Mainstreaming Religious Moderation on Millennial Generation through Religious Literacy on Social Media

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Abstract. The Internet currently exerts a significant impact on the millennial generation's growing racism through the strength of access to social media. This article explores the religious literacy of social media posts belonging to the millennial generation of Purwokerto and Cilacap on Facebook and Instagram that contain indicators of religious tolerance as a form of counter-discourse from the widespread posting of fundamentalist-radicalism. This research uses the techniques of phenomenological approach and data collection in the form of assessment, reporting, interviews and discussion of focus groups. The data was qualitatively analyzed using Bruner's theory of instrumentalism and Giddens' structuring to recreate the data collected. Research findings were (1) found 21 posts from 16 Purwokerto and Cilacap millennial generation social media accounts containing indicators of religious moderation; (2) origins of literacy and inspiration for posts came from religious leaders, Islamic boarding school teachings, direct experience, local knowledge, and online lectures; and (3) action motivation from the appearance of posts, namely existence, the momentum of the holidays and personal routines. The conclusion is that there will be no transformation of moderate religious literacy on social media if social media actors are inconsistent in building discourses of religious moderation.

Keywords: Religious Moderation, Religious literacy, social media.

1 Introduction

This Word document can be used as a template for papers to be published in EAI Core Proceedings. Follow the text for further instructions on text formating, tables, figures, citations and references.The disruptive age affects nearly every aspect of community life [1]–[4]. This age involves acceleration of deductive and inductive modes of thought simultaneously to prevent the loss of space as inherent human potentials for imagination and innovation. Flexibility in coping with 'shocking' global circumstances is possible through a systemic and systematic philosophy of thought, such that it is not technology that controls humans, but humans that command technology.

In Indonesia 's realm of religious life, the influence of the revolutionary period is more nuanced and troubling. It is difficult since religious life can not be separate from other areas of life, so that it can be easily corrupted and the "clarity" of religious teachings inevitably

transforms into "cloudy." The effect of the era of instability in religious life, in the nation and state sense, threatens the peace and tolerance of diverse societies like Indonesia. This is demonstrated by the use of faith as an identity politics[5], [6], which drags citizens' religious life into political circumstances that appear to sharpen religious differences and have the potential to be exclusive to certain religions.

Globally, the key weapon of the disruptive age paradigm is played by the complexity of information technology and social media [7], [8], as the youngest child becomes a new environment that is very successful in shaping one 's religious trend [9]. This indicates the value of religious literacy as a preventive measure to preserve a healthy sense of faith. The purpose is national participation [9] as a measure of religious tolerance not being undermined by exclusive religious ideas.

The proportion of strictly religious comprehension is currently louder than moderate ones. The victims are social media activists whose religious literacy is poor, making it easy to justify and even indulge in spreading exclusive religious ideas, even if it is the beginning of opening the door to hate in the name of religion or the beginning of intolerances. This is evidenced by the results of the 2017 national survey carried out by PPIM UIN Jakarta which explained:

> In the millennial generation or generation Z, the Internet has a huge impact on rising intolerance. Students with no internet connectivity have a more mild mindset relative to those with internet access. Although those with internet access are very high, 84.94%, the remaining 15.06% of students/university students have no internet access. The millennial generation seems to be relying more on cyberspace as a source of religious learning. If it's social media, blogs or websites, as many as 54.37 percent of students and university students learn about religion from the internet.[9]

The IPSK-LIPI team gave a warning about the emergence of acts of violence originating from social media in their research findings by writing:

> The mechanism required by someone from the layman to be willing to commit acts of violence in the name of religion took at least five to six years before social media and instant messengers were widely used in Indonesia. But the method can now be transferred much quicker, for less than a year [10].

Mainstreaming religious moderation through religious literacy on social media is significant as an active religious moderation movement to maintain harmony in religious life in the current era of disruption. The religious moderation perspective used refers to the definition compiled by the Ministry of Religion which focuses on four key indicators, namely national engagement, tolerance, anti-violence and accommodation for local culture [9].

This paper aims to expose the phenomenon of social media posts on Facebook and Instagram that Purwokerto and Cilacap millennials have a substance of religious tolerance. This pattern is correlated with the state of religious literacy, in order to find an ideal construction on social media about the notion of a moderate movement for religious literacy.

2 Method

This qualitative research uses a phenomenological approach [11] to strengthen case identification both the dynamics and the process of the emergence of forms of religious moderation movements on social media as a phenomenon. Data was collected through observation and documentation on social media Facebook and Instagram, interviews and focus group discussions. Facebook and instagram were chosen because the facts in the field show that the millennial generation of the Banyumas and Cilacap people are more familiar with facebook and instagram than with twitter. In addition, the post traffic on twitter is more dense so it is difficult to track. This observation is done by observing posts on facebook and Instagram that contain indicators of religious moderation. After finding religious moderation posts, researchers document by doing screenshots of the posts. This process takes place from July 20, 2020 until August 15, 2020. From the results of these observations and documentation, the researcher contacted the informant to ask for his willingness to be interviewed and invited to the focus group discussion event.

With certain criteria, 21 posts were obtained from 16 Instagram and Facebook accounts. these criteria are, first, there are posts that contain religious moderation content; second, the account holder comes from Purwokerto and Cilacap areas; third, social media account owners are identified as millennial generations born in the 1980s, 1990s and 2000s; fourth, facebook and Instagram accounts are active accounts that make at least four posts in the last month; fifth, the account is a social media account that has been maximized in 2018; and sixth, social media accounts already have at least 300 followers. Furthermore, the data was analyzed qualitatively using Bruner's instrumentalism theory and Giddens' structuration to reconstruct the collected data.

3 Results and Discussion

3. 1 Forms of the Religious Moderation Movement in Social Media

From the results of observations and documentation on social media for Purwokerto and Cilacap's millennial generation, it is found that there are posts with shades of religious tolerance, namely, first, national dedication. Invitations or comments that include a sense of affection for the country and at the same time do not criticize the state vis-à - vis a religion represent posts with religious tolerance complexities relating to national commitment. Five posts are included along with a section of the caption:

> … Our commitment as the nation's generation. Unifying when there are many differences. Moreover, Indonesia has a lot of diversity. In language, race, ethnicity and religion. So we need to uphold tolerance and be moderate ... (Instagram account @ lailatuul1806)

> … Thank you Gus Dur, because of you we can be open, smile and meet all groups without fear, because of you we can unite in differences because you Islam has a friendly face and because you Indonesia still exists… (Instagram account @waftakhul)

> "Differences should be embraced, not discriminated against, because differences make the world colorful and we are brothers, one nation and one homeland." (Instagram account @ nandaoktv14_)
> Tasamuh or tolerance is an attitude of mutual respect and respect for one another. Tolerance is also in accordance with Islamic values (*aswaja*) and Indonesian values (*Pancasila*).

Tolerance is a necessity in everyday life, especially to establish harmony between religious communities in the life of the nation and state, which is necessary for the unity and integrity of the Republic of Indonesia.
"Indonesia exists because of diversity" -Gus Dur (Instagram account @ahmadaziiz_)

If you want to change the ideology of the Nation or the flag of the country, please just go away from Mother Land, don't destroy OUR unity !!! Isn't it more beautiful to get along well together like this? (Instagram account @ogidanu_p)

Of the five posts, there is one inspirational image used by the @ogidanu_p Instagram account to start the caption. In the picture, six people are painting the Indonesian flag wearing different clothes and there is the back name "Buddhist, Islamic, Christian, Catholic, Confucian, Hindu". The following is a screenshot of the post from the image:

Figure 1. Instagram @ogidanu_p Social Media Post

Second, tolerance and non-violence. Tolerance is defined as mutual respect for differences. Meanwhile, anti-violence is defined as a peace-loving attitude. Tolerance and non-violence are indicators of one's religious moderation. On social media, an attitude of tolerance and non-violence is reflected in posts, both in the form of pictures and writing, which lead to awareness of differences as a gift and peace building as universal values that need to be preserved. Nine posts were included in the indicators of tolerance and anti-violence. Here are some caption excerpts and screenshots of the posts:

"… Religious differences are not a problem for us to keep in touch. Greetings Tolerance ... "
"The world is beautiful, peaceful and cool, When you accept differences".

"... Take the wisdom from here. Train thinking, be vigilant, not radical. We are the same as humans, it's just that our beliefs and beliefs are different…. ".

"Religion is nice and beautiful. The frog in the shell feels that he has had enough and feels broad. But when the shell is opened, he will feel that the world is wider than the shell. There's nothing wrong with standing under that building, right? Even got in. (Facebook account @tri mulyaningsih)

"The younger generation needs to participate in spreading tolerance, not even provoking it to divide the nation as it is today. We need to develop an attitude of pluralism to achieve tolerance between social and political systems". (Instagram account @zidan_hm)

…. The existence of religion is to reconcile us fellow humans, so if you feel religious, then you are easy to blame and hate other sects or religions, it seems that something is missing with us, not in our religion. (Instagram account @waftakhul)

Figure 2. Social media post on facebook @tofa kamil

Figure 3. Instagram @ hendry9000's Social Media Post

Facebook account @Tofa Kamil as seen in Figure 2 made a video post on Facebook in the form of a lecture by a Buddhist religious figure, Bikkhu Uttamo. The contents of the video contain religious truths that are still relative when juxtaposed with other religions so that no one can claim to other religions that their religion is the most true. Whereas in Figure 3 is an Instagram account post @ hendry9000 in the form of a video depicting places of worship of various religions with the caption "the beauty of diversity".

Third, the "accommodating to local culture" indicator of religious tolerance is characterized as religious attitudes and behaviors that place local practices and culture as a type that is not often viewed from a normative side. This means local customs and culture are not rigidly perceived, so that pragmatic people are more accepting. The use of local knowledge as a value base for promoting peace in life represents an accommodative attitude towards local culture on social media. Here are some excerpts from the postings used in local culture accommodation indicators:

Culture is a characteristic of each region, which we must protect and care for. One of them is a regional dance where every movement has a philosophy that is closely related to ancient stories to convey a message that can be received by the community. (Instagram account @ dana_melati97)

...*Mula kejawen bisa diwadaih nganggo islam, kristen, lan budha lsp.*

Kejawen uis ngajarna anane Gusti kang murbeng dumadi, kang akaryo jagad, Gusti kang onone tan kinoyongopo, tanpa winates deneng papan lan menungsa…
…Ajaran kejawen kuwe wis akeh sing cocok karo pituduhe al quran, mung beda nggone njenengi bae, mula tekane islam nang tanah jawa kuwe mung kari nyempurnakna wejangan2 leluhur kejawen sing wis tumancep nang tanah jawa, kanti nglurusna pinemu kang isih urung lurus. Merga miturut kitab babat tanah jawa, wong jawa kuwe anak putune nabi Tsis… (akun facebook @Dhemit Pbn)

Urip itu, setidaknya, saling ngapresiasi. Tentu, ngapresiasi hal-hal apik, hal-hal bener, hal-hal manfangat, hal-hal positif, hal-hal sing enteng, hal-hal sing dewek teyeng.
Sekedar ngapresiasi kuwe gampang-gampang angel. Nek ora sekang njero ati, sing ningyate tandes, anu angel. Angel. Beneran angel… (akun Facebook @Wahyu Ceha)

If they see the people participating in *Tahlilan*, they are shocked, seeing people doing *Yasinan*, *Kendurian* and *Manaqiban*, watching people giving alms and they are shocked and getting dizzy. Very quickly shocked, not funk, blaasss ...
Please drink coffee first .. (facebook account @ Shuniyya Ruhama)

Hahahaha..siki gari ana wong sok keminter...mbahas sedekah laut...wong kirane nek ora seneng Karo acarane ya aja ditonton...simpel..Ra sah kakean c**** Mawi ngomong musriklah,siriklah..njenengan urung gutul ngilmune mbahas kue...wis Madang Bae Madang Ben kuat ngadapi kenyataan. (akun facebook @aries wibowoo)

Most of the posts above are uploaded via social media Facebook which is more text friendly so that most posts are not accompanied by pictures / photos.

3.2 Religious Literacy Social Media Activist Millennial Generation of Purwokerto and Cilacap People

Every post on social media reflects the owner's religious literacy. Gumiandari said "… religious literacy is an open attitude towards and knowing the values in other religions" [12]. This religious literacy needs to know its emergence both in terms of the reference sources used and the accompanying inspiration. The informants' religious literacy was traced by interview techniques and focus group discussion and focused on references and inspiration for the emergence of posts.

Based on the results of the data collection, references and inspiration for posts on social media were found, namely, first, religious figures. Gus Dur became a figure who inspired informants in his posts on social media. This emerged because there were four informants who claimed to be active in the Gusdurian Network. The Gusdurian network itself is a forum for anyone who is inspired by Gus Dur's exemplary values, thoughts and struggles. The owner of the facebook account @Tofa Kamil said:

I am a huge admirer of Gus Dur, so my Facebook posts come from my reading of Gus Dur's books. Like the book entitled Biography of Gus Dur, Islam Kosmopolit, and Ensiklopedi Gus Dur that I am reading. From Gus Dur's 9 values, I have studied humanity, which requires us to respect our fellow human beings.

The owner of the Instagram account @ hendry9000 also said that posts about the beauty of diversity accompanied by videos of places of worship of various religions side by side were inspired by the figure of Gus Dur through the Gusdurian network. The owner of the Instagram account @ hendry9000 is Christian.

Other social media account owners who were inspired by Gus Dur's thoughts are @ahmadaziiz_ and @waftakhul. Both of them revealed that they had direct experience with people of different religions when they joined the Gusdurian Network. This is what encourages them to make posts on Instagram related to religious tolerance. In the post @ahmadaziiz_, a famous quote from Gus Dur, namely "Indonesia exists because of diversity".

A religious figure other than Gus Dur who was the inspiration in the process of creating moderate postings was Cak Nun. The owner of the Instagram account @nanaaannisa admits that he is active as an online congregation from the Cak Nun youtube channel. This was revealed in the interview that "when it comes to characters, I often watch Cak Nun on Youtube. The problem is that when I listen to his lecture, my mind will not be narrow ".

Second, teachings from the islamic boarding schools. The islamic boarding schools are a source of reference and inspiration for millennial generation of social media account owners in Purwokerto and Cilacap. This was revealed by an informant who made a moderate post. In fact, some of them have attended Islamic boarding schools. One of them is the Instagram account owner @ nailurrobikh9 who says:

> When I was in elementary school, I attended a place to learn reciting Al-Quran which was already like in Islamic boarding schools because I stayed once a week. And *alhamdulillah*, I was in Islamic boarding school for three years. And the books used by most of the *shafii madzhab*. So, one of the teachings of tolerance was obtained from there.

> Islamic boarding school graduates tend to have a moderate attitude recognized by the owner of the @ahmadaziiz_ Instagram account, the @Wahyu Ceha facebook account and the @ nandaoktv14_ Instagram account. The owner of the Instagram account @ahmadaziiz_ said that:
> the teachings at the Islamic boarding schools did affect my attitude because there we gathered with different people, from which I could understand the differences directly, including differences in religion.

The facebook account @wahyu ceha is more reflective in the process of posting on social media by revealing that "I did stay in an Islamic boarding school, but if it is a matter of posting on Facebook it is just an ordinary activity story". Meanwhile, the owner of the Instagram account @ nandaoktv14_ admitted that he was inspired by his time at the Islamic boarding school by telling "my teacher act wisely when facing problems, sometimes in his recitation, interesting stories were inserted about differences". The results of the interview proved that Islamic boarding school were a source of reference and inspiration for the emergence of moderate-nuanced posts on social media.

Third, direct experience. Millennials in Purwokerto and Cilacap made posts on social media related to themes of religious moderation sourced from direct experience. This direct experience means being in direct contact with people of different religions, even frequently communicating and carrying out joint activities. This is evidenced from the results of an interview with the owner of the @waftakhul Instagram account by saying:

> My first experience at church was strange. Because the church is a symbol of other   religions. After meeting many good people from Christianity, Buddhism and even Confucianism through the Gus Dur Network, my perception of other religions is different. That experience is what I made writing material on Instagram.

The owner of the facebook account @Tri Mulyaningsing described his experiences when dealing with different people in religion as follows:

> I once broke my fast at church, and I posted it on Facebook. So if we hang out with people of different religions because we are humans, I think our prejudice will disappear by itself.

Meanwhile the Instagram account @ hendry9000 said that "diversity is exciting for me. I am a Catholic, but I have many Muslim friends, Buddhist and other friends. No problem. It's just beautiful. " The Instagram account @nanaaannisa said that "initially I had negative prejudices, but after being invited by my friends to church directly and meeting other friends of different religions, the prejudice disappeared". The @hanif_zidan account owner also shared his interesting experiences as follows:

I've been to churches, vihāra and temples. They received me well, even I was touched by the way they entertained. In my mind, how come. So I was served food, and separated with others because they knew that there are foods that cannot be eaten. That's really inspiring.

Some of the quotations from the interview indicate that practice teaches how to maintain a positive attitude. And this of tolerance attitude is an essential asset in the process of mainstreaming religious neutrality through social media.

Fourth, local wisdom. There are four posts on social media that show the source of inspiration comes from appreciating the traditions and values of local wisdom. The four posts are on the Facebook account @Dhemit Pbn, @wahyu ceha, @aries wibowoo and the Instagram account @ dana_melati97. This was confirmed by the results of an interview with the owner of the Facebook account @Dhemit Pbn by saying that "*I speak Javanese, so actually Java can accept all different religions, including myself.*" The owner of the Facebook account @wahyu ceha also revealed:

> *Saya senengane memang nulis cerita nang facebook, mas. Ceritanya juga ditulis berdasar pengalaman dewek bae. Misale bar ngapa, trus ditulis. Eh sekang ndilalah, postingan sing njenengan sebut kue intine anu ngomongi awake dewek, niate. Ben ora dadi wong sing pelit ngormati wong lia, ngapresiasi kan apik mbok mas. (I really like writing stories on Facebook. The story is also written based on my own experience. It looks like a sack wrapped in drawstring. Well, at least you don't give up without explaining yourself first. Ben is not so stingy that he appreciates lia, appreciates gold which may be good.)*

From the above quotation, local wisdom in the form of the *ngapak* language appears to be used as an effective communication tool so that it is more relevant, especially to netizens who are native to Purwokerto and Cilacap. Meanwhile, the Facebook account @aries Wibowo said that "*postingan saya itu hasil dari rasa greget maring wong sing gampang ngomong sedekah laut kue sirik. Nek ora setuju kan ora usah ngaru aru lho mas*"(*My post is the result of enthusiasm for those who can easily say sedekah laut kue sirik. If you don't agree, you don't have to worry about gold*". And the owner of the Instagram account @ dana_melati97 admits that "dancing is a characteristic of each region if it is guarded the same as we protect Indonesia". Some of the quotations from the interview results prove that local wisdom cannot be contradicted with religion. Religious attitudes that are too normative can actually trigger frictions that are counter-productive.

Fifth, lectures in web. Social media posts created by the millennial generation can not be isolated from the sources of information acquired and from the process. The accumulation of experience from different sources gives structure to one's mindset. These sources may also be a source of inspiration and a source of reference. The classification of online lectures as a source of information and motivation is extracted from the results of interviews with informants. The online lecture in question was watching a video in the form of a recitation or a snippet of a religious teacher recitation on the YouTube channel which they think is interesting. Facebook account owner @tofa kamil has said:

> I am normal in terms of religion, in essence, I pray five times a day. I don't master the yellow book. But I also enjoy listening to online lectures such as Gus Mus, Quraish shihab and also Gus Baha.

The owner of the Instagram account @nanaaannisa admitted that he often watches the youtube channel caknun.com. According to him, Cak Nun's delivery was very inspiring in establishing a peaceful and tolerant life. The owner of the Instagram account @ lailatuul1806 said, "although not often, I do occasionally watch lectures on Youtube which are cool to watch like Gus Mus's YouTube channel. Meanwhile, the owner of the Instagram account @hanif_zidan admitted that he was familiar with online recitation by saying:

> "On Youtube, I like watching Gus Baha's channel because it is interesting and full of argumentation, besides that the delivery is also not serious, because most of the lectures are with various stories of the prophet's era."

From the interview findings, online lecture options were targeted at religious figures who had tested their theological scholarship and had a sense of nationalism, too. This means that online lectures from moderate religious figures are becoming one of the reference sources for information that form a tolerant, therefore moderate mentality.

In addition, religious literacy is linked to how high the moderate attitude of the millennial generation of social media account owners is when confronted with posting articles and videos in cyberspace leading to an exclusive and narrow religious attitude. This resilience is illustrated by the responses of millennial generation social media activists in Purwokerto and Cilacap to the proliferation of social media posts containing elements of transnational Islamic ideology, exclusive Islamic ideology, and even posts that challenge the nation's unity and dignity.

In particular, there are some concerns about how the informants react to the basics of looking for religious material on the web site. This is necessary to monitor so that the informants are practically using the system to access religious material in the process. From the researchers' data collection, it was found that each informant has its characteristics in accessing diversity material on the website and in reacting to counter moderation messages.

The Facebook account owners @Tofa Kamil and @ Wahyu Ceha often link to those websites, which are transparent from a moderate point of view, when accessing religious material on the website. Tofa Kamil said, "I also read online newspapers and blogs, so long as they do not hurt anyone. And I typically access langugar.co, nu.online, alif.id "in particular. This was done as a precaution over the amount of Islamic posts which were exclusive. Meanwhile, Instagram account owners @ahmadaziiz and @nailurrobikh9 access religious posts on the website on the grounds that they are compatible with what they heard during in islamic boarding school. Instagram accounts @nanaaannisa and @ lailatuul1806 tend to surf in cyberspace more frequently by looking at the origins of books published in posts such as when reading lecture assignment articles.

Owners of Instagram accounts @ dana_melati97, @ogidanu_p and @Aries Wibowoo admitted that they rarely accessed websites about religious posts. Even so, they claimed to have special considerations when it came to accessing religious posts on the Website. This was disclosed by @ dana_melati97 that:

> I rarely access the website only if I forget certain prayers or readings. And that's just to remember, if what I opened was unfamiliar and a different version from what I memorized beforehand, I immediately started browsing again.

Meanwhile, in responding to posts on the website with counter-moderation nuances, almost all informants argued that a more careful and careful attitude was needed. As told by @zidan_hm that:

> I once found a very good post relating to exclusive Islamic understanding. This post in the form of a long article contains the Islamic caliphate which hardly mentions the word "khilafah" but refers to it. I forgot the web address. The language is easy, the arguments are logical, accompanied by arguments too. If not careful, people who read can get carried away.

This fact positions moderate religious literacy as important for the millennial generation, who currently have easy access to digital religious posts.

3.3 The Phenomenon of Posting Religious Moderation on Social Media

As a phenomenon, religious moderation posts do not appear on their own. In the observation process on social media, posts that lead to a religious moderation movement are quite minimal. Of the 10 account searches with certain keywords, only one account was found with religious moderation posts. Meanwhile, in one account, one to two posts were found from all existing posts. The dominance of the most obvious post themes revolves around traveling, culinary and heartfelt themes.

In general, social media activists have their respective goals such as sharing information, product advertising, or other purposes. Based on the results of the focus group discussion, the posts on Instagram

and Facebook that they post, including posts with religious moderation nuances, have various chronologies of appearance and their main motives.

Researchers classified the primary motivation into three, namely first, being on social media. Posts with religious moderation nuances are not aimed at the mainstreaming movement, but exist on social media. This is evidenced by the chronology they make of posts, starting from visiting churches, vihara, temples and others and then posting photos of the results of the visit. Their position is the same when they do other activities whose locations are instagramable. Then they gave him interesting captions related to the photo. The right caption for interesting and unusual photos, such as a Muslim informant visiting the church, is written in the right language. From the caption, posts that use photos of places of worship mostly write the theme of tolerance associated with nationality, sometimes quoting quotes from religious figures. Another argument is that posts with religious nuances on one social media account are only found on an average of one post, besides that it is another post that is typical and commonly carried out by other millennial generations. However, one social media account was found that had up to four posts with religious moderation, namely the Facebook account @ Tri Mulyaningsih. Motivation to exist on social media is a common phenomenon among social media activists. This does not reduce the high value of posts with religious moderation because it is rarely done by other millennial generations.

Second, the momentum of the national holiday. Currently, the momentum of the national day is important for social media activists because it is an opportunity to compete to make interesting posts or photos with various accessories. Included in the context of this study are posts with religious moderation nuances and four posts were posted to coincide with or adjacent to national holidays. The four posts came from the Instagram account @ nandaoktv14_, @nanaaannisa, @ogidanu_p, and @zidan_hm. In terms of the language used, posts from the @ogidanu_p and @zidan_hm Instagram accounts were posted to commemorate the youth pledge day which falls on every 28 October. Meanwhile, the Instagram accounts @ nandaoktv14_ and @nanaaannisa do not directly link their posts with the commemoration of the youth pledge. The primary motivation for the emergence of this post in the focus group discussion was also emphasized by the informant that the post was deliberately made to enliven the youth pledge day. However, almost every post writes about diversity and Indonesianness. This means that their posts fall into the category of efforts to mainstream religious moderation on social media, even though they are not planned.

Third, personal routines. Social media can be used as a walking online diary for each owner. They tell their experiences and direct reflections of their lives by writing them on Facebook. Posts with religious moderation nuances that emerge from millennial generation Facebook or Instagram accounts in Banyumas and Cilacap are also found from the experiences and personal reflections of account owners. This is evidenced by the posting documentation of five Facebook accounts, namely @ Wahyu Ceha, @Tri Mulyaningsih, @Dhemit Pbn, @Aries Wibowoo, and @Shuniyya Ruhama. Of the five accounts, almost every day they post something on Facebook. The high intensity of posts made indicates that posting is routine, regardless of the content of the post in question. The researcher also saw the discipline of the @ Wahyu Ceha account in making posts, namely the title and content, almost all of the posts contain stories of his daily activities using the local language, occasionally Indonesian. Meanwhile, the @dhemit pbn account is very active in making posts with the theme of local culture using the *Ngapak* language. The primary motivation in making posts with religious moderation as a personal routine has great potential to become agents of the mainstreaming movement of religious moderation. They unconsciously and without a specific purpose have spread posts that contain religious moderation values through their diaries on Facebook. Social media Facebook is easy to use to write daily stories because Facebook can accommodate posts without a limit on the number of characters. Unlike Instagram which is more compatible for posts in the form of photos and short captions.

This moderate post on the social media accounts of the millennial generation in Purwokerto and Cilacap is quantitatively small. There are special conditions that must be met in order for this religious moderation movement to become mainstream. However, this has a positive impact that almost all informants do not know directly that their posts are included in the category of strengthening religious moderation on social media. Positive because the post is made without pressure and is pure religious expression and attitude supported by strong religious literacy.

3.4 *Posts of Religious Moderation on Social Media in a Psycholinguistic Perspective*

In the digital era, social media is a new form of civilization that spends a lot of time, especially for the millennial generation, regardless of whether it is productive or not in the process of using it [13], [14]. This new civilization in the form of social media is created because of the social, economic, political, religious and educational activities that take place in it. Certain posts on social media can quickly spread to the community and go viral.

For secular societies such as Indonesia, religious tolerance is a significant problem [15], [16]. Both practical and theoretical penetration are required so that religious tolerance becomes increasingly a spirit in the nation's and state 's life so that disintegration never happens. Social media may be the best tool for entering people's lives to ground the thinking of religious tolerance to the growth of actual tolerance.

Millennials in Purwokerto and Cilacap, through their posts on Facebook and Instagram, have unconsciously made a religious moderation movement. 21 posts from 16 social media accounts of the Purwokerto and Cilacap millennial generation are interesting initial findings to construct the concept of religious moderation on social media. This action is not a religious banality [17] because the posts are not generated from copy-paste, but rather a purely personal reflective language construction. This is why the findings of research data relating to these posts can be constructed using psycholinguistic analysis so that the conception of religious moderation in social media is not only based on pure theory. Specifically, this psycholinguistics is used to prove the correlation of the language used in posts with the real informants' thoughts.

Bruner, through his instrumental theory, states that language and thought are tools for the implementation of action [18]. The language used in a social media post is a form of action resulting from the thought processes that have been done before. Furthermore, Bruner explained the three stages in the thought and language process, namely the enactive, iconic and symbolic stages [18]. Posts that contain religious moderation language go through these three stages. Of the 21 posts, the posts that received the highest response were those on the @Shuniyya Ruhama facebook account with 526 likes, 194 comments and 59 shares. The post excerpt is as follows:

> If they see the people participating in *Tahlilan*, they are shocked, seeing people doing *Yasinan, Kendurian* and *Manaqiban*, watching people giving alms and they are shocked and getting dizzy. Very quickly shocked, not funk, blaasss ... Please drink coffee first .. (facebook account @ Shuniyya Ruhama)

The enactive stage of the above post is awareness of exclusive Islamic actors who easily explain such practices as *tahlilan* as actions of *bid'ah*. This knowledge is obtained from direct experience of meeting people with exclusive Islamic views. Then proceed to the iconic stage, namely the composition of knowledge that is owned is contrary to experience so that language disagrees. This iconic stage is the process of processing information which comes into contact with their knowledge. Furthermore, the disagreement with the conception offered by exclusive Islam is symbolized by posting by choosing the language pattern of cynical satire which is the symbolic stage. The use of cynical satire language is also produced from a strong psychological process that attracts readers. Another interesting thing is that the language patterns used are responded to by many people, even the post was shared 59 times. In terms of meaning interpretation, the post is indeed simple and easy to understand for the reader.

The post that received the second highest response was the Facebook account post @Dhemit Pbn, which received 154 likes, 19 comments and 1 share. The post reads "The Creator of the Universe Gives You the Nation, So love Your Nation. Make Your Own Ancestors an Example". Its enactive stage is knowledge of the local traditional values that surround it. This knowledge was obtained from his love for cultural forms such as dagger and puppets as a fact about the heritage of his ancestors. His tendency towards local culture reinforces the picture that preserving culture for him is a natural impulse. This affirmation is an iconic stage that has undergone a process of discussion between facts and thoughts with mutually reinforcing results. This symbolic stage produces post language that contains recommended meanings. In terms of language, the post @Dhemit Pbn seeks to prove that following traditions is not against religion (creator of the universe) or the state (so love your nation).

The Instagram account post @nanaaannisa has the following caption:

…. Indonesia has diversity both in culture, race, ethnicity, language and religion. So one of the most important things is to uphold tolerance. How can you respect other people, people who are different from you. Is it not already contained in the value of Pancasila to the one "Godhead in One God" and the slogan *"Bhineka Tunggal Ika"*, so there is no longer any reason not to unite. Let's put the differences aside, prioritizing one goal. Happy Youth Pledge Day, youth to unite Indonesia progress!

The post above received 140 likes which at the enactive stage were the result of the facts about the church and Catholics that they experienced firsthand, thus forming new knowledge. In the iconic stage, his prejudicial assumptions about the church and catholicism were refuted by the facts he saw. The result was that at the symbolic stage the @nanaaannisa account made a photo post at church accompanied by a caption. In the caption, the words "How can you respect other people, people who are different from you. Isn't it already contained in the value of *Pancasila*? To strengthen the argument on the facts that he has experienced in the Church.

In a psycholinguistic perspective through Bruner's instrumentalism theory, religious moderation in social media must come from personal facts and experiences even though the language used is not formal. These personal facts and experiences are very useful in avoiding the banality of religious moderation. In addition, providing psychological meaning in the language of the post which is compiled gives its readers its own strength.

3.5 Movement of Moderate Religious Literacy Transformation in Social Media

The act of making posts by informants on social media is, in a phenomenological context, a type of functional conscience. This is because there is no common drive for organisation. This collective organizational motivation applies to the practice of creating posts that are collectively organized and have common objectives on social media. Inglis and Thorpe, in Kinseng, explicitly illustrate this definition of functional consciousness:

Phenomenology was the first to emphasize the idea of practical consciousness. This idea holds that most humans and most of the time, think and act "semi-consciously", rather than fully consciously. In everyday life, we do many things (act) "just like that," without going through a deep thought process. Many human actions are carried out as a "habit", a routine action only [19].

In addition , the development of the transformation of moderate religious literacy as a trend in social media allows for a mutual shift of mindset in the realistic consciousness of society. To understand this, Giddens' structuring and agency theory is important in order to turn moderate religious literacy into a social practice. Structuring and organization are the key subjects which are discussed in social theory. Within the context of this study, an agency is used to identify informants (actors), namely owners of social media accounts that represent the framework of an activity that enables new social structures to be created. That is, it is not dualism that positiones agency and structuring, but duality. Kingsen identified six types of structure, one of which is discourse. In social media the framework of religious moderation discourse is largely autonomous where actors as producers of religious moderation discourse can not completely regulate it.

First, agency. Agency is the ability of a person (actor / agent) to think, behave and act independently, freely, and autonomously, according to their own will [19]. The action taken by the owner of the social media account (actor) in the form of making moderate posts is called an agency. This actor strives to create posts with no pressure, emerging as practical consciousness. Existing motivation for action does not diminish his status as an agent.

Second, actors through their agency actions in the form of religious moderation posts on social media form a structure in the form of religious moderation discourse. This religious moderation discourse autonomously forms its own world and can be lost if actors do not reproduce and reconstruct continuously. The individual actions of actors in social media greatly affect the age of discourse structuring of religious moderation. This is what Giddens calls duality, not dualism between agency and structure.

The moderate religious literacy transformation movement on social media requires three main things in practice, namely sources of reference and inspiration, motivation for action, and the language used in posts. The pattern used in practice involves three main components that influence each other, namely actors as agents of the transformation movement, moderate religious literacy, and the structure of religious moderation discourse on social media. The following is illustrated as below:
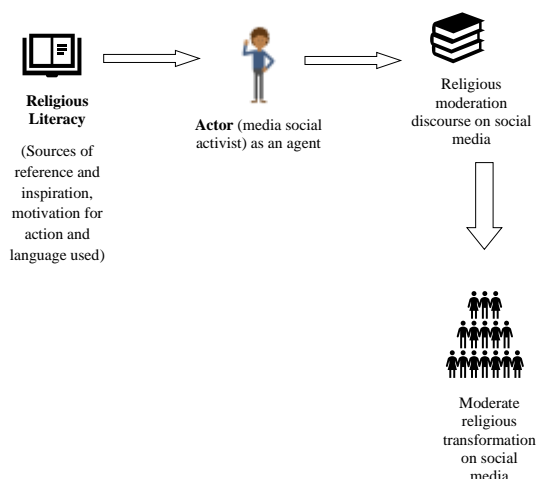

Chart 1. Moderate Religious Literacy Transformation Movement in Social Media

The three main components of the moderate religious literacy transformation movement on social media are interdependent. Actors cannot function if their religious literacy is not fulfilled and this will have implications for the formation of different discourse structures. The structure of moderate discourse does not last long if actors do not produce posts. The structure of moderate discourse in social media will continue to be reproduced through a process of transformation by forming new agents. In the end, the transformation of moderate religious literacy on social media cannot be carried out if the structure of moderate discourse on social media is weak because the agency is not processed.

This construction of the moderate religious literacy transformation movement on social media has debatable weaknesses. This is because researchers only rely on data in the form of cases that occur in the Purwokerto and Cilacap millennial generations through their posts on social media.

4   Conclusion

This study exposes and reconstructs findings on social media, Facebook, and Instagram about moderate religious literacy of the Purwokerto and Cilacap millennial generation. The result is first, types of religious neutrality from the number of 21 posts found on social media Facebook and Instagram were categorized based on three measures, namely national engagement, tolerance and anti-violence, and accommodation to local culture. The most type of posts are posts containing compassion and anti-violence, amounting 42 %. Second, Facebook and Instagram account ownership of religious literacy refers to points of reference and inspiration in five outlets, namely religious figures, Islamic boarding school teachings, direct experience, local knowledge, and online lectures. Third, Facebook and Instagram's phenomenon of religious moderation posts has inspired account owners' acts listed in three ways, namely on social media, the momentum of national holidays, and personal habits. Fourth, there is a link between thoughts and language that appears on Facebook and Instagram in moderate messages, moving through the enactive,

iconic, and symbolic phases. Fifth, the moderate movement for the transformation of religious literacy on social media assumes three key prerequisites, namely moderate sources of reference and inspiration, the impetus for action and language. Whereas the trend consists of religious literacy, actors as agents of the movement, and moderate discourse structuring that decides one another in the process of creating moderate transformations of religious literacy on social media.

Strengthening moderate religious literacy on social media in the next generation can be done by mobilizing various stakeholders including in this case are FKUB, Religious Moderation Working Group of the Ministry of Religion of the Republic of Indonesia and other related parties. The main subject in this policy brief is expected to come from the millennial generation who are still weak in moderate religious literacy. So that the millennial generation group that comes from socially-social organizations that are clearly moderate can be used as leader agents in producing agents of religious moderation activists on social media. The treatment that can be done is to provide intensive and structured moderate religious literacy to create a variety of posts that invite followers to behave or at least agree that religious moderation is important in the integrity of the nation, country and religion.

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