Religious Moderate Practices in Jakarta: Mapping dissemination and Spread of Religious Content in Social Media during the Pandemic

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Abstract- The dissemination of information containing religious content by certain groups uses social media as the most effective means of dissemination. The spread of religious content is massive and uncontrolled, especially those containing contents disharmony violence could have an impact on social life. This article will map out how the spread of religious content by people in Jakarta through virtual media during Pandemic. This study adopted a quantitative approach by using AISAS media marketing theory (Attention, Interest, Search, Action and Share) in order to read and analyze the data obtained. It was found that the moderation index in Jakarta reached 78.4, with an index on the understanding dimension of 91.0 and the attitude dimension of 65.7. The moderation index tends to be lower among women and gen Z. The moderation index tends to be lower for those who actively spread religious content on the internet. Inclusivist groups in Jakarta dominate (94.0%), compared to exclusivists (6.0%). The moderation index for the Exclusivist group reached 28.6, much lower than the inclusivist group(81.0).

Keywords: Religious Moderate Practices, Religious Content, Social Media, Pandemic.

I. INTRODUCTION

The growth of digital technology has led to various developments in various sectors of life. Thus mastering digital and information literacy for anyone is a vital urgency in today's era (Trisha Dowerah Baruah, 2012). The development of technology and information makes it easy to spread news that can be touched by all groups and individuals in this era (Mohammad Yousef Abuhashesh).

There are many expressions that "Who controls the media you will rule the world". In this case, the media has a lot to deliver and play a role at the peak of one's career and success. New leaders of a country and politicians have emerged as a result of the work of the mass media (Groshek, J., & Dimitrova, D. V. (2011). Countless people who have been exposed to the mass media have become successful or overthrown.

In the context of the Islamic world, the emergence of acts of violence, radicalism, a rigid understanding of religion, asocial and others can arise due to the influence of the information media. The massive framing process of religious ideologization which has resulted in intolerance views has been carried out by the media. This can lead to an agenda that has been set by an individual for specific interests Haque, Faatin, and Mahjabeen Khaled Hossain (2015). With the intention of course to direct information or news to a perception or public opinion that is expected, or intentionally to create information bias on a particular issue. In this case, usually media owners are clearly affiliated with individuals or groups who already have a specific purpose.

The rapid development of social media in Indonesia is undeniable. Judging from the results of a survey by the Indonesian Internet Service Providers Association (APJII), active internet users in 2015 in Indonesia were 88.1 million out of the total population of Indonesia of 252.4 million and users. actively use social media 87.4%.

The dissemination of information containing religious content by certain groups makes use of the internet as the most effective means. The development of social media is quite rapidly being used by individuals or groups by means of publications both formally through official online news sites and informally through personal blogs or social media accounts they have. Ideas, discourses, narratives, and material that previously existed on the website were transferred to blog networks and social media accounts.

The spread of religious content certainly has a huge impact on the Indonesian people. Most of Indonesian people immediately believe what they read and disseminate it without knowing the source or double-checking the validity of an article or information obtained. Especially for young people who are easily influenced by unsure information, as the biggest internet users in Indonesia they often immediately make arguments as legitimacy for radical actions. This indicates that the next generation of the nation is threatened with being contaminated by radical ideas through religious content, which can lead to divisions in the Indonesian nation.

II. RESEARCH METHODS

This research is a quantitative research. Data collection techniques used were interviews with respondents using a questionnaire guide and via mobile (android). The answers from each respondent were directly inputted by the respective enumerators in the application that had been determined. the advantages of surveying via mobile, the progress of the survey will be faster, controlled and realtime.

In order to read and analyze the data obtained, the theory used is AISAS media marketing theory (Attention, Interest, Search, Action and Share). This theory is used to photograph how people's behavior in view of religious contents in the media and how to map its spread. The focus of this research is the Jakarta area with a total of 400 respondents.

III. DIGITAL LITERACY PORTRAITS

Number of Internet users in Indonesia has reached 132.7 million people from 256.2million people population of Indonesia. It means, Internet users in Indonesia have reached 51.8% of Indonesia'spopulation entirely. The composition can be saidbalanced between men (52.5%) and female (47.5%). However, from geographically, the largest Internet users are in Java as much as 65% (86.3 million people), the rest are scattered in Sumatra (15.7%), Sulawesi (6.3%) and Kalimantan (5.8%). Two ther areas, namely Bali and Nusa the percentage is below 5%.
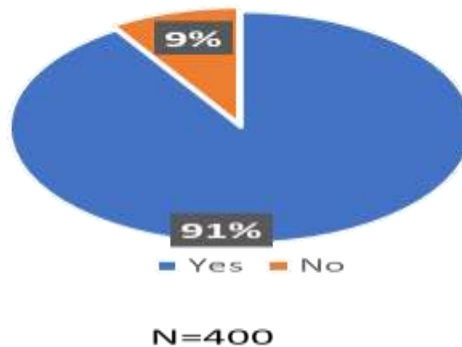
a) Respondents' Internet Access

Figure 1: Respondents of Internet Acces

Based on the picture above, the distribution of the characteristics of the respondents in this study was that the people of DKI Jakarta who accessed the internet in the past year were 91% or 363 people, while 9% or 37 people did not access the internet in the last year.

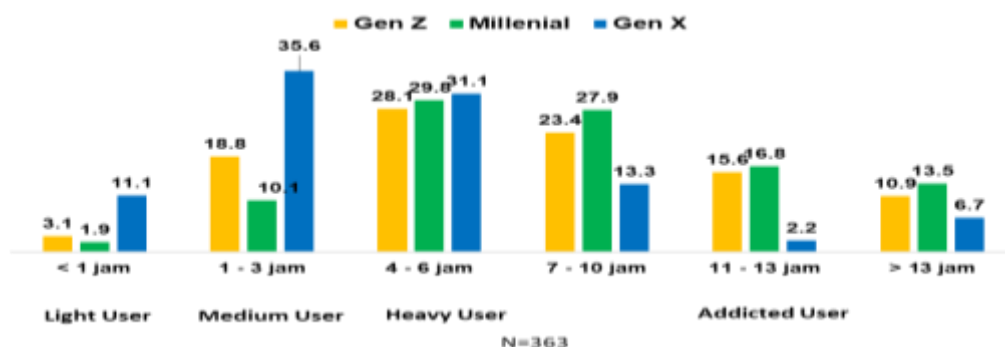### b) Duration of Inter-Generational Internet Access

Figure2: Duration of Inter-Generational Internet Access

Intergenerational responses were 363 out of 400 respondents. The duration of <1 hour was mostly done by Generation X, which was 11.1%, followed by Gen Z at 3.1% and Millennial Generation with 1.9%. The duration of 1 - 3 hours is mostly done by Generation X 35.6% and Gen Z with 18.8%, while Millennial is as much as 10.1%. The duration of 4 - 6 hours was mostly done by Generation X at 31.1%, followed by Millennials with 29.8% and Generation Z with 28.1%. The duration of 7-10 hours is mostly done by

Millennial Generation with 27.9%, Generation Z with 23.4% and Generation X with 13.3%. The duration of 11-13 hours was mostly done by Millennials with 16.8%, followed by Generation Z with 15.6% and Generation X with 12.2%. And the duration> 13 hours was mostly done by Millennial Generation as much as 13.5%, Generation Z by 10.9%, while Generation X was 6.7%.
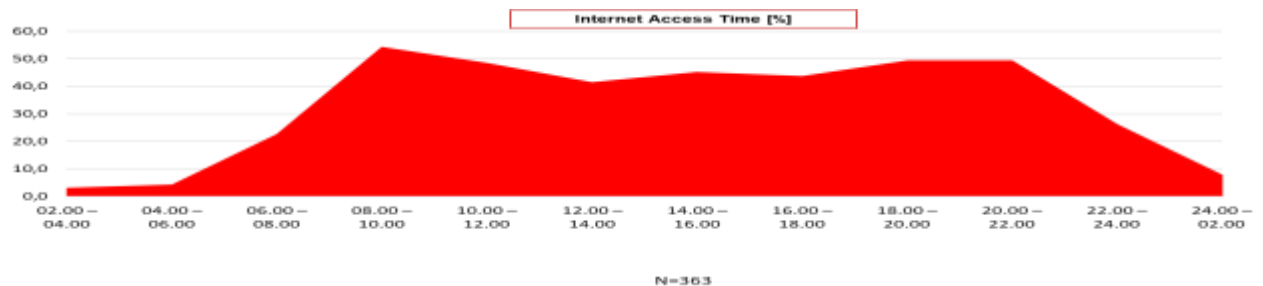
c)   Internet Access Time

Figure 3: Internet Access Time

The distribution of the most active respondents accessing the internet via smartphones from 363 respondents, namely between 08.00 - 10.00 hours was 54%, followed at 18.00 - 20.00 and 20.00 - 22.00 as much as 49%, then followed at 10.00 - 12.00 at 48%, at 14.00 - 16.00 as much as 46% and 16.00 - 18.00 as much as 44%, then at 12.00 - 14.00 hours as much as 41%, at 22.00 - 24.00 hours as much as 27%, hours 06.00 - 08.00 as much as 22.5%, hours 24.00 - 02.00 as much as 9% , hours 04.00 - 06.00 as much as 5%, hours 02.00 - 04.00 as much as 3%.

d)   Social Media Accounts

Figure 4: Social Media Accounts

Based on the table above, the distribution of respondents who have social media accounts from 363 respondents is that the majority of respondents have Instagram (69.6%), Facebook (65.6%), Twitter (14.9%), Line (10.6%), Tiktok (10.0%).

IV.   RELIGIOUS CONTENTS SPREAD
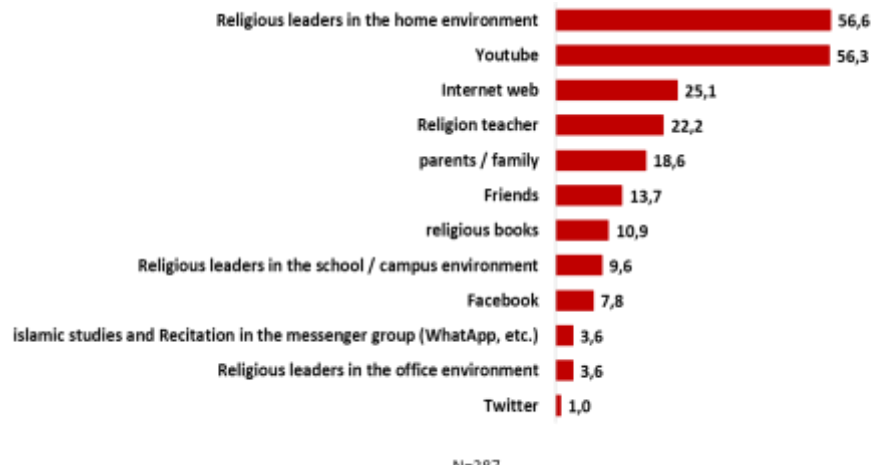
a)   Sources of Religious Information

Figure 5: Sources of Religious Information

Based on the table above, the distribution of respondents who had religious information sources from religious leaders in the housing environment was 56.6%, while from the internet (website, social media and youtube) of 387 respondents were those who came from Youtube as much as 56.3%, Website as many as 56.3%. 25.1%, Religion Teachers as much as 22.2%, Both parents / family as much as 18.6%, Friends as much as 13.7%, Religion books as much as 10.9%, Religious leaders in the school / campus environment as much as 9.6 %, Facebook 7.8%, recitation on group messenger (WA, etc.) as much as 3.6%, religious leaders in the office environment as much as 3.6% and Twitter as much as 1%.

b)   The searched form of religious content

Figure 6: The searched form of religious content

Based on the table above, the distribution of respondents who searched for forms of religious content from the internet (website, youtube and social media) in the past year from 285 respondents was a form of religious content in the form of video as much as 94.4%, narrative forms of writing / books / articles as many as 31, 6%, the form of audio as much as 11.6% and the form of images / memes as much as 7%.

c)   The Religious content searched over the internet

Figure 7: The Religious content searched over the internet

Based on the table above, the distribution of respondents who searched for religious content from the internet (websites, youtube and social media) in the past year from 285 respondents was religious content about patterns of human relations as much as 47.7%, history of religion / God's messengers as many as 47, 0%, followed by content on religious practices as much as 30.9%, and then legal content in religion as much as 30.2%, and current themes / hits as much as 27.7%.

d)   The Map of Access and Distribution of Religious Content

The Characteristic of religious leaders who are often watched on YouTube	Generation		
	Gen Z	Millenial	Gen X
Has a Depth of Religious Sciences	57.1	64.1	70.6
Humorous	63.3	57.5	54.4
Assertive	46.9	44.3	39.7
Famous	24.5	20.4	23.5
the same religious understanding	8.2	10.8	8.8
Young	14.3	6.0	7.4
etc	8.2	6.0	2.9
Good looking	6.1	4.2	1.5
Total	**228.6**	**213.2**	**208.8**

Figure 8: The Favorite type of religious leader

Based on the table above, the distribution of the 285 respondents who actively searched for religious content from the internet (website, youtube and social media) in the past year was liking the type of religious leader who has a depth of religious knowledge as much as 64.6%, humorous 57.5 %, assertive 43.9%, famous 21.8%, has the same religous understanding around 9.8%, young as much as 7.7%, good looking as much as 3.9% and others as much as 5.6%. Therefore, the depth of religious knowledge and humor is the type or characteristic of religious leader that the respondents prefer.

e)   The Duration of Watching / Listening to Religious Lectures or Sermons

The duration of the most watched religious sermons on youtube	Generation		
	Gen Z	Millenial	Gen X
<10 minute	46.9	33.7	32.4
10–30 minute	42.9	52.7	43.7
30–60 minute	10.2	11.8	16.9
> 60 minute	.	1.8	7.0
Total	**100.0**	**100.0**	**100.0**

Figure 9: The Duration of Watching / Listening to Religious Lectures or Sermons

Based on the table above, the distribution of the 285 respondents who watched / heard religious lectures from YouTube was 35.5% <10 minutes, 48.6% 10-30 minutes, 13.1% 30-60 minutes duration, and > 60 minutes as much as 2.8%. Therefore the majority of respondents watched religious lecture videos with short duration (<30 minutes).

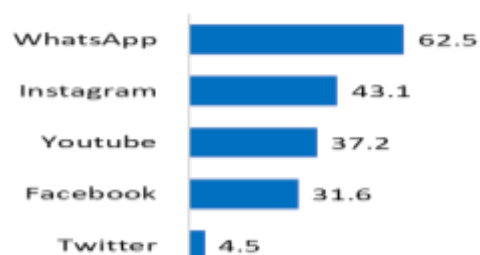### f) The Sources of Religious Information

Figure 10: The Sources of Religious Information

N=285

Based on the table above, the distribution of characteristics of the 285 respondents who received information or religious content on the internet came from WhatsApp (62.5%), Instagram (43.1%), YouTube (37.2%), Facebook (31.6%), and twitter (4,5. The majority of respondents received religious information from other people via WhatsApp and Instagram. And the distribution of the 285 respondents who received information or religious content during the past year from the internet came from neighbors / friends (71.6%),%), both parents / family and religious leaders respectively (37.5 %) and others (7.0%).

g) The Intensity of Receiving Religious Content Through the Internet

N=285

Figure 11: The Intensity of Receiving Religious Content Through the Internet

Based on the table above, the distribution of 285 respondents who received information or religious content intensely during the past year from other people via the internet, namely those who received it every day (17.6%), several times a week (31.5%), a week. once (6.2%), several times a month (27.7%), once a month (5.9%), and several times a year (11.1%). Based on this, the majority of respondents get religious information from other people with quite frequent intensity, namely several times a week and several times a month.

Frequently received religious material / content	Generation		
	Gen Z	Milenial	Gen X
Worship procedures	64.7	62.7	76.9
Religious history / God's messengers	54.9	54.8	53.8
The fate of brothers in faith elsewhere	19.6	20.5	16.9
the injustice of State against certain religions	7.8	6.0	6.2
Hate speech	3.9	2.4	4.6
Blasphemy	.	4.2	.
Deviant sect	.	3.0	.
Total	151.0	153.6	158.5

Figure 12: Frequently received religious material / content

Based on the table above, the distribution of 285 respondents who received religious material or content from the internet in the past year was related to material for religious practices (66.4%), religious history

/ God's messengers (54.8%), the fate of fellow believers in other places. (19.4%), State injustice towards certain religions (6.4%), hate speech (3.2%), blasphemy (2.5%), and deviant sects (1.8%). Material related to religious practices and religious history was the material most widely accepted by respondents.

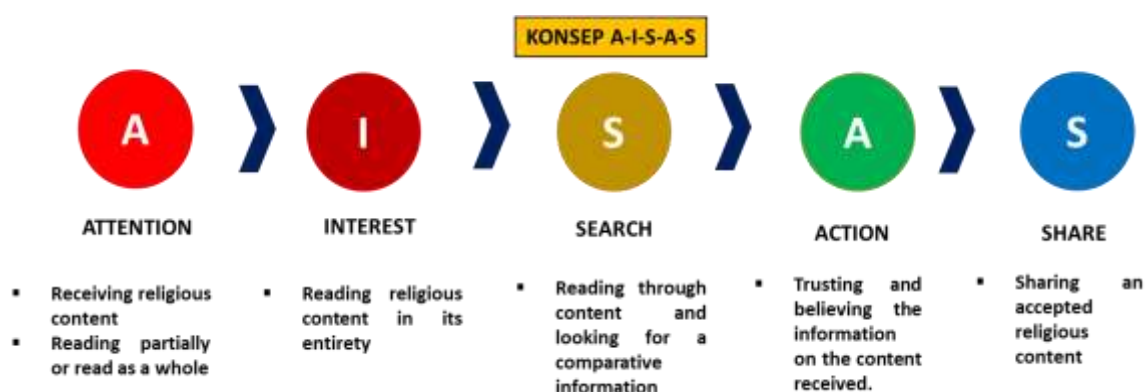### h)   Attitude When Receiving Religious Content

Figure 13: Attitude When Receiving Religious Content

Based on the picture above, the respondent's attitude in accepting religious content according to the AISAS concept is Attention (accepting religious content and reading part of it or reading as a whole), Interest (reading religious content as a whole), Search (reading whole and looking for comparative information), Action (believe and trust the information on the content received), Share (share religious content received).

V.   FINDINGS

- The moderation index in Jakarta reaches 78.4, with an index on the understanding dimension of 91.0 and the attitude dimension of 65.7.
- The moderation index tends to be lower among women and gene Z.
- The moderation index tends to be lower for those who actively spread religious content on the internet
- The inclusivist group in Jakarta dominates (94.0%), compared to the exclusivist group (6.0%).
- The moderation index for the Exclusivist group reached 28.6, which was much lower than the inclusivist group (81.0).

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