Religious Moderation: An Analysis of Understanding, Internet and Social Media Exposure and Social Interaction Systems

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Abstract
Introduction: Religious moderation is launched because it concerns the order of life of the nation and state, where the internet and social media become a platform for any dynamic public discussion and change perspectives and practices in religious harmony. This study examines access to information about religious moderation through the internet and social media (WhatsApp, Instagram, Facebook, Twitter, Line) as the most widely used platforms in Indonesia and the influence of exposure to its content on understanding and the system of relational interaction among university students.
Methods: Explanatory quantitative survey method with factor and regression analysis to explain the dominant factors and the magnitude of the influence of exposure to religious moderation content on students' understanding and interpersonal relationships.
Findings: That student quite often access information about religious moderation on social media through WhatsApp and Instagram. Issues related to national commitment, tolerance, intolerance, violence, radicalism, government attitudes, regulations and their consequences, correlate with the dogmatism factor. The findings show that it is not easy to change one's religious beliefs, and this should be respected. So what remains is to find common ground and give a positive impression so that social interactions continue to run normally.
Originality: The research presents a novelty in the perspective of communication science on the understanding of religious moderation and its correlation with the interpersonal interaction system in students from non-religious campuses. Where previously religious moderation was widely studied in the perspective of language, civilization, humanity, culture, education and with subjects from religious campuses, especially Islam.
Keywords: Religious Moderation, Internet and Social Media Exposure, Social Interaction Systems, Interpersonal Communication, Constancy and Respect for Religious Diversity.

Introduction

Religious moderation is a concept offered by the Indonesian government, the aim of which is for religious adherents to avoid extreme attitudes or behaviors in religion. Since the launch of religious moderation in 2019, sectarian issues still enliven the public space on social media. The Research and Development Center of the Ministry of Religion records the dynamics of these religious cases in the Annual Report on Religious Life in Indonesia, for example those concerning sects, ideologies, religious movements, construction of houses of worship, to issues of radicalism, extremism and terrorism (Kemenag RI, 2019).

One of the factors is the way and level of understanding possessed by each religious adherent are different from one another so that a religious pattern appears. The Ministry of Religious Affairs of the Republic of Indonesia indicated a number of

moderation misconceptions (middle way), for example, someone who is moderate in religion means not being steadfast, not serious, or not serious in practicing his religious teachings. Moderate is misunderstood as a compromise of theological beliefs of religion with adherents of other religions (Kemenag RI, 2019).

Based on the brief description above, misunderstanding is one of the factors that can trigger a wider conflict. To reduce this, it is necessary to construct a shared meaning or meaning that is understood together. At the level of interpersonal communication, a speaker should be able to perceive that he is understood or perceived (Infante, Dominic A. Rance, Andrew S, dan Womack, 2003). This will continue at the level of relationship development, and relationship interaction system models.

Likewise regarding the path of moderation, it is necessary to create an understanding of religious moderation. The question is, where should we start? Does the millennial generation understand religious moderation? How do they access news or information on religious moderation? What is the religious moderation content they consume like? How do they understand the religious moderation content? How to communicate the content in interpersonal communication? How is the development of relationships, and the model of the relationship interaction system that is created in interpersonal communication? To answer this problem, research that will measure understanding of religious moderation is urgent.

Referring to the Indonesian Ministry of Religion, moderation here includes: 1) commitment to nationality, 2) tolerance, 3) nonviolence, and 4) accommodating to local culture (Kemenag RI, 2019). The results of the PPIM UIN Jakarta national survey in 2017 show that the internet has a major influence on increasing intolerance in the millennial generation or generation Z. Therefore this research targets millennial youth, who are currently pursuing higher education. Referring to BPS data, there are more students in DKI Jakarta (2014/2015 academic year reaching 960 thousand) compared to other provinces. This number comes from five state universities and 315 private universities in five regions of DKI Jakarta (Badan Pusat Statistik, 2017).

Based on the urgency mentioned above, this study aims to explain the effect of exposure to religious moderation content on the internet and social media on the understanding of religious moderation among university students in Jakarta in the context of interpersonal communication to the relationship interaction system. Students who are also millennials are a generation that has experienced digital disruption. According to a report by APJII Secretary General Henri Kasyfi Soemartono, it turns out that those aged 15-19 years have the highest penetration (reaching 91%), while those aged 20-24 years have an internet penetration of 88.5% of the 171.17 million of them connected to the internet network throughout 2018 (Haryanto, 2019). They are among those who access social media the most, including YouTube, WhatsApp, Facebook, Instagram, Twitter, Line, FB Messenger (N. M. Al Ali et al., 2021; Alamri, 2019; Saputra, 2019; Supratman, 2018). Thus, the internet and social media; whatsapp, instagram, facebook, twitter dan line are determined as subjects in accessing information about religious moderation based on the most used social media platforms by students in Indonesia and several countries in the world. The use of social media is proven to influence and impact student behavior positively and negatively for men and women towards friendships between them (Dumford et al., 2023) perceptions, communication, interaction, intercultural awareness and social capital (Carr & Hayes, 2015; B. Kim & Kim, 2017) self-esteem, and life satisfaction (Hawi & Samaha, 2016) including in the search for information about religious tolerance (Amrullah et al., 2019).

So that this research provides the right information in choosing media that are loved by young people/students. Thus, interested parties can collect information about religious moderation as far as students understand it, so that it can be immediately corrected if there are distorted messages with packaging that can be accepted by young people/students.

This research is not the first to highlight religious moderation. Several studies discuss religious moderation from various perspectives, including discussing the moderation of Islam in the archipelago, the moderation of Islamic civilization and humanity (Mubarok & Rustam, 2019;Fauzi, 2018; Hanapi, 2014; Islam & Khatun, 2015; Masmuhah, 2017), religious moderation in the context of state management and political beliefs (Menski, 2018; Ropi, 2019; Zhafira, 2017), religious moderation in an educational perspective (Indra wan, 2016; Prihatin, 2020; Purwanto et al., 2019; Sutrisno, 2019; Zuhdi, 2018).

Talking of understanding religious moderation in the millennial generation, the internet and social media have allegedly succeeded in forming a major force in shaping human behavior in modern life. Social media has an important role in spreading and conveying religious messages in social and national life. The role of social media can be applied as an alternative strategy in spreading religious moderation, where the millennial generation's perception of the implementation of religious moderation can be internalized through social media intermediaries with video shows, reading articles and intensive persuasion strategies from social media content owners (Anwar & Haq, 2019; Febriani & Ritonga, 2022).

The development of technology is directly proportional to social life because humans enter the digital era where self-actualization and existence are prioritized. Often there is friction and horizontal conflict in social interactions on social media. Behind media freedom as a means of self-expression in opinion, media users still need to apply rules and ethics, think and be moderate in matters circulating on social media, especially moderate in terms of religion (Kawangung, 2019; Kosasih, 2019).

Discussions of religious moderation also highlight the content of values and practices that are most suitable for preventing radicalism and preserving harmony, creating constructive relations between religions internally and externally so as to realize harmony between religious communities (Arifinsyah et al., 2020; Ekawati et al., 2019; Smeer & Rosyidah, 2021). The role of society and the world of education contributes to presenting religious moderation (Nasir & Rijal, 2021). Forms of moderation in the education curriculum at all levels of basic education, secondary education and higher education as well as family-based moderation education (Haryani, 2020; Manshur & Husni, 2020) This moderate curriculum map is useful for policy making in order to build inclusive-multicultural awareness to minimize religious radicalism (Abdullah & Nento, 2021; Ali, 2020; Rahman et al., 2022; Umiarso & Qorib, 2022; Zuhdi, 2018).

Seeing the many studies on religious moderation from various perspectives above, it shows that the theme of religious moderation has attracted the interest of experts and has become a trend in the publication of journal articles on religious moderation, especially in Indonesia (Harianto, 2022). This research adds to the new repertoire of religious moderation studies in the perspective of communication science which discusses the exposure of religious moderation content and its correlation with the interpersonal interaction system focused on students from campuses with non-religious backgrounds. This topic has not been found in the literature review of religious

moderation in various perspectives and in previous studies more subjects from religious schools or campuses, especially Islam.

The Indonesian Ministry of Religion offers three main strategies that must be carried out to strengthen religious moderation, namely: *First*, the dissemination of ideas, knowledge and understanding of religious moderation. *Second*, the institutionalization of religious moderation into binding programs and policies. *Third*, the integration of the formulation of religious moderation in the National Medium Term Development Plan (RPJMN) for the 2020-2024 Period (Junaedi, 2019). Regarding the strategy of strengthening religious moderation, in general this study takes part of the first strategy, namely, the dissemination of ideas, knowledge and understanding of religious moderation. For this reason, this paper focuses on students' understanding of religious moderation. In particular, this understanding is focused on a communication perspective. The problem is formulated by asking the question to what extent the exposure to religious moderation content on social media affects the understanding of religious moderation and the relationship interaction system among students in Jakarta.

Religion is a guideline for adherents when there are non-empirical problems. In other words, religion plays a role in overcoming problems that arise in society that cannot be solved empirically due to limited capabilities and uncertainty. Thomas F. O'Dea describes six functions of religion, namely 1) as support, solace and reconciliation; 2) means of transcendental relations through worship and worship ceremonies; 3) reinforcing existing norms and values; 4) correcting existing functions; 5) self-identity giver; and 6) religious maturity (O'Dea, 2000).

Then, why do problems arise in religion? As explained by Natalia (2016), there are two main approaches in understanding radicalism from a sociological perspective, namely a functionalism perspective and a conflict perspective (Natalia, 2016). According to the perspective of community functionalism, it is seen as a form of order consisting of various elements that synergize with one another, in order to create balance (equilibrium). Through this approach, radicalism is understood as a result of socio-economic changes that are not followed by regulatory changes, resulting in inequality in society in dealing with these conditions. In the perspective of conflict, society is seen to be constantly in change, but this change is due to the continuous contradiction between the elements that exist in society itself, and this conflict is something inherent in society as a result of natural differences. Based on the conflict theory, radicalism arises as a result of the unequal distribution of authority, which leads to the accumulation of power in one person, or a certain group, and with the existing authority, the group that has a lot of power will tend to use it to maintain the power it has. Or in other words, radicalism is carried out in an effort to maintain group domination over other groups. As the antithesis of radicalism, the principles of fairness, balance, accommodative, inclusive and tolerant will be an important part as an indicator of moderation.

The word moderation comes from the Latin '*moderâtio'*, which means sadness, no excess and no lack. The word also means self-control, from an attitude of very strengths and weaknesses (Kemenag RI, 2019). The Big Indonesian Dictionary (KBBI) provides two meanings of the word moderation, namely: 1. reduction of violence, and 2. avoidance of extremes (kbbi.kemdikbud.go.id, 2016). If it is said, *'that person is moderate',* it means that the person is being fair, casual, and not extreme. In English, the word moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderate means promoting balance in terms of beliefs, morals, and character,

both when treating others as individuals, and when dealing with state institutions. Whereas in Arabic, moderation is known as *wasath* or *wasathiyah*, which has the equivalent meaning of the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). A person who applies the principle *wasatiyyah* can be called a *wasith*. In Arabic too, the word *wasatiyyah* is defined as *'the best choice'*. Whatever words are used, they all imply the same meaning, namely fair, which in this context means choosing a middle ground position among various extreme choices (Hanapi, 2014; Purwanto et al., 2019; Zamimah, 2018).

Understanding as a process of understanding contains several meanings, namely: understanding, opinions, thoughts, flow, direction, views (kbbi.kemdikbud.go.id, 2016). In this research, understanding is associated with opinions, thoughts, and correct understanding of religious moderation, which includes: 1) national commitment, 2) tolerance, 3) nonviolence, and 4) accommodating to local culture. The understanding of religious moderation clearly does not occur only at the individual level, but also at the social level. In other words, there is social interaction, at least at the level of interpersonal communication. In general, communication occurs when humans manipulate (modify) symbols to produce meanings in other humans. Therefore, communication involves both psychological and social processes (Infante, Dominic A. Rance, Andrew S, dan Womack, 2003). At a psychological level, there is a process of perception and the formation of impressions, which for the speaker will create perceptions understood. In order for communication goals to be achieved, it is necessary to have mutual understanding in social interactions. At this point, understanding involves a perceptual process.

The perceptual process begins when the senses receive stimuli. As said by Pareek, perception is a process of receiving, selecting, organizing, interpreting, testing, and reacting to sensory stimuli or data (Sobur, 2013). At this stage there is exposure of media content to individual communicants (de Vreese & Neijens, 2016). (Li, 2018) proposes, the effect of media exposure is measured in two aspects: (a) the frequency of exposure (how often to access information) and (b) the extent of exposure (the broad range of information that can make someone understand it with a broader perspective and make people judge the seriousness of it at the broader level of society). Thus it appears that the aspect of extensity is a substance for the formation of a person's understanding from a broader perspective, so as to be able to assess the importance of something at a broader level of society (Giselle Vincett, Sarah Dunlop, 2015; Li, 2018).

Furthermore, following Li's (2018: 2645) line of thought, which uses Bandura's theory of social cognition, behavior (communication) is the result of the interaction between social environmental cognition and personal retrospection (in this case, self-efficacy). Self-efficacy is an individual's belief in his or her ability to fulfill tasks to reduce the possibility of him being affected by threats. Research by Milne, Sheeran, & Orbell, (2000) and Siu (2008) concluded that self-efficacy is a significant predictor of health-related motivation and behavior (Li, 2018). In the context of religious moderation, threats have also emerged in the form of labeling: radical labels, intolerance. In other words, the act of communication by a person, after receiving exposure to media content, is between the cognition (perception and understanding) of the social environment regarding religious moderation and self-belief to reduce the possibility of being labeled as intolerant or radical.

On the other hand, social cognition, from the perspective of communication theory, is related to dogmatism and need for social approval. Dogmatism is a term that

refers to an individual's willingness to consider other belief systems to be held. Need for social approval is a concept that relates to the respect of others and cares about *'what other people say'*; believed to be associated with social anxiety. In the context of social anxiety, individuals are afraid to show a bad appearance in a social environment. These people are very sensitive to rejection and focus on the opinions of others. They are very afraid of being judged negatively by others in social settings. The level of need for social approval can be considered to be correlated with the level of social anxiety (Karaşar & Baytemir, 2018). Therefore, the concept of need for social approval can also refer to the speaker's perception of the content of the conversation. According to Cushman & Cagn (1985), speakers must be able to identify that their audience understands the message they convey. The Scale perceived understanding includes: feeling understood: satisfied, relaxed, accepted, comfortable, happy, and happy. On the other hand, feelings are not understood: disappointed, annoyed, uncomfortable, sad, failed. The feeling of being understood will create further interactions, more intimate relationships, because they believe follow proper rules for interaction. In the end an interpersonal dynamic model was created (Cushman, 1985).
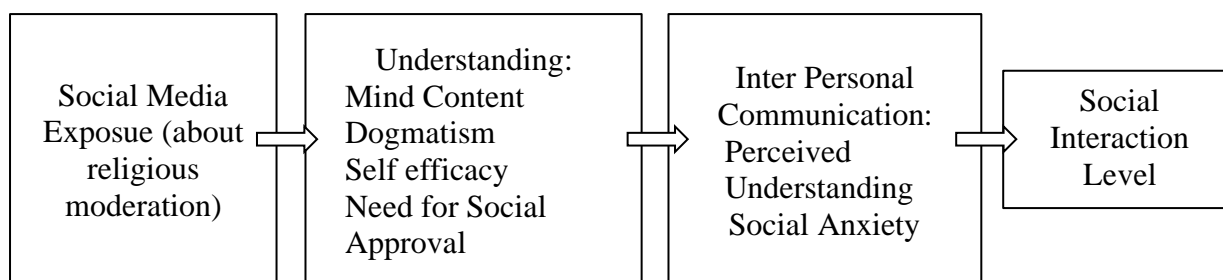
Methods

The research uses a positivist paradigm, with a quantitative approach that is explanatory in nature. The research method used is a survey. The population in this study were students in Jakarta, estimated at around 960 thousand. Because DKI Jakarta is divided into five regions, the sampling technique is cluster random sampling. Each region is sampled disproportionately considering the number of universities is not proportionally distributed. Characteristics of respondents with criteria; students aged 18-24 years. Age criteria are taken based on the age range of undergraduate students in general. Actively use the internet and social media and know the concept of religious moderation. The selection of social media is based on the most platforms used by students in Indonesia and several countries in the world, namely WhatsApp, Instagram, Facebook, Twitter and Line. Activity in using the internet and social media is needed to measure exposure to religious moderation content. Knowledge of the concept of religious moderation is the basis for measuring understanding. Perceived understanding and social anxiety are needed to measure interpersonal communication. All factors were measured to find the level of student social interaction. Data was collected through a questionnaire distributed using google form to 155 respondents who met the criteria. The validity test is done by calculating the correlation between each statement and the total score using the correlation technique formula Pearson Product Moment. The reliability test uses Cronbach's alpha which is included in the Non Split-Half Technique. Data processing uses descriptive statistical analysis to present descriptive data regarding respondent characteristics, research variables into frequency distribution tables, mode values, average values, standard deviation, and graphics.

Inferential statistical analysis was performed to test the research hypothesis. Given that the relationship between variables shows a sequential relationship, which involves several dimensions, the analysis includes: 1). Factor Analysis, and 2). Regression Analysis. Factors determined by the principal component method are generally still difficult to interpret directly. For this reason, the operation of rotating the load L is performed using the orthogonal varimax rotation method more realistically. The rotation of the stress matrix ultimately facilitates the interpretation of each factor, because each

original variable has a high correlation and only to a certain factor, and a relatively low correlation with other factors.

Chart 1. Relationship Model between variables

| Social Media Exposue (about religious moderation) | ⇒ | Understanding: Mind Content Dogmatism Self efficacy Need for Social Approval | ⇒ | Inter Personal Communication: Perceived Understanding Social Anxiety | ⇒ | Social Interaction Level |

Note: This chart shows the model of the relationship between the variables studied

Regression analysis is carried out to test the research hypothesis which is illustrated in the chart of the relationship between variables in Chart 1 above. The hypotheses tested are:

H_{o1}: There is no influence of social media exposure on understanding which includes thought content, dogmatism, self efficacy, and neef for social approval

H_{a1}: There is an influence of social media exposure on understanding which includes content of thoughts, dogmatism, self efficacy, and neef for social approval;

H_{o1}: There is no understanding of the influence of (the contents of the mind, dogmatism, self-efficacy, and the need for social approval) to interpersonal communication. In other words, whatever an individual's understanding of religious moderation, he does not feel anxious when making interpersonal communication.

H_{a1}: There is an effect of understanding (thought content, dogmatism, self efficacy, and need for social approval) on interpersonal communication. In other words, an individual's particular understanding of religious moderation will make him feel anxious or comfortable when communicating between individuals.

H_{o1}: There is no influence of certain interpersonal communication (which creates a feeling of being ignored or creates a feeling of anxiety) on the level of social interaction (relationships do not increase or decrease)

H_{a1}: There is an influence of certain interpersonal communication (which creates a feeling of being ignored or causes anxiety) to the level of social interaction (the relationship will increase or will decrease)

Results

Respondent Characteristics

A total of 155 respondents from various universities in Jakarta were involved in this study, of which (62.58%) were female and (37.42%) were male. In terms of age, most (36.9%) respondents were 20 years old, followed by 22 years old (15.9%), 19 years old (14.6%), 21 years old (14.6%), 23 years old (6.4%), the rest were less than 19 years old (3.8%) and more than 23 years old (7.8%). In line with the age of the respondents, most (33.5%) respondents were studying in semester 5. Then respondents were studying in semester 3 (18.7%); in semester 7 (17.4%); in semester 8 (8.4%); in semester 2 (7.1%); in semester 1 (3.9%); in semester 9 (3.2%); studying in semester 6 (2.6%). Respondents came from a variety of ethnicities, including respondents who claimed to be from a mix of two ethnicities, ethnic-nationalities (Javanese-Aceh-Japanese or Chinese). However, there were also respondents who claimed to be of

Indonesian ethnicity (8%). Most (40%) respondents were from Javanese ethnicity, followed by Betawi (22.4%), Sundanese (15%), Sumatra (Batak, Minangkabau, Aceh, Nias, Lampung 10.2%), Others (NTB, NTT, Ambon, Tionghoa 4.4%). And the respondents of this study also include several religious adherents in Indonesia. Most were Muslim (89%), Protestant (7.2%), Catholic (2.6%), Buddhist (0.6%) and Hindu (0.6%). The overall characteristics of the respondents are presented in Table 1 below.

Table 1. Characteristics of Respondent

Characteristics	Number (%)
Gender	
Male	(37.42)
Female	(62.58)
Age	
< 19 years old	(3.8)
19 years old	(14.6)
20 years old	(36.9)
21 years old	(14.6)
22 years old	(15.9)
23 years old	(6.4)
> 23 years old	(7.8)
Semester level of education	
1-3 level	(33.1)
4-6 level	(35.2)
> 7 level	(31.7)
Ethnicity	
Java	(40.0)
Sunda	(15.0)
Betawi	(22.4)
Sumatera (Batak, Minangkabau, Aceh, Nias, Lampung)	(10.2)
Others (NTB, NTT, Ambon, Tionghoa)	(4.4)
Integration of several tribes	(8.0)
Religion	
Islam	(89.0)
Protestant Christian	(7.2)
Catholic	(2.6)
Buddha	(0.6)
Hindu	(0.6)

Note: This Table shows the Characteristics of Respondent based on data processing

Furthermore, to find out the dominant factors in explaining perceptions of religious moderation, perceptions of interpersonal communication and the level of social interaction, the factor analysis is carried out as in the following table below:

Table 2. The Factor Analysis of Perceptions of Religious Moderation
rotated Component Matrix[a]

Number Item	Number/Item of Statement	Componen 1	2
29	Government society must react to destructive radicalism, intolerant behavior, and religious violence	.831	.158
32	The country is made up of various tribes and nations, many national cultures are derived from regional cultures	.819	-.004
30	There must be consequences for radical, destructive actions	.814	.112
36	In the deradicalization program, it is also necessary to provide prohibited radical knowledge, intolerance, and religious violence	.807	.184
31	Caring for nationality must adapt to the challenges of the times	.807	.129
25	Nationality/tribal issues must be resolved without violence	.778	.133
34	The government and interfaith leaders met to formulate what is meant by radicalism, intolerance and religious violence. And formulate the rules on this matter	.767	.170
38	Radical and intolerant actions that harm citizens should be subject to criminal law sanctions	.712	.163
26	Development progress must be able to accommodate local culture	.711	.037
35	The government needs to create a deradicalization program with clear criteria	.619	.194
33	There is a tendency of transnational understanding lately that triggers intolerance and violence in the name of religion	.570	-.106
24	My sense of nationality is disturbed when there is news of intolerance and radicalism that destroys unity	.091	.961
27	The destructive tendency of radicalism, intolerance, religious violence in society is not an original Indonesian culture	.142	.958

Note: Extraction Method: Principal Component Analysis, Rotation Method: Varimax with Kaiser Normalization, [a]: Rotation converged in 3 iterations

Through factor analysis, two factors were obtained, with the largest coefficient values in items 24 (0.961) and 29 (0.831). Therefore, this factor is called the factor of community/government response to destructive radicalism; and the factor of disturbance of the sense of nationality. The scores from the factor analysis were used in the regression analysis.

The results of research on interpersonal perceptions based on testing through factor analysis, obtained two factors with the largest coefficient values on items 54 (factor 1) and 55 (factor 2). Therefore, the factor 1 is called the discomfort factor of rejection and the factor 2 is called the opinion factor of others (friends) and scores from both factors were used in the regression analysis, as shown in the following table:

Table 3. The Factor Analysis of Interpersonal Communication Perceptions
rotated Component Matrix[a]

Number Item	Statement	Componen 1	2
54	I feel uncomfortable with every rejection	.826	.042
51	I am disappointed with those who are indifferent to my opinions	.719	.235
49	I feel that they understand me well, even if I don't understand their articulation	.584	.085
53	I feel uncomfortable if I look bad in my neighborhood	.555	.311
55	I like to pay attention to other people's opinions	.016	.863
50	I feel appreciated when my interlocutor responds to my conversation	.181	.705
56	I try to attend events in my social circle so that they think positively of me	.284	.591

Note: Extraction Method: Principal Component Analysis, Rotation Method: Varimax with Kaiser Normalization, [a]: Rotation converged in 3 iterations.

Researchers have also found factors that affect social relationships and interactions, where the frequency distribution shows that there are respondents who hesitate, disagree, and even strongly disagree that their relationships with friends and residents/communities are normal. They also doubted that their relationships with friends and residents/communities were getting closer. 11% of respondents doubted that their relationships with friends were getting closer and 28.4% of respondents doubted that their relationships with residents were getting closer. Through factor analysis testing, one factor was obtained, with the largest coefficient value in item 59. Therefore, this factor is called the relationship with residents factor. The scores of the relationship factors were used in the regression analysis.

Table 4. The Factor Analysis of Social Relationships and Interactions
rotated Component Matrix[a]

Item	Statement	Componen 1
59	My relationship with my neighbors is good	.854
58	Relationships with my friends are getting better	.777
57	My relationship with friends is normal	.819
61	My relationship with my neighbors/ Number community is getting better and more intimate	.702

Note: Extraction Method: Principal Component Analysis, Rotation Method: Varimax with Kaiser Normalization, [a]: Rotation converged in 3 iterations

Social Media Exposure to Understanding

Linear regression analysis was conducted to examine the dominant factors associated with media exposure on students' understanding of religious moderation content. Media exposure includes conventional media access factors, social media access factors and media exposure intensity factors. Understanding of religious moderation includes: (1) Thinking factors about the need for society/government to react to radicalism and about a disturbed sense of nationality, (2) Dogmatism factor Beliefs are not easily changed, (3) Self efficacy factor Citizens protect and (4) Need for social approval factor positive impressions.

The results of the regression analysis explain that there is an influence of media exposure factors (conventional media access, social media access, and frequency of access to religious moderation information) jointly and simultaneously on understanding, especially the factor of thinking about the need for society/government to react to radicalism. The regression coefficient (R) = 0.284 with a coefficient of determination of 0.081 (8.1%). This regression model has an F value = 4.371 which is significant at the 0.006 level. However, partially, only the extension factor of media exposure (access to information about public reaction to radicalism) significantly influenced the thinking factor.

The media exposure factors jointly and simultaneously influence the dogmatism factor. The regression coefficient (R) = 0.258 with a coefficient of determination of 0.066 (6.6%) is very small. This regression model has an F value = 3.575 which is significant at the 0.015 level. However, partially, only the media exposure extension factor (access to information about public reactions to radicalism) significantly influences the dogmatism factor.

Media exposure factors also jointly and simultaneously influence the self-efficacy factor. The regression coefficient (R) = 0.269 with a coefficient of determination of 0.072 (7.2%) is very small. This regression model has an F value = 3.927 which is significant at the 0.010 level. However, partially, only the media exposure extension factor (access to information about public reactions to radicalism) significantly influences the self-efficacy factor.

Similarly, there is a joint and simultaneous influence of media exposure factors on the need for social approval factor. The regression coefficient (R) = 0.314 with a coefficient of determination of 0.117 (11.7%) is quite large compared to before. This regression model has an F value = 6.638 which is significant at the 0.00 level. However, partially, only the social media exposure factor has no effect on the need for social approval factor.

Thus, the first null hypothesis is not completely rejected and accepted. The null hypothesis concerning the social media access factor is accepted, because the data show that there is no significant effect of the social media access factor on the understanding of religious moderation. The null hypothesis concerning the conventional media access factor and the understanding of religious moderation, especially the need for social approval factor is rejected, because the data show that there is an influence of the conventional media access factor on the need for social approval factor. Together with the media exposure intensity factor and the social media access factor, the conventional media access factor has a B coefficient of 0.171 in the regression model.

The null hypothesis regarding the media exposure intensity factor is rejected when correlated with thinking (especially the factor of thinking about the need for society/government to react to radicalism), dogmatism, self-efficacy, and need for social approval. On the contrary, the null hypothesis is accepted, especially regarding the factor of media exposure extensity and the factor of thinking about radicalism disturbing the sense of nationality.

Understanding of Religious Moderation and Interpersonal Communication
Understanding of religious moderation includes factors of content of thoughts, dogmatism, self-efficacy, and need for social approval on interpersonal communication which includes follower factors (paying attention to people's opinions) and discomfort factors with rejection. Based on the regression analysis output, the analysis results can be seen as follows:
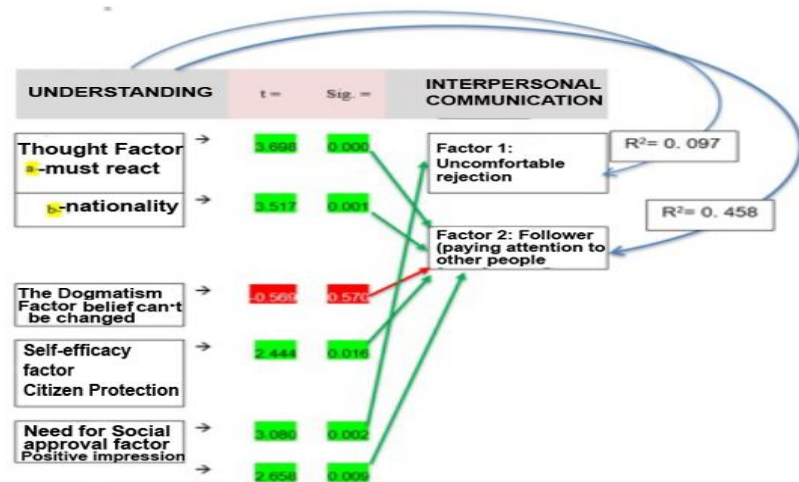

Figure 1. Results of the Regression Analysis of Religious Moderation and
Communication Understanding
(source: Research findings based on Regression Analysis)

Figure 1, explains that the results of the regression analysis of understanding factors with the discomfort factor with rejection have a value of R = 0.312 which is significant at the level of 0.009. However, partially, only the need for social approval factor has a significant effect on the discomfort factor. Meanwhile, the regression of understanding factors with follower factors has an R = 0.677 value which is significant at the 0.000 level. However, partially, there is one factor that does not have a significant effect, namely the dogmatism factor. So that the second null hypothesis is not completely rejected and accepted.

Interpersonal Communication and Social Interaction
Independent variable Interpersonal communication, which includes the follower factor (paying attention to other people's opinions) and the discomfort factor with rejection. which includes the follower factor (paying attention to people's opinions) and the discomfort factor with rejection. This variable is inputted at once and the dependent variable is the level of social interaction, which is the factor of good citizen relations. To test the null hypothesis III (There is no effect of interpersonal communication on the level of social interaction; which is entered by the Enter method into linear regression analysis so that it can be seen how strong the relationship between the two factors is. Thus the results of testing the null hypothesis III can be accepted or rejected. The relationship between interpersonal communication and social interaction can be seen in Figure 2 as follows:
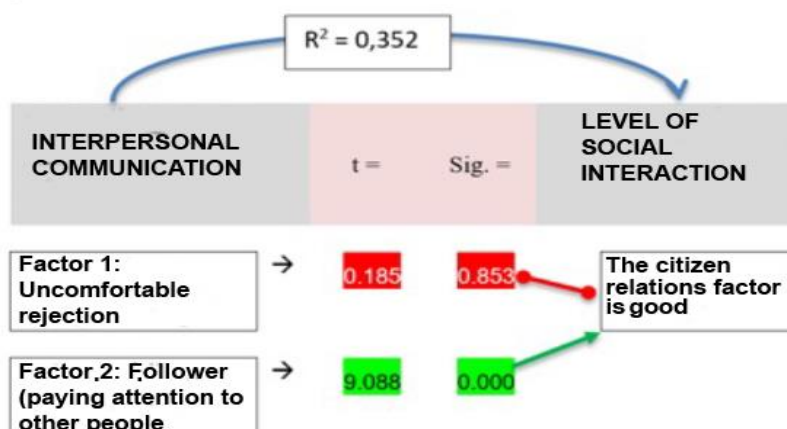
Figure 2. Results of the Regression Analysis on Interpersonal Communication and Social Interaction (source: Research findings based on Regression Analysis)

Based on the output of the regression analysis, it can be concluded that the null hypothesis III is not completely rejected or accepted, because the data shows that interpersonal communication factors jointly and simultaneously affect the level of social interaction. The regression coefficient is 0.593 with a significant value of F = 41.316 at the level of 0.000. However, partially, only the factor follower of interpersonal communication has a significant effect on good relations with citizens.

Discussion

This research tries to elaborate previous research, that students and students who have internet access do not have a moderate attitude compared to those who do not have internet access. In a more contemporary context, it is stated that the media are mainstream and also trapped in the rhythm of social media: issues on social media have become trending topics (Grover et al., 2022; Henriques & Ferreira, 2023). Therefore, this study tries to explore the correlation and influence of social media on understanding religious moderation. On the other hand, try to compare the influence of social media with conventional media.

To measure the influence, instruments were prepared (a) access to information on religious moderation in newspapers, televelisi, internet, and social media and (b) how inclusive are individuals in accessing news/information about religious moderation. In other words, how open is he to accept various issues of religious moderation.

Data Access Frequency of Religious Moderation Issues illustrates that respondents often access information related to the issue of religious moderation related to national commitment, tolerance, intolerance, violence, radicalism, government attitudes, regulations related to this and its consequences. In other words, respondents are quite inclusive / open to issues of religious moderation, as (Rydz & Romaneczko, 2022) says that the degree of openness to new information and experiences, including in the area of recognized values, especially religious values, determines the readiness to enter into interfaith dialogue. Conversely, a lack of openness to information and experience can be a hindering factor for religious acceptance and understanding (Oliveira et al., 2022). This level of inclusiveness certainly requires prerequisites, namly access to media (both conventional media, new media, especially social media). Social media as part of the public sphere has become a platform used to share information about anything (Ashrianto & Yustitia, 2020), and a means of obtaining information

about anything even though information or fake news is not new (Wang et al., 2019), social media is useful in supporting information seeking behavior (Hamid et al., 2016) but on the other hand has consequences (Cuello-Garcia, C., Pérez-Gaxiola, G., & van Amelsvoort, 2020) of information shared on various practices of community life so it is important to know the access to information on religious moderation by students for national and religious resilience.

The data of this study show that the average score of moderation access on the internet is in the top position (2.974 = close enough often). The next position is Instagram (2.813), television (2.277), WhatsApp (2.013 = having accessed). This data suggests that the assumption that issues in social media become trending topics will affect the understanding of religious moderation, which is less supported by more specific data from the respondents of this study. Whereas on social media, on average, respondents only ever (not often enough) access information on religious moderation.

On the other hand, the data of this study are like previous studies (Bashir et al., 2021) that the internet is a communication medium which is also accessed quite frequently by the respondents of this study. The result of the factor analysis puts the internet together with newspapers and television. Therefore, in the regression analysis of media exposure with understanding, a regression model is generated that includes the contribution of conventional media access factors (because there is the internet) to the need for social approval. It can also be argued that moderation issues (which were written in the instrument) were not specifically found on social media; and easier to find on the internet. Two other issues that are significant in accessing the internet are (1) news/information about people's reactions to the existence of radicalism, intolerance, religious violence and (2) accessing news/information about regulations concerning radicalism, intolerance, and violence in religion.

These findings reinforce the notion that the internet is a new media that unites all the characteristics of the media from the previous form, what distinguishes the forms of communication from one another is not the actual implementation but changes in the communication process such as communication speed, communication price, perceptions of the communicating parties, storage capacity and facilities to access information, the amount of functionality or intelligence that can be transferred (Briandana & Dwityas, 2019). As convergence media, the internet and social media have enormous power to influence society because they provide many benefits, reach a wide audience with rapid information dissemination (Özkent, 2022) and the assumption that the use of social media is freedom to access and disseminate information has the potential to persist (Setiawan et al., 2022). The internet and social media are also used to assess public opinion to gain acceptance including by utilizing religious populism (Kansong et al., 2022).

After the respondent has access to the media, then of course access the content. As theorized in the uses and gratification theory, which maintains a number of main assumptions. *First*, audiences are active and they have specific goals in media consumption. *Second*, the media ultimately compete with other resources in terms of satisfaction of needs. *Finally*, the assessment of the value of media content can only be judged by the audience. This means that each individual can present a different assessment (Kim et al., 2014). This theory also focuses on 'how' and 'why' questions and highlights social psychological factors that can create the needs and expectations of mass media audiences or other sources of information. Regression analysis shows that this factor has a correlation with various dimensions in understanding moderation,

including: the thinking factor about the necessity of the community/government to react to radicalism, the dogmatism factor, the self-efficacy factor and the factor needed for social approval.

It has been stated above that there are three significant issues in accessing the internet, namely: (1) religious violence in society, (2) news / information about people's reactions to the existence of radicalism, intolerance, religious violence and (3) accessing news/information about regulations concerning radicalism, intolerance, and violence in religion. Because there are these issues, the thinking that is formed is of course the factor of society/government must react to radicalism and other destructive actions. This is in line that religiosity has a positive effect on religious moderation. That is, religious intelligence, social expectations, and religious experience support one's religious moderation, and positive religious coping and religious commitment significantly positively predict quality of life (Hu et al., 2022; Subchi et al., 2022).

The extensity factor of media exposure is related to national commitment, tolerance, intolerance, violence, radicalism, government attitudes, regulations related to this and its consequences. These issues are correlated with the dogmatism factor, that it is not easy to change a person's belief in the religion they adhere to, and that is respected. In other words, issues published through communication media (especially the internet) shape religious strength while respecting the persistence of adherents of other religions. When a person identifies with a particular religion, they not only identify with the inclusive group's religious values, but also with the inclusive group's judgment in relation to other religious groups. Religious orientation can occur when a person is positive towards their religion and negative towards other religious groups (Takwin & Setiawan, 2023). The findings of this study do not indicate religion centrism, where respondents are willing to accept other people's belief systems and seek to find common ground. In other words, he has sensitivity or has social anxiety. This indicates that he has the need for social approval required in interactions.

Self-efficacy is the belief in the ability to deal with stimuli from the environment. Media influence can be controlled by good self-efficacy and shows significant effects on prosocial and pro-environmental attitudes and behaviors (Gong et al., 2021; Huang, 2016). The effect of perceived threat on hazard control outcomes emerges when self-efficacy increases (Chen et al., 2020; Li, 2018). The factor of exposure extensity also forms an understanding of the individual's ability to protect himself from threats. At the individual level, he believes he can protect himself from the influence of threats, but at the citizen and state level, this belief is diminishing. This is indicated by the coverage of the public's reaction to radicalism, which emphasizes violence. Thus, the factor is self-efficacy more focused on protecting citizens. Finally, this extensity factor also shows a correlation with the factor need for social approval in the form of the need to give a positive impression (in the form of praise or respectful gestures). This is in line with the dogmatism factor. Respondents are willing to appreciate the persistence of adherents of other religions.

Overall, the understanding of religious moderation which is formed from the extensity of media exposure is: (1) the government/society must react to radicalism (by making clear rules), (2) religious beliefs cannot be easily changed So that it remains only to find a common point, (3) protection against violence from radicalism/intolerance is expected to come from the community/community, and (4) it is necessary to give a gesture of respect (positive impression).

This understanding of moderation is not correlated with the discomfort factor for rejection in interpersonal communication. This is in line with the factor need for social approval. In other words, to be socially acceptable, individuals are required to respect others. The discomfort of rejection was no longer prioritized. Differences in beliefs are not seen as an inconvenience. Just respect that rejection.

Meanwhile, the understanding of moderation correlates with the factor of paying attention to other people's opinions in interpersonal communication. Unless, of course, when it comes to religious beliefs, the opinions of others may be ignored. Those whose opinions on religious beliefs are not considered will of course be understood as a need for social approval (still giving a gesture of respect). Of course, to keep social interactions running normally, it is necessary to ignore the discomfort factor for rejection. On the contrary, it is necessary to pay attention to other people's opinions.

Based on the discussion above, the research underlines that media exposure (especially exposure extensity) produces a moderating effect on understanding religion. Referring to Bandura's Social Cognition Theory, it appears that respondents have a social environment cognition in the form of personal retrospection (self-efficacy) that they or citizens need protection from citizens in cases of violent radicalism that may occur. At least residents can confirm the stamp of being radical or intolerant of religion. This self-efficacy forms motivation to behave, in this case the need for social approval, in the form of giving a positive impression/respectful gesture to the interlocutor. With this motive, the respondent sets aside social anxiety (discomfort over rejection). Respondents have dogmatism that religious beliefs are not easily changed, but they are willing to find common ground in overcoming problems of radicalism and intolerance. Respondents with a relatively high need for social approval also communicate interpersonally with feelings of being appreciated so that social interactions run normally.

There are limitations in this study, where this study only managed to capture 155 students as respondents due to time constraints. A larger number of respondents is recommended for future research to assess other factors that are more dominant in influencing the understanding of religious moderation and the social interaction system. Furthermore, the number of samples from each selected region is not proportional, most of the respondents who participated in this study came from West Jakarta and also South Jakarta.

Conclusion

This research concludes that exposure to religious moderation content on internet and social media affects student understanding both in the context of interpersonal communication and relationship interaction systems. Media exposure, especially the extension of exposure, produces a moderating effect on understanding religion. Issues that are published through communication media (especially the internet) shape religious determination as well as respect the persistence of adherents of other religions. Social environmental cognition in the form of personal retrospection (self efficacy) can form motivation to behave, which is in accordance with the need for social approval. The need for social approval needs to put aside social anxiety (discomfort over rejection), instead paying more attention to other people's opinions in interpersonal communication in order to keep social interactions running normally. We encourage future research to explore issues on social media that become trending topics to be reconstructed qualitatively, so that a comprehensive picture of the understanding of

religious moderation can be obtained and straighten out topics of misunderstanding that may occur. Finally, the collaboration between the government, universities and elements of society needs to be continued, by increasing more creative religious moderation content targeting the millennial generation in order to build religious harmony in Indonesia's diversity.

Conflict of Interest

Acknowledgements

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