Religious Moderation in Ethics of Digital Literacy

Moderasi Agama dalam Etika Literasi Digital

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Abstract

Religious moderation is a simple and easily understood approach to practicing religious teachings with balance, aimed at creating a tolerant, inclusive, and peaceful society amidst the diversity of religious beliefs. As individuals, humans possess literacy intelligence, develop critical thinking skills, and the willingness to understand the power and purpose of language in shaping their lives, both positively and negatively. As literacy evolves into the realm of digital technology, it also touches upon the domain of religious moderation. Ethical guidelines are necessary for individuals to interact responsibly in the digital world, especially concerning religious moderation. This article aims to analyze the ethical aspects of digital literacy regarding the theme of religious moderation, laying the foundation for developing the ability to read religiously moderate literatures. The effort to enrich the understanding of ethical religious moderation in digital literacy is accomplished through a literature review method, utilizing various sources to involve diverse scholarly contributions and relevant information to expand knowledge. Based on this analysis, it is found that ethics plays a pivotal role in the emergence and development of beneficial, responsible, and ethical religious moderation in the digital space.

Keyword: moderation; religion; ethics; literacy; digital.

Abstrak

Moderasi agama merupakan suatu pendekatan yang sederhana dan mudah dipahami dalam menjalankan ajaran agama dengan keseimbangan untuk menciptakan masyarakat yang toleran, inklusif, dan damai di tengah keragaman keyakinan agama, dan manusia selaku insan memiliki kecerdasan berliterasi, mengembangkan kemampuan berpikir dan kemauan serta memiliki kesadaran diri untuk memahami kekuatan bahasa dan kegunaannya dalam membentuk kehidupannya, secara positif maupun negatitif hingga pada perkembangannya literasi memasuki ranah digital sampai menyentuh ranah moderasi beragama, kebijakan diri individu dalam berinteraksi di dunia digital memerlukan etika untuk membaca literasi yang disajikan khusus menyangkut moderasi dalam beragama. Tulisan ini bertujuan menganalisa aspek etika dalam berliterasi di dunia digital pada tema moderasi beragama yang ada di dalamnya, yang akan menjadi pondasi yang dapat menopang dari lahirnya kemampuan membaca literasi moderasi agama. Upaya untuk memperkaya pengetahuan etika moderasi agama dalam berliterasi di ruang digital, dilakukan pengembangan tulisan melalui metode studi pustaka dengan memanfaatkan berbagai sumber, bertujuan untuk melibatkan berbagai kontribusi ilmiah dan informasi relevan guna memperluas cakupan pengetahuan. Berdasarkan ini, ditemukan bahwa etika menjadi faktor muncul dan tergeraknya literasi moderasi beragama yang bermanfaat, bertanggung jawab, dan etis di ruang digital.

Kata Kunci: moderasi; agama; etika; literasi.

INTRODUCTION

The digital revolution has provided convenience and practicality that have formed fundamental changes in human life. These changes significantly affect important aspects of life, culture and society. This event marks the emergence of a phenomenon called the "creative century" in the 21st century, where information, knowledge, creativity, innovation and network interconnection become strategic resources that have the potential for positive and negative impacts. (Kemendikbud, 2017a) So that This triggers the need for an individual's ability to be able to sort and analyze the various information they receive regarding whether or not the information and knowledge is useful for themselves.

The use of the internet as a medium by radical ideologies looks very innovative because of its rapid spread, and has a strong impact on the young generation who have high religious enthusiasm. (Munir et al., 2019) Weaknesses in national literacy are an urgent issue and require handling. specifically to encourage Indonesia's progress to become a developed country. Currently, literacy is defined as a life skill that involves all aspects of life. (Kemendikbud, 2017b) An intelligent and literacy-based approach to religious moderation can be a way to face the challenge of weak literacy levels in this country. By implementing inclusive religious moderation and supporting education and developing individual potential, we can increase public literacy, this will play an important role in pushing Indonesia's progress towards status as a developed country.

The implementation of literacy must be accompanied by ethics, where ethics is a code of ethics that is a guideline in literacy both offline and online. Ethics relates to actions that should be carried out by individuals or certain groups, as well as establishing norms regarding those actions. (Mufid, 2009, p. 177) In literacy activities, both in the real and virtual worlds, it is important to follow ethical principles. Ethics in this case includes moral rules that must be followed when literacy. In the context of religious moderation, implementing ethics-based literacy means following the moral standards set by religion or general human values when seeking, disseminating, or interacting with information and knowledge. Ethics functions as a guide for applying religious values positively and constructively in literacy, with the aim of having a positive impact on the development of society.

Community digital literacy is the ability to think critically and creatively in dealing with all kinds of global information and communication, with responsibility and ethics in the use of digital media. (Kemendikbud, 2017b) Therefore, in forming a society that has the ability to sort and process critical thinking skills , individuals are expected to use technology wisely and in line with religious values.

WRITING METHOD

This article adopts a library research approach using a qualitative research approach. This research was carried out based on analysis of published scientific articles and other data sources that were considered relevant to the problem that was the focus of the research. In this case, journals, ebooks, and other related sources are used as data sources. This method allows researchers to investigate the truth from two different perspectives based on the research object. In this research, relevant books and articles function as important library sources. As primary sources in this research the author used more than five books and articles combined with other sources.

RESULTS AND DISCUSSION

1. Ethics

This word comes from the Greek word "ethos" which means habit and way of thinking. In philosophy, this word is defined as the science of what is generally done or customs. Meanwhile, in Indonesian, it means the science of moral principles. And overall, ethics can be divided into three main concepts, namely: 1) the science of what is good and moral obligations, 2) a collection of principles or values related to morals, and 3) values regarding right and wrong held by a group or society. (Mufid, 2009) In relation to ethical literacy, it helps individuals to understand the moral values and principles that underlie their actions in the world of literacy.

In simple terms, ethics is concerned with what is good or bad and is related to values and morality. The focus of ethics is on goodness and benefit. Ethics with "purpose" demands ethical actions that reflect general human obligations. (Silalahi et al., 2022) Ethics has an important role in forming a moderate and tolerant attitude in carrying out religious beliefs, demanding ethical actions that focus on goodness and benefits for others.

Ethics also prohibits the view that humans must submit and obey the commands and prohibitions of their creator. Rules, norms and regulations are the key to maintaining and restoring certain values. This ideal concept is accepted in the natural mind and is reflected in norms, rules and laws. Apart from that, ethics is realized through words, actions and behavior as a harmonious whole. (Aswita et al., 2022)

According to the type, ethics can be divided into two types, namely: 1) Traditional ethics are those that apply in life in the real world, including rules of procedure, customs and culture which are a common agreement within each community group. 2) Contemporary ethics is ethics in the electronic and online world, including procedures, habits and culture that have developed due to technological advances, enabling widespread and global cultural encounters. (Kusumastuti et al., 2021) Ethics in the environment, both traditional and contemporary , can support the views and practices of religious moderation by encouraging awareness, responsibility, integrity and benevolent values in interacting with others and the environment.

2. Moderation and Literacy

From the Latin moderâtio the word moderation comes, which means simplicity or lack of extremes. This term also shows self-control from excessive or deficient attitudes. Moderation has two meanings, according to the Big Indonesian Dictionary (KBBI), namely: reducing violence and also avoiding extremes. If someone can be said to be "moderate", it means that they behave in a reasonable manner, then normal, and also not extreme. In English, the word "moderation" is often used to refer to the meaning of: average, then core, then standard, or impartial. (Ministry of Religion of the Republic of Indonesia, 2019) In Islam, religious moderation is known as Wasatiyah which means Islam as a mediator or Islam in the middle. The basis of the Islamic concept of Wasatiyah can be found in the Koran, especially in the Alqarah verse 143. (Muslim, 2022) In other words, moderation can be said to be an attitude that tries not to be excessive or extreme in various things, by prioritizing balance and simplicity.

Religious moderation is the attitude of religious adherents who are not extreme and can accept differences without losing the quality of their faith in the religion they adhere to.

A person who practices a moderate attitude does not need to move away from his religion, but still respects other people's beliefs without blaspheming them. (Ansari et al., 2021) A moderate attitude does not cause individuals to ignore the religion they adhere to or denigrate other people's beliefs. This attitude reflects mutual respect and respect for differences in religions, which contributes to the creation of harmony and peace in a society that is heterogeneous in beliefs.

Meanwhile, literacy itself in a narrower sense is related to the ability to understand and interpret writing, as well as express meaning or messages written on paper. The definition of literacy which is related to the ability to read and write is still relevant when the media used to convey information is limited to printed media. (D. Ginting et al., 2021) However, as time goes by, changes in meaning and the increase in literacy sources make This literacy is increasingly wider in reach and scope.

Moderation must be applied and sharpened as a mutual agreement in order to maintain a complete balance, where every member of society, regardless of race, ethnicity, culture, religion or political preferences, is willing to listen, pay attention to each other and learn to manage and overcome the differences that exist between them. (Akhmadi, 2019) This means that, religious moderation literacy means understanding deeply and critically religious teachings that prioritize moderate and tolerant attitudes, this involves understanding religious values with religious moderation literacy, individuals can appreciate the diversity of religious beliefs without reducing quality. faith in the religion he adheres to.

3. Digital Space

The digital era requires people to be careful and not get caught up in the flow of excessive religious consumerism. Science must be studied and researched carefully, so as not to get caught up in digital information which can become a basis for acting according to what is obtained from the media. Therefore, the importance of religious moderation is the basis for strengthening religious understanding through the digital world which has multitasking features, thereby strengthening moderate, tolerant and loving understanding towards others. (Hefni, 2020) In a digital world that is fast-paced and has many offers. information, religious moderation is a strong basis for maintaining understanding of religion so that it remains balanced and not excessive.

The rapid development of digital information has made it difficult to immediately understand the meaning of this information because the quantity is increasingly large, so that we can participate in people's lives which are increasingly dependent on digital technology. (D. Ginting et al., 2021) With so much information that can be accessed on the internet or social media, information solutions have changed digital space into a place of competition or struggle. (Thadi, 2022) It is important to have literacy skills in digital media with the aim of implementing moderation in interacting with information and digital technology, religious moderation with literacy in media digital are interconnected to form individuals who are wise in responding to increasingly advanced developments in digital technology.

4. Ethics of religious moderation in literacy in the digital space

Literacy includes several networked varieties, among the varieties of literacy are

early literacy, then basic, then library, then media and technology, and visual. (Sofanudin, 2020) Thus making the digital world a place and vehicle for obtaining information. Furthermore, based on the form of moderation ethics in good literacy in the digital space, it can be divided as follows:

a) Descriptive Ethics, an ethical approach that only describes ethics in a particular society or country without evaluating the moral values contained therein.

b) Normative Ethics, there are elements of consideration and assessment based on moral values and norms. Based on the existing scope, this ethics is divided into two parts, namely: 1) General ethics is a study that discusses general issues, such as ethical norms, moral values, the relationship between freedom and responsibility, and human rights and obligations. 2) Ethics in particular is the application of general ethical principles to specific areas of human behavior. Special ethics is also known as applied ethics, such as environmental ethics, educational ethics, medical ethics, technology ethics, and so on.

c) Metaethics is a branch of ethics that is analytical, with a focus on a deeper analysis of moral language. For example, terms such as: good, values, norms, responsibility, moral obligations, justice, and a number of other terms in the field of ethics are analyzed carefully to ensure clarity in the rationale for moral actions. (Rukiani et al., 2018)

The three types of ethics above play an important role. This is because if technological development has advanced rapidly, but the ability to intelligently utilize modern technological devices is not in line with this development, the negative impact will be felt by human civilization. Therefore, society is required to be wiser in choosing and selecting quality and relevant information to be used or exploited. (Maifianti et al., 2021) As a country with a multicultural society, Indonesia should direct the Koran as a guide to life for Muslims, especially in communication via social media. The application of Islamic communication ethics is a solution to overcome immoral communication actions. (Fitria & Subakti, 2022)

The following are several attitudes that we should not lose while interacting in the digital world in religious moderation:

1) A polite and friendly attitude is one of the attitudes that is synonymous with Indonesian people. This attitude is highly respected and has become the identity of Indonesians in society. Similar to the real world, this attitude cannot be lost when we interact in the digital world. This attitude builds comfort for other people when interacting with us in the digital environment. This will create a good communication system.

2) Attitudes of tolerance and respect for differences have existed since ancient times. This attitude shows the diversity that is still maintained in Indonesia. We must maintain this tolerant attitude and respect for differences, the general public. This tolerant attitude is important to maintain harmony in the diversity that exists in the virtual world and the real world.

3) Thinking positively, this attitude makes us ebb and flow, reluctant to help each other when we meet new people who are having difficulties. As we usually do in the world of eyes, we must also read positively to the people we meet in the digital world. By maintaining the positive thoughts we have, we can develop the fingers we have in

the digital world. This can happen because new people we meet feel comfortable when they relate to us. (Purwanta et al., 2022)

4) Before using social media, it is recommended that users familiarize themselves with the applicable regulations, such as the Information and Electronic Transactions Law or better known by its abbreviation the ITE Law. There are five articles (articles 27 to 30) in the ITE Law which regulate the ethics of using social media.

5) Check before sharing, meaning that when you obtain information on a platform to share messages, you are expected to be able to ask again about the truth of the information you have found, not immediately pass the information on to other people. (R. Ginting et al., 2021)

Digital Skills are an individual's ability to use ICT hardware, software and digital operating systems. Digital Culture is an individual's ability to understand, learn and apply national values, Pancasila and Bhinneka Tunggal Ika in everyday life. Digital ethics is a person's ability to be able and able to be aware of, follow examples, also adapt, and develop management of digital rules (netiquette) in activities. (Kusumastuti et al., 2021) Utilizing digital space as the main medium for spreading moderation religion because of its strategic, easy and massive effects. Digital space features play an important role in increasing an understanding of moderate, tolerant and compassionate religious beliefs. (Agung & Maulana, 2021)

Digital ethics allows individuals to consider and rationalize their behavior and actions in digital environments by respecting the differences in religious beliefs of others. Thus, digital ethics plays a role in encouraging a moderate and tolerant attitude in interacting online regarding religious issues, as well as ensuring that the digital ethical governance implemented does not take the form of extremism or discrimination based on religious beliefs.

5. The ethical function of religious moderation in digital literacy

This moderation is manifested in all aspects of teaching, including faith, worship, and muamalah. Considered an ideal attitude, especially when religious conflict is increasing, this moderation is considered the right approach. (Directorate of KSKK Madrasah, 2021) In the digital space, awareness of the importance of religious moderation is the basis or basis for managing harmonious religious life, the key to maintaining harmony in communities with diverse religious backgrounds.

In 1993 in Chicago, the Parliament of World Religions issued a declaration on global ethics. They realize that without a new global ethic, there can be no new global order. The main principle is the need for good treatment of each individual. A.B. Sinaga in 1997 conveyed four commitments which became a reference: 1) a culture of non-violence and respect for life, 2) a culture of solidarity and a just economic system, 3) a culture of tolerance and loyalty to the truth, then 4) a culture of equal rights and also partnerships between men and women. The declaration emphasizes that we need to experience a transformation in personal patience and in our collective life to improve this world. (Juwaini, 2023)

In analogy, moderation can be thought of as movement towards the center or axis (centripetal). In the Islamic context, moderation is defined as views, attitudes and behavior that are in the middle, avoiding extremism, and adhering to the principles of justice in carrying out religious teachings. This principle of Islamic moderation encourages harmony

between religious communities and increases tolerance towards differences. (Syahri, 2021) The approach to learning Islamic moderation that is applied is proactive moderation, namely actively implementing the values of moderation in everyday life, not just being passive. This principle of Islamic moderation aims to encourage harmony between religious communities and increase tolerance towards differences.

Literacy ethics in religious moderation refers to a set of principles and values that guide how people should use language and other forms of communication. So the function of ethics in literacy related to religious moderation is as follows:

a. In the context of a healthy lifestyle and as a tool for controlling actions, ethics in using the right words when communicating is very important. These ethics include avoiding hurting other people's feelings and not disclosing confidential information.

b. Committing to developing character and acting wisely and responsibly in using technology is a way to apply the concept of polite behavior in everyday communication.

c. As a reminder to each individual, this needs to be understood because a mistake in relationships or behavior, or a failure in communication, can cause misunderstandings. (Pertiwi et al., 2022)

d. Ethics has an important role as a foundation for confidentiality in communication, and also provides a moral basis for building good and polite behavior in one's interactions.

e. Building positive and harmonious bonds between fellow humans. (R. Ginting et al., 2021)

By adopting a moderation approach in religion, the hope is that the path of extremism can be prevented, because a moderate approach encourages religion to actualize its deepest spiritual calling for the benefit of humanity. (Sinaga, 2022) Overall it can be understood that the ethical function of religious moderation in digital literacy is as an effort to maintain confidentiality and respect privacy in communication, in a religious context, which is a crucial foundation in implementing the ethical values of religious moderation by being the key to being able to create harmonious relationships between fellow humans, prioritizing ethical values, and forming a society that can strengthen harmony and peace amidst the diversity of existing religious beliefs.

CONCLUSIONS AND RECOMMENDATIONS

To conclude the topic of understanding the ethics of religious moderation in literacy in the digital space, several conclusions can be drawn which are at the core of the discussion. First, the ethics of religious moderation in digital spaces is important because of digital literacy and a wise attitude in sharing religious information online. Religious literacy also promotes moderation, respect for differences, and creates harmony in communities of diverse faiths. Second, religious moderation in literacy ethics in the digital space refers to the practice of managing, supervising, or controlling discussions and content related to religion in the digital environment by considering ethical aspects.

The suggestion from the results of this research is to propose steps for individuals and educational institutions to improve ethics in moderating religion in the form of literacy in the digital space which does not only focus on technical aspects, but also includes religious values that encourage ethics in the use of digital technology. Further research is also

recommended to further understand how religion influences digital literacy behavior, in order to produce more specific and measurable suggestions for different groups.

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