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The Construction of the Millennial Generation Religious Vision through Digital Literacy

Abstract

The transformation of society that leads to digital technology does not always lead to the breakdown of the social system. Concerns about a new value order that shifts old values among the millennial generation have not been proven. Also, the worry about religious ideology driven fueled by computer algorithms has so far been unproven among millennials in Central Kalimantan. Instead of bringing up a monolithic religious vision, the participation of the millennial generation in the digital communication order actually makes them have an open religious vision and tolerant towards differences. Their observation of the rowdy national politics by involving religious issues in politics makes them not interested in seeking or consuming issues of religion and the state. Instead of choosing heavy and serious topics about religious law and worship, they prefer topics related to human relations that are conveyed smoothly and interesting. This shows the religious vision of the millennial generation who desire a non-complicated and modern religious life, and places religious issues in the private sphere rather than public issues. The picture that is successfully presented in this study will become more complete when compared with similar research in a different and more complex technological context such as in Java. The difference in the exposure of the millennial generation combined with different characteristics of respondents is very likely to have an effect on the millennial generation's religious vision.

Keywords: religious vision, millennial generation, digital literacy, multiculturalism

Introduction

The religious vision of the millennial generation is shaped by the level of exposure to ideas or values in social media. The character of the millennial generation who is familiar with gadget can be seen in the activities of life that almost always tied to gadgets (Santarnoko, 2020) is making this generation have a unique way of life, including in the religious field. The characteristics of the millennial generation who are intelligent, loves technology, modern lifestyles, tend to be practical and efficient, (Rastati, 2018) which drives the religious preaching to follow this pattern. To be able to reach this generation, religious preaching must be displayed in a modern and catchy manner (Ummah, 2020) on various social media platforms widely used by the millennial generation, for example on Facebook, Twitter, WhatsApp, Instagram, YouTube and the etc. Not only the packaging, the material presented must also be adapted to their 'tastes' which tend to be light, interesting, and tolerant. However, many are not aware that in the digital world there are algorithms that tend to direct the 'menu' choices based on browsing history. This is what determines a person's religious vision.

The current study of digital literacy has often stopped at mapping the usage patterns and the function value of using internet devices. The study conducted by Ma'sum Asyari, et al, said that not all millennial generations are able to do digital literacy independently, there is a need for assistance from parents, teachers and the environment (Ashari & Idris, 2019, p. 1360), it shows that digital literacy skills can be developed through the website (Kurniawan, 2019, p. 103). This is confirmed by the research of Javed Iqbal, et al, that contemporary education needs additional digital literacy support and assistance from a teacher (Iqbal,

Hardaker, Sabki, & Elbeltagi, 2014), other findings also say that millennial children are easier to adapt to technology, possessing skills through playing while learning (Buckingham, 2013, p. 15). For young people, skills in using social media provide space for freedom of expression for both writing and sensitive topics (Gibson, 2020, p. 1). From this trend, there are no studies that pay attention to the formation of religious visions as a result of individual activities in the digital world, even though these virtual world activities have made changes to real-world preferences including determining the direction of religious leaders and involvement in religious discourse.

This article aims to see how media construction in shaping the religious vision of society can be observed from digital literacy. The paradox between freedom in choosing content and algorithms that lead to guided contents consumed by the millennial generation raises questions about the religious vision of the millennials: whether they tend to be tolerant and multiculturalistic or become more 'radical'. For this reason, this article focuses on 3 things, namely 1) people's preference for the choice of religious topics, because this can lead to the understanding of the concerns of youth religious issues; 2) the preference of the preacher's delivery style; and 3) involvement in producing knowledge by re-sharing the religious messages. This trend of preference and involvement in the process of consumption and information production can be an important indication for the religious vision of the millennial generation.

This paper is based on two assumptions. *Firstly*, the level of information exposure shapes the perspective and attitude choices taken by consumers. In this case, the more often an individual consumes a certain religious idea and value, the more he will act according to the teachings he has received. When connected to a digital system, religious visions are ultimately screened according to the algorithm that runs. Because, it is the logarithm that increasingly determines the high level of individual exposure to a stream of religious studies. Simply put, preferences have triggered the running of logarithms that have contributed to the intensity that indirectly constructs the thinking. *Secondly*, the style of delivery that is linear with the materials becomes the basis for people to keep subscribing to the site or service provider, therefore, it contributes to the level of exposure. Furthermore, this will open the door for a person to further explore the knowledge of the religion to encourage him to become a producer of knowledge for other individuals. *Thirdly*, involvement to re-share the religious content confirms people's positioning on a particular religious perspective. In other words, the religious content becomes a reflection of the propagator.

Methodology

The research was conducted in two areas, namely Palangka Raya city and East Kotawaringin Regency. Palangka Raya City was chosen because this location represents an urban area with access to education and qualified technology infrastructure. Meanwhile, East Kotawaringin Regency represents a rural area with relatively minimal technological facilities. This comparative study of villages and cities was carried out to see the differences in the construction of religious visions which are influenced by ownership of digital technology. This research uses a quantitative approach. The sample as the target of this study was determined by random sampling method towards the millennial generation aged 14-39 years. This millennial generation is familiar and always in touch with technology. Millennials are accustomed to communicating in cyberspace, are more expressive, have a high level of curiosity, and are able to seek knowledge only by themselves with the help of this technology.

The questionnaire was distributed on 13-15 August 2020 to 237 respondents consisting of 125 people from Palangka Raya city, consisted of 55 men and 70 women. Meanwhile, 112 respondents were selected from the East Kotawaringin, consisted of 64 men and 48 women. As a result, this quantitative approach produces results in the form of measurable numbers. Data were collected in 3 steps. Firstly, taking an inventory of the areas was used as research samples such as the determination of urban and rural areas. The second step is mapping the sample based on the age, gender and status of the respondent. Obtaining respondent data is based on the documentation from the district office, the village, to the hamlet (RW) or neighborhood unit (RT). The third step is conducting structured interviews based on the instruments that have been prepared in accordance with the research question. In addition to interviews, data collection was carried out by direct observation to respondents to cross-check the questionnaire data that had been given. The research was conducted from June to August 2020. Data processing was carried out using the excel program to determine the frequency distribution and proportion of data. The analysis uses descriptive statistics, meaning that the statistical data in this study are interpreted in a descriptive form that is adjusted to the desired research question.

Result and Discussion

Millennial Generation's Interests

Millennials who spend a considerable amount of time on social media show a tendency towards the interest in socio-religious issues. In this research, socio-religious issues include issues related to history of religion, religious law, religious practices, human relations, religious and state relations, as well as contemporary issues. The results of the socio-religious content that becomes the interest of the millennials of Central Kalimantan can be seen on table 1.

Table 1. Millennial Generation's Interest in Religious Content

Content Choice	Urban Area						Rural Area					
	¹ M		F		Total		M		F		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Religious law	14	25.5	9	12.9	23	18.4	10	15.6	8	16.7	18	16.1
contemporary issues	7	12.7	13	18.6	20	16.0	11	17.2	7	14.6	18	16.1
religious and state relations	4	7.3	7	10.0	11	8.8	12	18.8	7	14.6	19	17.0
religious practices	10	18.2	14	20.0	24	19.2	9	14.1	12	25.0	21	18.8
History of Religion /messenger of God	8	14.5	7	10.0	15	12.0	11	17.2	8	16.7	19	17.0

Human relationship patterns	12	21.8	20	28.6	32	25.6	11	17.2	6	12.5	17	15.2
Total	55	100.0	70	100.0	125	100.0	64	100.0	48	100.0	112	100.0

From table 1, it appears that the largest group of millennial generation in urban areas accesses the content related to human relationship patterns (32%), while in rural areas it is much smaller (15.2%). In rural areas, the millennial generation actually accesses the content related to religious practices the most (18.8%), while in urban areas this theme is not dominant. In urban areas, it can be said that the religious and state relations is not a topic that is considered as important, as well as history of religion/God. In rural areas, the history of religion/God and the religious and state relations are in high demand and accessed by more than a third of the millennial generation.

Table 1 shows two interesting things. *Firstly*, there is a difference between the millennial generation in urban and rural areas. One of the striking differences is that the millennial generation in rural areas is not interested in issues related to patterns of human relations; on the other hand, in urban areas the patterns of human relations are very much in demand. *Secondly*, there are differences in the orientation of the content selected by the gender in rural and urban areas. In urban areas, gender differences differentiate the interest in religious content on social media. Men tend to be interested in religious law, human relationship patterns, religious practices, history of religion, contemporary issues and the relationship between the religion and state. Young urban women are hardly interested in these contents. On the other hand, men in rural areas are more interested in the themes of the relationship between religion and state, history of religion, contemporary issues, and human relationship patterns. The millennial generation of women in rural areas is interested in the religious practices issue, religious law, history of religion, contemporary issues, the relationship between religion and the state, and finally the human relationship pattern.

Religious Figure Choices Among Millennials

The millennials' interest to religious content is also influenced by the delivery style of the religious issues by religious figures. The millennial generation mostly accessed the sermons delivered by religious leaders via Youtube channels. Religious figures of interest include local, national, and global religious figures from both Islam and Christianity can be seen in table 2.

Table 2. Millennial Generation's Choice of Religious Figures

Most Popular Religious Figures	Urban Area						Rural Area					
	¹ M		F		Tot al		M		F		Tot al	
	N	%	N	%	N	%	N	%	N	%	N	%
Abdul Somad	15	27.3	23	32.9	38	30.4	15	23.4	1/2	25.0	27	24.1

Adi Hidayat	5	9.1	6	8.6	11	8.8	2	3.13	1	2.1	3	2.7
Hanan Attaqi	2	3.6	4	5.7	6	4.8	1	1.56	4	8.3	5	4.5
Zakir Naik	2	3.6	0	0.0	2	1.6	1	1.56	0	0.0	1	0.9
Gus Miftah	1	1.8	2	2.9	3	2.4	0	0	0	0.0	0	0.0
Revd Heri Kristianto	0	0.0	0	0.0	0	0.0	2	3.13	0	0.0	2	1.8
Local Islamic Leaders	0	0.0	3	4.3	3	2.4	0	0	1	2.1	1	0.9
Local Pastors	1	1.8	2	2.9	3	2.4	0	0	0	0.0	0	0.0
Other National Islamic Leaders	2	3.6	4	5.7	6	4.8	6	9.38	4	8.3	10	8.9
Not answering	27	49.1	26	37.1	53	42.4	37	57.8	2 6	54.2	63	56.3
TOTAL												
	55	100.0	70	100.0	125	100.0	64	100. 0	4 8	100. 0	112	100. 0

From table 2, it can be seen that there is no difference between urban and rural areas in regard to preferred religious figures, where the millennial generation in the two regions are equally happy with Ustad Abdul Somad (30.4%) with a bigger interest in the rural millennial generation (24.1%). Apart from national religious figures, there are also local religious figures who become role models for the urban millennial generation (2.4%) and those in rural areas (0.9%). Likewise, the interest in local pastors in urban areas reached 2.9%, but in rural areas there was no interest in local pastors. For other national Islamic leader, there is a sufficient number in the rural millennial generation (8.9%) and is smaller in urban area (4.8%). As for the millennial generation who did not provide answers to the choices of religious figures, there are (42.4%) in urban area and (56.3%) in rural areas. Meanwhile, table 2 shows that ustad Abdul Somad is the most popular religious figure for millennial generation in urban and rural areas. On the other hand, Ustad Adi Hidayat, Hanan Attaki, and other national Islamic leaders such as Gus Miftah also received good attention from urban and rural millennial generations. Local Islamic leaders and local pastors also contribute to the religious understanding of millennial generations in urban and rural areas.

When connected with gender identity, the data in table 2 shows that ustad Abdul Somad has received sympathy from the urban millennial generation where women are higher than men, in contrast to men in rural areas who have a higher interest in Ustad Abdul Somad when compared to women. From the data in Table 2, it can be distinguished between religious figures, both national and local, in which the millennial generation of urban women has a higher score compared to men. In this case, women in rural areas also has bigger interest in national or local religious figures than men.

Engagement in radical discourse (involvement in product knowledge)

The religious vision of the millennial generation can be identified from their attitude that not only consumes information content but also reproduces information by sending it to people in their closest circle. Da'wa material by a figure they likes tends to be re-shared because it is considered to provide interesting and useful information. The sharing of information by the millennial generation can be seen in table 3 below.

Table 3. Involvement of the Millennial Generation in Sharing Religious Content

The involvement in sharing religious content with others/on social media	Urban Area						Rural Area					
	Male		Female		Total		Male		Female		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Parents	7	12.7	7	10.0	14	11.2	4	6.3	7	14.6	11	9.8
Friends	9	16.4	11	15.7	20	16.0	9	14.1	10	20.8	19	17.0
Neighbors	3	5.5	3	4.3	6	4.8	1	1.6	1	2.1	2	1.8
Social Media Groups	9	16.4	9	12.9	18	14.4	8	12.5	7	14.6	15	13.4
Not Sharing	27	49.1	40	57.1	67	53.6	42	65.6	23	47.9	65	58.0
Total												
	55	100.0	70	100.0	125	100.0	64	100.0	48	100.0	112	100.0

Based on the data in table 3, it can be seen that the involvement of urban and rural millennials in producing religious knowledge is mostly aimed at fellow friends. However, it was also found that the millennial generation, both urban (53.6%) and rural (58.0%) men and women, did not share religious content. In addition, the distribution of religious content in urban areas is carried out through social media groups, the same as the rural millennial generation. Table 3 also shows that the distribution of information on religious content to neighbors is not really preferred to both urban and rural millennials.

If seen from the gender background, male urban millennial generation (16.4%) prefer to spread the religious content to friends than females (16.0). In the other hand, more female youth in the rural area shared religious content to friends (20.8%) than males (14.1%). Meanwhile, the distribution through social media group by the urban male millennial generation is more prominent than women. Unlike the millennial generation in urban areas, more young women in villages (14.6%) use social media to distribute religious content than men (12.5%). Religious information was also shared by urban young men (5.5%) and women (4.3%) to their neighbors. On the other hand, only 2.1% of the rural millennial generation shared religious information to their neighbors. From all of that, it turned out that urban women (57.1%) and men (65.6%) in rural area preferred not sharing the information.

Relations between humans, religious practices, and religious law are the most accessed content by the millennial generation in Central Kalimantan with large variations between rural and urban areas and gender differences. For male respondents, the theme of religious law was mostly chosen, while for women they were more interested in the religious practice issues. Even if it is differentiated according to the area of residence, those who live in urban areas are more interested in the human relationship issue, while those who live in rural areas choose the religious practice issue as the most followed content. Meanwhile, Ustad Abdul Somad has become a religious leader who has attracted the attention of the millennial generation because of his humorous, interesting, and scientific style of delivery. He is loved by all millennials both in urban and rural areas, male and female. The interest towards Ustad Abdul Somad even went far beyond

local religious leaders. Material about human relations placed in the framework of religious worship—which is discussed and packaged in an interesting way on social media—stimulates millennials to share the religious materials to their closest circle, namely friends and social media.

One important note about the religious vision of the millennial generation in Central Kalimantan is the low interest in religion and state relationship issues, as well as their tendency to have an open and tolerant vision of religion. This can be understood as the reluctance of the millennial generation to be trapped in certain ideologies, religions or values (Tomatis, 2014; Nicholas, 2013). This can be triggered by the presence of technological facilitation which makes them more ideologically autonomous (Lutjen, 2020) and has abundant choices of lifestyle as a reference for social behavior (Inkpen & Baily, 2020). This is what underlies the choice of millennial youth in Central Kalimantan to choose the issues of human relations more, 'light' religious discussions, and less oriented to textual interpretation. The availability of virtual spaces that emphasize a participatory culture where youth collaborate, connect with each other, and share knowledge (Marsh & Hoff, 2019) making them have a religious orientation that is tolerant of differences.

Intensive involvement in the digital world and surfing experiences on social media seem to have contributed significantly to their attitude towards religion and state relationship. Political riots that carry religious issues have made millennials in Central Kalimantan, both in urban and rural areas, not interested in this issue. Digital technology in this case creates an authentic learning environment (Mulyono & Suryoputro, 2020); therefore, the practice of youth literacy is formed from the way of life in cultural and language spaces in the environment (Gilhooly et al., (2019). At the same time the social media helps maximum participation (Kashyap & Jonjua, 2020) on specific issues, therefore, the level of knowledge can be obtained from social media studies (Kankanamge et al., 2020). The intensity of experience and learning obtained from social media is what shapes the religious vision of millennials in Central Kalimantan.

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The results of the study reaffirm the importance of social media position in shaping the vision of the millennial generation. Involvement in social media, on one hand, offers popularity and virality; on the other hand, it also demands commitment (Kankanamge et al., 2020). Therefore the intensity of engagement on social media determines the level of understanding and group cohesiveness. Moreover, the bonds in social media are also fragile and shallow (Chiribuca & Teodorescu, 2020), and do not really offer concrete solutions. Nevertheless, the presence of social media has truly become a new interaction space for millennials in Central Kalimantan to meet and exchange knowledge, ideas and experiences with peers without the boundaries of physical space (Robertson et al, 2019). The creation of this digital space is a way for the integration of the millennial generation everywhere in the ideology and lifestyle (King & Church, 2013).

The strategic position of social media in shaping the vision of this millennial generation raises awareness of both potential and challenges. Especially in relation to religious issues, this social media exposure determines the perspective taken by the millennial generation in addressing socio-religious issues. Therefore, to maintain a religious vision that is open and tolerant of what is recorded in this survey, it is necessary to develop social da'wa activities designed with the millennial generation in mind, namely interactive, portable, and shareable (Suryo & Kusumo, 2019). However, this must be balanced with systematic efforts to strengthen this tolerant and open religious vision by integrating it into a multiculturalistic religious curriculum in schools. This is necessary for the millennial generation not to be

simply 'succumb' to the algorithm in finding religious information sources, and are able to digest information from various relevant sources for their religious knowledge not to be monolithic.

Conclusion

The findings also that the penetration of digital technology into urban and rural areas outside Java has had a mixed impact on the millennial generation. Instead of causing moral degradation and other bad impacts, it turns out that in Central Kalimantan, it has created a religious vision with a tolerant, open minded, and peaceful. This is evident from their reluctance to discuss religion in relation to politics and the state. Religion for millennials is seen as options that are private and not to be contested with one another. For the millennial generation, multiculturalistic human relations are the main concern, while matters of religious practice regarding law and worship are placed as private matters that should not be brought into the public sphere. This kind of religious vision emerges from good digital literacy, which unfortunately does not go through a systematic digital learning process and naturally emerges from general perceptions of national events.

Religious visions that rely on this kind of general perspective literacy are actually very prone to manipulation and distortion, because they are directed by tastes and algorithms. This means that very drastic changes may occur when there is a change in context that makes the figure of the value reference lose popularity for various reasons. Individual autonomy that is too broad in this case becomes a fundamental problem in the development of a religious vision based on digital literacy. The diminishing parental authority in the process of transmitting digital information is a matter of concern, because it has been replaced by peer-groups and social media as a source of value reference. The absence of the older generation has caused the millennial generation to be separated from local wisdom values and contextual wisdom that have been tested so far. For this reason, other information dissemination efforts that make millennials not losing their reference to their original cultural values is needed for their tastes to be not driven entirely by algorithms, which are controlled by the internet.

Acknowledgements

This research was conducted in Central Kalimantan, which technologically has not yet been aligned with developments in Java which is more complex, fast, and diverse. There is an impression that the introduction of religious figures mentioned by respondents is not purely due to internet searches, but also the popularity in the world of television which is still a source of public information. On one hand, this indicates that there are limited options; therefore, the options regarding content and methods are easier to control than in Java. Therefore, a similar study is needed to compare the results of this study with other regions, especially in Java which is technologically more developed.

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