

RELIGIOUS DIGITAL LITERACY OF URBAN MUSLIM SOCIETY IN INDONESIA: A SYSTEMATIC LITERATURE REVIEW

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Abstract

The current era of disruption is marked with the rapid flow of information on the internet, including religious content. The emergence of the internet clearly has a positive influence although there is also a negative impact. This article aims to determine the use of information and communication technology products in the context of religious literacy and religious digital literacy in urban communities in Indonesia. This research is a library research with a systematic literature review (SLR) approach. Sources of data in this study came from books and journal articles with a reputation in accordance with the theme or content of the discussion, totaling 58 references and published in the last 5 years. The analysis technique uses content analysis. The findings from the results of this study are that information and communication technology products have been widely used in many sectors of human life, including religion. Users who have gadgets or laptops (PCs) make it a tool for accessing religious content with the help of the internet. This is influenced by the dependence on the internet and a variety of religious content that is increasingly massively spread in cyberspace, especially for urban Muslim communities. Religious digital literacy can be used as a real solution to educate the public about access to digital information. This digital literacy can be used as a provision and foundation for someone to face the current digital era, so that they are not only able to access and find information. But more than that, it is hoped that information can also be validated by referring to the source of origin.

Keywords: Religious Digital Literacy; Systematic Literature Review; Urban Muslim Society.

A. Introduction

Human dependence on technology is now related to various aspects of life, ranging from economic, social, educational, and others. One of the rapidly developing information technologies is the internet. This technology is very massively used by many people. Its advantage lies in quick and easy access to information. Whatever a person wants by typing on a search engine, the information sought can be found in various sources. The various conveniences obtained by a person along with the emergence of the internet certainly have a major effect on human life. However, the problem that occurs now is the rise of hoax news spread in various sites on the internet. The problem also becomes bigger when internet users are not able to sort and choose the right information wisely. As a result, disinformation grows in society, which can have negative effects on social life (Rustan, 2020).

The convenience and other positives of digital media can be lost when technology is used improperly. The user or individual is the main factor. Someone who uses technology is required to be able to operate correctly and not get caught up in negativity (Zhao, 2021). Because if information technology is misused, it will have a negative impact on life at large, such as the rise of hoaxes, hate speech, acts of extremism and so on (Zada et al., 2019). One of the biggest factors causing disinformation and the rise of hoaxes is due to a person's lack of literacy. It is influenced by low interest in reading. The problem can become bigger if it is not immediately corrected and addressed by the government and other stakeholders. The Indonesian government and society must work together to be able to be equal to other nations, especially in terms of literacy (Anandari & Iswandari, 2019). One form of information technology that is favoured and used by the majority of Indonesians is social media, whose users increase dramatically every year. They almost daily use various social media platforms, such as Instagram, Twitter, Facebook and others. The media is used for various daily activities, such as social communication, writing ideas and opinions, channeling aspirations, to economic and business activities.

The variety of activities carried out in social media shows a change in social activities. Individuals not only socialise in real life, but also in the virtual world. The existence of social media has also succeeded in breaking through time and space barriers, because a person can interact online without limits (Lampropoulos et al., 2022). Social change can also be influenced by various ideas and opinions that appear on social media today. This kind of action can be a positive value for education to society. Positive ideas should always be raised with narratives that are easily understood by readers. It can also be useful as a counter-narrative for false information that is increasingly massively spread (Yue et al., 2019).

The convenience that exists now with the increasing number of applications and other digital products allows most to improve their knowledge and skills. Learning is not limited to anything, because internet access has reached many areas that are the intermediaries. This rapidly increasing information technology facility should be able to be utilised to improve literacy, in order to become a true learner. The ease of internet access must be supported by sufficient literacy, so that the knowledge gained can be of positive value. Literacy is the main basis for individuals in using digital products. Existing educational institutions must be able to direct their students to be able to use technology properly. Likewise, the general public must also participate in educating every citizen so that they do not make mistakes in using existing digital products.

The education process regarding literacy for individuals in general aims to provide sufficient direction and understanding. Digital products will have a huge impact on people's social lives, if used properly. The progress of the nation and state

today and in the future will also be determined by digital technology. Therefore, digital literacy is needed to achieve this goal, in order to produce competent and competitive individuals (Reddy et al., 2022). A person who uses information technology products must have sufficient competence as a basis for success and positive value. Competence is needed especially when extracting data and information in the digital space. Competence is the main basis in terms of searching, sorting, comparing the data found with the original source. This means that a person must master a variety of readings that are in accordance with the theme being sought. A person does not only refer to one data, but there is a process of comparing data and sorting data which then results in conclusions. There are at least three competencies that everyone must have regarding digital literacy, namely: basic competence in information and communication technology, information skills, media awareness. All three must be mastered in depth, in order to properly explore information sources in the digital space. Conversely, if these three basic competencies are not possessed, it will certainly have a negative effect on the user himself (Rusydiyah et al., 2020).

Digital application platforms have been very widely used in the current era of disruption. Educational and community activities can utilise supporting applications, such as zoom, Microsoft teams and so on. Studies, seminars, learning processes and other activities have also very often utilised these applications. Including in religious studies, which have now been transformed to digital platforms. The main reason for its use is the convenience factor. By utilising digital products, any learning activity can be easily done by anyone and anywhere. Access to religious materials can also be done through search engines and can produce answers to the information sought. The deciding factor is literacy. A person will get positive value in using information technology products when equipped with strong literacy. In the current era, e-books and e-journals have emerged that provide a variety of scientific studies, including religious studies. This is also widely used by some people to expand their reading of existing religious texts (Sumin et al., 2021).

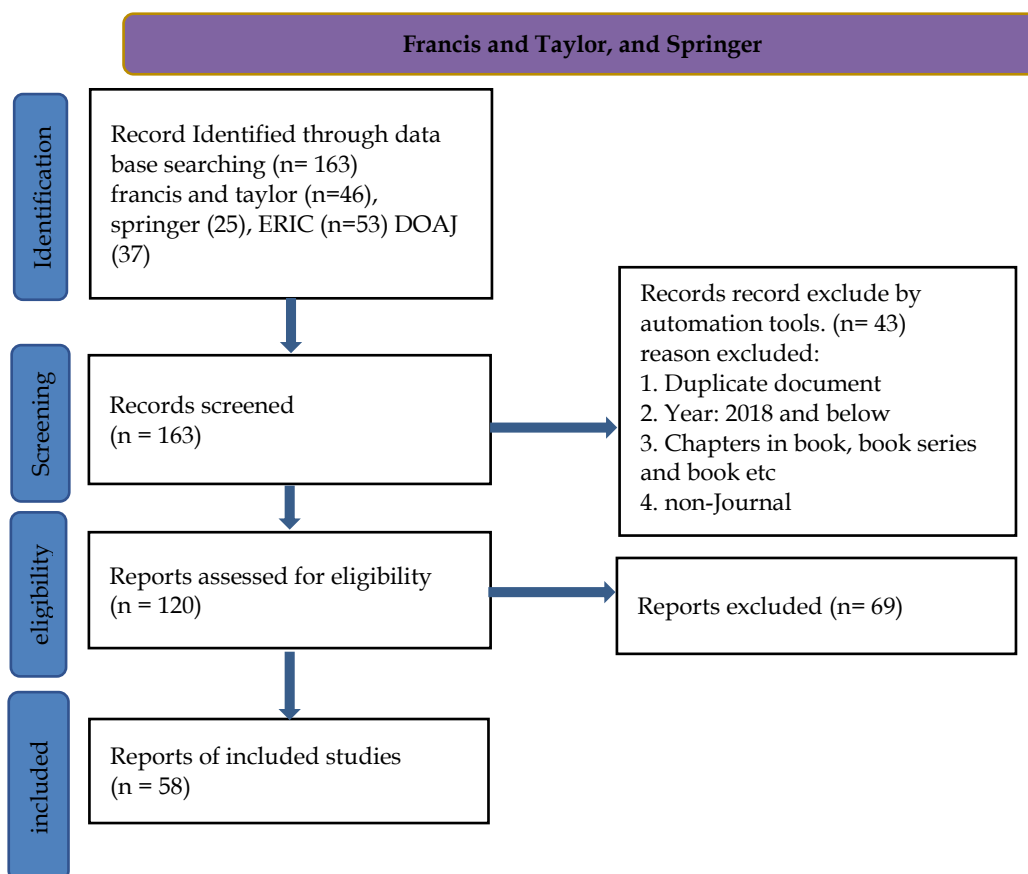
Community literacy is strongly influenced by government policies. The role of the government is also a determining factor in the success of literacy programmes. Access to books and other reading resources must be increased and evenly distributed in each region. Because in reality, the literacy skills of people in urban areas and rural areas are very unbalanced. Urban areas that have more access certainly also make it easier for someone to be able to reach the information needed. This is very different from rural areas. The literacy movement must be spread as widely as possible in any area, so that there is an equal distribution of quality. The success of the literacy programme will be determined by many elements, ranging from families, communities, academics, to the government as a policy maker (Fatimatur Rusydiyah et al., 2022).

Research related to religious digital literacy has been conducted by many researchers, including research from Zaid on "Digital Islam and Muslim Millennials: How Social Media Influencers Reorganize Religious Authority and Islamic Practice" (Zaid et al., 2022). There is also research from Inaash Islam with "Redefining #YourAverageMuslim woman: Muslim female digital activism on social media" (Islam, 2019). Another research is from Hashmi on "Representations of Islam in social media: a systematic review" (Hashmi et al., 2021). There are also other research articles, but these studies do not touch on the aspect of religious digital literacy of urban Muslim communities in Indonesia. Thus, the distinction in this research is to analyse religious digital literacy in urban communities. This distinction is a finding in this study that distinguishes previous studies.

B. Methods

This study used a systematic literature review approach (Linnenluecke et al., 2020) with data collected from various existing scientific articles, both books, journals, proceedings, and others (Xiao & Watson, 2019). Search for literature sources through e-journal service sites and published e-books from 2018-2023 in francis and taylor, springer, ERIC and DOAJ. Literature data collection begins with searching articles based on keywords through the official website page or portal. Furthermore, the researcher collects data from the article in accordance with the discussion matrix table compiled. Furthermore, the collected data will be sorted based on its relevance to the research theme and ends with data analysis using content analysis techniques related to the theme. Data analysis techniques in this study used descriptive analysis techniques (Kleinheksel et al., 2020). From the search results the data above can also be identified and filtered using PRISMA 2020 (Abelha et al., 2020). The following results identify articles related to the theme "religious digital literacy and urban Muslim society".

Diagram 1. Article Identification



The reference search in this study was conducted through the journal website channel mentioned above. The initial process began with identifying articles relevant to the data search through search engines by writing keywords. The next step is screening, by limiting the articles to be selected. The next process after the screening process is to determine which reference articles should be selected based on the discussion that has been designed. After that, the final stage is to put the selected references into writing.

C. Findings and Discussion

1. Findings

Religious Literacy Practices through the Utilisation of Information and Communication Technology

The use of e-books, e-journals, websites and social media has become a new era for literacy. Learning is not limited to reading texts on conventional sheets. However, someone in this century is able to find reading material from many existing sources through the help of the internet. This convenience should be utilised to foster the spirit of literacy, in order to improve competence in this highly competitive era. Indonesia's vast geography with thousands of islands certainly leaves a problem, including uneven internet access. In rural areas, it is often found that internet access is very difficult unlike in urban areas. This can hamper the digital literacy process, which is now a necessity. This limitation certainly has an impact on the competence possessed (Jafar et al., 2022).

Learning activities can now be done anywhere, this is since the emergence of the internet which makes it easier. Like during a pandemic, all activities must be done online. Face-to-face activities have changed slightly with the online application facility. Of course, with existing applications any activity can be easily carried out, including religious studies. Various application platforms such as zoom, microsoft teams, google meet have been widely used by many people for virtual meeting purposes. Although there are different views regarding the effectiveness of using online applications, in fact, through a variety of existing applications, it can develop community learning patterns (Pandian et al., 2021).

The most advanced and widely circulated information technology product in any part of the world is the mobile phone. All ages use them for their own purposes. Starting from school age to someone who is elderly also cannot be separated from using mobile phones. The factor is that mobile phones circulating now have sophisticated and easy features, so they are then called smartphones. The utilisation of mobile phones with various applications is a phenomenon in itself. Everyone spends a lot of time just to use it. Applications will continue to appear tailored to market demand and needs. The various features of the application are successfully made to fulfil the user's wishes. The existence of smartphones makes humans increasingly pampered with technology that can become life friends to help with daily activities. Religious studies and materials are also increasingly scattered on applications and the internet. The content displayed is also very attractive which can certainly have its own influence on readers and users. The main point is that users must be able to retrieve correct information based on their literacy skills (Omar et al., 2021).

One of the big problems for the world of information technology today is the rise of hoax news or information with a rapid spread on the internet, especially on social media. It is a big problem that must be resolved by many parties so that it does not get bigger. If the problem continues to exist, it will certainly have an impact on social inequality due to disinformation. The existence of conflict, violence, and even acts of extremism can arise as a result of hoax news that is spread. It is a common task for all groups to take preventive action. Strengthening for every individual who uses digital technology products must be done. The goal is to give a reminder message so as not to be influenced by bad and non-informative content. In addition, strengthening must touch on increasing competence in literacy, so that they are skilled in searching, sorting and using information from various sources on the internet (Yatid, 2019).

Self-strengthening strategies can be done to deal with the rapid advancement of technology today. There are several things that must be done in order to use a variety

of digital media properly, namely 1. Being able to master information literacy in depth 2. The digital literacy that is owned must always be developed continuously by adjusting the conditions 3. The use of appropriate digital media 4. Able to operate sophisticated information and communication technology 5. Able to use social media in a measured manner 6. 21st century digital skills (Audrin & Audrin, 2022).

Moral problems in society are now increasingly widespread, especially among adolescents or youth. Misuse of information technology is one of the sources of the problem. Cultural shifts can also be the cause of the decline in the morals of the nation's children. These problems and challenges must be addressed immediately to be resolved, one of which is through strengthening character education. Everyone is obliged to be a good role model for others. Noble character values must always be spread in the real and virtual world. The focus of society should not only be on providing understanding centered on cognitive elements, but must be developed on the affective side or attitude. Strengthening character becomes the basis for a person in using increasingly sophisticated information technology. If users are not equipped with a strong understanding and character, it can have an impact on bad influences that can destroy them. In addition to self-strengthening, it must also be accompanied by education from the family and the general public. Because the social environment is a responsibility that must be shouldered together. The Muslim community must be able to foster a strong influence among each other by maximising their respective roles. There are three environments that must strengthen each other, namely the family, school and community. All three are tasked with strengthening each other in creating a generation of nations that have noble personalities (Royakkers et al., 2018).

Literacy development for the current era can utilise social media services that contain Islamic, cultural and social content. Users can easily access these services through the available channels, just by writing keywords on the search engine of existing applications. What needs to be considered is how to choose content that is suitable for access, of course based on the material factor. This factor determines that in accessing information about religion in digital services, there is no wrong way that results in incorrect understanding (Carr et al., 2020). The spread of Islamic content with a variety of materials is a unique fact in the religious life of Muslim communities today. Islamic studies are no longer focused in mosques and educational institutions, but have grown rapidly to fill the digital space. Optimisation of the use of digital services must always be driven in a sustainable manner. Existing applications and social media are not only used as virtual communication tools, but are developed into media channels for learning resources, including Islamic content (Solahudin & Fakhruroji, 2020).

Extremism, radicalism and other deviant views also utilise digital services to spread their ideas. Various forms of negative narratives appear in online media, the purpose of which is propaganda for the goals of these ideologies. The generation that has been familiar with digital products must be protected by providing correct understanding and real assistance. Counter-narratives must be carried out to counteract deviant understanding so that it does not spread widely. Digital space should not be dominated by hate speech, intolerance. Everyone must take full responsibility to protect the nation's generation from false understanding (Chan, 2020). The development of religious digital literacy can have a positive impact on the social life of urban Muslim communities. One example is increasing tolerance and reducing conflicts between religious communities. Through increased religious digital literacy, urban Muslim communities can better understand religious teachings and the principles of tolerance. This can help reduce inter-religious conflicts and strengthen inter-religious harmony.

The current era of disruption is characterised by the rapid flow of information and the increasingly widespread use of the internet in various sectors of human life. The hoax problem is magnified because of social media intermediaries. The result of all this is that it has an impact on the destruction of the order of social life. These problems can be prevented through strengthening digital literacy which has several essences, including: 1. Understanding the information accessed. 2. Optimising the power of reason to understand information 3. Creating positive and valuable things 4. Skilled and capable in operating digital technology 5. Always be responsible and confident 6. Criticise every information received 7. Create a positive social life environment 8. Increase creativity to create new things. All of these elements must be implemented optimally, as a basis for a person in order to strengthen digital literacy (Tsaniyah & Juliana, 2019).

Available search engines make it very easy to help someone find the information they need, including religious content. Religious content can be searched, found, and shared through available internet services. Various websites also provide access to this information. Today's millennial young generation massively uses social media by having several accounts. It is used to support their life and social activities, which more or less depend on their social media. A person's interest in social media is influenced by many things, it can be due to the influence of environmental guidance, personal needs, and others. The appearance and content in social media can also have a big influence on every user who accesses it. Therefore, digital literacy for every user of digital and virtual media is urgent, to protect against the negative effects it causes. Narratives in the digital space must be loaded with an attractive appearance, detailed and valid discussion, and diversity of information that makes someone interested in accessing it (Nur, 2019).

Everyone has different levels of digital literacy. The majority of digital media users have only reached the stage of searching and finding information, not at the level of validating information. Someone who has found what they are looking for, usually immediately accepts and uses it, without conducting an in-depth examination of the original source. Of course, this becomes a problem when it is ignored without any corrective process. A person may access incorrect content and use it, if they do not check whether the information is valid or not. Therefore, it requires sufficient knowledge and competence in using digital information products, in order to be wiser and more selective in accessing information and avoiding negative content that is not true (Ashari & Idris, 2019).

The reading absorbed by a person will greatly affect his mind and attitude. The spread of deviant understanding is very much found in the realm of virtual space. Easy access to the internet and the massive use of social media are also great opportunities for those who promote extremism, intolerance, radicalism, and others. The problem is getting bigger, which then causes cases of terrorism, hate speech and other negative actions (Ebrahimi et al., 2021). Radicalism can be a serious threat if not dealt with properly. Therefore, it is important to strengthen religious digital literacy as a means to teach the values of tolerance and disseminate the correct understanding of religions and beliefs. It takes an effective effort to counter these deviant views by counter-narratives. Increasing writings that show friendly and moderate Islam also needs to be promoted at this time. The utilisation of social media groups as the main access to communication also needs to be filled with content that is in accordance with noble religious values. These actions are carried out in order to support the strengthening of people's Islamic understanding and support religious digital literacy (Tsuria, 2021).

The character element must be strengthened first as part of strengthening digital literacy. Character will determine the final result of literacy (Sholichah et al., 2022). The increasingly massive use of the internet is certainly positive for a person. Independence in finding the information needed will make him more inclusive in thought and increase his critical reasoning. Islamic studies can also be accessed easily and are not limited to the virtual realm. However, what needs to be remembered is that there must be supervision and direction from those who are directly responsible, so that the sites that adorn the digital walls are filled with educative and intellectual content (Prihatini & Muhid, 2021).

Digital technology in the form of information media can be used as a source of digital literacy, especially in this era which is synonymous with rapid technological advances. The existence of the internet and online media allows modern humans to learn throughout life, anytime and anywhere. This unlimited access can be utilised to explore the widest possible information to improve comprehensive understanding. Virtual media can be used as a source of information, a communication tool or even a place to express ideas through writing and video. The features of today's digital technology allow individuals to search for new things freely and get them instantly and quickly (Firth et al., 2019).

Moderate Islam that appears in online media has also experienced several attacks from other parties. The existence of conflicts of interest and sentiments towards certain religious practices has led to the emergence of negative issues that are carried in the flow of online digital media. The battle between fundamentalist and moderate groups has become increasingly visible, because both carry their respective missions that are difficult to combine. Fundamentalist views then bring an exclusive face of Islam that tends to lead to the practice of intolerance and extremism. Religious narratives in online media have an equally strong tug of war between the two. As a result, there are some individuals who are exposed to fundamentalist views that have begun to develop on the internet. The appearance of moderate Islam has not fully dominated the internet universe. Of course, this is the task of many groups, especially educational and religious institutions to be able to bring the study of *wasathiyah* Islam to the virtual realm, to fortify Muslims to become noble and inclusive individuals (Nor et al., 2022).

The misuse of social media for hateful content and other negative narratives has had a negative impact on the life of the community, nation and state. The Muslim community, especially, must immediately realise to re-strengthen its identity. The exclusive-fundamentalist ideas that have begun to gain ground should be prevented immediately, so that the face of Islam and its community is not negatively assessed by the wider community. Islamisation must be done in a polite and civilised manner, in accordance with the noble values of religion and society (Nor & Gale, 2021). Freedom of expression in social media must also be a special concern, so that the spread of deviant ideas no longer has a place. This freedom must be interpreted correctly by using digital media in accordance with its provisions. The issues and discourses of intolerance, radicalism, and extremism have become seeds of conflicts and disputes that can occur at unexpected times. The greater consequence, of course, is the collapse of unity in society, nation and state (Nor & Gale, 2021).

Religious digital literacy should always be developed, especially for Muslim communities. It aims to strengthen Muslim individuals to be able to access, process and accept positive content and reject negative narratives that appear in the virtual world. Digital literacy skills must always be improved to equip ourselves to avoid being carried away by the negative currents of online media. The various contents on the internet make every person who operates a variety of information and

communication technologies to be able to validate information correctly (Ramdhani et al., 2021). Collaboration between the government, religious institutions, and the community is essential in developing religious digital literacy among urban Muslim communities. The government can facilitate and provide policy support for the development of religious digital literacy, while religious institutions can provide more specific guidance and guidance in developing religious digital literacy. On the other hand, the community can contribute and support in developing religious digital literacy by utilising technology and the internet wisely and responsibly.

2. Discussion

Religious Digital Literacy of Urban Muslim Society in Indonesia

Prevention of radicalism, extremism and the like can be done by increasing religious understanding and strengthening self-morality that can be used as a protector. This strengthening can have a major impact on the realisation of a peaceful life in society. The development of moderate Islamic teachings that prioritise wasathiyah teachings needs to be disseminated, so that people's lives are filled with tolerance, peace and unity. Religious digital literacy can help urban Muslim communities strengthen moral values in daily life. For example, through learning about religious teachings and good habits that can be practised in daily life (Jamilah, 2021).

The use of information and communication technology products has entered various aspects of human life, including in social life. Various groups, ranging from adolescents to adults, make use of the sophistication of technological features to access the various information they need (Eraku et al., 2021). The fast flow of information in cyberspace is also a value in itself for individual humans. The variety of technological products has more or less changed the civilisation of life. It takes a high level of ability, so that each human person is not eroded by the negative impact of the current digital era. Collaboration between religious institutions and digital technology can help improve the religious literacy of urban Muslim communities. For example, by providing online learning programmes, providing online religious discussion platforms, and utilising social media to spread positive religious messages.

Human interaction with technological products such as smartphones, laptops and the like that are used as communication and information retrieval tools on the one hand has a positive impact. The easier and faster access to information also has an impact on individual dependence on information technology in everyday life (Altinpulluk, 2019). However, one thing that needs to be remembered is that not all information in the internet world is correct and can be referred to. Every user must be able to validate the information circulating, so as not to fall into disinformation that has fatal consequences. In an increasingly sophisticated and complex digital era, the dissemination of true and reliable religious information can be a big challenge. Therefore, strong religious digital literacy is needed to help urban Muslim communities distinguish true and reliable information from false or misleading information.

There are several things that can be used as a basis for the practice of digital religious literacy today. Firstly, attitudes and perceptions towards the internet. Basically, the internet is a means of support and not the only source. In the practice of religious literacy, one must still look for the original source contained in existing primary books. The influence of conventional learning must get a larger portion than the use of the internet online. Second, internet self-efficacy. This means that everyone

who uses the internet has confidence in their abilities. The ability in question is related to mastery of knowledge and skills using information technology products. If the ability he has is good, it will certainly have an impact on the final result of the information he gets. Third, the relationship with the community. Every process of digital interaction in cyberspace, a person will be faced with the community that surrounds him. The main key lies in how to position himself in the community. It takes good knowledge skills to be able to choose online communities that can have a good effect. This is because, in this era of disruption, interactions in the internet world greatly affect one's personality. Fourth, religiosity. The level of religiosity also affects digital religious literacy at this time. In principle, religiosity is not just understanding religious texts, more than that, attitudes and behaviour must also reflect religious values (Purnama et al., 2022). Religious digital literacy can be utilised as a means to preach and spread religious teachings to a wider community. This will help urban Muslim communities to be more active in da'wah and expand the reach of da'wah.

One of the ways digital literacy can be improved is through self-regulated learning strategies (SRLS). The strategy is to support each individual to be able to utilise advances in information technology independently and as an asset for lifelong learning. The current era of disruption is impossible for anyone to avoid, the effective way is to take advantage of what is there, accompanied by the ability of supporting knowledge and skills. There are three domains of SLRS that can effectively influence digital literacy, including metacognitive knowledge, self-management, and motivational strength (Anthony et al., 2020).

The existence of the internet with the help of search engines, wherever and whenever every user can enjoy access to information quickly. Good skills are needed so that the information obtained becomes valuable for knowledge. Every user must be directed to utilise technology products wisely. There needs to be regular training or socialisation for the general public to be proficient in digital literacy. The current phenomenon is that people tend to search for and take for granted the information they get, without checking the truth of the information (Musa et al., 2021).

The characteristic of urban society is heterogeneity, which is the characteristic of individual differences that exist, both in terms of religion, customs, culture and others. These various characteristics ultimately give birth to dynamic conditions of community life (Akmaliah, 2020). Urban society has its own uniqueness in social science studies. Modernity has become a symbol for urban communities, although on the other hand there are certainly some people who have not reached this point due to economic, educational and other constraints. Such portraits are often found in urban life, where on the one hand they live a decent life that can reach modernity, while on the other hand there are also those who continue to struggle to face the problems of urban life with deprivation. In the current era of globalisation and modernisation, urban Muslim communities may experience challenges in maintaining their religious identity. Religious digital literacy can help them strengthen their religious identity through learning about religious teachings, religious rituals and religious practices that are relevant to their social context.

Urban society is synonymous with industrialisation. In Indonesian practice, modernisation and Islam go hand in hand without any dichotomy between the two. This is certainly different from the situation abroad, which separates religion and social order. Urban society is certainly faster to modernise along with the dynamic development of society. Urban Muslim communities are able to synchronise community culture with Islamic teachings. It is proven by the cultural practices of the community that are still rooted and traditional in the lives of urban communities

(Zaini, 2022). Modernity is not always in line with religious values, but neither society nor religion can stem the existence of modernity. The attitude should be to take the middle way, namely taking the values of modernity that are in line with religious teachings. Religious digital literacy can also be utilised as a means to develop the potential of urban Muslim communities. For example, through online learning, they can gain new knowledge about religion, discuss with other individuals, and improve digital skills.

The teachings of radicalism, hate speech, hoaxes are also often through existing social media. Although digital technology can help improve religious literacy, there are still some challenges that need to be overcome in developing religious digital literacy. These challenges include the lack of accessibility of digital technology for underprivileged urban Muslim communities, digital content that has not been standardised, and the tendency to spread false information or hoaxes. As a result, adverse impacts are quicker to befall community members. Divisions, intolerance and the like occur in society not as a result of these deviant ideas. The flow of information on social media is very fast, and there are two domains that cover it, positive and negative. It depends on the user who runs it. Most urban communities make social media a part of their life activities, including in religious matters. Religious content can be found easily through available channels. The modernisation of da'wah through digital cannot be avoided, because almost all individuals in society are dependent on their social media. Therefore, good religious digital literacy is needed, so that Islamic preaching in the digital realm can run in accordance with the values of religious teachings. Counter narratives on deviant teachings and hate speech must also be carried out, in order to maintain moderate Islamic teachings. Religious leaders must also dare to present themselves in the realm of digital da'wah as cyber warriors, and the general public must be selective about the various information obtained (Schmidt, 2021).

The struggle between moderate Islam and radical conservative Islam is getting stronger in this era. This can be seen from the display on social media and existing internet information. Fundamentalist conservatives try to strengthen their da'wah movement through online media channels, but moderate Islam, represented by many traditionalists, also plays a role to stem it (van Es et al., 2021). The main target of da'wah in this digital era is the millennial generation, which is considered a group that represents modernity and is often in contact with digital products and information technology. Urban Muslim communities are also the goal of the conservative school in its da'wah. Urban groups who are more often in contact with social media and information technology are certainly more receptive to da'wah from this inclusive school. Heterogeneous urban life makes the spread of the conservative group's da'wah easier. However, traditionalists also continue to try to maintain their da'wah existence in urban environments with the characteristics of their da'wah methods. Social media can be a very useful tool to expand the reach of religious information and help urban Muslims connect with religious communities. However, the role of social media in disseminating religious information also requires proper understanding and strong religious digital literacy so that the information disseminated can be useful.

The long-established moderate Islam in Indonesia is influenced by the two largest Islamic organisations, Nahdlatul Ulama and Muhammadiyah. These two organisations have been established long before this country was even established. Their roles and contributions are enormous, ranging from education, health, culture, to social aspects. Its influence can be seen from its community that almost exists in all regions and cities. The followers of these two organisations have shown a moderate

view of Islam. However, recently it has had to face great challenges with the emergence of conservative streams that tend to be exclusive, rigid and lead to radical teachings (Jubba et al., 2022). These conservative sects tend to use social media and the internet as their proselytising methods as a means to accelerate the spread of their sects. However, the two moderate sects continue to carry out the mission of preaching moderate Islam by stemming the conservative movement, especially in the digital world. Although conservative sects are slightly able to develop in urban areas, the influence of moderate Islam also continues to show its existence.

Digital technology can be utilised to help broaden the horizons and religious knowledge of urban Muslim communities. One example is through digital applications that provide educational content such as Quranic commentaries, hadith, and other religious knowledge. This can help urban Muslim communities increase their understanding and love for their religion. The religious practices of urban Muslim communities have undergone varied transitions. There is the One Day One Juz (ODOJ) community which has thousands of members and is increasingly present in the world of da'wah, especially in urban areas. There are also weekly and monthly Islamic studies held in mosques, Islamic schools, or other community places that are also in demand by the urban Muslim community. Another fact is the appearance of preachers or religious figures on online digital channels such as live streaming YouTube, Instagram, Facebook and the like. This also adds to the prevalence of da'wah using digital media in the current era of disruption. Studies or virtual religious learning classes are also organised by certain communities. This phenomenon certainly brings a new direction to today's da'wah that has adapted to using technological products that develop in the midst of people's lives. The new colour of contemporary Islamic society, especially in urban areas, brings a major transformation to the world of da'wah. This means that religious literacy is not only in the conventional realm of face-to-face, but also the virtual realm as it develops today (Nisa, 2018).

The use of social media is a new direction for the world of digital literacy. This is due to the increasing number of users. Literacy activists should understand this, by educating the general public through available digital media. Content must be made with an attractive appearance, especially for the millennial generation. Urban Muslim communities in terms of religious digital literacy tend to follow their Islamic identity which tends to be based on Islamic community organisations. For example, if someone adheres to the ideology of Nahdlatul Ulama, then he will look for content sourced from its ulema figures. This also applies to those who follow the views of Muhammadiyah, Persis, Salafi and others. Urban communities in the context of religious digital literacy will be affiliated with their respective ideologies. Therefore, it has an impact on the understanding of concepts, activities and community self-identity (Maemonah et al., 2023). Religious digital literacy can help urban Muslim communities to understand their religion better and increase their awareness of its importance in their daily lives. This can help improve their spiritual quality of life.

Social media is used by some Muslims to showcase their piety. Various religious expressions and activities are uploaded on their social media pages, such as Facebook, Instagram, Twitter, WhatsApp and others. On the one hand, this practice is worthy of *riya'* in the concept of Islamic theology, but on the other hand, Muslims respond differently to this phenomenon and judge it differently. Some groups consider that religious expression is an individual privacy right that is allowed as long as it does not conflict with religious, cultural and constitutional values (Husein & Slama, 2018). The increasing use of digital media in religious practice on the one hand increases the spread of Islamic da'wah. It can also increase people's Islamic knowledge about

religious teachings.

The digital world can be said to be a new social space created by human groups. Each individual can interact virtually by utilising existing digital products. The convenience obtained is that interactions between individuals are no longer limited by time and space, but become easier and more flexible by using virtual communication tools. The use of social media continues to increase drastically and it is used in various kinds of life practices, including religion. Apart from being used as a communication tool, social media is also part of a cyber da'wah space aimed at the wider community. The uploaded content also provides new understanding and knowledge about religion, as well as being an attractive new da'wah model especially for urban youth (Lengauer, 2018). Religious expressions and experiences can also be displayed by a person on their personal social media pages. Of course, this is part of the religious patterns of urban communities in this digital era. The rapid development of social media followed by the response of people who use it in various domains of life is a unique phenomenon for this new virtual-based social space.

Existing research data related to the face of Islam on social media shows that the teachings of Islam displayed by most people in the world of social media are very diverse, both positive and negative. It can be understood that the appearance shown by a person is strongly influenced by his or her background, knowledge and religious understanding. Recent years have shown that the face of Islam has been tarnished by some groups affiliated with hardline or extremist-radical sects. There are also groups that claim to be liberal Islam. Of course, there will be differences in religious attitudes, but one thing to remember is that religious attitudes must always also pay attention to human values. Cyber warfare in the digital world has become an interesting fact lately, those who carry moderate Islamic teachings continue to try to fight against groups that carry deviant understanding. The image of Islam must be presented attractively and give the impression that Islam is a religion of peace (Hashmi et al., 2021).

Individual dependence on social media has become the new style of modern humans today. At any time, a person cannot be separated from the information and communication technology products he owns, such as smartphones and others. Daily activities are also part of the items displayed on the online media they own. This includes religious practices that are often uploaded on social media, and by some people it is used as an effort to increase their religiosity. This seems less relevant to the value of religious teachings themselves. Social media is often used as a da'wah tool on the grounds that its users are increasing day by day. It can be said, humans in the millennial century are now very dependent on social media and become one thing that cannot be separated in their daily lives because it is used as a medium to show the existence of their life activities (Slama, 2018).

Social media has also become a tool for the Muslim community to carry out social movements in the form of donations, zakat, infaq, sadaqah carried out by existing amil zakat institutions. Of course, the movement emerged along with online activities that were carried out more massively by the community. The movement has proven to be successful in bringing a new direction and the results are felt by those who are the goal of the movement. The important role of social media as a tool for religious social movements has also become a new model and direction for religious practice in Indonesia. Many cases are initially raised by someone's social media, then there is a big movement discourse so that it can be in the big media that becomes the mainstream (Mundt et al., 2018). The Muslim community, especially in urban areas, which is then active in carrying out fundraising or donations for social purposes, is also increasingly massive. The benefits are also widely felt by those in need. Of course, this kind of social

work must be further enhanced and disseminated, so that religious teachings can fulfil the social space of life.

Islamisation through the media in Indonesia is also a current that has an optimal role. The values of religious teachings are widely displayed with various musical performances, song verses, cultural performances, films and others. The process of preaching Islam using a socio-cultural approach and works of art was actually greatly influenced by the scholars who spread early Islam on the island of Java, known as "wali songo". The practice of da'wah is adopted by religious leaders now which has proven successful in bringing the impact of the spread of moderate Islam to this day. The da'wah strategy is also used as a resistance to religious conservatism that tends to reject the da'wah (Abdullah & Mohamed Osman, 2018). Urban Muslim communities also do not entirely abandon traditional Islamic practices, which can be said to still flourish in society. Urban groups that are synonymous with modernity do not then reject everything that is traditional. The blending of modernity and traditionality shows that urban Muslim communities can practice religious teachings proportionally without excluding one of them.

Various kinds of negative efforts appear in the digital space, ranging from racism, radicalism to massive extremism. The result of all this is polarisation in society, acts of terrorism and other acts of lawlessness. Social media has become a battleground between camps that continue to try to spread their respective ideologies. The attitude that must be taken is that there is a counter-narrative that blocks the efforts of negative actions on social media. Each person is required to have sufficient skills in exploring the digital world, as well as carrying out the process of understanding, seeking the truth of information, and checking the source of origin. That way, the existing digital world can be utilised properly and can have a positive impact on themselves and the wider community (Costello & Hawdon, 2020).

Freedom of speech also greatly affects the flow of information in the digital space. Everyone is free to write and convey their ideas. This freedom should be optimally utilised in a positive manner, not the other way round, where freedom leads to acting without the basis of knowledge. Sentiment towards religion also arises due to some irresponsible groups taking negative actions. Social media and various information technologies have become the main means and access for hardliners to spread their teachings. Misunderstood democracy makes people free to take any action without sufficient knowledge. Urban people who are active in social media are also victims of it all. They prefer to browse religious materials independently without guidance from religious experts, resulting in misunderstandings in learning religion (Evolvi, 2018). It is important to develop religious digital literacy holistically, covering not only technical and technological aspects, but also fundamental religious values and teachings. In this regard, it is important to develop training programmes that cover religious and technological aspects in a balanced manner, and emphasise the importance of ethics and religious values in the use of technology and the internet.

The rise of terrorism, intolerance and other negative actions in today's open era is greatly influenced by news and misinformation spread on social media. Low literacy is also a major indicator of the problem. Low reading tradition makes people have less understanding. This then makes it easy to accept the hoax news and information circulating. Awareness of literacy must be raised, as the main provision in dealing with increasingly unstoppable information (Kubin & von Sikorski, 2021). Social media has an important role in the current era of disruption. The communication that exists in social media between individuals, as well as humans and computers is a unique thing that happens. The human challenge lies in how to maintain effective communication

patterns virtually. Each person is required to display positive behaviour and attitudes in the real and virtual worlds (Kalimullina et al., 2021). Social interactions that exist in digital media should be based on adequate digital mastery. High literacy is a determining factor for the realisation of good relations between people. With religious digital literacy, urban Muslim communities can more easily understand the importance of participating in social activities that aim to improve the welfare of society in general.

D. Conclusion

The utilisation of ICT through the internet is increasingly massively used by individuals in the current era. The use of websites, e-books, e-journals, and even social media has become a new phenomenon in religious learning in society, especially in urban areas. The community as a user in terms of the utilisation of digital content in a religious context must be given a thorough understanding of the sources of access that can be used as a reference. The government, religious institutions, and scholars must also participate in educating the public on an ongoing basis and countering narratives against content that misleads the public. The religious digital literacy of urban Muslim communities can be said to be still at the level of searching and finding information, not yet at the level of validating and checking data on the original source. It takes an optimal role by religious leaders to be able to develop their da'wah in the digital space, in order to facilitate today's industrial society that is familiar with technology and digital media, including in religious studies.

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F. Author Contributions Statement

The authors consists of three researchers who share roles to complete this research. Sukijan Athoillah and Muhammad Khakim Ashari are students of the same batch in the doctoral programme at UIN Sunan Ampel Surabaya, while Muhammad Badat Alauddin is a student of the Arabic language & Literature study programme. Sukijan Athoillah served as the initiator of the research idea, designing the course of the research, preparing the materials and instruments needed. Muhammad Khakim Ashari as the writer coordinator in this research is in charge of collecting data, analysing data, doing reference management, and completing the article until the final stage. Muhammad Badat Alauddin as the apparatus data searcher and translator.

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