

# The Influence of Social Media and Parent Supervision on Religious Moderation in The Covid-19 Pandemic Time

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**Abstract.** Religious moderation is the essence of religion itself. During the COVID 19 pandemic, it was recommended to study at home to make the use of social media more widespread. Thus the influence of social media and parental involvement to supervise learning and the use of social media is increasingly widespread. This paper aims to reveal the influence of social media and parental supervision on the religious moderation of students during the COVID 19 period. This research is quantitative research with a survey approach with a population of all students at MTsN 7 East Jakarta. The sample of 317 students used the Stratified Proportional Random sampling technique. Research data were obtained using valid and reliable social media instruments, parental supervision, and religious moderation. Data analysis using multiple regression analysis. It was concluded that there was an influence of social media on religious moderation, there was no influence of parental supervision on religious moderation, there was the influence of social media and parental supervision together on religious moderation. The coefficient of determination The effect of social media and parental supervision together on the religious moderation of students is 17.3%.

**Keywords:** Social Media, Parental Control, Religious Moderation,

## **Introduction**

Religious moderation is the essence of religion itself. The spirit of moderation in religion is to seek a meeting point for the two extremes of religion. On the one hand, there are followers of extreme religions who believe in the absolute truth of a text of religious interpretation, on the other hand, there are also religious people who have extreme deification of reason to ignore the sanctity of religion for the sake of tolerance. For the people of Indonesia, its implementation is very possible and relevant because of the pluralistic and multicultural characteristics of society ((Drafting Team of the Ministry of Religion, 2019: 2 and 7)). Indonesia is known as an archipelago with many ethnicities, customs, languages, and religions. Given the diversity of Indonesian society, there will also be very diverse views, beliefs, and interests. Therefore, religious moderation must be maintained and even proclaimed, socialized so that it is maintained and practiced by all Indonesian citizens. Especially during the COVID 19 pandemic.

There are several strategic steps carried out by the government, including the mainstreaming of religious moderation to the government's attention in making the narrative of the national long-term development plan (RPJPN), as the government's seriousness in echoing religious moderation among religious communities in Indonesia. The narrative of religious moderation that is championed in the RPJPN can serve as a collective guide in managing religious harmony, harmony in social life, suppressing religious conflicts both within self-government and in civil society so that we have the same sentence among religious followers to maintain the integrity of the Indonesian nation ( Maulana, 2020).

During the COVID 19 pandemic, Covid-19 has changed almost all aspects of human life in this world. The COVID 19 pandemic has not only disturbed Indonesia but almost all of humanity around the world. It is necessary to prevent and slow down the spread of COVID 19. By quoting the opinions of Arundhati Roy and Yuval Noah Harari as summarized by Maqin (2020), this pandemic forces humans to break up with their past, to imagine their new world. A pandemic is a portal, a gateway to the next world. Covid-19 forces us to double our efforts to protect other humans.

The prevention and slowdown of the spread of the Coronavirus have resulted in a policy of "work, worship, and study from home". Because of the rapid and devastating effects of the Covid-19 pandemic on human health, in the field of education, UNESCO (United Nations Educational, Scientific, and Cultural) took a strategic step by instructing to close schools and education centers to protect the safety of students and educators. As a consequence of this, the Indonesian government has implemented several efforts to break the chain of Covid-19 transmission, among others, by making calls to work and study from home (BBdR), maintaining physical distancing if it is in open or public places, and also impose large-scale social restrictions (PSBB) to prohibit returning home (Suhubdy, 2020: 135).

In the field of education, these efforts are realized by changing learning patterns for both students and students. In connection with the emergency and danger of Covid-19 on educational activities in a broad sense, several Ministers related to education and health affairs have issued several regulations on how to prevent and handle COVID 19 and work and learn from home. One of them is the Joint Decree of the Ministry of Education and Culture, Ministry of Religion, Ministry of Health, Ministry of Home Affairs, June 15, 2020, regarding Guidelines for Implementation of Learning in the New Academic Year and Academic Year During the Corona Virus Disease (Covid-19) Pandemic. Learning is done from home which is known as Learning From Home (BDR).

The sudden pattern of learning from home certainly brings several new consequences that were not previously imagined. Among them are the problems of learning media and technology, human resources, materials or teaching materials, learning methods, costs, and so on. In terms of learning media, generally used social media that are already in use. In terms of human resources, among others, the involvement of parents is greater in the learning process. This article focuses on the influence of this aspect of learning from home online, especially the use of social media and the involvement of parents in supervising their children's learning which is associated with student religious moderation.

Covid-19 has changed everything. Including the role of parents in children's education. Schools that have not involved parents in the educational process of their children are starting to clean up, gradually establishing communication and collaboration. This requires leadership expertise in implementing good management in their institutions. Parents, who have considered their involvement in children's education only limited to contributions and committee meetings, have begun to realize the importance of accompanying and supervising children's education both at home and at school. Parents must be able to regulate the rhythm in carrying out supervision when children learn online using their devices, remembering that positive and negative information is so free that can be accessed easily by a child, therefore parental supervision management is needed when the child is learning from home.

## **Literature Review**

Talking about the relationship between citizens that are associated with perceptions and behavior in religious life has been widely discussed. The results include the existence of several community members who are classified as intolerant, radical, and other concepts such as. Zuly Qodir (2016) summarizes some information about this phenomenon. From the research results of the Setara Institut, The Wahid Institute, and the research of various other institutions, it can be seen that religious intolerance in Indonesia continues to increase.

Several writings on religious moderation or related to it have been widely presented. This can be seen from the writings of Faiqah, N., & Pransiska, T. (2018), Sutrisno (2019), Akhmadi (2019), Fahri, Mohamad,

and Ahmad Zainuri (2019). In general, these writings have not been linked to social media use, parental involvement, and in the context of the COVID 19 epidemic. There are writings on religious moderation associated with social media use and in the context of COVID 19. However, these writings have not been linked to parental supervision in the middle COVID pandemic situation 19. These articles are two writings from Kosasih and friends written in 2019 and 2020.

## Research Methods

The research method used in this research is a survey method. The population of this study was all students of Madrasah Tsanawiyah Negeri 7 East Jakarta, totaling 617 students.

Tabel 1 Penentuan Jumlah Responden Uji Coba dan Sample Penelitian

Kelas	Jumlah Siswa/Populasi	Jumlah Siswa yang Mengisi Instrumen	Jumlah Responden Uji Coba	Jumlah Sample Penelitian	Pembulatan Jumlah Sample Penelitian	Keterangan
Kelas 7	204	151	10	134.64	100	Jumlah Sample Menurut Teori Isaac & Michael, Populasi 617 untuk signifikansi 1% Maka Jumlah Sample 315
Kelas 8	217	143	10	143.22	95	
Kelas 9	197	184	10	130.02	122	
Grand Total	618	478	30	407.88	317	
Catatan:						
Sample penelitian di ambil proporsional, level & secara acak ( <i>Proportional Stratified Random Sampling</i> )						
Untuk penentuan jumlah sample menggunakan tabel Isaac & Michael						

The sampling technique used was proportional stratified random sampling. From a population of 618 all students were asked to fill out the instruments provided using the google form, collected as many as 65% or 478 students who filled out the instrument according to the predetermined time, as many as 30 students were used as respondents to the instrument trial and 317

students as research sample respondents, a total of 317 students is based on the theory table of Isaac and Michael which states that for a population of 600 with a significance level of 1%, 317 students were obtained. Data collection in the form of scores was taken using social media instruments, parental supervision, and religious moderation in the form of an attitude scale instrument. Social media instruments are valid and reliable with an alpha value of 0.795 reliability, parental supervision is valid and reliable with an alpha value of 0.812 and religious moderation is valid and has Alpha reliability of 0.865. The data analysis technique used multiple regression analyses where social media as the independent variable (X1) and parental supervision (X2) for the dependent variable (Y), namely religious moderation. This study aims to reveal 1) Is there an effect of social media on religious moderation

?; 2) Is there an effect of parental supervision on moderation ?; 3) Is there the influence of social media and parental supervision simultaneously on religious moderation?

Research data analysis was carried out by first describing, then testing the hypothesis with regression analysis and linearity either partially or simultaneously.

## Research Result

The description of the score data for the Social Media Variable and Parental Control and Religious Moderation is presented in the following table.

Tabel 2. Deskripsi Skor Variabel

### Statistics

		Media Sosial	Pengawasan Orang Tua	Moderasi Beragama
N	Valid	317	317	317
	Missing	0	0	0
Mean		20.0379	3.5174	45.9274
Std. Error of Mean		0.17037	0.03331	0.24136
Median		20	4	47
Mode		20	4	50
Std. Deviation		3.03333	0.59309	4.29724
Variance		9.201	0.352	18.466

Range	14	2	18
Minimum	11	2	32
Maximum	25	4	50
Sum	6352	1115	14559

From the table above, it can be described for the social media variable (X1), the mean value is 20.038, the median 20, the mode 20, the standard deviation is 3.033, the lowest score is 11 and the highest score is 25, the score range is 14, the variant 9,201 and the number of respondents is 317. The parental control variable (X2) obtained an average (mean) 3.517, median 4, mode 20, standard deviation 0.593 lowest score 2, and highest score 4, score range 2, variant 0.352, and the number of respondents 317. The religious moderation variable (Y ) obtained an average value (mean) 45,927, median 47, mode 50, standard deviation 4,297 lowest score 32 and highest score 50, score range 2, variant 0.352, and the number of respondents 317.

1) Multiple Linear Equations and Significance Test of the Coefficient of Regression Equations

Table 4. Coefficients

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	34.245	1.832		18.69	.000
	Media Sosial	0.59	0.074	0.417	8.017	.000
	Pengawasan Orang Tua	-0.042	0.377	-0.006	-0.112	0.911

a. Dependent Variable: Moderasi Beragama

From the table above, it is obtained the constant  $b_0 = 34,245$ , the regression coefficient  $b_1 = 0.59$  and  $b_2 = -0.042$ . So the multiple linear regression equation is  $\hat{Y} = 34,245 + 0.590X_1 + (-0.042) X_2$ .

Hypothesis:  $H_0: \beta_1 \leq$  vs  $H_1: \beta_1 > 0$  and  $H_0: \beta_2 \leq$  vs  $H_1: \beta_2 > 0$ .

From the results of the analysis above shows the statistical price for the variable coefficient X1, namely this = 8.017 and p-value =  $0.00 / 2 = 0.00 < 0.05$  (right side test), or H0 is rejected, which means that social media has a positive effect on religious moderation of students.

Furthermore, the statistical price for the variable coefficient X2, namely this = -0.112 and p-value =  $0.911 / 2 = 0.455 > 0.05$  (right side test), or H0 is accepted, which means parental supervision has a negative effect on religious moderation of students.

1) Significance Test of Multiple Regression Equations

Table 5. Anova

**ANOVA<sup>a</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1009.267	2	504.634	32.833	.000 <sup>b</sup>
	Residual	4826.064	314	15.37		
	Total	5835.331	316			

a. Dependent Variable: Moderasi Beragama

b. Predictors: (Constant), Pengawasan Orang Tua, Media Sosial

Hypothesis:

H0:  $\beta_1 = \beta_2$  or

H0:  $\beta_1 - \beta_2 = 0$

H0:  $\beta_1 \neq \beta_2$  or

H0:  $\beta_1 - \beta_2 = 0$

From the results of the analysis summarized in the ANOVA table above, it is obtained that  $F_{hit} = 32,833$ , and p-value =  $0.000 < 0.05$ , or this means that H0 is rejected. This means that there is a linear influence on social media variables and parental supervision with the religious moderation of students. This also means that there is a joint (simultaneous) influence on the social media process and parental supervision on the religious moderation of students.

1) Significance Test of Multiple Correlation Coefficient

Table 6. Model Summary

**Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics			Change Statistics	
					R Square Change	F Change	df1	df2	Sig. F Change
1	.416 <sup>a</sup>	0.173	0.168	3.92041	0.173	32.833	2	314 <sup>a</sup>	0
a. Predictors: (Constant), Pengawasan Orang Tua, Media Sosial									

Statistical Hypothesis:

$H_0$   
:

$\rho_{Y \cdot 12}$

$\leq$

0

$H_1$   
:

$\rho_{Y \cdot 12}$   
>

0

The multiple correlation coefficient significance tests are obtained from the model summary table above. The multiple correlation coefficient ( $R_{y.12}$ ) =

0.416 and Fhit (Fchange) = 32.833, and the p-value = 0.000 < 0.05 or H0 is rejected. Thus, the multiple correlation coefficient between X1 and X2 with Y is significant or significant, while the coefficient of determination R Square = 0.173, which implies that 17.3% of the moderation variable religion (Y) can be explained by social media (X1) and parental supervision (X2), so it can be concluded that the influence of social media and parental supervision together on the religious moderation of students is 17.3%.

1) Significance Test of Partial Correlation Coefficient

a) Correlation between Social Media (X1) and Religious Moderation (Y) by controlling for the influence of Parental Control (X2) (ry1.2)

Table 7. Partial Correlations

**Correlations**

Control Variables			Media Sosial	Moderasi Beragama
Pengawasan Tua	Orang	Correlation	1	0.412
		Significance (1-tailed)	.000	.000
		df	314	314
	Moderasi Beragama	Correlation	0.412	1
		Significance (1-tailed)	.000	.000
		df	314	314

From the analysis results in the table above it is obtained (ry1.2) = 0.412 and p-value = 0.00 < 0.05 or H0 is accepted. Thus, the correlation coefficient between social media (X1) and religious moderation (Y) by controlling for the parental control variable (X2) is significant.

a) Correlation between parental supervision (X2) and religious moderation (Y) by controlling for social media influence (X1) (ry2.1)

Table 8. Partial Correlations

**Correlations**

Control	Moderasi Beragama	Pengawasan Orang
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Variables				Tua
Media Sosial	Moderasi Beragama	Correlation	1	-0.006
		Significance (1-tailed)	0.455	
		df	314	
Pengawasan Orang Tua	Pengawasan Orang Tua	Correlation	-0.006	1
		Significance (1-tailed)	0.455	
		df	314	0

From the analysis results in the table above, it is obtained  $(r_{y2.1}) = -0.006$  and p-value =  $0.00 < 0.05$  or  $H_0$  is rejected. Thus, the correlation coefficient between parental supervision (X2) and religious moderation (Y) by controlling for social media variables (X1) is significant.

## Discussion

Social Media has a positive effect on the religious moderation of students. The writings of Kosasih and friends (2019 and 2020) show that social media has now succeeded in forming a great force in shaping human behavior in this dynamic modern life. Recently, social media is a new phenomenon that is loved by modern society without knowing any age and social affiliation. The public needs to know that behind media freedom as a means of self-expression in opinion, there are still various domains of rules and ethics that must be met. It is natural that social media influences various attitudes, views, and behavior of society, including in terms of religious moderation. Social media literacy is one of the efforts that must be made in helping the public to be able to choose and sort in receiving and conveying information amidst the incessant information that is not necessarily true. Therefore, a person who uses social media through social media literacy must be able to think critically about the information that comes in to ensure its correctness. If social media users already have a critical attitude in receiving and conveying information, then it is certain that they will avoid radical ideas in religious issues and other problems.

The same thing was also written by Anwar, F., & Haq, I. (2019). Social media has an important role in spreading and conveying religious messages in the life of society and nation. Therefore, a religious moderation campaign on social media needs to be developed to stem the flow of religious discourse which lately tends to be exclusive and always blames others.

Parental supervision has no significant effect on religious moderation. Indeed, research on the effect of parental supervision on religious moderation during

the COVID 19 pandemic has not been conducted. What already exists are the writings of Kurniati, E., Alfaeni, D. K. N., & Andriani, F. (2020) with the title "Analysis of the Role of Parents in Accompanying Children during the Covid-19 Pandemic". The results of his research indicate that the role of parents is very important in creating a safe, comfortable, and conducive distance learning atmosphere.

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## Conclusion

From the results of the research and discussion in this study, it is concluded that:

1. Social media influenced religious moderation during the COVID 19 period.
2. Parental supervision influenced religious moderation during the COVID 19 period
3. Social media and parental supervision of religious moderation during COVID 19

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