Desi Erawati
Agus Indiyanto
Arkan Syafera

The construction of the millennial generation religious vision through digital literacy

Desi Erawati
Faculty of Ushuluddin, Adab and Da'wa IAIN Palangka Raya Central Kalimantan, Indonesia.
Email: desi.erawati@iain-palangkaraya.ac.id

Agus Indiyanto
Gadjah Mada University Jogjakarta, Department of Anthropology, Indonesia.
Email: a.indiyanto@ugm.ac.id

Arkan Syafera
Gadjah Mada University Jogjakarta, Department of Anthropology, Indonesia.
Email: arkansyafera@gmail.com

Abstract: The transformation of society that has led to the advent of digital technology does not necessarily result in the breakdown of the social system. Concerns about a new value system that supplants traditional values among the millennial generation have yet to be substantiated. Furthermore, fears of religious ideology being fueled by computer algorithms have not been observed among millennials in Central Kalimantan. In fact, the participation of the millennial generation in the digital communication sphere has led to amore open and tolerant religious perspective, rather than a monolithic religious vision. Their observance of the intersection of religion and politics in national discourse has made them uninterested in seeking out or consuming religious and state-related issues. Instead, they tend to favor topics related to human relationships, conveyed in a smooth and engaging manner. This reflects the millennial generation's desire for a modern and uncomplicated religious life, placing religious issues in the private rather than public sphere. While this study provides a comprehensive picture of the religious vision of millennials in Central Kalimantan, a more nuanced understanding can be achieved by comparing it to similar research in a different and more complex technological context, such as Java. The difference in exposure to digital technology and characteristics of respondents is likely to have an effect on the religious vision of the millennial generation.

Key words: religious vision, millennial generation, digital literacy, multiculturalism.

1. Introduction

The religious vision of the millennial generation is shaped by their exposure to ideas and values in social media. The ubiquitous presence of gadgets in their lives has given this generation a unique way of life, including in the religious sphere (Santomoko 2020). The millennial generation is known for their intelligence, love for technology, modern lifestyles, practicality, and efficiency, which influences the pattern of religious preaching (Rastati 2018). To effectively reach this generation, religious preaching must be presented in a modern and engaging manner on various social media platforms such as Facebook, Twitter, WhatsApp, Instagram, and YouTube, which are widely used by millennials (Ummah 2020). Not only must the packaging of religious content be appealing, but the material presented must also be adapted to their preferences, which tend to be light, interesting, and tolerant. However, many people are unaware that algorithms in the digital world tend to direct menu choices based on browsing history, which can impact 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 (Kurniawan, 2019), 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) t shows that digital literacy skills can be developed through the website (Kurniawan 2019). 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, 15). For young people, skills in using social media provide space for freedom of expression for both writing and sensitive topics (Gibson 2020, 1). Despite the impact of individual activities in the digital world on real- world preferences, including the direction of religious leaders and involvement in religious discourse, there have been no studies that focus on the formation of religious visions resulting from these activities.

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 algorithm that increasingly determines the high level of individual exposure to a stream of religious studies. Simply put, preferences have triggered the running of algorithms 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.

2. Literature Review

2.1. Youth Ideology and Lifestyles

(Moon & Bai, 2020) explain that youth ideology and history literally embody the future while mapping the ideas for development. Related to this, Slone et al. (2016) identified three categories of ideology- based moderation, each of which represents an aspect of social construction, namely religion, ideology, and self-concept. The ideology of the youth community is also related to the authenticity and certain aesthetic values (Tomatis 2014). On the other hand, Nicholas (2013) shows the process of young people who can also be trapped in a dual relationship between ideologies of indigeneity and modernity which is influenced by global power and the discourse of racial society. In addition, ideologies or world views are able to represent cognitive frameworks that inspire traumatic situations of meaning and order (Slone et al. 2016). The increase in individual autonomy—in terms of mobility, media use and lifestyle differentiation—has clarified the ideological fault line (Lütjen 2020). However, Inkpen & Baily (2020) stated that the youth ideology still correlates with what they consider a successful and comfortable

lifestyle. In other words, ideology has built an understanding and shaped individual behavior.

The daily needs of young people are very complex where the urban space and developments outside the city offer a unique space to form their identity (Robertson et al. 2019). The daily life of young people related to digital technology is nothing but an effort to overcome obstacles, such as access to public transportation, places to socialize, and meeting their peers (Robertson et al. 2019). From a study of youth lifestyle in Kuwait, Allafi et al. (2014) found that they do not do adequate physical activity, especially young girls, but spend more time on sedentary activities. Meanwhile, young people who live in rural areas have less sedentary behavior, prefer a more active time, and have a higher level of physical activity (Regis et al., 2016). Regis et al. (2016) revealed that differences in behavior preferences between rural and urban youth are influenced by factors such as residence and work. In the end, lifestyle also plays a role in the formation of the identity of young people, which can be seen from how they interact and explore to develop symbolic ownership of space through experience and knowledge (King & Church 2013).

2.2. Youth Literacy

New literacies research and theory focus on participatory culture where youth collaborate, connect, and share knowledge (Marsh & Hoff 2019). Culture, context, and social interactions play a role in under-standing the development and learning of youth literacy skills which include their role in reading, writing, composing, and communicating (Moje 2016). Being literate—or Sanford et al. (2014) call it a broader concept of literacy—has created a new face of youth life that crosses the boundaries of homes, communities and schools in various sites and geographic locations where this is manifested in various variations in capacity, resources and access. The newer concept of literacy—literacy practices—takes more into account the sociocultural, ideological, techno-logical, and spatial influences (Sanford et al. 2014). Young people who are involved in the literacy process attempt to write their world critically using a variety of modes (Sams & Cook 2019). In this case, the creation of young people can serve as an opportunity for reflection related to pedagogy that limits and/or allows youth involvement with words and the world (Sams & Cook 2019).

Adult and youth literacy is understood as a process of giving meaning that is inherent in the subject's participation in community life. This process is triggered by the production of spoken and written language achieved by humans because of their involvement in social life (dos Reis 2015). According to Gilhooly et al., (2019), the practice of youth literacy is formed from the way of life in cultural and language spaces inside and outside school life. Therefore, lack of literacy, cybercrimes, and the likes

causes a virtual gap (Kumari 2020). Kim (2018) shows how youth make use of their entire semiotic repertoire in the digital space to create relationships and identities in the local and transnational social sphere. Furthermore, Kim (2018) also shows how transnational youth expand the scope of their translation across class contexts, trans-national families, and multilingual youth communities to support literacy development. Meanwhile, Jiménez et al. (2015) describes their study about the literacy practices of immigrant youth living in Mexico. In this study, it was found that all immigrant students—regardless of their ethno-linguistic background—brought specific collections of information, ideology, and practices to the host country (Jiménez et al. 2015).

2.3. Social Media

Social media has become an integral part of modern society (Cartwright & Shaw 2020). Mulyono & Suryoputro (2020) refer to social media as an alternative cellular technology that facilitates users to create an authentic learning environment. Social media helps maximum participation at a lower cost and is therefore more impactful compared to traditional media (Kashyap & Jonjua 2020). In addition, the level of public knowledge can also be known through social media studies (Kankanamge et al. 2020). Social media is different from mobilization in that social networking features only allow people to study certain events, discuss issues, open invitations to participate, and identify social network members who are also interested in participating (Boulianne et al. 2020). The use of social media by young people is related to their creativity and involvement in sharing knowledge (Rasheed et al. 2020). For this reason, social media channels are maintained to be able to share information with millions of people (Kankanamge et al. 2020). In this case, the use of social media inter-subjectivity provides more opportunities to promote communicative autonomy among users than to follow a coercive ideology (Ahmad 2020).

To evaluate the level of community involvement, Kankanamge et al., (2020) used 5 indices namely popularity, commitment, virality, involvement, and utilization. Regarding utilization, Prieto Curiel et al., (2020) proved that social media is not very useful for detecting crime trends, but social media posts are more of a reflection of the level of fear towards crime. Correspondingly, Edwards et al., (2020) challenge the utopian view of social media as a panacea for what lacks of social media. Instead of being overwhelmingly positive, the integration of social media into the communication of feminist organizations, for example, poses significant challenges that must be negotiated on a daily basis. Meanwhile, elderly people in Romania perceive Facebook as providing only fragile free time because they see the time spent on social

networks as rather shallow and hedonistic (Chiribuca & Teodorescu 2020). In addition, they see Facebook as a space dominated by the younger generation, which leads to digital exclusion. On the other hand, Kashian & Liu (2020) mentioned the benefits of social media. For example, posts about mastery experiences on social media were positively related to self-efficacy well-being, self-efficacy was positively related to physical and mental well-being, and self-efficacy mediated the relationship between the said mastery experiences and mental and physical well-being.

3. Methodology

The research was conducted in two areas, namely Palangka Raya city and East Kotawaringin Regency. Palangka Raya City was chosen becausethis location represents an urban area with access to education andqualified 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 tosee 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 structuredinterviews 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.

4. Results

4.1. 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					
	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. The history of reli-

gion/God and the relationship between religion and the state are highly sought after in rural areas, with more than a third of the millennial generation accessing them.

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. Gender differences are a differentiating factor for the interest in religious content on social media in urban areas. 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 otherhand, 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.

4.2. Religious Figure Choices Among Millennials

The millennials' interest in religious content is also influenced by the delivery style of religious figures when addressing religious issues. 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 as can be seen in table 2.

Table 2. Millennial Generation's Choice of Religious Figures

Most Popular Religious Figures	Urban Area						Rural Area					
	M		F		Total		M		F		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Abdul Somad	15	27.3	23	32.9	38	30.4	15	23.4	12	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	26	54.2	63	56.3
TOTAL	55	100.0	70	100.0	125	100.0	64	100.0	48	100.0	112	100.0

Table 2 shows that there is no difference between urban and rural areas regarding the 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 examined through the lens of gender identity, the data presented in Table 2 reveals that Ustad Abdul Somad has garnered more sympathy from urban millennial women than men. In contrast, in rural areas, men have shown a greater interest in Ustad Abdul Somad 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.

Similarly, in rural areas, women have shown greater interest in national or local religious figures compared to men.

4.3. 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

Table 3 data reveals that urban and rural millennials' involvement in producing religious knowledge is mainly aimed at their 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 Indicates that the distribution of information on religious content to neighbors is not really preferred by both urban and rural millennials.

When viewed through the lens of gender, it can be observed that male urban millennials (16.4%) are more inclined to share religious content with their friends compared to females (16.0%). Conversely, in rural areas, a higher percentage of female youths (20.8%) share religious content with their friends compared to males (14.1%). Meanwhile, the distribution through social media group by the urban male millenial 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.

5. Discussions

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. Male respondents showed a higher interest in religious law, while women were more interested in 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, regardless of gender. The interest towards Ustad Abdul Somad even went far beyond local religious leaders. Materials 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 content to their closest circle, namely friends and social media.

One noteworthy aspect of the religious outlook of the millennial generation in Central Kalimantan is their low interest in issues related to the relationship between religion and the state. Furthermore, they tend to adopt a more open and tolerant view 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 promote a participatory culture, where young people can collaborate, connect with each other, and share knowledge (Marsh & Hoff, 2019), has led to the development of a religious orientation among millennials that is more 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.

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.

6. Conclusion

The findings also indicate that the penetration of digital technology into urban and rural areas outside Java has had a mixed impact on the millennial generation. Rather than causing moral degradation

and other negative effects, it has led to the development of a more tolerant, open- minded, and peaceful religious vision among millennials in Central Kalimantan. 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 very prone to manipulation and distortion, because they are directed by tastes and algorithms. This means that 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.

7. Final remarks and suggestions for future research

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, it is necessaty to conduct a similar study to compare the results with other regions, particularly in Java, which is more technologically advanced.

References:

Ahmad, S. 2020. "Political behavior in virtual environment: Role of social media intensity, internet connectivity, and political affiliation in online political persuasion among university students". *Journal of Human Behavior in the Social Environment* 30:4, 457-473. https://doi.org/10.1080/10911359.2019.1698485

Allafi, A., Al-Haifi, A. R., Al-Fayez, M. A., Al-Athari, B. I., Al-Ajmi, F. A., Al-Hazzaa, H. M., Ahmed, F. 2014. "Physical activity, sedentary behaviours and dietary habits among Kuwaiti adolescents: Gender differences". *Public Health Nutrition* 7(9):2045-52. https://doi.org/10.1017/S1368980013002218

Ashari, M. and N. S. Idris, 'Kemampuan Literasi Digital Generasi Digital Native', *Semin. Int. Riksa Bhs.*, 2019, Accessed: Sep. 17, 2020. [Online]. Available: http://proceedings.upi.edu/index.php/riksabahasa/article/view/1019

Boulianne, S., Koc-Michalska, K., & Bimber, B. 2020. "Mobilizing media: comparing TV and social media effects on protest mobilization". *Information Communication and Society* 23(5): 642-664. https://doi.org/10.1080/1369118X.2020.1713847

Buckingham, D. 'Making Sense of the "Digital Generation": Growing Up with Digital Media', *Self Soc.*, vol. 40, no. 3, pp. 7–15, Mar. 2013, doi: 10.1080/03060497.2013.11084274.

Cartwright, A., & Shaw, C. 2020. "Evidence based social media use: an exploratory UK investigation into residents' perceptions of police Facebook use". *Safer Communities* 19(2): 61-71. https://doi.org/10.1108/SC-09-2019-0033

Chiribuca, D., & Teodorescu, A. 2020. "Digital leisure in later life: Facebook use among romanian senior citizens". *Revista de Cercetare si Interventie Sociala* 69: 156-175. https://doi.org/10.33788/rcis.69.10

dos Reis, R. H. 2015. "Dialogue with angel pino: Youth and adult language and education". *Cadernos CEDES* 35: 435-444. https://doi.org/10.1590/CC010132622015-V35ESPECIAL154121

Edwards, L., Philip, F., & Gerrard, Y. 2020. "Communicating feminist politics? The double-edged sword of using social media in a feminist organisation". In *Feminist Media Studies* 23(5): 605-622. https://doi.org/10.1080/14680777.2019.1599036

Gibson, K. 2022. 'Bridging the digital divide: Reflections on using WhatsApp instant messenger interviews in youth research'. *Qualitative Research in Psychology* 19: 3, 611-631. doi: 10.1080/14780887.2020.1751902.

Gilhooly, D., Amos, M., & Kitson, C. 2019. "Reading the Ink Around Us: How Karen Refugee Youth Use Tattoos as an Alternative Literacy Practice". *Journal of Research in Childhood Education* 33(1):145-163. https://doi.org/10.1080/02568543.2018.1531445

Iqbal, J., G. Hardaker, A. A. Sabki, and I. Elbeltagi, 'The face of digital literacy for Muslim teenage girls: a comparative study of Bradford Muslim girl schools', *Int. J. Incl. Educ.*, vol. 18, no. 12, pp. 1283–1303, Dec. 2014, doi: 10.1080/1360 3116.2014.895430.

Inkpen, R., & Baily, B. 2020. "Environmental beliefs and their role in environmental behaviours of undergraduate students". *Journal of Environmental Studies and Sciences* 10: 57–67. https://doi.org/10.1007/s13412-019-00570-z

Jiménez, R. T., Eley, C., Leander, K., & Smith, P. H. 2015. "Transnational immigrant youth literacies: A selective review of the literature". In: Patriann Smith and Alex Kumi-Yeboah. Eds. 2015. *Handbook of Research on Cross-Cultural Approaches to Language and Literacy Development.* 322-344. IGI Global. https://doi.org/10.4018/978-1-4666-8668-7.ch013

Kankanamge, N., Yigitcanlar, T., & Goonetilleke, A. 2020. "How engaging are disaster management related social media channels? The case of Australian state emergency organisations". *International Journal of Disaster Risk Reduction* 48. https://doi.org/10.1016/j.ijdrr.2020.101571

Kashian, N., & Liu, Y. 2020. "Posting Exercise Activity on Social Media for Self-Efficacy and Well-Being". *Southern Communication Journal* 85(2):73-84 https://doi.org/10.1080/1041794X.2019.1658801

Kashyap, A., & Jonjua, M. 2020. "Social media - a new digital power to influence voters." *International Journal of Scientific and Technology Research* 9(4):693-699.

Kim, S. 2018. "'It was kind of a given that we were all multilingual': Transnational youth identity work in digital translanguaging". *Linguistics and Education* 43:39-52. https://doi.org/10.1016/j.linged.2017.10.008

King, K., & Church, A. 2013. "'We don't enjoy nature like that': Youth identity and lifestyle in the countryside". *Journal of Rural Studies* 31:67-76. https://doi.org/10.1016/j.jrurstud.2013.02.004

Kumari, M. 2020. "Social media and women empowerment." *International Journal of Scientific and Technology Research* 9 (3):626-629.

Kurniawan, H. 'Literasi Digital bagi Generasi Milenial Melalui Website', *SNPMas Semin. Nas. Pengabdi. Pada Masy.*, pp. 103–110, Dec. 2019, Accessed: Sep. 17, 2020. https://ejurnal.dipanegara.ac.id/index.php/snpmas/article/view/434

Lütjen, T. 2020. "Paradoxical individualization: ideological polarization in the U.S. in historical-comparative and theoretical perspective." *Journal of Political Ideologies* 25(2):180-196. https://doi.org/10.1080/13569317.2020.1756037

Marsh, V. L., & Hoff, M. J. 2019. "New literacies in participatory cultures: The assumption of trust". *E-Learning and Digital Media* 16(5): 393–412. https://doi.org/10.1177/2042753019863489

Moje, E. B. 2016. "Youth Literacy and Cultural Theories: A Review of the Science and Implications for Policy." *Policy Insights from the Behavioral and Brain Sciences* 3(1): 70-76. https://doi.org/10.1177/2372732215624709

Mulyono, H., & Suryoputro, G. 2020. "The use of social media platform to promote authentic learning environment in higher education setting." *Science for Education Today 10 (2): 105–123.* https://doi.org/10.15293/2658-6762.2002.07

Moon, S. J., & Bai, S. Y. (2020). Components of digital literacy as predictors of youth civic engagement and the role of social media news attention: The case of Korea. *Journal of Children and Media*, *14*(4), 458–474. https://doi.org/10.1080/17482798.2020.1728700

Nicholas, S. E. 2013. "'Being' hopi by 'living' hopi: Redefining and reasserting cultural and linguistic identity: Emergent hopi youth ideologies". In: Leisy T. Wyman, Teresa L. McCarty, Sheilah E. Nicholas. Eds. 2013. *Indigenous Youth and Multilingualism: Language Identity, Ideology, and Practice in Dynamic Cultural Worlds.* New york: Routledge. https://doi.org/10.4324/9780203121436

Prieto Curiel, R., Cresci, S., Muntean, C. I., & Bishop, S. R. 2020. "Crime and its fear in social media". *Palgrave Communications* 6 (57). https://doi.org/10.1057/s41599-020-0430-7

Ranny Rastati, 'Media Literasi Bagi Digital natives: Perspektif Generasi Z di jakarta', *J. Tekonologi Pendidik.*, 2018

Regis, M. F., Oliveira, L. M. F. T. de, Santos, A. R. M. Dos, Leonidio, A. da C. R., Diniz, P. R. B., & Freitas, C. M. S. M. de. 2016. "Urban versus rural lifestyle in adolescents: associations between environment, physical activity levels and sedentary behavior". *Einstein (Sao Paulo, Brazil)* 14(4): 461–467. https://doi.org/10.1590/S1679-45082016AO3788

Robertson, M., Montuoro, P., & Burston, M. 2019. "Overcoming obstacles on the peri-urban fringe: young people making new geographies". *Geographical Research* 57: 151– 163. https://doi.org/10.1111/1745-5871.12315

Sams, B. L., & Cook, M. P. 2019. "(Un)Sanctioned: young adult literature as meaningful sponsor for writing teacher education". *English Teaching* 18(1): 70-84. https://doi.org/10.1108/ETPC-06-2018-0065

Sanford, K., Rogers, T., & Kendrick, M. 2014. "An introduction to everyday youth literacies: Critical perspectives in new times". Kathy Sanford, Theresa Rogers, Maureen Kendrick. Eds. 2014. *Cultural Studies and Transdisciplinarity in Education.* 1-13. Springer. https://doi.org/10.1007/978-981-4451-03-1_1

Santamoko Irjus Indrawan, H. W., Yoyok Cahyono, Agus Leo handako, Ruby, *Generasi Z & Revolusi Industri 4.0.* Jawa Tengah: Pena Persada, 2020.

Slone, M., Shur, L., & Gilady, A. 2016. "Youth Exposed to Terrorism: the Moderating Role of Ideology". *Current Psychiatry Reports* 18(5):44. https://doi.org/10.1007/s11920-016-0684-3

Suryo, H., & Kusumo, A. H. 2019. "Media Sosial dan Pesan Politik (Persepsi Pemilih Pemula dalam Menerima Pesan Politik pada Pemilihan Umum 2019 melalui Media Sosial)". *Research Fair Unisri* 4 (1). https://doi.org/10.1017/CBO9781107415324.004

Tomatis, J. 2014. "'This Is Our Music': Italian Teen Pop Press and Genres in the 1960s". *IASPM Journal* 4(2):24-42. https://doi.org/10.5429/2079-3871(2014)v4i2.3en

Ummah, A. H. 'Dakwah Digital dan Generasi Milenial (Menelisik Strategi Dakwah Komunitas Arus Informasi Santri Nusantara)', *TASÂMUH*, vol. 18, no. 1, Art. no. 1, Jun. 2020, doi: 10.20414/tasamuh.v18i1.2151