Tik Tok Users' Opinions About Da'wah Religious ModerationIn Tik Tok Conversation

Yolandha Rakatiwi

UIN Prof. KH. Saifuddin Zuhri Purwokerto. bplhmicamed15@gmal.com

Umi Halwati UIN Prof. KH. Saifuddin Zuhri Purwokerto u.halwati@gmail.com

Nawawi UIN Prof. KH. Saifuddin Zuhri Purwokerto nawawi@uinsaizu.ac.id

Abstrack

This research was conducted to describe the views of influential people in Tk Tok conversations around religious moderation. The ideas and subjects expressed by Mega influencers, Macro influencers, and Nano influencers are examined in this research using public opinion, the agenda-forming model, and the spiral of silence. This research methodology uses qualitative descriptive content analysis techniques. The keyword "religious moderation" in Vivo was used to search for research data. The majority of research findings are positive public perceptions of Tik Tok influencers. Five accounts on the nano-influencer account criticized religious moderation, while two accounts were neutral. The research results show that the majority of TikTok influencers' views on the subject of religious moderation are favorable. There are several influencer views including neutral, negative or positive opinions. Most of the public opinions from influencers on TikTok are positive. On the @basyasman00 account there are several negative comments, and 1 account has a neutral tone regarding religious moderation. The mass media agenda and the agenda of influencers on social media shape public opinion.

Keywords: Religious Moderation; Influencer, Tik Tok

Introduction

Public opinion in this case is a communication process that takes place in society, namely thoughts and feelings expressed personally regarding the religious moderation policy launched by the government in an effort to overcome conflicts and disagreements about how to implement religious activities in communities with diverse cultural backgrounds. (Sabila & Mutrofin, 2023). Public opinion refers to the problems currently facing society. Mass media, especially social media on TikTok, has become the configuration, even the center of attention, as an information intermediary and determinant of discussion discourse topics, such as religion, which plays an important role and is the focus of public attention.(Robby Aditya Putra, Exsan Adde, 2023)

Indonesia is a country with a multicultural society because of its cultural, religious, ethnic and linguistic diversity.(Istiqomah & Dewi, 2021) It is with this diversity that Indonesia has "Unity in Diversity" which, although it has several meanings, remains the motto that unifies the country. It is important to take a moderate attitude towards religion to prevent deviant behavior that could damage national unity.(Harun Arrosyid dan Umi Halwati, 2019)

Apart from that, Indonesia is a nation that is in the process of modernization. In fact, in various aspects of society's life, there is a transformation process from the direction of change to a more advanced or increasing direction. (Chakim, 2022) Simply put, modernization is the process of moving from outdated practices to more up-to-date ones with the aim of improving the welfare of the general public. The rise of modernization can be linked to advances in science and technology, so it will certainly change the socio-cultural phenomena of society. (Abror Mhd., 2020) This change process occurs quickly. Naturally, this has both beneficial and detrimental effects. (Putra, 2018)

Understanding how society feels about religious moderation is critical to responding to these developments and issues. Religious moderation is the ability to express the truth in terms of religious interpretation while remaining confident in the core (essence) of one's religious teachings.(Hasan, 2021) Most people define moderation as behavior that adheres to pre-established standards or conditions. Because this word is often used to refer to extremism and radicalism, it can be understood that this word means having an attitude based on the principles of truth, justice, compassion and tolerance towards others..(Dedi Wahyudi, 2020)

It is important to educate people about the value of religious moderation.(Naj'ma & Bakri, 2021) Utilizing the media as a platform to spread encouraging messages, especially in the area of religious peace, is one way to engage individuals in social interactions and help them develop moderate attitudes and behavior.(Umi Helwati, 2020) This is due to the significant influence of the media on how discourse is constructed, how the general public feels, and how society views religion.(Hefni, 2020) Ulama and preachers who make religious moderation an issue that must be addressed study religious moderation in both formal and non-

formal organizations. public opinion is formed.(Estuningtyas, 2021) It is possible to use social media as a mediator or path to successful publication.

Social media has a significant influence in discourse construction.(Santoso & Prastyanti, 2021) If media is a tool or method for conveying a communicator's message to an audience. Therefore, social media is an online platform that offers various services that enable its users to connect, search for information and make new friends.(Alfi & Halwati, 2021) In other words, social media is an online medium that also functions as a virtual instrument for communication that allows users to engage and contribute to online activities easily..(Basit et al., 2020) Because it has social power and can influence the development of society's public opinion, social interactions and networks are strongly supported in this way. The power within allows the formation of mass movements and campaigns to gather support. As a result, social media news can be considered as fact.(Afaf et al., 2019)

For this reason, the Ministry of Religion is also campaigning for religious moderation using social media. One of the social media used is Tik Tok, which is the most famous social media used by Indonesian people, with 92.07 million users as of December 2022..(Azhari & Ardiansah, 2022) This gain makes Indonesia the second largest TikTok user country in the world. The selected Tik Tok is related to the selected results regarding Risnawati's research results,(Risnawati et al., 2022) Johan(Johan & Rahmawati, 2022) and Dewa(Dewa & Safitri, 2021) shows that TikTok can be used to monitor public opinion regarding unrest in society. Tik Tok can also be used to observe public opinion regarding religious moderation, because public opinion is the result of social processes.(Pratiwi et al., 2021) This means that public opinion is related to various social forces and institutions, the demographic profile of media users, city or village problems, family conditions. The formation of public opinion is rooted in culture, and must always be considered in its social context.

Religious moderation needs to be promoted. Influencers on Tik Tok engage in various in-depth conversations about the public interest in a topic to influence public opinion. Many people are influenced by topics covered in the media, including the mass media. According to Cutlip, Center, and Broom in Prajoko, public opinion reflects a consensus that is ultimately formed from all points of view focused on a topic being discussed and this consensus has influence.

The government launched a religious moderation policy in an effort to resolve conflicts and differences of opinion regarding how to carry out religious activities in communities with diverse cultural backgrounds. Public opinion in this case refers to the communication process that occurs in society and is the thoughts and feelings expressed personally regarding the policy. The issues currently facing society are called public opinion. (Warsah, I., Putra, R., & Morganna, 2021). As a distributor of information and determinant of discussion discourse, mass media, especially social media, has a configuration and even occupies a middle position. One example is religion, which is a crucial topic and the center of public attention.(Lutfiyani & Ashoumi, 2022) The agenda for influencing society is determined by the media. Ariana (Ariana Nafi Hasyanita, 2022) uses agenda framing as a way to measure how much impact the media has on the audience. The following assumptions underlie research on agenda setting: 1) the press and mass media do not accurately reflect reality; rather, they distill and shape the problem; and 2) the mass media only focuses on a small number of societal problems, which are then portrayed as more urgent than other problems. The media will shape social concerns, and as a result, people will have different ideas about scenarios that are covered in a sympathetic, dismissive, or neutral manner.

According to Kriyantono, a favorable or supporting opinion is an opinion that firmly and tacitly supports (praises, flatters and approves) such as research from (Febriana, 2021) who supports tik tok as a medium for da'wah. If the statement of thoughts or opinions openly or implicitly is not good or negative, then the attitude is not good or negative (condemning, belittling, rejecting). The opposite of taking sides is being neutral in expressing opinions or ideas.

A person's tendency to hold opinions about a subject is influenced by friends and family members in addition to the media. Public opinion is greatly influenced by the media. To silence minority viewpoints on cultural and social issues, the media consistently expresses the ideas of the majority, Ainun Sakinah Durhan(Durhan & Tahir, 2021) majority opinion holders confidently share their views through various media. Meanwhile, those with a minority view try to understand the majority view. People who fear social isolation are more likely to agree with what they believe to be the general opinion. However, these marginalized people occasionally express their ideas through various other activities. People who hold minority views are usually cautious and reserved, which contributes to the public's impression of their weakness.

Previous research discussing religious moderation on social media, such as research from (Thadi & Fatmawati, 2022), (Saragih & Suraya, 2022) and (Lani et al., 2023) From several previous studies, the novelty of this research lies in the fact that no one has studied accounts on TikTok that are involved in religious moderation discussions and studied user perceptions.

The aim of this research is to identify the accounts most involved in discussions of religious moderation; and examine user perceptions of religious moderation on Tik Tok. The novelty of this research is that it asks Tik Tok users to provide more insightful comments, especially when talking about religious moderation.

This research examines the tik tok accounts of @basyasman00, @ardimuluk and @mmrs_official which contain religious moderation content with a large number of followers. The analytical method used is descriptive content analysis with qualitative methodology. On November 10, 2022, a search on Tik Tok with the keyword "religious moderation" yielded data. Using the Nvivo 12 app, data from Tik Tok is then collected, and the posts are then categorized by influencer type and general tone trends of Tik Tok material.

Results And Discussion

From a search on TikTok using the Nvivo 12 application, we collected 238 conversations from 10 - 20 November 2022 from 29 accounts discussing religious moderation. Then the @basyasman00 account had 484 conversations from 41 accounts discussing religious moderation and also the @ardimuluk account had 3272 conversations from 389 accounts discussing religious moderation.

Table 4.1

The most active accounts discussing religious moderation

Account name	Number of followers	account type
@basyasman00	5.6 M	Personal
@ardimuluk	21.2 K	Personal
@mmrs_official	18.4 K	Media

There are two TikTok accounts that are relatively active in discussing, including the @mmrs_official account, Islamic information through the slogan of making Islam the leading solution to the problems of the ummah. Even though it was accessed in November 2022, while @basyasman00 with the motto I look good because Allah covers his disgrace, even though he is really dirty, he is an influencer who presents content that presents knowledge about the Islamic religion which is presented in contemporary language so that it is easy for millennials to digest today. most of them access tik tok. Next is the @ardimuluk account with the slogan Da'wah Islam rahmatan lilallamin.

@mmrs_official campaigns for religious moderation through short videos containing the values of religious moderation. In the campaign, the message conveyed is very important, it can support the success of the campaign. On the @basyasman00 account he explains the principles of the Islamic religion. He specifically campaigned for religious moderation but we must be wiser in responding to him. Meanwhile, the @ardimuluk account with a post entitled explains the peace offered by the Islamic religion through mutual respect and respect for others. This is in line with there are three factors that are taken into consideration in the message to be conveyed, including the material in the message, the form of the message and the message code. Then from the three Tik Tok accounts there are various conversations which can be categorized into:

- Positive Opinion about Religious Moderation Number of positive conversations 409 (87.5%) from 705 posts from 98 accounts from large influencers and small influencers regarding religious moderation commented positively. The posts are from various youth activity accounts that support religious moderation.
- 2. Negative and Neutral Opinions about Religious Moderation

		Negative Opinior Negatif		letral	1	nount	
Account Name	1408	Incgain		Incual		Amount	
	F	%	F	%	F	%	
Ar Lalo Sumaila	2	6	0	0	2	6	
Gemini	7	20	1	50	8	27	
Zidan_2	4	12	0	0	4	4	
Annie Kakolo	8	22	1	50	9	29	
Gading	4	12	0	0	4	10	
Royan duadua	1	2	0	0	1	2	
BAC48	2	4	0	0	2	4	
mhdini1234567	1	2	0	0	1	2	
raihan.habib	3	10	0	0	3	8	
layla1layla2layla	3	10	0	0	3	8	
Jumlah	35	100	2	100	37	100	

Table 4.2 Neutral and Negative Opinions on Religious Moderation

All big influencers and small influencers commented positively. Negative comments were only posted by 10 accounts, neutral comments were two accounts from nano influencers. The first negative comment has the theme "I don't dare say I agree or not, but in general this is what I see" which was Live on tik tok. On November 8 2021 there was also an opinion from @ardimuluk who posted the title Chaos Logic of Narrative Narrative Moderation of Religion. This theme is followed by us having to be wiser and Be careful in responding to each post, especially the issue of religious moderation so that you are not easily pitted against each other.

Discussion

Democracy relies on the idea of public opinion, which is the public's socially constructed representation of how society views a particular topic. Findings revealed that although there were only 9 nano influencers out of a total of 102 accounts, their attitudes were more likely to be neutral or unfavorable than those of mega and macro-influencers.

On instructions from the Head of State, the government, especially through the Indonesian Ministry of Religion, reiterated this positive sentiment. Considering this information, it is not surprising that a number of government institutions and government representatives promote the idea of religious moderation and actually practice it, to the point that it is recognized as a Model of Moderation for Religious People. From Taufiq's research (Taufiq & Alkholid, 2021) states that government institutions, community leaders and religious educators must interact with each other and promote religious moderation in society to foster harmony and peace in a pluralistic society.

The government echoes the public's good impression, especially considering the findings of Putrisari's studies and research (Permatasari et al., 2021) which shows media activists believe social media to be a reliable indicator of popular sentiment. Individual consciousness turns into communal consciousness in the examples they present, leading members of social movement groups to help them through tik tok. This widespread understanding is rooted in a practically universal perception that those with the power to end corruption have failed them and left them feeling resentful, oppressed and angry. Through online communities in Indonesia, the convenience, freedom and openness of the TikTok social media platform has contributed to the development of a popular movement against corruption.

The presence of sites that have a religious atmosphere cannot be denied as a new phenomenon in the world of da'wah. The emergence of TikTok as a new media provides open opportunities in the process of transforming Islamic da'wah. The use of TikTok as new media is accompanied by the creativity and innovation of preachers in utilizing digital space for the continuation of Islamic da'wah. Da'wah via the Internet network is considered very effective and has potential for several reasons, including being able to penetrate the boundaries of space and time relatively quickly with a wide reach. Public opinion regarding TikTok as a new communication and interaction space provides easy access to convey Islamic messages. This can be seen from the use of virtual space which spreads the message of Islam creatively, innovatively, and in a wide or unlimited space. The transformation of the spread of religious messages has undergone renewal from time to time.

Public opinion is shaped by the agendas of social media influencers and mainstream media. Only 2 out of 102 accounts discussed religious moderation when it came to nano-influencers with opposing viewpoints or even those with no opinion. The first problem, which is neutral, indicates uncertainty. After following technical advice about religious moderation, they become confused because, when engaging with different religions, one must be either religious or moderate.

The second neutral point claims that the ulama are always fair in debating religious issues in Indonesia. There is always a withdrawal (tawazun) between right and left groups simultaneously. This is in line with research from Fuadi(Fuadi, 2022) expressing an assessment of various information and discussions that appear in mainstream media, as well as social media, tends to only understand one group followed by the words: "This is what is called authentic religious moderation." Public opinion and the media agenda go hand in hand, which is further evidence that the media determines the public agenda.

Research conducted by Muhanad Irfan(Irfan, 2022) supports the idea that TikTok users often highlight various concerns and reproduce news from mainstream media. TikTok is a forum for people who are fluent and educated on topics outside of the political elite, economic elite, or academia because users contribute to the power of the elite.

A negative perspective views the issue of religious moderation as related to global hegemony, as well as the domination of socialist oligarchs and secular capitalists, both of whom want to apply religion in a moderate way. In a group conversation that advocates moderation in religion, according to @ardimuluk, it cannot be trusted because it silences groups that adhere to radical religions. Muslims should be careful when embracing the concept of religious moderation or moderate Islam, as demonstrated by negative criticism. In addition, even though Muslims in Indonesia are not physically harmed, mainstreaming moderation in various ways is prejudiced and hurtful for Muslims because it puts them in a position that is contrary to the teachings of their own religion, according to @basyasman00 and @mmrs_official. When it comes to the idea of religious moderation, Muslims are in a position to push the boundaries of their own faith, destroying the essence of the religion and turning around to adopt moderate views.

People whose believing minorities are wary of speaking things contrary to minority opinions can understand a large number of positive attitudes in favor of religious moderation. The spiral of silence theory, which is based on Kriyantono, Rachmat(Kriyantono, 2014) argues that minority viewpoints are suppressed by majority opinion in the media, especially when it comes to cultural and social issues. This principle also relates to the topic of religious moderation. People who disagree with the majority view are more likely to remain silent and refrain from expressing their views in the media and on social media (tik tok).

Since 2019, the Ministry of Religion has repeatedly raised the topic of religious moderation. Today, the discrepancy between the number of positive, negative, and neutral viewpoints from influential figures shows how pro-religious moderation Twitter users use a variety of communication techniques to influence political dialogue and silence criticism. The authorities managed to generate favorable opinions right up to the day of research data collection. If you choose a different time period, this opinion can of course change or remain stable according to changes in the issue of religious moderation. Compared to other religions, Islam is more widely discussed from the perspective of religious moderation.

Conclusion

The research results show that the majority of TikTok influencers' views on the subject of religious moderation are favorable. If followed, this point of view is the product of political elites who promote problems and use them to forward their agenda on TikTok media. Even though they appear in tik tok conversations, neutral and negative opinions are nothing compared to positive opinions. This fact leads to the conclusion that the ruling class can control the public agenda and the media, preventing minority views from being discussed in the context of religious moderation. To understand how public opinion has changed over time on the subject of religious moderation via TikTok, a similar study could be repeated at different points in time.

Bibliography

- Abror Mhd. (2020). Moderasi Beragama dalam Bingkai Toleransi (Kajian Islam dan Keberagaman). *Rusydiah*, 1(1), 137–148. https://doi.org/https://doi.org/10.35961/rsd.v1i2.174
- Afaf, N., Basit, A., Nurlukman, A., Wahyono, E., & Fadli, Y. (2019). Social Media in The Public Sphere, Network Society, and Political Branding. *Social Sciences & Humanities Open*, 367(ICDeSA), 76–79. https://doi.org/10.2991/icdesa-19.2019.16
- Alfi, I., & Halwati, U. (2021). PENCEGAHAN PERILAKU UJARAN KEBENCIAN (HOAX) DI MASYARAKAT (Studi Kasus di Desa Cinangsi Kecamatan Gandrungmagu Kabupaten Cilacap Jawa Tengah). *Al-Idaroh: Media Pemikiran ..., 01*(02), 24–35.
- Ariana Nafi Hasyanita, I. D. M. (2022). Analisa Pemanfaatan Media Sosial Instagram sebagai Alat Komunikasi Pemasaran Eboni Watch. Jurnal Pendidikan Tambusai, 6, 1096–1102.
- Azhari, S., & Ardiansah, I. (2022). Efektivitas Penggunaan Media Sosial TikTok Sebagai Platform Pemasaran Digital Produk Olahan Buah Frutivez (@hellofrutivez). JUSTIN (Jurnal Sistem Dan Teknologi Informasi), 10(1), 222– 229. https://doi.org/10.26418/justin.v10i1.45284
- Basit, A., Nurlukman, A. D., & Kosasih, A. (2020). The Effect of Social Media Destination Branding: The Use of Facebook and Instagram. *Atlantis Press*, 439(Ticash 2019), 23–27. https://doi.org/10.2991/assehr.k.200515.005
- Chakim, S. (2022). The Youth and the Internet: The Construction of Doctrine, Islam in Practice, and Political Identity in Indonesia. *Journal of Social Studies Education Research*, 13(1), 217–236.
- Dedi Wahyudi, N. K. (2020). Education 4.0: Pergeseran pendidikan sebagai konsekuensi revolusi industri 4.0. *Humanika*, 20(1), 1–12. https://doi.org/10.21831/hum.v20i1.29290
- Dewa, C. B., & Safitri, L. A. (2021). Pemanfaatan Media Sosial Tiktok Sebagai Media Promosi Industri Kuliner Di Yogyakarta Pada Masa Pandemi Covid-19 (Studi Kasus Akun TikTok Javafoodie). *Khasanah Ilmu - Jurnal Pariwisata Dan Budaya*, 12(1), 65–71. https://doi.org/10.31294/khi.v12i1.10132
- Durhan, A. S., & Tahir, A. (2021). The Influence of Information Through Social Media on The Level Of Public Confidence in The Corona Sinovac Vaccine for Health in Makassar. In *Jurnal Penelitian Komunikasi Dan* https://doi.org/https://doi.org/10.33299/jpkop.25.2.3989
- Estuningtyas, R. D. (2021). Strategi Komunikasi dan Dakwah Pada Kalangan Milenial di Era Modernisasi. *Muttaqien; Indonesian Journal of Multidiciplinary Islamic*

Studies, 2(01), 75-86. https://doi.org/10.52593/mtq.02.1.05

- Febriana, A. (2021). PEMANFAATAN TIK-TOK SEBAGAI MEDIA DAKWAH; STUDI KASUS USTAD SYAM, DI AKUN @ syam _ elmarusy. Komunida: Media Komunikasi Dan Dakwah, 11(02), 180–194. https://doi.org/10.35905/komunida.v7i2.http
- Fuadi, M. A. (2022). Tradisi Pemikiran Moderasi Beragama Nahdlatul Ulama. Al-Fikra : Jurnal Ilmiah Keislaman, 21(1), 12. https://doi.org/10.24014/af.v21i1.16692
- Harun Arrosyid dan Umi Halwati. (2019). Analisis Isi Kuantitatif Pesan Dakwah Adi Hidayat Dalam Video Youtobe Kajian Dakwah : Tujuh Amalan Mendapat Surga Firdaus. HUJJAH, 6(1), 32–41. https://doi.org/https://doi.org/10.52802/hjh.v6i1.257
- Hasan, M. (2021). Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa. *Jurnal Mubtadiin*, 7(2), 111–123.
- Hefni, W. (2020). Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri. *Jurnal Bimas Islam*, 13(1), 1–22. https://doi.org/10.37302/jbi.v13i1.182
- Irfan, M. (2022). Aplikasi Tik Tok Sebagai Media Informasi Berita (Studi Kasus Karyawan. *Jurnal Pendidikan, Sejarah, Dan Ilmu Sosial, 6*(2), 172–177.
- Istiqomah, Y. Y., & Dewi, D. A. (2021). Memperkuat Integrasi Nasional Melalui Generasi Bangsa Dan Teknologi Pada Pembelajaran Pendidikan Kewarganegaraan. *Journal of Education, Humaniora and Social Sciences (JEHSS)*, 4(1), 272–277. https://doi.org/10.34007/jehss.v4i1.639
- Johan, D., & Rahmawati, A. (2022). Penggunaan TikTok Sebagai Personal Branding Benjamin Master Adhisurya (iben _ ma). *Jurnal Kewarganegaraan*, 6(3), 5980– 5989.
- Kriyantono, R. (2014). Teknik Praktis Riset Komunikasi. Jakarta: Prenadamedia Group, 2014.
- Lani, O. P., Mastanora, R., & Sulastri, I. (2023). Membumikan Nilai-Nilai Moderasi Beragama Dalam Novel Tenggelamnya Kapal Van Der Wijck Karya Hamka. *Jurnal Dakwah Dan Komunikasi*, 8(1), 87. https://doi.org/10.29240/jdk.v8i1.7625
- Lutfiyani, L., & Ashoumi, H. (2022). Internalisasi Nilai-Nilai Moderasi Beragama Melalui Pembelajaran Aswaja Dan Implementasinya Terhadap Sikap Anti-Radikalisme Mahasiswa. DAR EL-ILMI : Jurnal Studi Keagamaan, Pendidikan Dan Humaniora, 9(2), 1–26. https://doi.org/https://doi.org/10.52166/darelilmi.v9i2.3332

Naj'ma, D. B. A., & Bakri, S. (2021). Pendidikan Moderasi Beragama Dalam

Penguatan Wawasan Kebangsaan. Academica, 5(2), 422–434.

- Permatasari, P. A., Linawati, L., & Jasa, L. (2021). Survei Tentang Analisis Sentimen Pada Media Sosial. *Majalah Ilmiah Teknologi Elektro*, 20(2), 177. https://doi.org/10.24843/mite.2021.v20i02.p01
- Pratiwi, P. S., Seytawati, M. P., Hidayatullah, A. F., & Ismail. (2021). Moderasi Beragama dan Media Sosial (Studi Analisis Konten Instagram & Tik-Tok) Tafsir UIN Walisongo Semarang. *Jurnal Dakwah Dan Komunikasi*, 6(1), 83–94.
- Putra, R. A. (2018). Dampak Film Para Pencari Tuhan Jilid X Terhadap Religiusitas Remaja. Jurnal Dakwah Dan Komunikasi, 3(1), 1. https://doi.org/10.29240/jdk.v3i1.499
- Risnawati, W. S., Purbasari, I., & Kironoratri, L. (2022). Analisis Penggunaan Aplikasi Tiktok terhadap Perubahan Perilaku Sosial Siswa SD N 2 Temulus. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(8), 3029–3036. https://doi.org/10.54371/jiip.v5i8.792
- Robby Aditya Putra, Exsan Adde, M. F. (2023). MEDIA DAKWAH TIKTOK UNTUK GENERASI Z. Ath-Thariq: Jurnal Dakwah Dan Komunikasi, 07(01), 58–71.
- Sabila, A. T., & Mutrofin, M. (2023). Urgensi Peningkatan Kualitas Literasi Keislaman Melalui Digitalisasi (Studi Pada Followers Tiktok Da'i Muda Husain Basyaiban. Jurnal Dakwah Dan Komunikasi, 8(1), 45. https://doi.org/10.29240/jdk.v8i1.7335
- Santoso, E., & Prastyanti, S. (2021). Strategi Warga Desa Melawan Stigma Dengan Media Sosial. Jurnal Penelitian Pers Dan Komunikasi Pembangunan, 25(1), 54–65. https://doi.org/10.46426/jp2kp.v25i1.151
- Saragih, N., & Suraya. (2022). Opini Warganet mengenai Moderasi Beragama dalam Percakapan Twitter. El Madani : Jurnal Dakwah Dan Komunikasi Islam, 3(01), 109–125. https://doi.org/10.53678/elmadani.v3i01.720
- Taufiq, F., & Alkholid, A. M. (2021). Peran Kementerian Agama dalam mempromosikan moderasi beragama di era digital. Jurnal Ilmu Dakwah, 41(2), 134–147. https://doi.org/10.21580/jid.v41.2.9364
- Thadi, R., & Fatmawati. (2022). Kampanye Moderasi Beragama di Ruang Digital Indonesia. Manhaj: Jurnal Penelitian Dan Pengabdian Masyarakat, 11(2), 171–186.
- Umi Helwati, J. A. (2020). Media Massa Dalam Pemberdayaan Masyarakat. IndonesIan CommunIty Development Journal, 01(01), 01. https://doi.org/https://doi.org/10.24090/icodev.v1i1.4258
- Warsah, I., Putra, R., & Morganna, R. (2021). Merging Religiosity on Social Media: Indonesian Millennial Youth's Understanding of the Concepts of Jihad and Religious Tolerance. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 19(2)(2), 291-303.