

DIGITAL DAKWAH IN PUBLIC SPACE: TRANSFORMATION OF ISLAMIC VALUE EDUCATION IN MULTICULTURAL SOCIETY

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Abstract

This study aims to determine the extent to which social media can play a role in educating the public about Islamic values in Perumnas Antang Blok 10 Makassar, and the role of social media can be optimally utilized to achieve better religious education goals. The type of research used is qualitative research. The research methods used are observation, interviews, and documentation. The data analysis technique used by the researcher is the interactive model of Miles, Huberman, and Saldana which includes data condensation, data presentation, and drawing conclusions. The results of this study indicate that the community of Perumnas Antang Blok 10 utilizes various social media platforms selectively and contextually as a means of supporting practical and flexible Islamic education. The use of platforms such as WhatsApp, Facebook, TikTok, and YouTube is adjusted to age demographics and the need for in-depth material, where the content accessed serves to strengthen the values of faith, worship, morals, and muamalah in everyday life. A critical attitude in filtering content and considering information sources is an important key for society in maintaining social harmony in a multicultural environment, so that social media has successfully transformed into a space for strengthening applicable religiosity without neglecting the ethics of interaction.

Keywords: Social media, Islamic education, multicultural society

Abstrak

Penelitian ini bertujuan untuk mengetahui sejauh mana media sosial dapat berperan dalam mengedukasi masyarakat tentang nilai-nilai keislaman di Perumnas Antang Blok 10 Makassar, serta peran media sosial dapat digunakan secara optimal untuk mencapai tujuan edukasi agama yang lebih baik. Jenis penelitian yang digunakan ialah penelitian kualitatif. Metode penelitian yang digunakan ialah observasi, wawancara dan dokumentasi. Teknik analisis data yang digunakan peneliti adalah model interaktif Miles, Huberman, dan Saldana yang meliputi kondensasi data, penyajian data dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa masyarakat Perumnas Antang Blok 10 memanfaatkan berbagai platform media sosial secara selektif dan kontekstual sebagai sarana pendukung edukasi keislaman yang praktis dan tidak kaku. Penggunaan platform seperti WhatsApp, Facebook, TikTok, dan YouTube disesuaikan dengan demografi usia serta kebutuhan kedalaman materi, di mana konten yang diakses berfungsi untuk menguatkan nilai akidah, ibadah, akhlak, dan muamalah dalam kehidupan sehari-hari. Sikap kritis dalam memfilter konten serta mempertimbangkan sumber informasi menjadi kunci penting bagi masyarakat dalam menjaga keharmonisan sosial di lingkungan yang multikultural, sehingga media sosial berhasil bertransformasi menjadi ruang penguatan religiositas yang aplikatif tanpa mengesampingkan etika berinteraksi.

Kata kunci: Media sosial, edukasi keislaman, masyarakat multikultural



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INTRODUCTION

Indonesia is a country comprised of thousands of islands and hundreds of ethnic groups, and is a prime example of a multicultural society. This diversity encompasses variations in language, religion, traditions, and cultural values that have been deeply rooted and passed down from generation to generation. This situation creates unique challenges in building and maintaining a solid national identity, as this plurality carries the potential for conflict and disintegration if not managed properly.¹

In a society like this, the values of religious moderation, which include attitudes of tolerance, mutual respect, and avoiding extremism, are very important to prevent division and increase harmony between religious communities.² However, even though there have been many policies and programs that implemented While strengthening religious moderation remains a challenge in its implementation, several studies have shown that narratives of intolerance and radicalism continue to emerge in the public sphere.³

In today's digital era, developments in information and communication technology have transformed various aspects of human life, including education. One significant change that has occurred is the emergence of social media as a very popular communication tool and has a broad impact on society.⁴ Platforms like Facebook, TikTok, Instagram, Twitter, YouTube, and WhatsApp, the most widely used social media platforms, serve not only as entertainment but also as highly effective information channels.

Social media has a strategic role in building an understanding of Islam that can strengthen harmony, tolerance, and human brotherhood in a multicultural society.⁵ Thus, social media has great potential as an educational tool for instilling Islamic values, such as justice, compassion, tolerance, and brotherhood among humanity.

Social media currently has a very broad and significant impact on various aspects of life, including social, cultural, economic, and psychological aspects. These impacts can be positive or

¹ Abdul Latip Witrin Noorjutstiatini, Dadang Muliawan, Yufi Mohammad Nasrullah, "Strategi Manajemen Moderasi Beragama Di Lingkungan Sekolah Dalam Mewujudkan Harmoni Sosial: A Narrative Literatur Review," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 1 (2025): 1776–86.

² Siti Nurdina Awalita, "Nilai-nilai Moderasi Beragama Dalam Kurikulum Pendidikan Agama Islam Rahmatan Lil'alamina Tingkat Madrasah Ibtidaiyah," *Journal of Contemporary Islamic Education (Journal CIE)* 4, no. 1 (2024): 1–12.

³ Witrin Noorjutstiatini, Dadang Muliawan, Yufi Mohammad Nasrullah, "Strategi Manajemen Moderasi Beragama Di Lingkungan Sekolah Dalam Mewujudkan Harmoni Sosial: A Narrative Literatur Review."

⁴ Ana Maritsa et al., "Pengaruh Teknologi Dalam Dunia Pendidikan," *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 18, no. 2 (2021): 91–100, <https://doi.org/10.46781/al-mutharahah.v18i2.303>.

⁵ Septira Indri Novanda et al., "Peran Pancasila Dalam Membangun Sikap Toleransi Antar Umat Beragama Di Lingkungan Masyarakat," *Lentera Ilmu* 1, no. 2 (2024): 1–11, <https://doi.org/10.59971/li.v1i2.46>.

negative, depending on the method and purpose of the user's use of social media.⁶ Social media is a medium on the internet that allows users to represent themselves, interact, collaborate, share information, communicate, and form virtual social bonds. It cannot be denied that social media has become a new way for people to exchange information. This has had a significant impact on the way we share information, where previously information could only be obtained through mass media, but now information can be obtained easily and quickly through social media.⁷

Various types of crimes on social media are frequently encountered, especially among teenagers, such as violence, harassment, and even criminal acts like fraud, extortion, rape, and so on. Given the numerous and disturbing negative influences of social media on children, guidance, direction, and supervision from parties such as parents, teachers, and stakeholders in children's education are necessary. The increasing trend of violence and negative behavior on children are thought to be affected by the incessant use of television. This media has great potential to change people's attitudes and behavior, especially children who are still relatively easily influenced and affected.⁸

The rapid and diverse proliferation of information on social media often leads to confusion and misunderstanding, particularly regarding religious teachings. The public faces the challenge of sorting and selecting information that truly aligns with authentic Islamic teachings.⁹ On the other hand, social media is also a space that has great potential to provide a wider understanding of Islamic teachings to the wider community, if used wisely and effectively.

As a multicultural society, the phenomenon of social media use in Perumnas Antang Blok 10 is very...development is growing rapidly, both among young people and adults. This demonstrates the great potential of using social media as an educational channel for conveying Islamic messages. However, in practice, many people have not fully utilized social media for religious education purposes.

In the local context, particularly in the Perumnas Antang Blok 10 Makassar neighborhood, social media has become an important tool in the community's social life. This area is inhabited by an urban population with diverse socio-economic backgrounds and relatively good access to

⁶ Isna Nadifah et al., "Teknologi Informasi: Dampak Media Sosial Pada Perubahan Sosial Masyarakat," *Indo-MathEdu Intellectuals Journal* 5, no. 1 (2024): 757–66.

⁷ Rangga Putra Perssela et al., "Pemanfaatan Media Sosial Untuk Efektivitas Komunikasi," *Jurnal Ilmiah Mahasiswa Kuliah Kerja Nyata (JIMAKUKERTA)* 2, no. 3 (2022): 650–56, <https://doi.org/10.36085/jimakukerta.v2i3.4525>.

⁸ Zahriyanti Zubir and Yuhafliza, "Pengaruh Media Sosial Terhadap Anak Dan Remaja," *Jurnal Pendidikan Almuslim* 7, no. 1 (2019): 10–15.

⁹ Diemas Arya Komara and Shafira Nanda Widjaya, "Memahami Perilaku Informasi Gen-Z Dan Strategi Melawan Disinformasi: Sebuah Tinjauan Literatur Penggunaan Media Sosial," *Jurnal Pustaka Ilmiah* 10, no. 2 (2024): 155, <https://doi.org/10.20961/jpi.v10i2.85775>.

public services. The internet and digital devices. However, the extent to which social media has been utilized as a means to educate citizens about Islamic values remains under-researched. Yet, a sound understanding of Islamic values at the community level contributes significantly to the creation of a harmonious, tolerant, and religious social environment.

Therefore, this study aims to determine the extent to which social media can play a role in educating the public about Islamic values in Perumnas Antang Blok 10 Makassar, and how social media can be optimally utilized to achieve better religious education goals. Through a proper understanding of the various factors that influence the role of social media in conveying Islamic values, it is hoped that the results of this study can provide recommendations for social media managers, religious educational institutions, and the community itself in utilizing social media for better and more beneficial religious education goals.

LITERATURE REVIEW

Basic Concepts of Social Media

The term social media is composed of two words: "media" and "social." "Media" is defined as a communication tool. Meanwhile, "social" is defined as the social reality that every individual carries out actions that contribute to society. This statement emphasizes that, in reality, media and all software are "social," meaning that they are both products of social processes.¹⁰ From the meaning of each word, it can be concluded that social media is a communication tool used by users in social processes.

Social media is an online medium that supports social interaction. Social media uses web-based technology that transforms communication into interactive dialogue. Some popular social media sites today include: WhatsApp, Facebook, Instagram, YouTube, Twitter, Wikipedia, Telegram, Blogs, etc. Another definition of social media is also explained by Antony Mayfield, according to him, social media is a medium where users can easily participate in it, share and create messages, including blogs, social networks, wikis/online encyclopedias, virtual forums and including virtual worlds.¹¹

Social media provides and shapes new ways of communicating. As is known, before the emergence and popularity of social media, most people communicated face-to-face and greeted each other directly. However, now with the existence of social media, people tend to communicate through chat services or send messages through services available on social media. Kaplan and

¹⁰ Mulawarman Mulawarman and Aldila Dyas Nurfitri, "Perilaku Pengguna Media Sosial Beserta Implikasinya Ditinjau Dari Perspektif Psikologi Sosial Terapan," *Buletin Psikologi* 25, no. 1 (2017): 36–44, <https://doi.org/10.22146/buletinpsikologi.22759>.

¹¹ Fahlepi Roma Doni, "Perilaku Penggunaan Media Sosial Pada Kalangan Remaja," *IJSE: Indonesian Journal on Software Engineering* 3, no. 2 (2017): 15–23.

Haenlein state that social media is a group of internet-based applications built on the ideological foundations of Web 2.0, which is a platform for the evolution of social media that allows for the creation and exchange of User-Generated Content.¹²

The Indonesian people's passion for watching and using social media can be seen in the report entitled Digital: 2021 The Latest Insight into the State of Digital, which states that of the total population of 274.9 million people in Indonesia, 170 million of them have used social media. This figure grew by 10 million compared to January 2020, and the number of internet users in Indonesia grew by 27 million with an average usage time of 3 hours 14 minutes for accessing social media and 8 hours 52 minutes for internet access. This data places Indonesia in 9th place in terms of social media addiction. Among the social media, the most frequently accessed are YouTube (93.8%), WhatsApp (87.7%), Instagram (86.6%), Facebook (85.5%), and Twitter (63.6%) (Stephanie, 2021). From this data, it can be seen that YouTube represents the interests of the Indonesian people, namely watching and using social media.¹³

Based on the various definitions outlined above, it can be concluded that social media is a digital platform designed to facilitate social interaction, information exchange, and collaboration between users online. Expert definitions demonstrate that social media functions not only as a means of communication but also as a virtual public space that enables the formation of social networks and the production of content by users themselves. The development of Web 2.0 technology has become the main foundation for the presence of social media, which has now penetrated almost all aspects of human life, from personal, social, to professional. By understanding these various perspectives, we can gain a more comprehensive understanding of the characteristics, functions, and potential of social media in social life.

Types of Social Media

Kaplan and Haenlein classify social media into 6 parts¹⁴, including:

1. *Blogs and Microblogs*(blogs and microblogs)
2. *Collaborative Projects*(Collaborative Project)
3. *Content Communities*(Content)
4. *Social Networking Sites*(Social Networking Site)
5. *Virtual Game World*(Virtual Game World)

¹² IBG Purwa, "Pemanfaatan Media Sosial Menuju Masyarakat Cerdas Berpengetahuan," *Jurnal Ilmu Komunikasi* 12 (2), no. 7071 (2024): 23–38.

¹³ Nadia Safadilamarsha Aurelia and Nadia Safadilamarsha Aurelia, "The Influence of Social Media Use on Behavioral Tendencies of Narcissistic Personality Disorder," *APISIO Medika: Jurnal Mahasiswa Kedokteran Universitas Muhammadiyah Malang* 2, no. 2 (2024): 41–44.

¹⁴ Michael Haenlein Andreas M. Kaplan, *Social Media: Back To The Roots And Back To The Future* (ESCP Europe, 2010).

6. *Virtual Social World*(Virtual Social World)

Here are some of the most popular social media sites in Indonesia that are widely used:

1. Social media Facebook
2. WhatsApp social media
3. Instagram social media
4. Social media Youtube
5. Twitter social media
6. Telegram social media
7. TikTok social media

Based on the discussion above regarding the types of social media and some of the most popular sites in Indonesia, it can be concluded that social media is a continuously evolving digital tool that plays a vital role in modern life, including communication, education, business, and social life. Social media is not a single entity; rather, it is divided into various types based on their functions and characteristics.

Each type of social media has its own role and impact on user behavior and culture. Wise and responsible use of social media is essential to maximize its benefits and minimize its negative impacts. In the context of education, social media, and communication, social media can be a strategic tool for building digital literacy, expanding networks, and creating cross-border collaborative spaces.

Benefits of Social Media

1. As a means of preaching

Social media provides a platform for educators and preachers to spread Islamic teachings widely and quickly. Platforms like YouTube, Instagram, and Facebook are often used to share Islamic content in the form of video lectures, written material, or infographics. According to Nasrullah, social media makes it easier for preachers to reach a wider audience, both domestically and internationally.¹⁵

2. Forming an Islamic Learning Community

Social media can be used to build Islamic-based learning communities. WhatsApp groups, Telegram groups, or online forums like Kaskus are often used for Islamic discussions, religious

¹⁵ Nasrullah, *Media Sosial: Perspektif Komunikasi, Budaya, Dan Sosioteknologi* (Simbiosis Rekatama Media, 2015).

study groups, or sharing religious knowledge. Handayani stated that these online communities enable cross-geographical interactions that enrich participants' insights.¹⁶

3. Distribution of Islamic Educational Materials

Social media allows educators to disseminate teaching materials in the form of e-books, videos, or religious infographics. Instagram and TikTok, for example, are widely used to create short content explaining Islamic concepts such as morality, Islamic jurisprudence, and Quranic interpretation. These platforms support the delivery of engaging, relevant, and easily understood messages to the younger generation.

4. Improving Islamic Digital Literacy

The use of social media in Islamic education also trains students to develop Islamic digital literacy, namely the ability to use technology while adhering to Islamic values. According to Herlina, Islamic digital literacy encompasses ethical communication, filtering information according to Islamic law, and utilizing technology for good.¹⁷

5. Responding to the Challenges of Modernity in Islamic Education

Social media integration helps Islamic education remain relevant in the digital age, by addressing modern challenges such as: Negative perceptions of Islam: Social media can be used to spread a correct understanding of Islamic teachings and combat negative stereotypes. Spread of misinformation: Social media becomes a tool to correct hoaxes or misunderstandings related to Islamic teachings. Reaching the younger generation: Social media provides an approach that is in line with the communication patterns of the digital generation.

Multicultural Society

A multicultural society is a social order in which various groups possessing different cultural identities, such as religion, language, customs, ethnicity, traditions, values, and lifestyles, coexist within a single social space and legal system. Multiculturalism not only demonstrates diversity, but also encompasses awareness, recognition, and respect for these differences as a legitimate part of collective life. In the Indonesian context, the diversity of religions and cultures that coexist under the umbrella of the constitution and the motto of *Bhinneka Tunggal Ika* demonstrates that diversity is the foundation of national life.

Indonesian society is known as a nation with a pluralistic nature. The diversity of the Indonesian nation is evident in the diversity of culture, religion, race, language, ethnicity, and culture that makes it a multicultural nation. A multicultural society is a society of a country, nation,

¹⁶ Handayani T, *Pemasaran Digital Di Era Media Sosial* (Alfabeta, 2019).

¹⁷ Herlina, *Komunikasi Digital: Perspektif Media Sosial* (UMM Press, 2018).

region, or even a limited geographic location such as a city or school, which consists of different cultures in equality. In this case, a multicultural society is not homogeneous, but has heterogeneous characteristics where the pattern of social relations between individuals in society is tolerant and must accept the reality of peaceful coexistence with one another despite the differences inherent in each social and political entity.¹⁸

The word pluralism in the English dictionary has three meanings, namely the ecclesiastical meaning which is used as a term for people who hold more than one position in the church structure, the philosophical meaning which is more than one, the socio-political meaning which acknowledges the coexistence of diverse groups, whether racial, ethnic, religious or political, while still upholding the very characteristic aspects of difference between these groups.¹⁹

Based on the definition of a multicultural society above, the author concludes that a multicultural society is a form of society in which various groups with different cultural, ethnic, religious, linguistic, and traditional backgrounds coexist peacefully. This diversity is not only accepted as a social fact but also valued as a shared wealth. Thus, a multicultural society emphasizes the importance of tolerance, respect for differences, and harmony in interactions between diverse groups.

Interfaith and interethnic relations in Indonesia are currently facing new challenges, driven by the emergence of SARA (ethnic, racial, religious, and intergroup) conflicts and changes in the dynamics of social and religious relations on the ground. Religious conflict is primarily a fierce expression of wrongdoings that use religion as a basis for group identity. The riots that have occurred in Indonesia are a response to socioeconomic inequality, economic displacement by immigrants, declining political legitimacy, and perceived threats to group identity. In some cases, the riots involve more direct grievances over the right to practice religion. The use of religious identity demands an explanation beyond the direct causes of violence.²⁰

A multicultural society places greater emphasis on the equality and equity of local cultures without disregarding the rights and existence of others. This understanding encompasses genuine recognition and respect for the dignity of all human beings living in communities with their own unique cultures. Diversity is not meant to be equated, but rather to be allowed to exist naturally, allowing for coexistence within differences.

To ensure peaceful social life and the absence of conflict between religious communities or between individuals, tolerance and harmony are essential. This means that the freedom of individual

¹⁸ Dawing Darlis, "Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*, no. 2 (2017): 225–55.

¹⁹ Anis Malik Thoha, *Tren Pluralisme Agama: Tinjauan Kritis* (Perspektif, 2006).

²⁰ Triana Rosalina Noor, "Meneropong Indonesia: Sebuah Analisis Sosiologis Dan Psikologis Atas Konflik Benuansa Keagamaan Di Indonesia," *Journal An-Nafs* 3, no. 1 (2018): 135–50.

members within their social life remains limited by the public interest, manifested in the law. Individuals are prevented from exercising their full will due to the obligation to refrain from violating the rights and interests of others.

Differences and diversity must be protected, nurtured, and developed as positive forces in building social harmony, so that life is like a rainbow, beautiful and exotic, and attractive to the public. Darlis said that Indonesia, with its diversity of cultures, religions, ethnicities, and languages, has established itself as a nation with a multicultural society. This diversity is a blessing for it if managed well, even becoming a unique and powerful force in itself. However, at the same time, the reality of such plurality can also be a major challenge if not addressed wisely and prudently. It can even become a threat of division and conflict that can tear apart social security.²¹

Life in a multicultural society can be seen in the heterogeneity of social identities, coexistence within a single legal system, cross-cultural interactions, and the potential for integration and conflict. Diversity provides space for cooperation and togetherness, but at the same time, it is also prone to friction when prejudice, discrimination, and value dominance emerge without adequate social structuring mechanisms. These dynamics now occur not only in physical spaces but also increasingly in the digital realm with the development of social media.

As a form of education on Islamic values in a multicultural society, the main challenge lies in how these values are presented in the digital space without falling into exclusive truth claims that marginalize other groups. Ideally, Islamic values conveyed in the digital public sphere should be presented as a source of public ethics that offer principles of justice, tolerance, peace, and social responsibility, rather than as an instrument of uniformity. Therefore, understanding the characteristics of a multicultural society is a crucial foundation for designing strategies for educating religious values through social media. Education that is sensitive to diversity will be more easily accepted and contribute to maintaining harmony amidst ineradicable differences.

RESEARCH METHODS

This research is a type of qualitative research, namely a type of research approach in social sciences that uses a natural paradigm, based on phenomenological theory and the like to research social problems in an area from the perspective of the background and perspective of the object being researched holistically.²² By using qualitative descriptive methods, researchers can focus on actual problems through data collection, data arrangement, data explanation and data analysis.²³

²¹ Darlis, "Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural."

²² Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Syakir Media Press, 2021).

²³ Marinu Waruwu, "Pendekatan Penelitian Kualitatif: Konsep, Prosedur, Kelebihan Dan Peran Di Bidang Pendidikan," *Afeksi: Jurnal Penelitian Dan Evaluasi Pendidikan* 5, no. 2 (2024): 198–211, <https://doi.org/10.59698/afeksi.v5i2.236>.

The research was conducted in the multicultural community of Perumnas Antang Blok 10, Manggala Village, Manggala District, Makassar City, South Sulawesi, because this area represents the character of a multicultural society living in a dense and heterogeneous residential area. Residents of Perumnas Antang Blok 10 come from diverse ethnic backgrounds, cultures, educational levels, and religious affiliations. These conditions make it a relevant social space to examine how social media plays a role in educating Islamic values amidst interactions between residents.

The primary data in this study were obtained directly from the research subjects, namely the RW head, RT head and community users of social media WhatsApp, Facebook, Instagram, Youtube and TikTok who live in Perumnas Antang Blok 10 Makassar. Similarly, secondary data were obtained from various relevant documents and literature, including: the Qur'an and hadith, population data of Perumnas Antang Blok 10 residents from the local government as a description of the research population, books, articles, and previous research results that are related to the topic of the role of social media in the context of Islamic education.

The research methods used were observation, interviews, and documentation. The data analysis model used by the researchers was the interactive model of Miles, Huberman, and Saldana, which includes data condensation, data display, and conclusion drawing.²⁴

RESULTS AND DISCUSSION

Based on the results of the researcher's observations, it is known that Perumnas Antang Blok 10 is a residential area with a multicultural community background, both in terms of ethnicity, culture, education level, and religious practices. The community of Perumnas Antang Blok 10 Makassar can be described as an urban community living in a relatively heterogeneous and dynamic social condition. Residents consist of various professions and ages, with a fairly high intensity of social media use, especially via smartphones. Social media is one of the main means for the community to obtain information, including information related to religion.

In the socio-religious aspect, the life of the Perumnas Antang Blok 10 community shows a fairly moderate and adaptive tendency. Formal religious activities such as religious studies, mosque lectures, Quran study groups, and congregational worship continue, but not everyone can participate regularly. Time constraints, busy work schedules, and changes in urban lifestyles have led some residents to no longer rely entirely on conventional religious forums. This situation has

²⁴ Rony Zulfirman, "Implementasi Metode Outdoor Learning Dalam Peningkatan Hasil Belajar Siswa Pada Mata Pelajaran Agama Islam Di MAN 1 Medan," *Jurnal Penelitian, Pendidikan Dan Pengajaran: JPPP* 3, no. 2 (2022): 147–53, <https://doi.org/10.30596/jppp.v3i2.11758>.

opened up space for social media to emerge as an alternative means of acquiring knowledge and strengthening Islamic values.

Based on the statement made by Mr. Abdul Hamid, the residents of Perumnas Antang Blok 10 have a relatively good level of religious awareness as a foundation for a religious life. Despite differences in understanding and consistency in the practice of worship, the community's efforts to maintain obligatory worship, recommended worship, and social norms reflect their commitment to Islamic values. However, the need for ongoing reminders and motivation indicates that the internalization of Islamic values is not yet fully distributed and still requires further strengthening.

In terms of social relations, the residents of Perumnas Antang Blok 10 tend to uphold harmony and mutual respect. Interactions between residents occur naturally and relatively conductively, despite differences in religious views, backgrounds, and understanding. To date, there have been no significant socio-religious conflicts, as residents are aware of maintaining good relations and avoiding anything that could trigger division. This attitude is also reflected in how residents respond to religious content they encounter on social media, where they tend to be selective and cautious.

Residents of Perumnas Antang Blok 10 prove that living side by side despite differences in religion, ethnicity, and age is entirely possible, provided there is mutual respect. Differences there are not considered a major issue, as residents prioritize brotherhood as neighbors over promoting their own group egos. The key to their harmony lies in good communication, a mature attitude in their religion, and a conscious effort to avoid provocative activities, both in the real world and on social media.

For residents of Perumnas Antang Blok 10, social media has become part of their daily routine, used flexibly in their free time for communication, entertainment, and even religious study. They typically access Islamic content through their homepage or group posts without formal scheduling, making the religious learning process more relaxed and less rigid. While each age group has different favorite apps, such as WhatsApp and Facebook for older adults and TikTok for younger children, they all tend to be selective about the content they share to avoid misunderstandings and maintain harmony in their communities.

The condition of the Perumnas Antang Blok 10 community who have started using social media as an alternative means of learning religion is in line with the findings in The Journal of Islamic Sciences states that Indonesian society manages ethnic and religious differences through

a moderate attitude,²⁵ it is very relevant to this research that differences in Perumnas Antang are not considered a big problem for the sake of maintaining brotherhood.

Forms of Social Media Utilized in Islamic Values Education

Each social media platform serves a distinct role in educating Islamic values within the multicultural community of Perumnas Antang Blok 10. These functional differences are not hierarchical, but rather complement each other, depending on user characteristics, content formats, and community needs. Observations indicate that the community does not focus Islamic education on a single platform, but utilizes multiple social media platforms simultaneously, each with its own distinct roles.

1. WhatsApp has become the most reliable medium for residents of Perumnas Antang Blok 10 to learn and share Islamic values due to its practicality in daily life, whether through community groups, status features, or private messages. Religious messages delivered through this app feel more relaxed, personal, and non-preachy, often serving as an alternative to religious study for busy residents. While helpful, residents remain discerning and cautious, always verifying the authenticity of information sources before sharing it, to avoid fake news (hoaxes) and maintain harmony among neighbors.
2. Facebook has become a favorite choice for adults and older residents in Perumnas Antang Blok 10 due to its ease of use and practicality in accessing Islamic content through video, Reels, and status updates. For residents, the platform serves as a relaxed reminder of religion, as video lectures can be watched anytime, and religious statuses can have a positive influence without the need for debate. Nevertheless, residents remain wise and selective in absorbing information to avoid being easily provoked by content that offends ethnicities or customs, in order to maintain harmony in their diverse community.
3. For young people and adults in Perumnas Antang Blok 10, TikTok has become a highly engaging religious learning tool because of its concise, visual, and direct delivery without the need for lengthy explanations. Beyond entertainment, residents use the platform to watch sermons by selected religious teachers and exemplary stories of the Prophet's companions that appear spontaneously on their homepages, allowing them to gain religious knowledge anytime and in a relaxed manner. Despite the perceived immediacy, residents remain critical in selecting trustworthy sources and are willing to share this useful content with family and friends as a form of modern digital da'wah and mutual reminders.

²⁵ Annisa Firdaus et al., "Penerapan Moderasi Beragama Di Masyarakat Desa Baru Kecamatan Batang Kuis," *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 11, no. 2 (2021): 193–210.

4. YouTube has become the primary choice for Islamic boarding school students (santri) and adults in Perumnas Antang Blok 10 who want to study religion in greater depth and systematically, as it offers long-form video lectures that can be replayed at any time. Unlike other apps that are often short, YouTube is considered a flexible "online school" for thoroughly studying subjects like Islamic jurisprudence (fiqh) and morals without having to attend a religious study group in person. Interestingly, users here remain critical and vigilant; they only follow trusted preachers and immediately ignore provocative content to maintain harmony and peace of mind.

Thus, residents of Perumnas Antang Blok 10 use various social media as tools to help them learn religion that complement each other according to their needs and age. WhatsApp is relied upon for intimate personal communication, Facebook is a practical religious reminder for parents, TikTok is favored by young people for its short and engaging content, and YouTube has become an "online school" for those seeking to deepen their knowledge. While they use them differently, people share a common attitude: remaining critical in selecting sources. trusted and always avoid provocative content so that harmony in their diverse environment is maintained.

Public Acceptance of Islamic Content in a Multicultural Context

The community of Perumnas Antang Blok 10 has been selective and cautious in accepting Islamic content on social media. Interviews with informants revealed that this selective attitude arises in response to the multicultural nature of the community, encompassing religious background, ethnicity, age, and level of religious understanding. Social media is understood as a shared space that allows diverse values and perspectives to coexist, necessitating a discerning approach to accepting and responding to Islamic content.

Informants stated that they do not necessarily accept all Islamic content appearing on social media. Content is selected based on its appropriateness to the social conditions of the community in which they live. Content delivered politely, not offensive, and focused on universal values such as kindness, patience, and social awareness tends to be more readily accepted. Conversely, content that is provocative, judgmental, or sharply emphasizes differences is often avoided.

This selective attitude is also evident in how people respond to differing religious views that emerge through social media. Informants revealed that in a multicultural environment, differences in understanding of Islam are unavoidable. Therefore, they prefer to consume Islamic content privately without engaging in open debate. This approach is considered safer and more effective in maintaining harmonious social relations within their neighborhoods.

During an interview with Drs. H. Abdul Hamid, a community leader in Perumnas Antang Blok 10, he said that:

"Social media has significant benefits for expanding religious insight and knowledge, particularly due to the ease of access to sermons, Islamic studies, and preaching content from religious teachers and scholars. People can now learn about religion anytime and anywhere through YouTube, Facebook, and WhatsApp. However, we must be selective and critical in responding to religious information circulating on social media. We cannot simply accept all content claiming to be Islamic, so people need to examine the evidence in the Quran and Sunnah. We adopt this selective approach to avoid misunderstandings, the spread of hoaxes, and division within society."²⁶

Public selectivity relates not only to content but also to the way it is delivered. Informants tend to accept Islamic content delivered in a persuasive and calming manner, while avoiding content with a confrontational tone. In the context of a multicultural society, an inclusive delivery style is considered essential to ensure the Islamic message is received without causing discomfort to others. This attitude reflects the community's social awareness of maintaining a balance between religious expression and social harmony.

This selective attitude is also reflected in people's decisions to re-share Islamic content. They are very cautious about sharing religious content on social media, especially in groups or digital spaces with members from diverse backgrounds. The content shared is usually chosen for its neutral nature and acceptance by a wide range of groups. This decision is made as a form of social responsibility to avoid causing misunderstandings or tension in multicultural environments.

Sensitive Content and the Potential for Social Friction in Community Experience

The presence of sensitive Islamic content on social media has the potential to cause social friction in the Perumnas Antang Blok 10 community. Sensitive content typically relates to differences in religious views, assessments of certain religious practices, or the delivery of Islamic messages in a harsh and judgmental tone. The experiences of informants indicate that such content is not always well-received, especially in a multicultural society. An interview with Hakim stated that:

"There are several types of Islamic content that can be considered sensitive, for example, material that could offend other religions, relationships with non-Muslim neighbors, and the use of the words "kafir" or "mushrik" to refer to certain sins committed by a Muslim."²⁷

²⁶Abdul Hamid, Interview (Makassar, 2025).

²⁷Judge, Interview (Makassar, 2025).

Several informants revealed that they had encountered Islamic content on social media that made them uncomfortable, either for themselves or for others around them. The content was deemed sensitive because it touched on specific religious practices or conveyed messages in a way that could potentially spark debate. In some cases, informants chose not to respond publicly to the content, fearing it could escalate the situation and damage established social relationships within their neighborhood.

The informants' real-life experiences also show that the potential for social friction arises more frequently when sensitive content is shared in collective digital spaces, such as neighborhood or community WhatsApp groups. Differences in religious backgrounds and understanding within a group can easily lead to misinterpretation of certain content. To avoid conflict, some informants choose to exit the conversation, change the subject, or remain silent as a form of self-control.

Awareness of the potential for social friction has made people more cautious in consuming and sharing Islamic content. They tend to avoid sensitive content and choose to focus on general and comforting religious messages. This attitude stems from previous experiences where sensitive content has caused tension or discomfort in social interactions, although not always leading to open conflict.

Furthermore, informants reported that their experiences with sensitive content have encouraged them to place greater emphasis on maintaining social harmony over winning arguments. In a multicultural society, maintaining good relationships with neighbors and the surrounding community is seen as a top priority. Therefore, social media is used selectively to prevent it from becoming a source of conflict, but rather to continue to serve as a means of strengthening inclusive religious values.

How Society Responds to Differences in Social Media Space

The residents of Perumnas Antang Blok 10 have their own unique approach to addressing differing religious views that emerge on social media. The most prominent approach is a concerted effort to reconcile religious differences and a tendency to avoid conflict. This approach is considered the safest and wisest strategy for maintaining social harmony in a multicultural society.

Informants reported that when they encounter Islamic content that differs from their usual understanding or practices, their first step is not to react immediately. Some choose to re-examine the content, seek additional explanations, or compare it with other sources deemed more credible. This process of *tabayyun* (reconciliation) is carried out privately, without having to express it openly on social media. This attitude reflects the public's caution in accepting religious information in the digital space.

In addition to conducting tabayyun (inquiry), people also show a strong tendency to avoid open conflict. They prefer to remain silent, skip content, or discontinue engagement in discussions when they begin to escalate into potentially heated debates. This attitude is not based on indifference, but rather on an awareness that differing religious views on social media can easily trigger misunderstandings and damage established social relationships in real life.

Informants' experiences also show that conflict avoidance is often pursued to maintain social relationships within the neighborhood. Differences of opinion debated on social media can spill over into daily life and impact neighborhood relationships. Therefore, they prefer to exercise restraint and prioritize mutual respect, even if they hold differing religious views.

The attitude of tabayyun (religious dialogue) and conflict avoidance is supported by a collective awareness of the importance of maintaining harmony in a multicultural society. Informants believe that maintaining a conducive atmosphere is more important than defending personal opinions in the digital public sphere. In this context, social media is not used as an arena for winning religious debates, but rather as a space for selectively reaping positive benefits.

CONCLUSION

The form of social media utilized by the Perumnas Antang Blok 10 community in The Islamic education process encompasses several key platforms, each used differently according to user characteristics and needs. These social media platforms are not used uniformly, but selectively and contextually, adapting to the habits, age, and comfort level of the community with digital media. WhatsApp is used as a personal and community-based Islamic education platform, primarily through family groups, neighborhood groups, personal status updates, and direct messages. Facebook is primarily used by adults and the elderly to access religious sermons, videos, and status updates. TikTok is primarily used by teenagers and young adults as a platform for short, visual videos. Meanwhile, YouTube is used to access longer-form studies and sermons, particularly by Islamic students (santri) and the general public seeking a deeper understanding of religion.

The use of social media by the residents of Perumnas Antang Blok 10 for Islamic education is practical, selective, and contextual. Social media is utilized as a supporting tool for gaining and strengthening religious understanding, not as a formal learning space or the sole authority on Islamic knowledge. The community accesses religious content according to their personal needs, free time, and interests, without being tied to a specific schedule or structure. Accepted Islamic teachings are generally chosen based on their alignment with established values, a calming style of delivery, and relevance to daily life. In a multicultural society, this selective approach plays a crucial role in preventing conflict and maintaining social

harmony. People do not readily accept or disseminate Islamic content they encounter, but rather first consider its source, content, and social impact.

Social media plays a role in conveying and strengthening Islamic values within the Perumnas Antang Blok 10 community in a contextual and applicable manner. The Islamic values conveyed through social media do not appear in abstract conceptual forms, but rather are manifested in people's daily experiences according to the needs and circumstances of each individual. Faith values are conveyed through Islamic content that encourages awareness of faith and self-reflection. Islamic content accessed by the public through social media contributes to increased awareness of worship, such as prayer, supplication, and daily practices. Social media contributes to the formation of wiser social attitudes and habits in behavior, ethics, and interactions with others. Furthermore, the values of muamalah and social awareness are also conveyed through social media, especially in the form of calls to share, help each other, and maintain social solidarity.

Research Implications

Theoretically, the results of this study provide reinforcement to the conceptual understanding of the role of the media. Social in the context of Islamic education in contemporary society. Research findings indicate that social media can be understood as a supportive, reflective, and contextual space for non-formal religious education. This implication emphasizes that the process of internalizing Islamic values does not always occur through formal and structured channels but can also develop through people's daily interactions with digital media.

Implications practical This research aims to encourage the role of families and communities in utilizing social media positively. Limited communication spaces, such as family groups or small communities, can be effective platforms for disseminating soothing and easily accepted Islamic messages. Thus, social media can serve as a strengthening of social relations and a means of contextual Islamic education.

For educators and preachers, it's necessary to adapt their approach to delivering Islamic material. People are more receptive to content presented in simple language, duration concise and relevant to everyday life issues. Therefore, educators and preachers can utilize social media as a complementary tool for preaching by presenting Islamic messages that reinforce values, remind them of worship, and motivate them spiritually, without having to position social media as the sole medium for preaching.

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