MODERATE MILLENNIALS *TABAYYUN*'S IMPLEMENTATION IN SOCIAL MEDIA

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ABSTRAK

Milenial moderat (generasi milenial yang berpandangan moderat) berperan penting sebagai agen moderasi beragama. Mereka dapat mensosialisasikan muatan moderasi beragama di kalangan masyarakat agar tercipta kehidupan yang harmonis, damai, dan rukun baik secara offline maupun online. Sosialisasi online dapat dilakukan melalui media sosial salah satunya dengan cara melakukan *tabayyun* untuk memfilter informasi yang diterima sehingga tidak ikut menyebarkan konten hoaks yang menyesatkan umat. Penelitian ini bertujuan untuk mengetahui implementasi *tabayyun* milenial moderat dalam bermedia sosial. Desain penelitian ini adalah penelitian kualitatif dengan menggunakan survei kualitatif online. Milenial moderat perlu berani bersuara di media sosial untuk melawan kelompok intoleran. Milenial moderat mengabaikan, tidak menganggapi dan melaporkan konten di media sosial yang bersifat intoleren dan radikal. Milenial moderat melakukan *tabayyun* dengan cara berhati-hatilah terhadap konten yang mereka bagikan di media sosial. Sebelum menyebarluaskan informasi milenial moderat melakukan *cross check* kebenaran informasi yang valid terlebih dahulu untuk menghindari informasi palsu dan berita bohong (hoax). Milenial moderat menggunakan proses tabayyun setiap kali mendapatkan informasi dari media sosial. Mereka mencari informasi dari beberapa sumber, meminta pendapat orang lain, dan mendiskusikannya dengan orang yang lebih berpengetahuan. Milenial moderat menerapkan tiga langkah proses tabayyun sesuai Fatwa MUI dalam bermedia sosial. Tiga tangkah tersebut meliputi membaca lebih dari satu sumber, mencari sumber tepercaya, dan meminta saran rekan.

Kata kunci : generasi milenial, media sosial, milenial moderat, moderasi beragama, t*abayyun*

ABSTRACT

Moderate millennials (millennials with moderate views) play an essential role as religious moderation agents. They can socialize religious moderation content among the community to create harmonious and peaceful life offline and online. Online socialization can be done through social media, one of which is by doing tabayyun to filter the information received so that it does not participate in spreading hoax content that misleads the public. This study aims to determine the implementation of moderate millennial tabayyun in social media. The design of this study is qualitative research using an online qualitative survey. Moderate millennials must be courageous to speak out on social media to fight against intolerant groups. Moderate millennials ignore and report content on social

media that is intolerant and radical. Moderate millennials do tabayyun by being careful about the content they share on social media. Before disseminating moderate millennial information, cross-check the truth of valid information first to avoid false information and fake news (hoax). Moderate millennials use the tabayyun process whenever they get information from social media. They seek information from several sources, ask others for their opinion, and discuss it with more knowledgeable people. Moderate millennials apply three steps of MUI Fatwa's tabayyun process on social media. The three-step include reading more than one source, looking for trustworthy sources, and asking colleagues for advice.

Keywords : *millennials, moderate millennials, religious moderation, social media, tabayyun*

INTRODUCTION

Today's era of digital technology connects the world and all human activities through various social media. DataIndonesia.id stated that Indonesia's number of active social media users in January 2022 reached 191 million people. However, it is undeniable that various digital threats in Indonesia are also mainly carried out through social media. One of the actual digital threats is the influx of understandings that are inconsistent with the country's constitution and religious moderation on social media (Tim Pokja Lemdiklat Polri, 2019). Based on the results of the GlobalWebIndex survey, social media is the platform that millennials most access daily. Therefore, Indonesia needs millennials with moderat views, known as moderat millennials, who are intelligent, literate in spirit, and have moderate views in facing digital threats in the form of fake news (hoax) related to religious moderation on social media.

Moderate millennials tend to be relaxed, lighthearted, peaceful, and flexible regarding religious experiences. Moderate millennials use social media content as a source of religious reference (Huda & Djalal, 2020). Moderate millennials' involvement in the face of digital security on social media can support religious moderation's realization in Indonesia, where the potential for radicalism and intolerance, especially among young people, can be minimized. Social media is the most appropriate media to campaign for religious moderation, especially to voice counter-discourse to radical messages in the form of guidance that is easily accessible to millennials (Elvinaro & Syarif, 2022).

The basic principle of religious moderation is fair and balanced (Kementerian Agama RI, 2019). Religious moderation's message in Islam contains Islamic values of goodness and peace as the universe's mercy and can only be realized if society can apply Wasathiyah Islam. Wasathiyah is a balance in all worldly and *ukhrawi* life problems, which must always be accompanied by efforts to adjust to the situation based on religious instructions and objective conditions experienced

(Shihab, 2019). *Wasathiyah's concept* uses the principle of balance and fairness, which means always looking for a meeting tick with no extreme views (Kamali, 2015).

Optimizing *wasathiyah* Islam is one of the efforts to reduce people's extremism in daily life and on social media. One way to avoid conflicts on social media is to *tabayyun* every piece of information received. *Tabayyun* in the Qur'an is interpreted as the meaning of being conscientious in receiving news or information (Shihab, 2009). Simple steps in making jokes on social media, namely not rushing, looking for cross-information related to the information received, and checking who created and disseminated the information (Noor, 2018). By *tabayyun* and filtering the information received, it is hoped that misled content will not be spread. Therefore, this study aims to determine the implementation of moderate millennial *tabayyun* in social media.

The design of this research is qualitative research using online qualitative surveys. Online qualitative surveys give a coordinated strategy for transmitting asked information over the internet (Dunn, 2002). The most significant advantage of online qualitative surveys is the adaptability and openness to investigating questions assortment (Braun et al., 2021). The participants in this inquiry were 11 chosen interfaith youth organisation millennials who have already gotten related information about the subject. The eleven selected millennials consisted of both males and females with an age range of 21-26 years. Examination of subjective inquiry about information begins with data collection, data reduction, data presentation, conclusions, and verification (Miles et al., 2014).

DISCUSSION
Millennials and Social Media Content

Things that must be considered in responding to social media content, among others: content may be true and false, good content is not necessarily accurate, correct content is not necessarily helpful, and valuable content is not necessarily suitable to be conveyed to the public sphere, and not all correct content

may and should be disseminated to the public sphere (Fatwa Majelis Ulama Indonesia Tentang Hukum Dan Pedoman Bermuamalah Melalui Media Sosial, 2017). This general guideline implies the importance of social media user awareness to uphold ethics and tolerance among users in responding to various forms of social media content. It is nothing but to avoid things that can trigger social conflict (Riadi, 2010).

The millennial generation's majority share after checking the information by ensuring it is correct because, on social media, there is a lot of hoax information (IDN Research Institute, 2019). The millennial generation's attitude regarding content or information on social media is to seek the truth or facts first. Positive and helpful's content is shared. Proven malicious's content was reported.

"Looking for the facts or the truth first. Don't be careless in spreading the news. Look at the realm of our environment first, whether it needs information from us or not. If it is indeed beneficial for our environment, then the content should be disseminated" (AAI). "Read for

sure, see, and look for the truth through various sources. If it is not true, it can be reported" (AFR). "We are checking the truth and looking for other news sources for comparison" (SRS).

Social media users interact by creating content (Randisa & Nurmandi, 2020). Social media's role is to steal users' attention through the content shared on social media. Social media users dominate millennials. They have an open and rational mind (Ummah, 2020). Indonesians often use social media as a space to learn about religion (Dwicahyo, 2017). One of them is making social media an alternative source of knowledge, including religious knowledge in the form of digital da'wah. The digital indictment is a form of teaching religious knowledge through social media, which is practical and efficient according to the audience's tastes and needs (Ummah, 2020). The most engaging social media content by moderate millennials is da'wah content in the form of studies, symbols of goodness, and reminders of the afterlife to Allah SWT.

" The da'wah content delivered by the teacher is clear because it adds insight into the world and the hereafter" (ANY). "Content related to religion (SAZ). Contents about short video studies" (FNM). "Syiar Islam because it contains goodness" (RAN). "Psychology, da'wah, and management because these three things are related to everyday life. Da'wah as remembering oneself to Allah SWT " (AAI).

Social media content can be used as a driving force for the movement of religious moderation campaigns that can change people's attitudes and behaviour to respect and accept diversity (Pratiwi et al., 2021). The embodiment of the millennial generation's religious moderation in social media is by not sharing content that causes divisions between communities

"I do not create or share content or information that can cause division between people or society. I am tolerant and have good relations with social media friends from various religious backgrounds" (FNS). "My content spreads goodness, does not demean other religions" (RAN). "The important

thing is that my content does not contain racist elements and does not harm other people" (ENL). "Sharing posts that bless our brothers and sisters" (AFR).

Millennials use social media to express their existence through uploading pictures, videos, comments, sayings, words of encouragement, inspirational quotes, and pictures taken from websites (Ito et al., 2013). Most of them stalk every account that catches their attention (Gershon, 2010). Millennials are a generation that gets bored quickly. They are interested in fresh, always new, and updated content. They are looking for viral but still prioritize quality content. According to the statement of participants, they like updated, engaging content that is currently viral.

"Product content that many people like" (AFR). "I like hot content that is going viral that invites a lot of discussions" (FNS). "Information that broadens insight and updates on current world conditions" (SRS).

The communication algorithm is a logical step in communicating as an effort to

establish healthy communication and not cause problems (Irwanto & Hariatiningsih, 2020). The average algorithm used by social media platforms usually records user habits. For example, social media users often search with the keyword "da'wah", so the average content that appears on their social media will be related to their search content. That statement is in line with the research results. Participants like content related to da'wah and viral content, the content that most often appears on their social media is da'wah content and currently viral content.

"Often appears content on my social media is da'wah content because I often searched that. So that content often appears on the homepage" (ANY). *"Most of the time, it is about kindness. Because I like good content"* (SAZ). *"Content that is going viral, because I usually follow the information from the start, a continuation of the information will appear after other facts are found"* (FNS). *"News that has just gone viral because it is just fun to watch"* (ENL). *The ones that are trending and hit all over the world"* (SRS) (SRS).

Millennials and *Tabayyun* on Social Media

The Indonesian Ulema Council stated that anyone who obtains content through social media (both positive and negative) should not immediately distribute it before it is verified. The *tabayyun* process is carried out (looking for clarity until it is clear and correct), and its benefits are ensured. So that social media information is not misleading hoax information, racial issues that interfere with religious peace, or even hate speech that creates intolerance, we need to apply the SMART concept (*Salam, Ma'aruf, Tabayyun*) to social media. Focus on *tabayyun*, which is always to check incoming information so that it does not cause lousy prejudice among fellow social media users (Janah & Yusuf, 2020). Millennials moderat be careful about their social media content, especially before disseminating information by cross-checking the truth of valid information first to avoid false information and fake news (hoax).

"All people should carry out tabayyun to avoid false information" (SRS). *"In my opinion, tabayyun is*

very necessary to avoid fake news or hoaxes" (AAI). "I agree so that the valid truth can be sought. Islam places great emphasis on tabayyun too" (FMN). "Tabayyun is needed in social media so that we don't share HOAX or untrue news" (LCP).

The millennial generation must be critical in using social media. When receiving information on social media, millennials should be cautious by examining the truth (Walidah, 2018). *Tabayyun* in the Qur'an means being critical and selective in receiving information or news. *Tabayyun* is correct regarding information circulating on social media to ensure that the information is not a hoax (Yulianita, 2021). Eight out of eleven participants stated that they had carried out the *tabayyun* process every time they obtained information from social media by seeking information from several sources and asking and discussing it with more knowledgeable people.

"Yes (tabayyun) I did it because I didn't want to get carried away with excessive emotions and hate an individual just because of a post that is not known to be true" (AFR). "Yes

(I am determined) by reading not only one source but we will see from several sources to ensure whether the information that has been obtained is correct" (AAI). "Yes (I am determined) especially only on certain information that I consider important. I will look for other sources to avoid subjectivity, ask people who are more knowledgeable, and open up discussions" (FNS). "Yes, of course, as a social media user, I must carry out the tabayyun process. By having faith, we can know the true news and can avoid things that are not true" (SAZ). "If the content is being discussed, then I will check it very carefully. If it's not very crowded, I'll just cross-check" (ANY).

Millennials use social media to access content. Therefore, digital *tabayyun* is indispensable. Referring to the Qur'an Surah Al Hujurat verse 6, performing *tabayyun* is obligatory and is recommended as a precautionary measure (Rozi, 2021). The steps of the information tabayyun process consist of:

namely ensuring aspects of the source of information, which

includes personality, reputation, feasibility, and trustworthiness; ensuring the correctness of the content, which includes its content and intent; and ensuring the context of the place and time as well as the background when the information is submitted (Fatwa Majelis Ulama Indonesia Tentang Hukum Dan Pedoman Bermuamalah Melalui Media Sosial, 2017). Moderate millennials carry out the three steps of the tabayyun process on social media following the MUI fatwa. They take these three steps as a form of caution, especially when sharing social media content. Of the three steps of the tabayyun process, the third step is often missed.

"Yeah, I did the three-step tabayyun process. Nothing was missed, I did it according to the steps stated above" (AFR). "I think I feel that I have done these three steps because I feel careful in conveying or spreading information content" (RDK). "Yes, what I often miss is the third one because I am forgetful, so I often forget when and where I received the information" (FNS). "What is often missed (related steps)

is the place and time and background" (SRS).

The digital *tabayyun* model can be done by clarifying through digital channels or asking people who understand the information directly (Rozi, 2021). The *tabayyun* process for social media content carried out by moderat millennials is clarification by reading more than one source, looking for trusted sources, and asking colleagues who are more familiar with the information.

"When I find information on social media, I will read the comments, many people are discussing from various points of view and attaching other information from different sources, I study it. Then I will ask my teacher or a friend with the relevant field of science" (FNS). "I only look at sources of information and ask people who understand the content" (FMN). "Clarification. If it is true & deserves to be disseminated, then continue. If the information is wrong, then stop the spread of information" (RAN). "The tabayyun process I read more than one source. Alternatively, read through media that are

considered trusted by the public" *(AAI). "Read carefully, look at the time of the incident, look for other netizens' comments, think about it" (RDK).*

Moderate millennials have implemented their daily social media tabayyun, particularly when sharing content, to avoid false information and hoaxes related to religious moderation. Further socialization is needed so more people can carry out tabayyun on social media.

CONCLUSION

Moderate millennials must be courageous to speak out on social media to fight against intolerant groups. Moderate millennials ignore and report content on social media that is intolerant and radical. According to the Fatwa of the Indonesian Ulema Council, moderate millennials carry out a three-step *tabayyun* process on social media. Moderate millennials do *tabayyun* by being careful about the content they share on social media. Before disseminating moderate millennial information, cross-check the truth of valid information first to avoid false information and fake news (hoax).

Moderate millennials have carried out the *tabayyun* process every time they get information from social media by seeking information from several sources and asking and discussing it with more knowledgeable people. The process of *tabayyun* of social media content carried out by moderate millennials is clarification by reading more than one source, looking for trusted sources, and asking colleagues who know more about the information.

This research is limited to the millennial generation. Differences in views between generations allow for different implementations of *tabayyun* in social media, especially regarding religious moderation. Future research is expected to reach all generations and be able to discuss *tabayyun* more broadly, not limited to the context of religious moderation.

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