

The Influence of Media Literacy on Religious Moderation Among the Millennial Generation in Bulukumba Regency

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Abstract

Objectives: This research aims to analyze the influence of media literacy levels on religious moderation among millennial generations in Bulukumba Regency. This study classified as causal associative research based on the independent variable of media literacy (X) on the dependent variable of religious moderation (Y).

Methods: The population and sample in the study were millennials who have participated in media literacy training and socialization of religious moderation. The technique is carried out using multi-stage cluster random sampling collected through questionnaires, interviews, and observations and used the Krejcie table. Data analysis used multivariate regression statistical analysis through SPSS version 26.0.

Results: The research results: Partially, the influence of media literacy skills affects 44.9% of the attitude of religious moderation among millennial generations. Meanwhile, multivariately, each variable contributes different influence such as technical skills by 37.5%, critical skills by 19.9%, and communicative skills by 42.53%.

Conclusions: Implications from the findings research were: 1) Reformulating and implementing communication strategies to enhance the attitude of religious moderation, following the principles of Appropriate Communication for the Development of Communities and participatory management based on the new communication and development paradigm; 2) Continuous media literacy socialization activities to be conducted by developing more systematic socialization strategies; 3) Reforming the communication process that considers the theory by (De Fleur, 1966) regarding the differences in communication effects, namely "the individual differences theory" and "the social category theory."

Keywords: Media Literacy, Religious Moderation, Millennial Generation.

أثر الثقافة الإعلامية على قيم الوسطية الدينية لجيل الألفية في منطقة بلوكمبا

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ملخص

الأهداف: تهدف هذه الدراسة إلى تحليل أثر مستوى الثقافة الإعلامية على قيم الوسطية الدينية لجيل الألفية في منطقة بلوكمبا (Bulukumba). وهذه الدراسة تُصنّف كبحث ارتباطي سببي يعتمد على مستوى تأثير المتغير المستقل للثقافة الإعلامية (X) على المتغير التابع (Y) وهو قيم الوسطية الدينية.

المنهجية: وكان مجتمع البحث والعينات المدروسة فيه هي الأجيال الألفية التي شاركت في تدريب الثقافة الإعلامية والتنشئة الاجتماعية حول الوسطية الدينية في منطقة بلوكمبا. تم تنفيذ التقنية باستخدام عينة عشوائية متعددة المراحل، وتم جمع البيانات من خلال استبيانات ومقابلات وملاحظات، واستُخدم جدول كرجسي. وقام الباحث بتحليل البيانات باستخدام التحليل الإحصائي متعدد المتغيرات عبر برنامج الحزمة الإحصائية للعلوم الاجتماعية (SPSS) الإصدار 26.0.

النتائج: أظهرت نتيجة البحث في هذه الدراسة تأثير متغير الثقافة الإعلامية بنسبة 44.9% على صفة الاعتدال والوسطية لجيل الألفية جزئياً في منطقة بلوكمبا. ومع ذلك، إن كل المتغيرات المتعددة تساهم كل متغير بتأثير مختلف. بل تبلغ نسبة تأثير كل متغير المهارة الفنية إلى 37.5% و تبلغ نسبة تأثير المهارة الحرجة إلى 19.9% والقدرة التواصلية إلى 42.53%.

الخلاصة: الآثار المترتبة على نتيجة هذا البحث هي: (أولاً) إعادة التنظيم وإجراء الطريقة التي كانت أكثر تناسلاً لتعزيز قيم الوسطية الدينية، وتحسين موقف الاعتدال الديني لدى جيل الألفية وفقاً لمبادئ التواصل المناسبة لتنمية المجتمعات والإدارة التشاركية على أساس نموذج جديد للاتصال والتنمية. (ثانياً) نحتاج إلى تفعيل أنشطة التنشئة الاجتماعية لمحو الأمية الإعلامية بشكل مستمر من خلال إعداد التنشئة الاجتماعية المنظمة والمترتبة. (ثالثاً) إصلاح عملية التواصل كما ذكر (دي فلور، 1966) حول اختلاف أثر التواصل وهي "نظرية الفروق الفردية" و "نظرية تصنيف فئة اجتماعي".

الكلمات الدالة: الثقافة الإعلامية، الوسطية الدينية، جيل الألفية.



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A. Introduction

Religious moderation in Islam is better known by the term *wasatiyah*, which means moderation or middle way (Kosim, 2021). Moderation in religion refers to a moderate perspective and attitude in understanding and practicing religious principles, positioned between extreme right and extreme left perspectives (Sirajuddin, 2020). Understanding religious moderation opens up opportunities to develop a constructive approach to interpreting religion in a rational, logical, and analytical manner, ultimately shaping moderate behavior (Saumantri, 2022).

The aim of religious moderation is to strengthen integration, unity, and solidarity, as well as tolerance and harmony, in order to foster good relations among people of different faiths (Mustaghfiroh, 2022). Managing behavior involves efforts to remain neutral or in the middle when faced with diversity of beliefs (Pratiwi et al., 2021). Among students, eliminating radical attitudes resulting from perspectives that tend to portray religious issues in simplistic and uncomplicated terms (Anwar & Muhayati, 2021) opens up opportunities to develop a constructive approach to interpreting religion in a rational, logical, and analytical manner, ultimately shaping moderate behavior (Saumantri, 2022).

However, the reality is that the achievement of religious moderation still falls short of expectations. This is manifested in the increasing cases of violent conflicts involving religious aspects. According to data presented by the Center for Humanitarian and Development Studies, within the period from 2017 until now, there have been 27 cases recorded, encompassing various forms such as 1 case of terrorism, 14 cases of religious conflicts, and 12 cases of interfaith conflicts. One particularly critical conflict is the rejection of the construction of the Seventh-day Adventist Church in Makassar City. Furthermore, there have been rejections and protests against the Peace Church owned by Catholics in the Duri Selatan neighborhood, Tambora District, West Jakarta. Additionally, conflicts have also arisen regarding the establishment of the Community Mosque of the Islamic Propagation Institute (LDII) in Bogor Regency. These data paint a picture that religious moderation in our country has yet to be realized as expected.

The rise of intolerance conflicts among religious communities will continue to parallel the advancement of the globalization era, as progress in science and technology, including communication, fulfills various aspects of human life. According to Anthony Giddens, there is an information revolution in this century, making information a fundamental need of society. This condition is known as the "global village," where information becomes the key to human survival (Herry-Priyono, 2016).

The ease of sending and receiving information by humans is greatly supported by the presence of social media such as Facebook, Instagram, Twitter, WhatsApp, Telegram, and others, allowing people to experience and observe the current developments in technology and information. This condition also enables every user to become a source of messages. In other words, they can gather, write, and disseminate information. As a result, the spread of misinformation (hoax) through social media is often driven by justifications and explanations that contradict the actual facts. This activity is carried out by individuals or organizations, whether for political, religious, ethnic, or other community group purposes. Data shows that hate speech related to ethnicity, religion, and race amounted to 3,640 pieces of social media content from 2018 to April 2021 (Cangara, 2023). Dedy Permadi, the spokesperson for the Ministry of Communication and Informatics, through Press Release No. 143/HM/KOMINFO/04/2021, revealed that out of the 3,640, they divided into three criteria for hate speech: 1) content insulting religion; 2) hatred or violence against followers of a certain religion; 3) incitement to target individuals from specific groups or ethnicities (kominfo.go.id, 2021).

Based on that, other efforts are needed to reduce, even overcome, the rampant spread of information that could disrupt the societal order. The efforts mentioned involve understanding related to media literacy in the general population and millennials in particular. With that goal in mind, the concept of media literacy is considered as one of the viable solutions. This concept aligns with the provisions of the Regulation of the National Cyber and Encryption Agency Number 3 of 2021 concerning the Implementation of Media Literacy and Cyber Security Literacy, which states that media literacy is an activity aimed at providing education and enhancing the ability to understand the truth of information received from various online news sources and social media, as well as raising awareness about cyber security to improve the skills of the public in engaging wisely and safely in the online world.

Media literacy enables media users to avoid the negative impacts of media and obtain positive information from various trustworthy media sources (Saputra, 2018). Through media literacy, audiences have the capacity to identify, especially regarding the potential positive and negative impacts provided by the media (Fitryarini, 2016). Meanwhile, according to (Juditha, 2019) media literacy provides insights into the seven essential elements of information literacy, namely identification, scope, collection planning, assessment, organization, and information presentation. Based on this, researchers are interested in studying the Influence of Media Literacy on Religious Moderation Among Millennials in Bulukumba Regency. The purpose of this study is to understand the Influence of Media Literacy on Religious Moderation Among Millennials, so as to improve the communication effects generated by social media.

B. Formulation of the problem

Based on the background previously outlined, the research problem statement is: What is the influence of media literacy on the change of moderate religious attitudes among the millennial generation in Bulukumba Regency?

C. Research Hypotheses

From the research problem formulation that has been presented, the research hypothesis is as follows: "There is an influence of media literacy on religious moderation among millennial generation in Bulukumba Regency."

D. Research Purposes

From the hypotheses outlined, the objective of this research is to determine the influence of media literacy on religious moderation among the millennial generation in Kabupaten Bulukumba.

E. Literature Review

1. Media Literacy

The term media literacy originates from English, known as Media Literacy, which consists of two words: Media refers to the means used to convey communication, while Literacy refers to reading and writing skills. The use of the term literacy is usually associated with the ability to read written texts. However, with the advancement of technology, the concept of literacy has expanded to include visual literacy (the ability to understand two-dimensional images from the three-dimensional world), narrative literacy (the ability to follow stories in books, television, and films), as well as computer literacy (the ability to create, send, and process digital messages through social media or new media). In (Potter, 2018) the focus is not only on one type of literacy but takes a more inclusive approach by considering all forms of media.

From the explanations above, it is evident that media literacy involves more than just reading and writing skills. Various definitions of media literacy underline that media literacy relates to the audience's ability to take control over media. This includes skills in analyzing messages from various types of media, organizing these meanings to be useful, and then composing messages to convey to others. Essentially, media literacy aims to equip the audience with critical understanding when interacting with media.

James Potter advocates that media literacy is based on personal locus, knowledge structure, and skill proficiency. Personal locus refers to our personal goals and control over information. When we are aware of our information needs, this awareness guides us in the process of selecting information, either more quickly or vice versa. Knowledge structure is a well-organized set of information in our minds. In terms of media literacy, we require a strong information framework about media influence, media content, media industry, social reality, and also our own personal identity. Meanwhile, skills are the tools used to enhance our media literacy abilities.

In this study, the researcher will adopt the approach of media literacy theory that focuses on the framework of individual competence or the Individual competence framework as outlined in the Final Study Report on Media Literacy Assessment Criteria conducted by the European Commission in 2009. Previously, this framework has been used to assess the level of media literacy in several European countries. Individual competence refers to an individual's ability to utilize and use media, including the ability to use, create, analyze, and convey messages through media.

According to this theory, the level of media literacy comprehension can be assessed using the following indicators (Potter, 2018): first, personal competence refers to an individual's ability to use media and analyze media content. Personal competence has two aspects: technical skills and critical understanding. Next, social competence refers to communicative

skills, which include the ability to communicate and participate through media. Social competence refers to an individual's ability to interact and build social relationships through media, as well as the ability to create content on media platforms.

2. *Religious Moderation*

In the context of language, moderation originates from the English word "moderation," which means a balanced, non-excessive, and restrained attitude (Echols, 2022). The word moderation comes from the Latin word *moderatio*, which means balance (neither excessive nor lacking). Religious moderation refers to a fair and balanced attitude in perceiving, dealing with, and practicing paired concepts. In the Big Indonesian Dictionary (KBBI), the word fair is defined as (1) impartial or unbiased, (2) behaving according to the truth, and (3) not arbitrary or in accordance with reasonableness (Kementerian Agama, 2019).

Religious moderation, also known as *Wasathiyah*, is a valued state in ensuring that individuals do not adopt extreme attitudes in religion. These extreme attitudes can take the form of excessiveness in religious practices (*ifrâth*) or the reduction or neglect of the boundaries set by Allah SWT. A unique aspect in Islam is the moderate understanding, known as *muqashshir* or middle understanding. This characteristic is not possessed by other religions. The moderate approach appeals to individuals who have tolerance, accept Islam in its various aspects, and are not trapped in narrow or extreme views. In this context, the liberal approach involves viewing Islam through the prism of liberal norms and logical arguments, which tend to seek justification without a scientific basis (Nur, 2016). According to Kamali, *Wasathiyah* is a highly vital element in Islam that is often overlooked by many individuals. The concept of moderation (*Wasathiyah*) in Islamic teachings has significant impacts on various aspects of Islamic life. Moreover, moderation is also considered a virtue taught in many religions, not just in Islam (Mhajir, 2018).

Lukman Hakim Saifuddin states that religious moderation involves understanding and applying religious teachings proportionally and balancedly, with the aim of preventing extreme or excessive behavior. For pluralistic and multicultural countries like Indonesia, moderate views and attitudes towards religion are crucial for treating diversity wisely and achieving tolerance and justice. Because religion itself contains the concept of moderation, namely balance and justice, religious moderation does not mean reducing the presence of religion (Saifuddin, 2019).

Religious moderation helps us understand and identify perspectives, attitudes, and actions that tend to be moderate or otherwise in the context of religion. There are four important aspects of religious moderation that need to be considered (Saifuddin, 2019).

1) *Commitment to Nationalism*

Commitment to nationalism is a crucial indicator of one's perspective, attitude, and religious practices regarding dedication to the foundational principles of the state, particularly in embracing Pancasila as the official ideology.

2) *Tolerance*

Tolerance is the attitude of allowing space for others and not interfering with their rights to hold beliefs, express their views, and articulate their thoughts, even if different from ours. Tolerance is defined as an open and compassionate approach to appreciating differences. Religious tolerance encompasses tolerance among religious communities and also within the religious community itself. This involves a readiness to discuss, collaborate, and interact with other religions while respecting differing perspectives.

3) *Anti-Violence and Anti-Radicalism*

In the context of religious moderation, radicalism refers to ideologies that legitimize the use of violence in the name of religion, including verbal, physical, and ideological aggression. Radical ideologies oppose dominant social structures, advocate for drastic changes in a short period, and employ violence to achieve their goals.

4) *Acceptance of Local Culture*

The level of acceptance of religious practices that align with local customs and traditions can be measured by the extent to which these practices or behaviors are accommodated. Moderately inclined individuals have better ability to integrate local customs and culture into their religious practices as long as they do not contradict fundamental religious values.

However, certain organizations show less tolerance towards customary practices and culture as they are deemed to violate religious principles (Saifuddin, 2019).

F. Millennial Generation

William Strauss and Neil Howe introduced the term "*millennials*" in 1987. They coined this term as children born in 1980 began entering school and when they graduated from high school in 2000, the media began referring to them as a group associated with the new millennium era. These authors later discussed this group in their books titled "*Generations: The History of America's Future Generations*" and "*Millennials Rising: The Next Great Generation*" (Howe et al., 2003).

The gadget generation is a term used to identify the millennial generation, referring to individuals born between 1980 and 2000. There is no exact framework to classify millennials specifically, but social experts have noted common characteristics among individuals born within this range (Indah & Suryadinatha, 2019).

According to David Foot in the demographic context, the millennial generation consists of individuals born between 1980 and 2000 (Foot & Stoffman, 1998). Foot also describes them as the "Successor Generation of the Baby Boom" because they are the children of the Baby Boomers generation born between 1946 and 1965. From a sociological standpoint, the perspective of (Mannheim, 1952) cited by (Gilleard, 2004), states that individuals born within the same time period tend to share similar characteristics and form a single generation.

Individuals born between 1980 and 2000 are considered part of the millennial generation. This generation tends to have visionary views, innovative spirits, proficiency in technology use, and a focus on achieving in their careers. One of the key characteristics of this generation is their focus on achievement. They have a desire not only to attain good results but also to reach levels of excellence that surpass all targets and expectations (Kowske et al., 2010). Research by (Sijabat & Rizkiyah, 2021) also outlines several traits of the millennial generation, such as: 1) High trust in User Generated Content compared to one-way information; 2) Preference for digital devices over television; 3) The significance of social media presence for millennials; 4) Low interest in traditional reading; 5) Deeper understanding of technology compared to previous generations.

The National Chamber Foundation (NCF) has classified generations based on birth years ranging from 1947 to after 2000 (Sinha & Pal, n.d.), as seen in the following table:

Tabel 1. Generation Grouping

Generation	Year of Birth
Generation baby Boom	1947 - 1964
Generation X	1965 - 1979
Generation Milenial	1980 - 2000
Generation Z	2000 - present

Source: NC Foundation 2012

According to the views of several experts from various fields and countries, those born between 1980 and 2000 are considered millennials. In Indonesia, individuals born between 1980 and 2000 are also known as the "*Indonesian millennial generation*." As a result, individuals categorized as millennials are currently aged between 23 and 43 years old, and are generally considered a group that includes both young and middle-aged generations, including students and professionals.

G. Operational Definition of Variables

From the outlined hypotheses, there are two variables that serve as the concepts and research variables. They are Media Literacy and Religious Moderation. The operational definition of these variables is as follows:

1. Media Literacy encompasses the ability to interpret and understand messages conveyed through mass media, digital media, and social media (*New Media*), which include:

a) Technical skills, such as the use of technology by millennials, searching and discovering information, understanding communication media tools, communicating through media, using software, overcoming technical

challenges, and adapting to technological changes.

b) Media content analysis skills, including distinguishing between factual news and hoaxes, applying framing, recognizing diverse perspectives or viewpoints, understanding propaganda and persuasion, separating facts from opinions, assessing the credibility of information sources, filtering and selecting information, understanding digital security, copyright, and digital ethics, paying attention to language nuances, and connecting content with social contexts.

c) Communicative skills, including the ability to convey ideas clearly, adapt language to the audience, collaborate, conduct campaigns or education, interact with audiences, assess message effectiveness, express emotions and attitudes, use signs and symbols, and provide criticism and suggestions.

2. Religious moderation is a fair and balanced attitude or perspective in thinking, feeling, acting, and appreciating the diversity of other religions and the culture of individuals or groups in society to always create balance, justice, and prevent extremism in practicing religion with a moderate and tolerant attitude. This includes:

a) National commitment involving the ability to appreciate differences, awareness of diversity, concern for equality, active participation in national activities, respect for Pancasila values, promoting interfaith dialogue, and prioritizing unity.

b) Tolerance involving the ability to respect religious differences, peacefully interact, engage in intra-religious activities, avoid provocation or insults towards other religions, collaborate for common goals, foster friendships with followers of other religions, reject prejudice against religions, and respect places of worship of other religions.

c) Anti-violence and Radicalism encompassing the ability to reject violence, steer clear of extremist propaganda, avoid justifications for violence, eschew extremist discussions, support dialogue and negotiation, reject the spread of hatred, maintain an open and inclusive attitude, use social media wisely, and promote the socialization of religious moderation.

d) Accommodation of Local Culture including the ability to participate in local traditions, respect cultural diversity, adapt religious practices to culture, refrain from imposing religious views or practices, be open to religious differences, build cross-cultural relationships, support the preservation of local culture, not feel threatened by other cultures, and advocate for cultural education.

H. Research Methodology

This research can be classified as a causal associative study based on its explanatory level, which seeks the relationship between the predictor variable of media literacy (X) and the criterion variable (Y), namely religious moderation.

The population and sample in the study consist of millennial generation individuals who have participated in media literacy training and religious moderation socialization in Bulukumba Regency. Regarding the population, the researcher identified the target population and the target population. The target population consists of 23,178 individuals. From this target population, the target population is the millennial generation who have participated in media literacy training and religious moderation socialization. The population size is 153 millennial individuals. The sample determination technique is carried out using multi-stage cluster random sampling technique. The sample size is determined using Krejcie's table, resulting in a sample size of 105 respondents. Data were collected through questionnaires, interviews, and observations. The data analysis was conducted using multivariate regression statistical analysis through SPSS version 26.0 program.

I. Research Results and Discussion

1. The Influence of Technical Skills, Critical Skills, and Communication Skills on Religious Moderation Among Millennial Generation in Bulukumba Regency

To answer the research problem, the analytical tests used are simple linear regression and multiple linear regression. Before conducting multiple or multivariate regression tests, simple regression tests are first conducted. This is intended to determine the influence of literacy skills (X) on religious moderation (Y) among the millennial generation in Bulukumba Regency.

In analyzing the influence of variable X (*literacy skills*) on variable Y (*religious moderation attitude*), correlation analysis is conducted. From the analysis results, the correlation coefficient value is obtained, and the coefficient of determination r^2 for variable X's effect on Y is $0.6702 = 0.449$. When this coefficient of determination is multiplied by 100%, a percentage of 44.9% is obtained. This means that 44.9% of the variance in the religious moderation attitude variable

can be explained by the variance in the communicative skills variable. With the correlation coefficient value (0.449) and the coefficient of determination (44.9%), it can be concluded that changes in variable Y can be explained by changes in variable X. Thus, it can be inferred that the low literacy skills positively influence the religious moderation attitude of the millennial generation in Bulukumba Regency.

After conducting simple regression analysis, the next step is to perform multiple linear regression analysis (multivariate). The purpose is to understand how significant the influence of each variable (X) is on the variable of religious moderation (Y). Based on the calculation results, the correlation coefficient (r) obtained is 0.449 and its coefficient of determination (r^2) is $0.449 = 0.2018$. To determine whether the multiple correlation coefficient value is significant or not, a significance test is conducted by comparing the calculated F value with the tabulated F value. The obtained F value (calculated F) is 4.670, while the tabulated F value for a 5% level of significance is 3.48, so the calculated F value is greater than the tabulated F value. Therefore, the conclusion is that the tested multiple correlation coefficient is significant, meaning it can be applied to the population with a 5% level of significance.

With the correlation coefficient (r) value indicating a positive correlation between media literacy variables (technical ability, critical thinking, and communicative ability) and the attitude of religious moderation among millennial generations in Bulukumba Regency at 0.449. Furthermore, with the coefficient of determination (r^2) of 0.2018 (20.18%), it means that 20.18% of the variance in community participation can be explained by the variance in media literacy variables or 20.18% of the religious moderation among millennial generations in Bulukumba Regency is determined by media literacy skills, and the remaining (79.82%) by other factors such as education level, cultural values, environment, and. The results of the above multiple correlation analysis are not a basis for concluding that the research hypothesis has been answered. The multiple correlation coefficient only reflects the level of correlation between variables. Therefore, it is necessary to proceed by conducting multiple linear regression analysis with three predictors. Multiple linear regression analysis is intended to determine the ratio of changes in the criterion variable (Y) to the predictor variable (X1, X2, and X3) values, assuming one of them is constant.

The regression analysis results show the values of α (intercept - Y) = 67.749, B1 (regression coefficient of X1) = 3.917, B2 (regression coefficient of X2) = 4.285, and B3 (regression coefficient of X3) = 6.120, or expressed by the regression equation as follows: $Y = 67.749 + 3.917 X1 + 4.285 X2 + 6.120 X3$. With this regression equation, it means that, for example, if the value of X1 is constant, a change of 1 point in the X1 variable will be followed by a change in the Y value by 3.917. If the value of variable X2 is assumed constant, each change of 1 point in the X2 variable will be followed by a change in the Y value by 4.285. And if the value of variable X3 is assumed constant, then a change of 1 point in the X3 variable will be followed by a change in the Y value by 6.120. Of the three regression coefficients, namely the regression coefficients of X1, X2, and X3, the coefficient of determination is 67.749. In other words, the variables X1, X2, and X3 together cause a change in the value of Y by 0.2018 or equivalent to 20.18%.

Furthermore, the analysis results indicate that the relative contributions of each sub-variable are: $X1 = 0.2043/0.5438 \times 100\% = 37.57\%$, $X2 = 0.1082/0.5438 \times 100\% = 19.90\%$, and $X3 = 0.2013/0.5438 \times 100\% = 42.53\%$, while their effective contributions are: $X1 = 0.2043/0.5438 \times 20.18\% = 7.58\%$, variable $X2 = 0.1082/0.5438 \times 20.18\% = 4.02\%$, variable $X3 = 0.2013/0.5438 \times 20.18\% = 7.47\%$.

Based on the above analysis results, it can be concluded that technical skills, critical thinking, and communicative skills correlate positively and significantly with religious moderation among millennial generation in Bulukumba Regency. This is empirically proven where the low level of religious moderation is a result of the low classification of technical skills, critical thinking, and communicative skills, thus resulting in low religious moderation among the millennial generation. Therefore, the first associative hypothesis of this research is accepted, which is: **"There is an influence of media literacy skills including technical skills, critical thinking, and communicative skills on the low level of religious moderation among the millennial generation in Bulukumba Regency"**.

The results of multivariate analysis for each variable can be clearly seen in the table below:

Tabel 2. The results of multivariate analysis between variables X1, X2, and X3 on Y

Variabel	R coefficient against Y	Regression against Y	Y intercept	Relative Contribution	Effective Contribution
X1+X2+X3	0,2018	0,204 0,108 0,231	0,2018	100%	20,18%
X1				37,57%	7,58%
X2				19,90%	4,02%
X3				42,53%	7,47%

Source: Primary Data Processing Results, 2023.

The results of correlation and regression analysis as explained earlier indicate that media literacy has a positive and significant correlation and influence on the religious moderation attitudes of millennial generation in Kabupaten Bulukumba. Conceptually, communication through social media occurs when there are senders, messages, media, and receivers interacting dynamically, where feedback among them enhances its conduciveness. Media literacy allows individuals to select and filter the messages they convey, a concept aligned with the views of (Mercado, 2012) and (Jamias, 1993) in (Cangara, 2023). A study by (Yasin & Khasbulloh, 2022) also emphasizes that improving media literacy is crucial for millennials, especially in using social media. Therefore, mainstreaming moderation must be tailored to its societal conditions. In other words, digital communication technology should be used to create, consume, and disseminate religious moderation content that aligns with the digital society's context (Wahyudi & Kurniasih, 2021).

In this section, the importance of technical skills and the use of social media will be sequentially outlined, which are considered key to the success or failure of communication activities through social media as a whole. According to researchers, this is due to the fact that social media users who lack technical knowledge will not be able to operate social media well, especially in using its features. Therefore, social media users are expected to have technical skills, especially in terms of searching and finding information, accessing and navigating social media, understanding media communication tools, communicating through media, using software, dealing with technical challenges, assessing the credibility of information sources, understanding digital security, copyright, and digital ethics, as well as managing personal data. By possessing these skills, social media users will be able to use the platform effectively, especially in sending and receiving information related to religious moderation.

Based on the results of correlation and regression analysis, it was found that technical skills have a positive and significant correlation with religious moderation attitudes among millennials. The analysis indicates that the technical skills possessed by individuals have a significant impact on the religious moderation attitudes they hold. The correlation and influence of these technical skills are determined by various indicators included in these technical abilities. These findings support previous research results showing that technical skills in using communication media influence communication effectiveness (Tubbs & Moss, 2000).

Based on this, the researcher argues that to enhance religious moderation attitudes, technical skills are required to identify and select information consistent with promoting religious moderation attitudes. This view aligns with findings from experimental research by (Haiman, 1949), (Kelman & Hovland, 1953), and (Tubbs & Moss, 2000), which indicate that individuals with technical skills in media usage tend to have a greater impact on recipients' attitudes and behaviors than communicators who are less proficient in operating media. If the researcher's opinion is linked to the findings of this study, it can be concluded that social media users with adequate technical skills are also likely to have stronger religious moderation attitudes. Indeed, (Panuju, 2018) firmly states that the success or failure of communication depends on the communicator's ability to use media.

The critical thinking ability in the research indicates that the critical thinking skill is assessed as inadequate, considering

the values of its components, namely media content analysis; recognizing fake news; framing; diverse perspectives; media manipulation; propaganda; persuasion; distinguishing between facts and opinions; media effects; nuances of language; connecting content with social context; evaluating the quality of arguments. Critical understanding skills will greatly assist them in comprehending the information they receive, and with those comprehension abilities, they will also sift through and select information worthy of dissemination. The low level of critical understanding ability allows for a low moderation attitude as well. This is because social media users receive and disseminate information indiscriminately without considering the effects or consequences when disseminating that information.

Therefore, to foster and/or enhance the moderation attitude towards religion among millennials, social media users need to be equipped with critical understanding skills in selecting information to be received and disseminated. This view is in line with the opinion of (Jenkins, 2009), stating that, in conveying information, ideally, one should be able to perform Appropriation, which means being able to recontextualize information received on social media or new media in a legal and ethical manner. This includes obtaining permission to disseminate, citing sources that can be verified for their accuracy, and understanding the consequences of unlimited dissemination enabled by messaging applications on social media.

The low influence of Communicative skills in fostering a moderate attitude towards religion is largely due to deficiencies in the ability to: convey ideas clearly; adapt language to the audience; collaborate; filter and select information; understand visual language; conduct campaigns or education; interact with the audience; assess the effectiveness of messages; express emotions and attitudes; use signs and symbols; provide criticism. The importance of these communicative skills must be understood so that individuals can effectively convey messages to social media users or netizens. Therefore, the author argues that improving communicative skills is necessary for social media users to communicate messages of religious moderation wisely. This opinion aligns with the view of (Van Dijk, 1995) as expressed in (Nasrullah, 2015), which describes social media as a platform that enables users to interact and collaborate, strengthening bonds and relationships between users online.

Communicative skills or communication proficiency among social media users are of great importance in the reception and dissemination of information. Research findings reveal that the lack of communication skills among social media users is positively and significantly associated with the low level of religious moderation attitudes among millennials in Bulukumba Regency.

Similarly, Meike and Young's perspective, as mentioned in a study by (Nasrullah, 2015), depicts social media as a platform where personal communication between individuals occurs simultaneously with the ability to share publicly with everyone. Moreover, efforts are needed to instill religious moderation values rooted in Islamic principles to promote Islamic communication that fosters interaction, facilitates dialogue, and enhances tolerance, as stated by (Indainanto et al., 2023).

J. Conclusion

Based on the results of the research data analysis, it can be concluded that partially, the influence of the media literacy variable affects 44.9% of the moderate religious attitudes of millennials in Bulukumba Regency. Meanwhile, in a multivariate analysis, each variable contributes differently. The influence of each variable, technical skills 37.5%, critical skills 19.9%, and communicative skills 42.53%.

The research findings that indicate the influence of technical skills, critical skills, and communicative skills on religious moderation. Therefore, there is a need to reformulate the communication process, considering the theories proposed by (De Fleur, 1966) regarding differences in communication effects, namely the "*individual differences theory*" and the "*social category theory*."

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