes digital searches on particular topics.³¹ In this study, the researchers selected several themes for initial identification, including religious moderation, religious moderation campaigns, digital Islam, digital radicalism, and digital religious moderation strategy. Scopus and Google Scholar, having a global reputation, were selected as the primary databases. The findings from the two databases were thoroughly screened using the PRISMA Preferred Reporting Items for Systematic Reviews and Meta-Analyses technique. The implementation of the prism technique emphasized multiple stages, including identifying, filtering, and testing the feasibility of articles, as well as incubating data for analysis so it was presented appropriately.³²

Inclusion and Exclusion in Literature Selection

At the literature selection stage, the researcher used several stages referring to the research results of Kitchenham et al.³³, including:³⁴ First, the selected literature in this study was research literature (articles from journals) not proceedings, theses, dissertations or books. Second, the selection of articles was based on the last 10 years, namely 2014-2024, this

²⁸ M.S.A. Aziz, "Types of Digital Games with Islamic Values," *Journal of Computational and Theoretical Nanoscience* 16, no. 3 (2019): 1100–1103, <https://doi.org/10.1166/jctn.2019.8002>; Moh. Ali Aziz, "Revisiting Religious Moderation in Indonesia Idealism, Trending Research, and Challenge in Digital Era," *Proceedings of the International Conference on Language, Education, and Social Science (ICLESS 2022)*, no. Query date: 2023-06-11 06:18:37 (2022): 231–42, https://doi.org/10.2991/978-2-494069-15-2_26; S. Din, "Ramadan Spirit: A Digital Game Incorporating Malaysian Culture to Teach Malaysian Muslim Children the Islamic Essence of Ramadan," *Proceedings of the 2023 17th International Conference on Ubiquitous Information Management and Communication, IMCOM 2023*, no. Query date: 2023-07-03 16:39:47 (2023), <https://doi.org/10.1109/IMCOM56909.2023.10035627>.

²⁹ H. Ibda, "Digital Learning Using Maktabah Syumilah NU 1.0 Software and Computer Application for Islamic Moderation in Pesantren," *International Journal of Electrical and Computer Engineering* 13, no. 3 (2023): 3530–39, <https://doi.org/10.11591/ijece.v13i3.pp3530-3539>.

³⁰ A.S. Rustan, "Digital Communication and Social Media Interaction to Improve the Academic Quality of Islamic Higher Education Lecturers," *Journal of Social Studies Education Research* 12, no. 4 (2021): 144–69; B. Zaid, "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices," *Religions* 13, no. 4 (2022), <https://doi.org/10.3390/rel13040335>.

³¹ Alison Nightingale, "A Guide to Systematic Literature Reviews," *Surgery (Oxford)* 27, no. 9 (2009): 381–84; Yu Xiao and Maria Watson, "Guidance on Conducting a Systematic Literature Review," *Journal of Planning Education and Research* 39, no. 1 (2019): 93–112.

³² Matthew J. Page et al., "Updating Guidance for Reporting Systematic Reviews: Development of the PRISMA 2020 Statement," *Journal of Clinical Epidemiology* 134 (2021): 103–12; Ayşe Adin Selçuk, "A Guide for Systematic Reviews: PRISMA," *Turkish Archives of Otorhinolaryngology* 57, no. 1 (2019): 57, <https://doi.org/10.5152/tao.2019.4058>.

³³ Barbara A. Kitchenham et al., "Refining the Systematic Literature Review Process—Two Participant-Observer Case Studies," *Empirical Software Engineering* 15, no. 6 (December 1, 2010): 618–53, <https://doi.org/10.1007/s10664-010-9134-8>.

³⁴ Hamidulloh Ibda and Dian Marta Wijayanti, "Sejarah, Kurikulum Dan Pembelajaran Pada Kuttah: Kajian Literatur Sistematis Tahun 2013-2023," *ZAHRA: Research and Thought Elementary School of Islam Journal* 4, no. 1 (March 1, 2023): 1–23, <https://doi.org/10.37812/zahra.v4i1.814>.

PRISMA Analysis

As the data obtained in Figures 1, the researcher conducted a PRISMA analysis as follows: The researchers in the data search process used two data sources, namely Google Scholar and Scopus databases, by maximizing the Publish and Perlish applications. The initial data obtained were 2,795 journal articles (researchers did not take the results of conferences or book reviews). Initial identification found 1,003 articles with the same title. 1,792 articles were filtered and resulted in 1,200 with a reduction of 722 articles due to irrelevance. There were 137 articles with full text found. Finally, the articles were accepted because they fulfilled completeness, title, abstract, keywords, the remaining 77 articles included 44 articles from databased Google Scholar and 29 articles from databased Scopus. In the next stage, the articles on the results of the RIS on the Vosviewers application were included in the N-Vivo 12 Plus application for analysis to suit the two main objectives of this research.

Result and Discussion

Based on the data analyzed above, the results of the article can be classified based on the research question. First, what is the strategy for campaigning for religious moderation in the digital era (RQ.1). Second, what media choices are used in campaigning for religious moderation in the digital era (RQ.2). The results of the analysis show the researcher's findings regarding two research focuses in the figure 2 below:

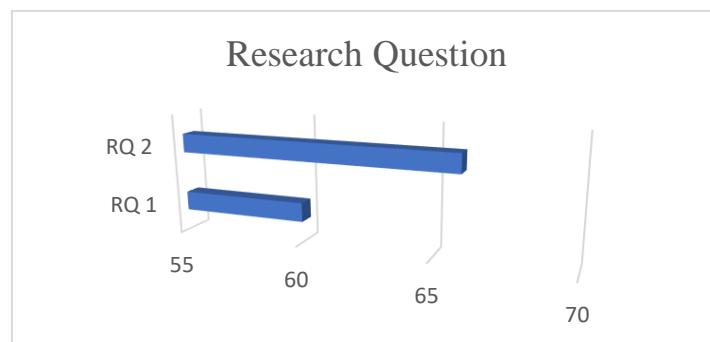


Figure 2: Results of The Distribution of Research Problem Focus

Based on figure 2 on the distribution of research, it can be concluded that the results obtained in this study are in accordance with the focus of the problem. So that in detail the researcher provides data in the form of a table of PRISMA analysis results.

No	Journal	Author	Metode	Country	Databased	Language	RQ
1	Social Media+ Society (Vol. 7 No. 3) 2021	Arman Ahman and Chales Thorén	Literature Review	Inggirs	Scopus	English	1,2
2	Al-Qalam (Vol. 27 No. 2) 2021	Muhamad Syuhudi	Literature Review	Indonesia	Google Scholar	English	1
3	Subhasita: Journal of Buddhist and Religious Studies (Vol. 1 No. 1) 2023	Citta Lokadhamma santi and Naw Kham La Dhammasami	Survey Method	Indonesia	Google Scholar	English	1,2
4	Journal of Indonesian Islam (Vo. 16 No. 2) 2022	Nunu Burhanuddin and Darul Ilmi	Literature Review	Indonesia	Scopus	English	1,2
5	International Journal of Science and Society (Vol. 4 No. 4) 2023	Musytari Randa and Muhammad Arsyam	Qualitative Research	Indonesia	Google Scholar	English	2
6	EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan (Vol. 20 No. 3) 2022	Abdul Gaffar, Abdul Muiz Amir, Akbar	Tracing of Research Studies	Indonesia	Google Scholar	English	2
7	Library Philosophy and Practice Vol. 5143) 2021	Samsul Susilawati et al	Qualitative Research	Indonesia	Scopus	English	1,2
8	Jurnal Setia Pancasila (Vol. 3 No. 1) 2022	Shohebul Umam	Qualitative Research	Indonesia	Google Scholar	English	1,2
9	Devotion: Journal of Community Service (Vol. 1 No. 1) 2019	Labisal Fitri Al Qolbi	Qualitative Research	Indonesia	Google Scholar	English	1,2
10	Eurasian Journal of Educational Research (Vol. 102 No. 102) 2022	E. Ansyah	SEM and CFA	United Kingdom	Scopus	English	1
11	Media, Culture & Society (Vol. 39 No. 8) 2017	Marwan M Kraidy	Iconology' within a case-study approach	London	Scopus	English	1
12	Millah: Journal of Religious Studies (Vol. 21 No. 2) 2022	Suci Ramadhanti Febriani and Apri Wardana Ritonga	Qualitative Research	Indonesia	Google Scholar	English	1,2
13	Dailog (Vo. 43 No. 2) 2020	Subhan Hi. Ali Dodego	Qualitative Research	Indonesia	Google Scholar	English	1,2
14	Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya (Vol. 4 No. 1) 2019	Ibrahim Ibrahim, Zaenuddin Hudi Prasajo, S. Sulaiman	Qualitative Research	Indonesia	Google Scholar	English	2
15	Madania: Jurnal Kajian Keislaman (Vol. 26 No. 2) 2022	Adisel et al	Qualitative Research	Indonesia	Google Scholar	English	2
16	Khazanah Sosial (Vol. 4 No. 4) 2022	M. Yusuf Wibisono,	Qualitative Research	Indonesia	Google Scholar	English	1,2

Wahyudin Darmalaksana							
17	Advances in Materials Science and Engineering (Vol. 2015) 2015	Lee et al	Literature Review	Korea	Scopus	English	1,2
18	Journal of Social Studies (JSS) (Vol. 19 No. 1) 2023	Rosyida Nurul Anwar	Qualitative Research	Indonesia	Google Scholar	English	1,2
19	Religious Education (Vol. 95 No. 3) 2000	Mario O. D'Souza	Qualitative Research	Kanada	Scopus	English	1,2
20	AL-ISHLAH: Jurnal Pendidikan (Vol. 14 No. 1) 2022	Adon Nasrullah Jamaluddin	literature Review	Indonesia	Google Scholar	English	1,2
21	Jurnal Transformatif (islamic Studies) (Vol. 6 No. 2) 2022	Luqman Haqiqi Aminullah	Literature Review	Indonesia	Google Scholar	English	1,2
22	SANGKÉP: Jurnal Kajian Sosial Keagamaan (Vol. 5 No.2) 2023	Mulyadi	Qualitative Research	Indonesia	Google Scholar	English	1,2
23	Nazhruna: Jurnal Pendidikan Islam (Vol. 5 No. 1) 202	Mirzon Daheri	Qualitative Research	Indonesia	Google Scholar	English	1,2
24	Tadris: Jurnal Keguruan dan Ilmu Tarbiyah (Vol. 6 No. 1) 2021	Wasehudin dan Imam Syafe'i	Qualitative Research	Indonesia	Google Scholar	English	1,2
25	AL-ISHLAH: Jurnal Pendidikan (Vol. 14 No. 2) 2022	Siti Munawati, Nur Halimah	Qualitative Research	Indonesia	Google Scholar	English	1,2
26	International Journal of Education and Social Science Research (Vol. 5 No. 5) 2022	Yuliati et al	Qualitative Research	Indonesia	Scopus	English	2
27	Lembaran Masyarakat: Jurnal Pengembangan Masyarakat Islam (Vol. 8 No. 1) 2022	Saputra et al	Qualitative Research	Indonesia	Google Scholar	English	1
28	Jurnal Pendidikan Islam (Vol. 7 No. 2) 2021	Kamaludin et al	Qualitative Research	Indonesia	Google Scholar	English	1,2
29	Jurnal Pendidikan Agama Islam (Vol. 18 No. 1) 2021	Rofiq and Jadid	Literature Review	Indonesia	Google Scholar	English	1
30	Advances in Social Science, Education and Humanities Research (Vol. 36 No. 1) 2022	Widyana et al	Qualitative Research	Indonesia	Scopus	English	2
31	Salam International	Faridi	Qualitative Research	Indonesia	Google Scholar	English	2

	Journal of Islamic Education (Vol. 1 No. 1) 2022 Sunan Kalijaga International						
32	Journal on Islamic Educational Research (Vol. 5 No. 2) 2021 ULUL ALBAB	Abulloh Ahmad	Qualitative Research	Indonesia	Google Scholar	English	1,2
33	Jurnal Studi Islam (Vol. 22 No. 1) 2021	Smeer and Rosidah	Qualitative Research	Indonesia	Google Scholar	English	1,2
34	Religions (Vol. 13 No. 5) 2022	Subchi et al	Quantitative Research	Indonesia	Scopus	English	2
35	Ulul Albab: Jurnal Studi Islam (Vol. 22 No. 2) 2021	Benny Afwadzi, Miski Miski	Qualitative Research	Indonesia	Google Scholar	English	2
36	EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan (Vol. 6 No. 3) 2022	Imron Bima Saputra and Fachruddin Azmi	Qualitative Research	Indonesia	Google Scholar	English	1,2
37	Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies (Vol. 5 No. 1) 2021	Krisna Yogiswari and Ni Made Ari Dwijayanthi	Qualitative Research	Indonesia	Google Scholar	English	1,2
38	Epistemé: Jurnal Pengembangan Ilmu Keislaman (Vol. 17 No. 2) 2023	Syaifudin Zuhri	Qualitative Research	Indonesia	Google Scholar	English	1,2
39	Al-Adyan: Journal of Religious Studies (Vol. 4 No. 1) 2023	Syibrans Mulasi, Syaibatul Hamdi, Muhammad Riza	Qualitative Research	Indonesia	Google Scholar	English	2
40	Jurnal Pendidikan Agama Islam (Vol. 19 No. 1) 2022	Sari Asih Guritno, Zulkipli Lessy, Mokbul Morshed Ahmad	Qualitative Research	Indonesia	Google Scholar	English	2
41	AL-ISHLAH: Jurnal Pendidikan (Vol. 14 No. 3) 2022	Susanto, Ayu Desrani, Suci Ramadhanti Febriani, Rosita Ilhami, Saifullah Idris	Qualitative Research	Indonesia	Google Scholar	English	1,2
42	International journal of social sciences and humanities (Vol. 3 No. 1) 2019	Yudhi Kawangung	Qualitative Research	Indonesia	Scopus	English	1,2

43	Journal of Social Studies (JSS) (Vol. 19 No. 1) 2023	Rosyida Nurul Anwar	Qualitative Research	Indonesia	Google Scholar	English	1,2
44	KURIOSITAS: Media Komunikasi Sosial dan Keagamaan (Vol. 12 No. 2) 2019	Fatmawati Anwar and Islamul Haq	Qualitative Research	Indonesia	Google Scholar	English	1,2
45	JASSP (Vol. 16 No. 1)	Dian Ramadhan, Imam Qolyubi	Qualitative Research	Indonesia	Google Scholar	English	2
46	Jurnal Diskursus Islam (Vol. 10 No. 6) 2022	Moh. Natsir Mahmud	Qualitative Research	Indonesia	Google Scholar	English	2
47	Journal of Religious Education (Vol. 70 No. 2) 2022	Terence Lovat	Literature Review	Australia	Scopus	English	1,2
48	Journal of Social Studies Education Research (Vol. 12 No. 3) 2021	S Assa'idi	Literature Review	Indonesia	Scopus	English	1,2
49	Jurnal Komunikasi: Malaysian Journal of Communication (Vol. 36 No. 1) 2020	Suraya	Literature Review	Indonesia	Scopus	English	1,2
50	Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya (Vol. 4 No. 1) 2019	Ibrahim et al	Qualitative Research	Indonesia	Google Scholar	English	1
51	Cendekia: Jurnal Kependidikan dan Kemasyarakatan (Vol. 18 No. 1) 2020	Siti Rohmaturosyidah Ratnawati	Qualitative Research	Indonesia	Google Scholar	English	1
52	The Journal of Politics (Vol. 82 No. 3) 2020	Sebastian Thieme	Literature Review	Australia	Scopus	English	1,2
53	International Journal Of Cultural And Social Science	Wulandari et al	Qualitative Research	Indonesia	Google Scholar	English	1
54	The Politics of Moderation in Modern European History (Vol. 14 No. 1) 2019	Arthur Ghins	Bibliographic al survey and an interpretive method	Indonesia	Scopus	English	1
55	AdZikra: Jurnal Komunikasi & Penyiaran Islam (Vol. 13 No. 2) 2022	Muhammad Ali Sofyan	Qualitative Research	Indonesia	Google Scholar	English	1,2
56	Jurnal Dakwah dan Komunikasi (Vol. 6 No. 2) 2021	Pratiwi et al	Qualitative Research	Indonesia	Google Scholar	English	1,2
57	Edukasia Islamika (Vol. 7 No. 1) 2022	Parhan et al	Qualitative Research	Indonesia	Google Scholar	English	1,2

58	Ishlah: Jurnal Ilmu Ushuluddin, Adab dan Dakwah (Vol. 5 No. 1) 2023	Matondang, Ritonga	Qualitative Research	Indonesia	Google Scholar	English	2
59	AL-ISHLAH: Jurnal Pendidikan (Vol. 15 No. 2) 2023	Nyanasuryanadi et al	Qualitative Research	Indonesia	Google Scholar	English	2
60	Edugama: Jurnal Kependidikan dan sosial keagamaan (Vol. 5 No. 2) 2019	Ari Wibowo	Qualitative Research	Indonesia	Google Scholar	Indonesia	2
61	Islam Tetkikleri Dergisi (Vol. 12 No. 2) 2022	TN Saraçoğlu	Qualitative Research	Turki	Scopus	English	1,2
62	F1000Research (Vol. 12 No. 1) 2022	Albalawee and Fahoum	Qualitative Research	Turki	Scopus	English	1,2
63	Samarah: Jurnal Hukum Keluarga dan Hukum Islam (Vol. 6 No. 2) 2022	Shuhufi	Qualitative Research	Indonesia	Scopus	English	1,2
64	Journal of Islamic Thought and Civilization (Vol. 12 No. 2) 2022	Ridwan et al	Qualitative Research	Indonesia	Google Scholar	English	1,2
65	FinTech in Islamic Financial Institutions: Scope, Challenges, and Implications in Islamic Finance (Vol. 14 No. 1) 2022	Hassan	Qualitative Research	Indonesia	Scopus	English	2
66	Osterreichisches Religions padagogisches Forum (Vol. 28 No. 1) 2020	Tuhcic	Qualitative Research	Turki	Scopus	English	2
67	WIT Transactions on the Built Environment (Vol. 211 No. 1) 2022	Abdulhusain	Qualitative Research	Turki	Scopus	English	1
68	International Journal of Electrical and Computer Engineering (Vol. 13 No. 1) 2023	Ibda et al	Qualitative Research	Indonesia	Scopus	English	1,2
69	International Journal of Middle East Studies (Vol. 50 No. 1) 2018	Rabb	Literature Review	Turki	Scopus	English	1,2
70	Religions (Vol. 13 No. 4) 2022	Zaid	Literature Review	Turki	Scopus	English	1,2
71	Foreign Affairs (Vol. 94 No. 6) 2015	Cohen	Literature Review	Amerika	Scopus	English	1,2
72	Journal of Social Studies Education	Rustan	Literature Review	Amerika	Scopus	English	1,2

	Research (Vol. 12 No. 4) 2021						
73	Cambridge Review of International Affairs (Vol. 30 No. 1) 2017	Tobias Ide	Qualitative Research	Francis	Scopus	English	1
74	Harmoni (Vol. 23 No. 1) 2024	Setiyanto	Qualitative Research	Indonesia	Google Scholar	English	1,2
75	Jurnal The Messenger (Vol. 14 No. 2) 2024	Elly Yuliawati, Ispawati Asri	Qualitative Research	Indonesia	Google Scholar	English	1,2
76	Jurnal Penelitian (Vol. 21 No. 1) 2024	Zuhri et al	Qualitative Research	Indonesia	Google Scholar	English	1,2
77	EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan (Vol. 22 No. 1) 2024	Jati and Bachtiar	Qualitative Research	Indonesia	Google Scholar	English	1,2

Table 1. PRISMA Analysis Results

Based on the PRISMA analysis data, shows the distribution of article authors which is quite varied, although there are 60 authors from Indonesia with the note that the focus on varying moderation in Indonesia is very good and can be an example in other countries

Religious Moderation Campaign Strategy in the Digital Era

Religious moderation plays a significant role in preventing world conflicts, particularly the 91st calamity associated with political terror and radicalism that has become a black chapter in world history.³⁵ UNESCO as one of the world's institutions engaged in education issues decisions in the process of preventing movements of extremism, intolerance and terrorism through strategies to strengthen the education system and community organizations.³⁶ The significance of education's role in countering the radicalism movement with a moderate perspective,³⁷ as an example of an educational curriculum integrated with religious moderation books in each learning process, so as to build a culture of moderate thinking in the world of education.³⁸

In addition to educational institutions, Lovat revealed that an effective strategy for promoting religious moderation is to strengthen cross-cultural literacy in the world of education,

³⁵ Kamaludin, Purnama, and Zirmansyah, "Religious Moderation Strategy in The Virtual Era and Its Implication to Improving the Quality of Education."

³⁶ Mario O. D'Souza, "Religious Particularism and Cultural Pluralism: The Possible Contribution of Religious Education to Canadian Political Identity," *Religious Education* 95, no. 3 (June 1, 2000): 233–49, <https://doi.org/10.1080/0034408000950302>; Danu Aris Setiyanto, "Promoting Patriotism and Religious Moderation: A Critical Discourse Analysis of Sanadmedia.Com," *Harmoni* 23, no. 1 (July 8, 2024): 53–67, <https://doi.org/10.32488/harmoni.v23i1.716>.

³⁷ Tobias Ide, "Terrorism in the Textbook: A Comparative Analysis of Terrorism Discourses in Germany, India, Kenya and the United States Based on School Textbooks," *Cambridge Review of International Affairs* 30, no. 1 (January 2, 2017): 44–66, <https://doi.org/10.1080/09557571.2017.1293611>.

³⁸ S. Assa'idi, "Religious Education Curriculum in Indonesian Islamic University in the Digital Age: Incepting Thematic Alquran of Fadlur Rahman," *Journal of Social Studies Education Research* 12, no. 3 (2021): 294–311; A Ghins, "Moderation and Religion in France After the Revolution: Germaine de Staël and Benjamin Constant," *The Politics of Moderation in Modern European History* 24, no. 1 (2019), https://doi.org/10.1007/978-3-030-27415-3_3; Sebastian Thieme, "Moderation or Strategy? Political Giving by Corporations and Trade Groups," *The Journal of Politics* 82, no. 3 (July 2020): 1171–75, <https://doi.org/10.1086/707619>.

particularly religious education with the support of teachers who have a broad understanding of the actual practice of living in harmony in a multicultural society.³⁹ Widyana, Smeer, Afwadzi, Anwar, and Assa'idi, explained that religious moderation-based educational curricula have been widely applied to the world of education, beginning with elementary schools, middle schools, and universities. As a result, religious moderation campaigns in the world of education can run in a structured manner if they are based on the correct curriculum.⁴⁰ Ratnawati provided an illustration of the strategy for implementing religious moderation in the world of education, beginning with the objectives, materials, activity processes, and learning evaluations of the Islamic religious education curriculum. In addition, the teacher is primarily responsible for designing the learning process, including learning resources, media, and local knowledge within institutions. The Al-Fatahm Transgender Islamic Boarding School of the Saptodarmo Community, the JAI Office, and the Wirogunang Women's Prison in Yogyakarta are examples of utilizing the diversity of culture and religion around SMA 1 Piri Yogyakarta as a learning resource for students to comprehend religious moderation.⁴¹

Mulasi et al. described strategies for communicating religious moderation via non-formal educational institutions that have a direct impact on society,⁴² such as daily practice in Islamic boarding schools in the Dayah community (Aceh)⁴³ which becomes complete unity in the life of the people in Aceh. As the *teungku* (Acehnese for '*ulama*') were born from Dayah (Pesantren) and are able to give fatwas to the community to the greatest extent possible. In accordance with the implementation of religious moderation in the Baduy community at Kompol Village Leuwidamar Lebak Bante, which has made cultural values the basis for the successful implementation of religious moderation (implementation of mutual respect between the Baduy tribe and Baduy converts) for centuries upon centuries.⁴⁴ This condition

³⁹ Terence Lovat, "Religious Education: Robust and Bold for a Multifaith Era," *Journal of Religious Education* 70, no. 2 (2022): 147–56, <https://doi.org/10.1007/s40839-022-00175-9>; Elly Yuliawati and Ispawati Asri, "Religious Moderation: An Analysis of Understanding, Internet and Social Media Exposure and Social Interaction Systems," *Jurnal The Messenger* 14, no. 2 (April 12, 2024): 158–79, <https://doi.org/10.26623/themessenger.v14i2.2812>.

⁴⁰ Benny Afwadzi and Miski Miski, "Religious Moderation in Indonesian Higher Educations: Literature Review," *Ulul Albab: Jurnal Studi Islam* 22, no. 2 (December 2021): 203–31; Anwar and Haq, "Religious Moderation Campaign Through Social Media at Multicultural Communities"; Assa'idi, "Religious Education Curriculum in Indonesian Islamic University in the Digital Age: Incepting Thematic Alquran of Fadlur Rahman"; Zeid B. Smeer and Inayatur Rosyidah, *RELIGIOUS MODERATION IN ISLAMIC EDUCATION LEARNING TO COUNTER RADICALISM: Study at SMAN 1 Sugihwaras Bojonegoro*, Query date: 2021-11-11 11:38:39, 2021, <https://doi.org/10.18860/ua.v22i1.11837>; I Komang Widyana, I Made Darsana, and I Gede Arya Juni Arta, "Religious Moderation in the Framework of Bhinneka Tunggal Ika in Indonesia," *Advances in Social Science, Education and Humanities Research* 36, no. 1 (2022), <https://doi.org/10.2991/asschr.k.220108.029>.

⁴¹ Siti Rohmaturosyidah Ratnawati, "Multicultural-Based Islamic Religious Education in Ahmadiyya's School: A Strategy to Strengthen The Moderation Vision of Indonesian Islam in School," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 18, no. 1 (2020): 117–37, <https://doi.org/10.21154/cendekia.v1i1.1787>.

⁴² M Parhan, RH Nugraha, and MRF Islamy, "Model of Religious Moderation In Universities: Alternative Solutions To Liberal, Literal And Radical Islam," *Edukasia Islamika*, no. Query date: 2023-07-03 16:29:48 (2022), <https://e-journal.uingusdur.ac.id/index.php/edukasiaislamika/article/view/5218>.

⁴³ S Mulasi, S Hamdi, and M Riza, "Religious Moderation in Aceh: A Strategy for Implementing Islam Washatiyah Values in Acehnese Society," *Al-Adyan: Journal of Religious ...*, no. Query date: 2023-07-03 16:29:48 (2023), <http://ejournal.uinib.ac.id/jurnal/index.php/aladyan/article/view/6067>; Mishbah Khoiruddin Zuhri et al., "Tolerance From Below: Grassroots Movement and Interfaith Collaboration for Religious Moderation in Indonesia," *Jurnal Penelitian* 21, no. 1 (February 12, 2024): 1–16, <https://doi.org/10.28918/jupe.v21i1.2085>.

⁴⁴ Yadi Mulyadi, "Religious Moderation: Baduy Muallaf Community," *SANGKEP: Jurnal Kajian Sosial Keagamaan* 5, no. 2 (2023): 168–76, <https://doi.org/10.20414/sangkep.v5i2.6849>.

is also carried out by the two largest community organizations in Indonesia, *Nahdlatul Ulama'* (NU) and *Muhammadiyah* in practicing a tolerant, moderate attitude so as to be able to display a friendly face of Islam (*rahmatan lil alamin*).⁴⁵ However, apart from several strategies used in carrying out direct (offline/traditional) religious moderation campaigns,⁴⁶ each group/individual has the obligation to lead opinions through digital media.⁴⁷ Based on the explanation above. Thus, the challenges of the digital world become a new point of view (challenges/opportunities)⁴⁸ in finding the best strategy for campaigning for religious moderation in the digital era. As the barriers in the digital space should be the best space in a structured campaign conveying the social media version of religious moderation.⁴⁹ The above conditions also apply to educational institutions by improving the quality of institutions and strengthening digitalization,⁵⁰ such as posting videos, photos that build religious harmony, countering media posts that cause divisions in religion, race or culture, so as to create peace in all aspects of people's lives.⁵¹ Cohen's research demonstrates that the flow of radicalism movements that lead to terrorism is controlled by online (digital) media, such as the West Sahel group, which uses digital operations as the main menu in conveying radical views and carrying out movements to form terrorist groups across borders. Generation.⁵² Notes on bolstering digitalization with the theme of religious moderation are fundamentally supported by generation Z's inseparable dependence on digital media. Susilawati revealed that generation Z tends to spend more time in cyberspace (digital) than in the actual world.⁵³

⁴⁵ Mohammad Akmal Haris et al., "Religious Moderation among The Nahdlatul Ulama and Muhammadiyah," *International Journal of Social Science And Human Research* 6, no. 1 (2023), <https://doi.org/10.47191/ijsshr/v6-i1-63>.

⁴⁶ Serin Himatus Soraya and Wahyu Tri Wibowo, "Construction of Public Opinion about Religious Moderation on NU Online Instagram Accounts (@ Nuonline_id)," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 15, no. 1 (2021): 111–23; Wasisto Jati and Hasnan Bachtiar, "Redefining Religious Moderation Education for Urban Muslim Youth," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 22, no. 1 (April 30, 2024): 153–66, <https://doi.org/10.32729/edukasi.v22i1.1832>.

⁴⁷ I. Rabb, "Digital Islamic Law: Purpose and Prospects," *International Journal of Middle East Studies* 50, no. 1 (2018): 113–18, <https://doi.org/10.1017/S0020743817000988>.

⁴⁸ M.K. Hassan, "Fintech Trends: Industry 4.0, Islamic Fintech, and Its Digital Transformation," *FinTech in Islamic Financial Institutions: Scope, Challenges, and Implications in Islamic Finance*, no. Query date: 2023-07-03 16:39:47 (2022): 113–30, https://doi.org/10.1007/978-3-031-14941-2_6; Rabb, "Digital Islamic Law: Purpose and Prospects"; Rustan, "Digital Communication and Social Media Interaction to Improve the Academic Quality of Islamic Higher Education Lecturers."

⁴⁹ A. Tuhcic, "Digital Teaching and Learning: A Study on the Use of Digital Media in Islamic Religious Education," *Osterreichisches Religionspädagogisches Forum* 28, no. 1 (2020): 197–211, <https://doi.org/10.25364/10.28:2020.1.11>.

⁵⁰ Nunu Burhanuddin and Darul Ilmi, "Typologies of Religious Moderation in Indonesian Higher Education Institutions," *Journal of Indonesian Islam* 16, no. 2 (2022): 455–455, <https://doi.org/10.15642/jiis.2022.16.2.455-479>; Musyteri Randa and Muhammad Arsyam, "Transformation of Islamic Religious Education in the Revolution 4.0 Era," *International Journal of Science and Society* 4, no. 4 (2023): 676–86, <https://doi.org/10.54783/ijsoc.v4i4.616>.

⁵¹ Anwar and Haq, "Religious Moderation Campaign Through Social Media at Multicultural Communities."

⁵² J. Cohen, "Digital Counterinsurgency: How to Marginalize the Islamic State Online," *Foreign Affairs* 94, no. 6 (2015): 52–58.

⁵³ S. Susilawati, "The Urgency of Digital Literacy for Generation Z in Improving Learning of Islamic Religious Education," *Library Philosophy and Practice* 2021, no. Query date: 2021-11-02 16:06:42 (2021): 1–16.

The existence of the above, also conveyed Nyanasuryanadi et al under digital space that is free without any restrictions,⁵⁴ quite a lot has given rise to propaganda and the flow of spreading extremism in the name of religion, so that several strategies of religious moderation that need to be strengthened are about understanding digital literacy (libraries, social media and scientific writings and news)⁵⁵ as a community organization in Indonesia (*Nahdlatul Ulama*) in stimulating the public about views of religious moderation through social media (Facebook content, Instagram, and spreading news via WhatsApp groups) the people of the city of Padang Sidempuan.⁵⁶ Based on the facts from several studies, the role of educational institutions in transforming the digitization of Islamic education⁵⁷ with the concept of strengthening religious moderation it is urgent for teachers to do it in maximizing escort for students.⁵⁸ As explained by Zaid with the research he has done, social media is able to play a quite active and optimal role in conveying messages in the style of young people (students at school), modern and widely accessible.⁵⁹ The results of Rustan's research more specifically reinforce the need to maximize social media in the student learning process, because the learning process is not limited to the classroom,⁶⁰ flexible process with significant results. Especially in conveying religious moderation campaigns through learning spaces for students at school.⁶¹

Based on the data above, the best strategy for maintaining a religious moderation campaign can be carried out both traditionally and digitally. However, one of the key areas for ensuring consistency is fostering a culture of religious moderation campaigns. This idea aligns with the theory developed by Pierre Bourdieu, which emphasizes the importance of maintaining social structures, including the formation, use, maintenance, dissemination, and social consequences of social capital⁶². In practice, the strategies for maintaining a culture of religious moderation differ in the digital era. Key strategies include: Strengthening community relations, starting from educational institutions—both formal and non-formal.

⁵⁴ T.N. Saraçoğlu, “Islamic Studies in the Context of Digital Humanities,” *Islam Tetkikleri Dergisi* 12, no. 2 (2022): 835–91, <https://doi.org/10.26650/iuitd.2022.1123964>.

⁵⁵ Partono Nyanasuryanadi et al., “Mainstreaming the Value of Religious Moderation by Teachers in the Digital Era,” *AL-ISHLAH: Jurnal Pendidikan* 15, no. 2 (2023): 1357–68.

⁵⁶ Ahmad Sultoni Matondang and Hasnun Jauhari Ritonga, “Media Management of the Nahdlatul Ulama Da’wah Institute in Promoting Religious Moderation in the City of Padang Sidempuan,” *Islah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 5, no. 1 (2023): 1–17; M. Shuhufi, “Islamic Law and Social Media: Analyzing the Fatwa of Indonesian Ulama Council Regarding Interaction on Digital Platforms,” *Samarah* 6, no. 2 (2022): 823–43, <https://doi.org/10.22373/sjhk.v6i2.15011>.

⁵⁷ Tuhcic, “‘Digital Teaching and Learning’: A Study on the Use of Digital Media in Islamic Religious Education.”

⁵⁸ Adisel Adisel, “Evaluasi Kinerja Program Studi Di Pendidikan Tinggi Perspective Balance Score,” *Journal of Administration and Educational Management (Alignment)* 2, no. 1 (2019): 1–10, <https://doi.org/10.31539/alignment.v2i1.613>; Faridi Faridi, “Religious Moderation in the Frame of B’ Religi,” *Salam International Journal of Islamic Education* 1, no. 1 (2022): 47–58, <https://doi.org/10.22219/sinjie.v1i1.21005>; Muhammad Irfan Syuhudi, “Understanding of Religious Moderation of Islamic Religious Education Teachers at Madrasah Aliyah and High Schools in Majene Regency,” *Al-Qalam* 27, no. 2 (2021): 243–243, <https://doi.org/10.31969/alq.v27i2.982>.

⁵⁹ Zaid, “Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices.”

⁶⁰ Rustan, “Digital Communication and Social Media Interaction to Improve the Academic Quality of Islamic Higher Education Lecturers.”

⁶¹ Muhammad Ali Sofyan, “Moderasi Beragama Di Media Sosial,” *AdZikra: Jurnal Komunikasi & Penyiaran Islam* 13, no. 2 (2022).

⁶² Pierre Bourdieu, “The Forms of Capital,” in *The Sociology of Economic Life*, 3rd ed. (UK: Routledge, 2011).

This involves integrating religious moderation into educational curricula, the learning process, and local wisdom. Strengthening positive messages through community organizations. Collaborative programs should be developed to directly engage with the community. Involvement in utilizing digitalization and social media to promote religious moderation. This helps to foster mutual respect and strong tolerance, which can reduce extremism and radicalism rates , By employing these strategies, religious moderation can be effectively promoted and sustained in both traditional and digital spaces, resulting in a more tolerant and peaceful society.

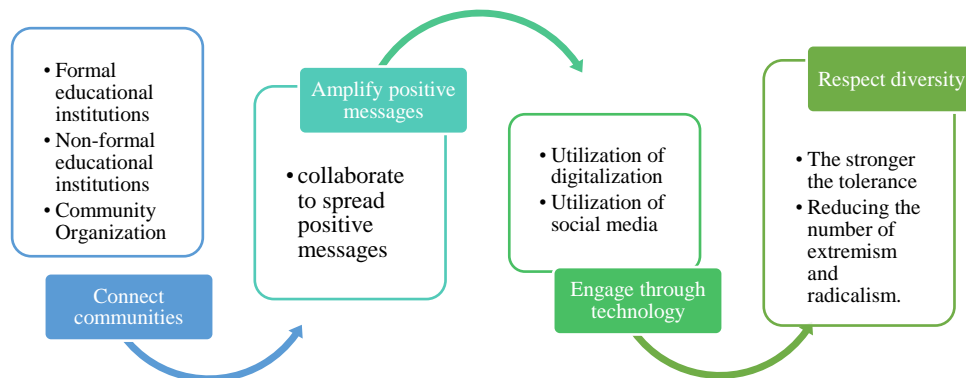


Figure 2: CAER's Religious Moderation Campaign Strategy

In Figure 1, the implementation of the Connect Communities, Amplify Positive Messages, Engage through Technology, and Respect Diversity (CAER) model is a stage in maintaining effective religious moderation by integrating both traditional and digital strategies. This process begins with strengthening religious moderation campaigns in educational institutions (both formal and non-formal) . It also emphasizes the importance of maintaining and strengthening relationships with community organizations such as Nahdlatul Ulama, Muhammadiyah, and others ⁶³. Next, positive messages are conveyed by enhancing collaboration among these communities (Amplify Positive Messages). Additionally, technology plays a crucial role in strengthening religious moderation in the digital space of the 4.0 industrial era ⁶⁴, This includes optimizing the use of social media and websites ⁶⁵ as tools to spread the message of religious moderation to a wider audience, particularly targeting

⁶³ Ghins, "Moderation and Religion in France After the Revolution: Germaine de Staël and Benjamin Constant"; Soraya and Wibowo, "Construction of Public Opinion about Religious Moderation on NU Online Instagram Accounts (@ Nuonline_id)"; Ervina Putri Wulandari et al., "Moderation of Religion Between Muhammadiyah, Nahdlatul Ulama (NU) and Christian in Tegal Rejo Village, Medan Perjuangan Subdistrict," *International Journal of Cultural and Social Science* 2, no. 2 (June 30, 2021): 112–17.

⁶⁴ Subhan Hi Ali Dodego and Doli Witro, "The Islamic Moderation And The Prevention Of Radicalism And Religious Extremism In Indonesia: Moderasi Islam Sebagai Solusi Menangkal Gerakan Radikalisme Dan Ekstrimisme Agama Di Indonesia," *Dialog* 43, no. 2 (December 21, 2020): 199–208, <https://doi.org/10.47655/dialog.v43i2.375>; Suci Ramadhanti Febriani and Apri Wardana Ritonga, "The Perception of Millennial Generation on Religious Moderation through Social Media in the Digital Era," *Millab: Jurnal Studi Agama*, 2022, 313–34; Shohebul Umam, "The Struggle of Religious Conservatism and Terrorism: Challenges to Indonesia's Islamic Moderation," *Jurnal Setia Pancasila* 3, no. 1 (2022): 22–38, <https://doi.org/10.36379/jsp.v3i1.282>.

⁶⁵ Kamaludin, Purnama, and Zirmansyah, "Religious Moderation Strategy in The Virtual Era and Its Implication to Improving the Quality of Education"; Wibisono and Darmalaksana, "The Idea of Moderate Islam in the Media Space for the Social Construction of Religious Moderation in Indonesia."

the younger generation.⁶⁶ The ultimate goal is to foster respect for diversity in society, such as promoting tolerance between religious communities.⁶⁷

Selection of Social Media in the Campaign for Religious Moderation in the Digital Age

Social media is one of the primary options for religious moderation campaigns in the digital age, because it is not limited to religious study alone. However, social media has become a major influence on the thoughts and ideologies of every individual.⁶⁸ Wibisono et al. demonstrated that social media is a public space capable of constructing social constructions; therefore, Facebook is recommended as one of the mainstreaming methods for disseminating campaigns for religious moderation in Indonesia.⁶⁹ According to Ahman et al., social media, particularly Facebook, have two aspects when it comes to communicating religion. The first is religion as a universal component, and the second is religion as an outcome of personal experience.⁷⁰ Under the aforementioned conditions, the decision to conduct a religious moderation campaign on Facebook media is effective, particularly in the process of combating extremist viewpoints.⁷¹ Like Harakatuna.com which maximizes Facebook social media in counteracting radicalism movements,⁷² intolerance and campaigning for religious moderation, Pancasila ideology and friendly Islam.⁷³

Religious moderation campaigns on other social media can be through Instagram,⁷⁴ as the Nahdlatul Ulama organization 'under the auspices of NU Online media which optimizes Instagram (@nuonline_id) as a platform to convey views of religious moderation through text and images.⁷⁵ In accordance with Sofyan and Pratiwi, who recommend Instagram and Tik-tok as social media suitable for use in religious moderation campaigns, particularly for the younger generation (Gen-Z) whose virtual world transcends the actual world.⁷⁶ The

⁶⁶ Ibda, "Digital Learning Using Maktabah Syumilah NU 1.0 Software and Computer Application for Islamic Moderation in Pesantren"; Shuhufi, "Islamic Law and Social Media: Analyzing the Fatwa of Indonesian Ulama Council Regarding Interaction on Digital Platforms."

⁶⁷ Zuhri et al., "Tolerance From Below."

⁶⁸ Kamaludin, Purnama, and Zirmansyah, "Religious Moderation Strategy in The Virtual Era and Its Implication to Improving the Quality of Education."

⁶⁹ Z. Abdulhusain, "Digital Storytelling in Museums to Revive Islamic Heritage in the Digital Museum: A Design Proposal," *WIT Transactions on the Built Environment* 211, no. Query date: 2023-07-03 16:39:47 (2022): 51–60, <https://doi.org/10.2495/IHA220041>; Wibisono and Darmalaksana, "The Idea of Moderate Islam in the Media Space for the Social Construction of Religious Moderation in Indonesia."

⁷⁰ Henrik Åhman and Claes Thorén, "When Facebook Becomes Faithbook: Exploring Religious Communication in a Social Media Context," *Social Media+ Society* 7, no. 3 (2021): 20563051211041644.

⁷¹ C. Couto, "The Influence of Facebook on Political Activism and Radicalism," *Psico-USF* 25, no. 4 (2020): 637–44, <https://doi.org/10.1590/1413/82712020250404>; Jorryt Van Bommel et al., "Tracing Teachers' Transformation of Knowledge in Social Media," *Teaching and Teacher Education* 87 (January 2020): 102958, <https://doi.org/10.1016/j.tate.2019.102958>.

⁷² Ide, "Terrorism in the Textbook."

⁷³ Muhamad Arif et al., "Reviving Religious Modesty in the Face of Radicalism Ideology: The Experience of SMA Al-Azhar Menganti Gresik, Indonesia," *KnE Social Sciences*, July 5, 2022, 456–64, <https://doi.org/10.18502/kss.v7i10.11384>; Setia and Haq, "Countering Radicalism in Social Media by Campaigning for Religious Moderation."

⁷⁴ Yosa Yunita and Amirudin Amirudin, "Hubungan Penggunaan Instagram Dengan Self-Presentation Mahasiswa Perguruan Tinggi Tangerang Selatan," *Jurnal Studi Jurnalistik* 1, no. 2 (2020), <https://doi.org/10.15408/jsj.v1i1.13930>.

⁷⁵ Soraya and Wibowo, "Construction of Public Opinion about Religious Moderation on NU Online Instagram Accounts (@ Nuonline_id)."

⁷⁶ Putri Septi Pratiwi et al., *Moderasi Beragama Dan Media Sosial (Studi Analisis Konten Instagram & Tik-Tok)*, Query date: 2021-11-11 11:38:39, 2021, <https://doi.org/10.29240/jdk.v6i1.2959>; Sofyan, "Moderasi Beragama

implementation of the religious moderation campaign is also carried out through the media of tik-tok, one example of the tik-tok account (@kang.jays) has become a tik-tok account that continues to voice the understanding of religious moderation, with the identity of using #moderationberagama.⁷⁷ Beginning with the exposure of pluralism in the nation of Indonesia through photographs and brief videos depicting various contexts of diversity, ethnicity, culture, and religion in Indonesia, each person is obligated to respect one another. It appears that the optimization of websaid and twitter for the religious moderation campaign is quite effective. The Istiqlal Mosque utilizes websaid as a virtual da'wah space that can be accessed by the larger community at their convenience.⁷⁸ In line with Anwar et al said that the social media Twitter, YouTube and Instagram are the main media capable of building a paradigm of religious moderation in the millennial generation,⁷⁹ with a note that the campaign process must be carried out consistently and gradually.⁸⁰ Some social media⁸¹ such as facebook, youtube, twitter, instagram, tik-tok have a big role in the process of campaigning for religious moderation in the digital era through several ways, namely; first, updating information in the form of photos, videos or narratives related to the understanding of religious moderation. Second, stop inaccurate information. Third, counter-narrative (if it cannot be stopped) on intolerance/radicalism information.⁸²

Conclusion

In short, the strategy in the religious moderation campaign in the digital era can be carried out by strengthening community connectivity, amplifying positive messages, engaging through technology and respecting diversity, which is supported by choosing the right social media in the religious moderation campaign. The theoretical implication of this research is that the strengthening community connectivity, amplifying positive messages, engaging through technology and respecting diversity, (CAER) strategy is an effective strategy in religious moderation campaigns in the digital era as well as effective selection of social media because it combines traditional and digital methods. However, this research still has limitations regarding the magnitude of the influence of social media on people's religious moderation attitudes. So in the future it is necessary to carry out specific research with a quantitative research design, which measures how much influence each social media has in campaigning for religious moderation in society.

Di Media Sosial”; Susilawati, “The Urgency of Digital Literacy for Generation Z in Improving Learning of Islamic Religious Education.”

⁷⁷ Pratiwi et al., *Moderasi Beragama Dan Media Sosial (Studi Analisis Konten Instagram & Tik-Tok)*.

⁷⁸ Munawati and Halimah, “Religious Moderation Virtual Activities on Millenials during the COVID-19 Pandemic.”

⁷⁹ Anwar and Haq, “Religious Moderation Campaign Through Social Media at Multicultural Communities.”

⁸⁰ Susanto Susanto et al., “Religious Moderation Education in The Perspective of Millennials Generation in Indonesia,” *AL-ISHLAH: Jurnal Pendidikan* 14, no. 3 (2022): 2781–92, <https://doi.org/10.35445/alishlah.v14i3.1859>.

⁸¹ Labisal Fitri Al Qolbi, “The Role of Education of Islamic Education Institutions on Religious Moderation in The Community of Perbutulan Village, Sub-District, Sumber, Cirebon District,” *Devotion : Journal of Community Service* 1, no. 1 (2021): 39–50, <https://doi.org/10.36418/dev.v1i1.60>; Randa and Arsyam, “Transformation of Islamic Religious Education in the Revolution 4.0 Era”; Citta Lokadhamma Santi and Naw Kham La Dhammasami, “Understanding of Religious Moderation in Buddhist Social Interaction,” *Subhasita: Journal of Buddhist and Religious Studies* 1, no. 1 (2023): 47–56, <https://doi.org/10.53417/jsb.95>.

⁸² Anwar and Haq, “Religious Moderation Campaign Through Social Media at Multicultural Communities.”

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