

DIGITAL TRENDS OF SOCIAL RELIGIOUS HUMANITIES: UNDERSTANDING DISCOURSE ON RELIGIOUS MODERATION, PANCASILA AND CITIZENSHIP EDUCATION IN INDONESIA

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Abstract

Indonesia is facing the digitalization era. It is making it possible to see opportunities for digitalization trends in the social, religious, and humanities. Not many are aware of this aspect which also influences the development and changes that occur in social, religious, and national life. From year to year, aspects of technology and humanities social interactions have increasingly important influences. This research is based on data, qualitative research approaches, and methods supported by digital or

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internet documentation sources. The essence of this research discussion is about how the social digitization trend of religion and humanities, especially in the discourse of religious moderation, Pancasila, and civic education. What is the impact of digitalization on the behavior of the community (netizens) in supporting the creation of good life order? Found several facts that cannot underestimate digital trends in the social humanities field. His contribution is extraordinary in influencing the behavior and knowledge of the people in Indonesia. Its impact is also felt in social innovation, humanities, and civic education today and in the future.

Keywords: Innovation, Digitization, Social Humanities, Religious Moderation, Pancasila, Citizenship Education

Introduction

Innovation in Indonesia's social, religious, and humanities fields continues to overgrow, especially in digitalization. The people's enthusiasm in Indonesia cannot be separated from the trend of accelerating and developing information technology, including in the discussion of issues, discourses, and practices of religious moderation, Pancasila, and civic education.

The Covid-19 pandemic has impacted changing patterns of activity in society. Previously, various activities could be carried out freely. Now besides having to comply with health protocols, there are also restrictions on mobility. Of course, this is one of the drivers of digitalization in almost all sectors. The pandemic has also accelerated the acceptance of digitalization in all aspects of people's lives (Yahiji et al, 2019).

Systemic digitization related to the discourse of religious moderation, Pancasila teachings, and civic education is considered to be the key to strengthening a more tolerant, harmonious, peaceful, and progressive life. It is motivated by the ease of technology to facilitate various community activities during a pandemic. The digitalization model can now be done anywhere and anytime. So it is not surprising that the digitization trend in Indonesia has increased in various aspects of life (Mahfud, 2019; Mahfud, 2020).

Many observers of social studies and religion in the digital era see that the phenomenon of the development of information and communication technology has brought the world to a quick and drastic change. These developments experienced a shift so that the communication media became faster

and a trend of media convergence. These developments make people use social media a lot to communicate. People's habits on the internet in Indonesia cause the number of social media users to be more than the total population of Indonesia. According to data from the Association of Indonesian Internet Network Providers (APJII) reached 143.26 million or 54.64 percent of the total population of Indonesia in 2017, and the number of internet users in Indonesia shows an increasing trend.

It is estimated that the internet will be like electricity in the next few years, which will be easy and fast for anyone to access. This fast internet speed makes people spend more time on social media because connecting with anyone, anywhere, and anytime is easier. One of the advantages of this development is that information is already known in seconds, for example, news and events around us. Society is more open, and what the government does can be known so that it is freer to express. Everyone seems to be able to become a journalist, producing anything in the form of video, sound, and paper which is considered the development of democracy. Freedom to create information causes a tsunami of information where WA group chats, for example, share much information (Muyasaroh et al., 2020; Muammar et al., 2020). One of the impacts of information and communication

technology development is a digital Qur'an, projectors, and worship equipment to support worship. Now you can learn religion by watching it on YouTube. Likewise, the promotion and socialization of Pancasila values and civic education can be seen through the digital world (Chanifah et al., 2021; Hidayat et al., 2019; Krisdiyanto et al., 2019).

From time to time, this digitalization program can be understood as a new trend that deserves joint attention from the various prospects, challenges, and opportunities to understand the effectiveness, efficiency, and value of its benefits in supporting the realization of a good nation and state life.

Research methods

The research method used in this study is dominant in the qualitative category. In understanding this study's digitization trend, the data is mostly taken from various online sources rather than offline. However, other relevant data from books, journals, and additional information are also used to make this study more comprehensive in the development of analysis and efforts to find conclusions or results of the studies carried out.

Discussion

The trend of digitization in the social, religious, and humanities fields

needs to be monitored continuously. The discourse of religious moderation campaigned by the government is certainly in line with the spirit of campaigning for the value of the Pancasila ideology and the spirit of instilling the best civic education for the nation's future generation.

The trend of digitalization in religious aspects can be understood from the dynamics of digitalization of Islam which was discussed at the 19th Annual International Conference on Islamic Studies (AICIS), which took place at the Mercure Hotel Batavia, Jakarta, some time ago. The challenges and opportunities of Islamic studies today have indeed undergone many changes. One of the reasons is the emergence of new media. The emergence of new media today also marks the emergence of a new character for the Muslim community, namely in its position as "digital natives," a generation born when technology was already in its environment. Through the support of search engines, for example, the Muslim community can easily find the desired religious reference material in real time at a meager cost.

It is realized by many observers of religious studies that currently in the digital era, religious learning resources and interaction processes have been successfully digitized along with advances in science and technology. Be a condition where the

world is free from the boundaries of distance and time due to the development of science and technology (Mahfud et al, 2018; Mahfud, 2016).

The digital era has spread to almost all aspects of human life. Advances in digital technology have been able to form a digital space that plays a role in spreading religious teachings (Rahmawati et al., 2018). Erfan Hasmin revealed at least two media types for spreading religion in the digital space. The first is closed media such as WhatsApp groups. Then, open media such as YouTube channels, Instagram, and Facebook pages. According to him, the discussion can be more in-depth with the closed WhatsApp application. Meanwhile, open Instagram and Facebook pages generally contain light content about religion.

Irfan also reminded the importance of ethics in spreading religion in the digital space. Among other things related to the topic of discussion, it should be acceptable and not offend group members or other people's beliefs. The digital era has brought many influences to the point of view of religious relations, civic education, and understanding of national ideology, among which can affect well-established relationships. The presence of hoaxes, hate speech, and radical teachings have extensively grown thanks to digital technology. And in the current era, digital

technology seems to have become a basic need for the world's population. Of course, we have to be more careful and wise in using the facilities that are already available. Don't let things that should benefit us turn into problems. With the ease of accessing information anytime and from anywhere, finding whatever you want to look for and want to learn is elementary—also, the comfort of an opinion being heard by the public blurs the truth. As a result, internet users are responsible for choosing what is right and what is wrong.

Technological development and the internet have greatly influenced various human lifelines. All aspects must be able to adapt to these developments to continue to exist and develop according to the times. The presence of the internet has become a bridge for many people to seek knowledge, friendship, and income. Therefore, both individuals and companies can use the internet and produce products that can be connected to the internet. Otherwise, it will not be easy to market their products, so almost all of them have used digital technology.

There are many cases of religious discrediting carried out on social media. But religious people need to understand that it could be deliberately made to pit religious people against each other. Technology and the internet allow a post on social

media to be made by anyone with a falsifiable identity.

The presence of the internet, including social media, needs to be well anticipated by all elements, the government, religious leaders, and each religious follower who must be able to control themselves. Suppose they cannot adapt and stem the digital flow that can be misused. In that case, inter-religious conflicts will become a hot ball that can be easily ignited, and what will arise later is unease and mutual suspicion between one another, and it does not rule out the possibility of acts of violence and hostility in the community. Between religious people.

It has become a trend in society today, in religion, a person learns more from the internet, social media, or even websites. Religion can be known instantly and is self-taught, so not a few get lost and mislead. Many are trapped in terms that are not fully understood. Thus, the public must have a basic tendency to sort out the validity of the information he reads or a statement he wants to reveal in front of a virtual world audience.

On the other hand, religious leaders must be active in providing information on the correct understanding of religion to balance the needs of today's society, namely by packaging the method of da'wah in a modern way. Religious literacy with the internet is a part that should not be neglected in today's religious life,

namely by participating in coloring the dynamics of information about religion with the proper understanding in cyberspace. Then there will be control that can be used as a reference by the community.

Thus, people who are considered to have a qualified understanding of religion are required to have flexibility in religion and the method of preaching, not to preach using doctrinal methods, namely understanding and practicing religion solely as a doctrine. They are required to keep up with the times so as not to be eroded by trends that do not contain positive elements or even only cause losses.

Being religious flexibly does not mean underestimating religious teachings, but because he understands how he is religious (Mahfud, 2014). This flexibility is one of the characteristics of intelligent religion. Intelligent religion can also be done by looking at various problems from various perspectives. So, smart religious people must have a breadth of knowledge, and not only see religion from one side, for example, from a legal perspective. The intelligence referred to here is how religious people function their minds proportionally in interpreting religious texts.

Intellect is a means for Muslims to reach an understanding of religious texts. Intellect is the point of difference between humans and other creatures.

With it, humans also arrive at a point of truth that affects their perspective. Thus, it can be concluded that reason and religion have a close reciprocal relationship between two. The messages contained in Islamic teachings can be manifested in the order of reality if the role of reason has functioned. In a sense, reason acts as a tool to read religious texts so that they can be understood and touched by the existing reality. Because in the historical frame, Islam is not a religion that discredits the function of reason.

To adapt to the dynamic and ever-changing trends in the digital era, currently, there are many stakeholders from religious communities, communities, and government institutions that support the ecosystem for the realization of a harmonious life in Indonesia. It requires a spirit of collaboration and synergy to adapt more quickly and take advantage of digital transformation for now and the future.

Conclusion

The trend of digitization in the social aspects of religion and humanities continues to experience changes and sustainability with the dynamics of the times in the digital era. It is necessary and essential for all parties to pay attention together by conducting studies, collaboration, and synergies in understanding opportunities and responding to

challenges. The hope is that all parties can take advantage and avoid losses from the changes caused by the digitalization phenomenon carried out by various parties in society in cyberspace.

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