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# Understanding Digital Literacy in Religious Content on Social Media: @generation_muda_nu and @kuntummagazine Study

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| ARTICLE INFO | A B S T R A C T |
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| | In Indonesia, the development of social media use has not been directly proportional to the skills in using digital media or digital literacy. It is not uncommon for the information disseminated or received to invite controversy, which results in hostility and crime. Using qualitative descriptive research methods with the results that the understanding of digital literacy and the display of social media content on public accounts, namely the @generasi_muda_nu account and the @kuntummagzine account, in managing Instagram using interview methods with the managers of each account and documentation and content display analysis. This research also found that @generasi_muda_nu and @kuntummagazine accounts understand the diversity of digital media contexts. Both accounts also include cognitive abilities in content posts and involve new creations in content. It's just that @generasi_muda_nu is much more able to take advantage of these creations by maximizing other features of Instagram, such as Instagram TV. However, the account manager @generasi_muda_nu is much more active because the account gets more comments from its followers than the @kuntumamgazine account. Both accounts have also been creative in displaying content in the style of young people; the critical attitude of the manager has also been carried out even though it is still at a basic level because |

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|  | it is only discussed briefly. The account manager's social responsibility is displayed in several posts through source quotes and account identities written on each uploaded content. |
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## INTRODUCTION

Nowadays, crimes and security intruders occur not only in authentic social environments but also in social media environments. The digital age creates unlimited and growing social associations. Interaction and communication occur in real space and cyberspace, even with people we don't know. Therefore, the community is expected to maintain a social media environment free from crime and security disruptors in cyberspace.

Field data shows that interaction through social media in Indonesia still needs to be solved. (Arnani 2018). False information and content *hoaxes still take* a heavy toll. One of the cases of posting on social media that finally resulted in a crime was that of a bank security guard in North Sumatra, Amar Alsaya Dalimunthe alias Dede, in 2018, secured by the police because their status was uploaded through his Facebook account. The status reads, "In Indonesia, there are no terrorists; it's just fiction, diversion of issues...". This resident of Jalan Karya Bakti, Serbalawan Village, Dolok Batu Nanggar District, Simalungun Regency, North Sumatra, was arrested by the Simalungun Police Reskrim Unit at his rented house. (Dwiyatna et al. 2020; Reda

and Amin 2016). Another case that also went viral was the wife of one of the TNI officers in Kendari, who was removed from her position and received a detention sentence from the Army due to her wife's posts on social media related to the Wiranto stabbing case.

All of the above cases stem from the Indonesian people's inability to analyze the scattered content. Analyze whether it is *a Hoax or if* inspirational content still needs to be improved. The ease of internet access and the rapid development of technology are different from analytical skills and accuracy in sorting out the information received. (Postill and Pink 2012). The statistical data for 2019 showed that internet users in Indonesia in 2018 were 95.2 million, growing 13.3% from 2017, which was 84 million users. In the following year, the number of internet users in Indonesia will increase, with an average growth of 10.2% in 2018-2023. In 2019, the number of internet users in Indonesia is projected to grow 12.6% compared to 2018, namely 107.2 million users (Jayani 2019).

The growth of the internet has filled society with various kinds of information. The tremendous spread of information through digital media is like a flood that is difficult to contain.

Therefore, we need digital literacy skills to share information and produce it back into quality and accountable information.(Gottlieb 2019). This is an anticipatory step in sorting and reading various information received analytically. This is why finding sources of information that can be accounted for is essential in accelerating digital technology today.

According to Dr Rulli Nasrullah, digital literacy also requires every user to be responsible for the content on social media itself. In reality, for example, even though the social media account is private in the sense that it is built and owned by the user, the content uploaded is mass self-communication. Anyone connected to the account and in its network can access the content. (Nasrullah 2012; H. A. Campbell 2012). Therefore, content and behavior in the digital world cannot necessarily be claimed as private activities and are in the privacy space alone. (Rahdi, 2019).

As a Muslim-majority country, the issue of Islam has become an exciting topic on social media. It is not surprising that many hoaxes spread are hoaxes about Islamic teachings. It was also recorded that starting in 2015, the Indonesian Anti-Defamation Society (Mafindo) showed 61 hoaxes, then in 2016, there were 330 hoaxes, While in 2017, there were 710 hoaxes. From his observations, Mafindo noted that the issue of hoaxes is increasing about religious matters. (Hariyant, 2018). Thus, the reading ability of Indonesian people, especially the younger generation, needs to be directed toward the intelligence of understanding the flow of digital information and how to use social media. (Nurlatifah 2018). In addition, the ability to use digital media platforms, the accuracy of disseminating ideas, and the foresight to access information are essential in managing content from social media accounts. This is especially important on social media accounts with many followers. A high and active number of followers indicates that the social media account has a high level of trust. Various information conveyed through social media is one of the sources of reference from his followers.

Two social media accounts, especially Instagram, are fascinating to research. The first is the @generasi_muda_nu account. This account was born from a community of NU young people from various circles and different backgrounds; this community stood against the background of concerns of NU young people who are active on Social Media with the rise of fake news/hoaxes and news that corner and even discredit NU. The NU Young Generation community is active on social media and in the real world in maintaining and practicing the teachings of aliyah. This sunnah wal-jama'ah from the Wahabi group attacks the purpose of the establishment of the Nahdlatul Ulama Organization. On social media, they are more focused on countering all attempts at provocation and slander directed at NU, especially to clerics.

Another fascinating social media account, especially Instagram, is @kuntummagazine. The social media account was born from Kuntum Student Magazine. This student magazine was initially published by the Regional Leadership of the Muhammadiyah Student Association (which used to be the Muhammadiyah Youth Association) in Yogyakarta City 1976. Among students, there are perceived barriers to communication and positive, creative, and educational information in line with the intended educational goals. The flow of information and communication that includes students today is dominated by mass media that are oriented not to education but to commercialism,

consumerism, and lifestyle, which are feared to have a negative influence both psychologically and ideologically on students and are not in line with the aims and ideals of national development. In Indonesia, it is felt that there still needs to be more mass media that can be used to channel information, talents, creativity, and aspirations unique to students' lives. Following the times and technological advances, social media accounts with the same ideals were born in the form of Instagram.

Starting with this goal, it is not surprising that the two social media accounts are very active in sharing various sources of religious information. Multiple posts, in the form of photos and videos, are always present daily. Not only that, these two accounts have a large and active following. On @generasi_muda_nu, the Instagram account has 172 thousand followers, and @kuntummagazine has 9,759 followers. Seeing this fact, researchers are interested in seeing how the understanding of digital literacy and social media content displayed by social media account managers, especially Instagram, conveys religious information.

Using technology, such as communication technology on social networking sites, requires a certain level of maturity. That is, the use of information and communication technology contains two sides at once, namely, whether it is used for positive, rational, and thoughtful things or whether it is used without direction and purpose. On the one hand, communication and information technology can fulfill the desires and needs of children who are only oriented to games and happiness. On the other hand, this technology can also be used for more serious, independent, and responsible interests and needs, which are adults' developmental phase of the life cycle.

An important assumption in this study confirms that CMC (*Computer-Mediated Communication*) is a form of communication that differs from other forms, such as interpersonal communication, group communication, organization, and mass communication, as Andrew F. Wood. Matthew J. Smith (2005) said that CMC integrates computer technology with everyday life. There are often vague boundaries between mediated and immediate forms of communication. While (Bagdikian 2004)Had also written that internet technology is the central pillar in the form of CMC, but the position still needs to be clarified, whether as mass media or not.

On the one hand, the Internet is not centrally controlled in deciding what to disseminate in the public interest. On the other hand, this form of CMC communication demonstrates mass effects in its reporting, general information, and impact on a vast population. Each communication category mentioned, such as interpersonal communication, group communication, and mass communication, has characteristics that explain the distinctive position of each category. For example, interpersonal communication has a closer intimacy distance than group communication. An early definition of mass communication stated that mass communication is communication consisting of institutions and techniques carried out by a particular group of people who run technological devices such as radio, television, newspapers, and films whose contents are widely disseminated, heterogeneous, and dispersed among audiences. (McQuail 2000).

Some interpret it as communication with the mass media (*one to many*) with minimal feedback. McLuhan portrays the media effect as water to fish. So, the media effect for McLuhan is not like a

direct effect but rather a process of changing everything so that all human actions ultimately take place in an environment full of technology and has been considered the natural world. Using this theory, technological change always determines overall social change, as occurs when the presence of television as a technology causes social changes that can be detected in behavioral changes, which also cause physical and sensory changes due to watching too much TV (e.g., obesity). With this way of thinking, McLuhan also argues that the content of the media is less important than the effects of technology on changes in the human body and senses.

McLuhan's concern is indeed with each medium's physical influence, which is always technical because the medium is technology. The influence of the medium is a technical influence on human beings, so any change in a person's life using a particular medium is a change in the workings of the body and senses, ultimately changing behavior, social relationships, and so on. This view is known as technological determinism. 4 Prensky's view of the influence of technology on the generation of digital natives is somewhat similar. This is in stark contrast to Raymond Williams' view. However, he also considers the media as technology when he says, "A technology, when it is ready, can be regarded as a general property of man, as an extension of the general capacity of man."

However, suppose McLuhan cares less about the origin of a technology. In that case, Williams is very concerned because, for him, all technology is created to develop or improve existing practices or practices that are expected to exist. For Williams, practice matters; How technology is used on a day-to-day basis and, if it is a medium – what content it conveys cannot be ignored in an attempt to understand its presence and effect on society. In addition, Williams firmly adheres to the view that all technology arises because there is a purpose and role for humans as parties (in sociology, called agents) who have the power to determine. These aims and objectives exist within social groups to fulfill their desires or goals, so each technology has a specific historical and cultural aspect.

But nowadays, the media is experiencing developments that follow technological advances. Changes in network systems that were once analog and are now changing to digital are one of the reasons for changes in the media system, which is currently known as digital media. Not only that, the presence of the internet also contributes to the presence of digital media. Digital literacy initially developed from media literacy. At that time, the media in question was conventional in the form of television. Various negative impacts of TV are then prevented by training audience skills through literacy. Media literacy is understood as the process and action of the audience in understanding the source, communication technology, code used, message produced, selection, interpretation, and impact of the message. Audiences must be able to access media to determine content according to their needs and avoid unneeded content. The ability to understand refers to what the audience does when finding information, and the ability to create is the ability to write in the media.

The term digital literacy has been used since the 1980s, (Davis, C. H., & Shaw 2011). Then Gilster expanded the concept of digital literacy as the ability to understand and use information from various digital sources.; in other words, the ability to read, write, and relate to information using the technology and formats available in its time (Bawden,

2008; Martin, 2006, 2008). Agreeing with this, Karpati revealed that Digital literacy could be defined as: *"The ability to locate, organize, understand, evaluate, and create information using digital technology* (Karpati 2011).

Thus, digital literacy is a broad concept based on the competence and skills of communication technology, but it emphasizes the ability to evaluate information. So that people have more knowledge and understanding not to be passive audiences when receiving messages (Rika, 2016). Through digital literacy, a person can manage information and communication. *By 'digital literacy,' we mean the capabilities required to thrive in and beyond education in an age when digital information and communication predominate* (Karpati, 2011).

Digital literacy is a person's ability to understand and use information from various sources that can be accessed anywhere through computer devices. (Bawden 2008). There are eight elements in developing digital literacy, as follows. (Belshaw 2012): First, a cultural understanding of the diversity of contexts of digital world users is needed. Second, cognitive thinking has the power to assess content. Third, constructive means creating something expert and actual. Fourth, I need to be communicative, have responsible self-confidence, and understand the performance of networks and communication in the digital world. Fifth, Be creative and do new things in new ways. Critical in addressing content and socially responsible

Digital Literacy in this study focused on social media, especially Instagram. According to Andreas Kaplan and Michael Haenlein, social media is a group of Internet-based applications built on the ideological and technological foundation of Web 2.0, enabling the creation and exchange of user-generated content. (Munabiah Lestari and Saidah 2023). Web 2.0 became the primary platform of social media. Social media exists in many forms, including social networks, internet forums, weblogs, blogs, microblogging, wikis, podcasts, images, videos, ratings, and social bookmarking. According to Kaplan and Haenlein, there are six types of social media: collaborative projects (e.g., Wikipedia), blogs and microblogs (e.g., Twitter), content communities (e.g., YouTube), social networking sites (e.g., Facebook, Instagram), virtual games (e.g., the world of Warcraft), and virtual social (e.g., second life) (Atif and Chou 2018).

On the other hand, social media is present and changes the communication paradigm in today's society. Communication is unlimited distance, time, and space because it can happen anywhere, anytime, without being face-to-face. Even social media can negate social status, often considered an obstacle to communication. (EDS Watie 2011)According to Nasrullah, social media is a medium on the Internet that allows users to represent themselves and interact, cooperate, share, and communicate with other users to form social bonds virtually. (Nasrullah 2012). Social media also focuses on the existence of users who facilitate them in activities and collaboration. Therefore, social media can be seen as an online medium (facilitator) that strengthens user relationships and a social bond.

Lake, in *Information Management and Business Review* (Cahyanti 2016; Nul Hakim, n.d.), defines social media or social networking as a tool that combines technology with social interaction through words and usually relies on the Internet and mobile phones to help spread messages conversationally. Individuals use social media to become social online by sharing content, news, photos, and

others. (Zahara, Wildan, and Komariah 2020; Rofiatul Islamiyah and Puspitosari 2023; Sabrina 2019; Khariroh 2022)

Social media is an *online* media that makes it easier for users to interact, participate, share, and create message content by relying on the internet. Social media has the following characteristics. (Setyawan 2020):

1) Participation, encouraging contributions, and feedback from everyone interested in using it, to the point of blurring the line between media and audience.
2) Most social media platforms are open to feedback and participation through voting suggestions, comments, and information sharing. There are rarely restrictions on accessing and utilizing messages' content.
3) Discussion, the possibility of discussion between users in two directions.
4) Community: Social media allows the formation of communities to quickly and effectively communicate about various issues/interests.
5) Connectedness: Most social media thrives because it facilitates connectivity between users through links to websites, sources of information, and other users.

Social networking is a site where anyone can create a personal web page and connect with friends to share information and communicate. The largest social networks include Facebook, MySpace, Player, Twitter, and Instagram. If traditional media uses print and broadcast media, social media uses the internet. Social media invites anyone interested to participate by openly contributing feedback, commenting, and sharing information quickly and unlimitedly. Social media is an online medium where users can easily participate, share, and create content, including blogs, social networks, wikis, forums, and virtual worlds. (Leal 2022). Blogs, social networks, and Wikis are the most common forms of social media. Social media also proliferates as internet technology and mobile phones become increasingly advanced. For example, access to Instagram can be done anywhere and anytime using a mobile phone. (Syaifullah and Anggraini 2022). The speed with which people can access social media has resulted in a significant phenomenon in the flow of information in developed countries and Indonesia. Because of its speed, social media has also begun to appear to replace the role of conventional mass media in disseminating news.

Previous research has found that social media users commonly share religious hoaxes. Social media platforms can contain false information about religion, such as radical websites, terrorist incidents, and hate speech. (Hakim 2023). Many Indonesians need help checking data. The "Millennial Digital Literacy" method can effectively overcome religious hoaxes in Indonesia. (Munabiah Lestari and Saidah 2023).

Today, a digital society requires comprehensive knowledge and technological accessibility to the internet and digital world to scale (Kim and Choi 2018). Even so, digital literacy has a significant impact on internet usage behavior. Teens with higher levels of digital literacy tend to use the internet more. Digital literacy also significantly impacts the behavior of Muslim teenagers in cities when accessing Islamic content on the internet. (Prihatini and Muhid 2021). Acquiring the correct set of digital skills is critical for learning and employment readiness and for promoting more open, inclusive, and secure societies. (Leal 2022).

The authors identified differences from previous studies based on the above-mentioned case. This research is necessary because the difference between the analysis and others is seen in two popular accounts about digital literacy.

## METHODOLOGY

This research uses a constructive paradigm approach with a virtual ethnographic method. Researchers will also describe and construct in-depth interviews with the Instagram@generasi_muda_nu and @kuntummagazine account managers, document social media content uploaded by the account managers, and analyze it. Data collection techniques used content analysis and interviews with 4 informants. Thus, data analysis uses data triangulation, which allows researchers to use various points of view to get more effective and objective results.

Through that, researchers will see how the understanding of Instagram account managers' digital literacy in displaying social media content. As we know, qualitative research is a study intended to understand the phenomenon of what is experienced by the object of research, such as behavior, perception, motivation, action, etc., holistically and by way of description in the form of words and language, in a unique natural context, and by utilizing various natural method. (Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana 2022).

## RESULTS AND DISCUSSION

Data was collected on @generasi_muda_nu & @kuntummagazine accounts in October's second and third weeks. Through some of the digital literacy concepts described above,

**Cultural: understanding the diversity of digital user contexts through uploaded content.**

This is confirmed by the results of an interview with an account manager @generasi_muda_nu, *"Our social media audience is very diverse and can be enjoyed by many people."* This aligns with the statement of the @generasi_muda_nu account manager, the account manager @kuntummagazine, who said, "*Our social media targets young people. Not limited to Muhammadiyah youth. But it can be for all young people in Indonesia. Those who have Instagram can access various information that we present. So just monggo".* A @generasi_muda_nu account in October posted content about how a Japanese person converted to Islam. In the post, it is revealed that Islam is not only present for the religion of Islam. However, it is also present in other faiths that may eventually embrace Islam.

Figure .1 Understanding Diversity content on @generasi_muda_nu account



*Source: Content @generasi_muda-nu*

Thus, @kuntummagazine account as a religious social media account shows that he always opens up to information that attracts the attention of teenagers. It is not only related to religion, although the issue is a topic of how Islam views it. The display of the content can be seen in the image below:

Figure 2. Understanding diversity in @kuntummagazine accounts



*Source: @kuntummagazine accounts*

## Cognitive: the thinking power of account managers in assessing uploaded content

Thinking is an activity that humans always do, even when they are asleep. Even with unlimited capabilities, thinking and solving problems is the brain's most important job. Thinking is one of the most important forces and is a characteristic that distinguishes humans from other creatures.

As a social media account owner, having the power to assess uploaded content is very important. This thinking power can finally help someone filter information received or conveyed through the account. Whether you realize it or not, information that has already been spread and gone viral can impact the audience that sees it. Both social media

account managers @generasi_muda_nu and @kuntummagazine are well aware of this. The most challenging thing is istiqomah because it brings aroma. Here, the manager thinks about what will be conveyed in the social content.

Figure 3. The thinking power of @generasi_muda_nu account managers in their social media content



*Source: @generasi_muda_nu account*

Figure. 4. The thinking power of @kuntummagazine account managers on the display of social media content.
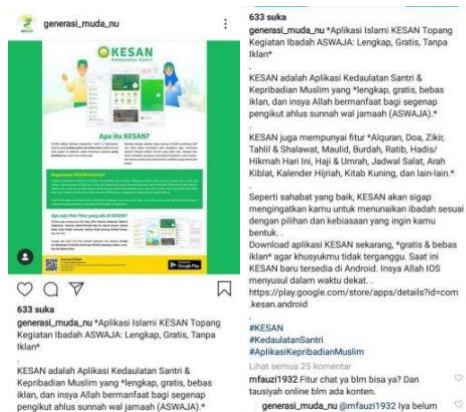


*Source: @kuntummagazine account*

**Constructive: Through the uploaded content, create something expert and actual in both accounts.**

Both account managers have constructed it through copyright. The @generasi_muda_nu account even displays applications that are offered on this account. There is an application called Impressions. This application is a design that becomes the creation of the manager when choosing the content to be displayed. The hope is that through this content, social media will be able to promote applications so that people become smart. As the manager revealed in his interview that:

> "Social media activities are like activities in real life. We Use the media as a da'wah to convey friendly, courteous, and tolerant Islamic teachings. We also use social media to Counter narrative or attack any form of threatening propaganda national sovereignty, such as rectifying slander, hoaxes, and misleading opinions."

Figure 5 Creation of @generasi_muda_nuAccount Manager in KESAN Application Display



*Source: @generasi_muda_nu Account*

The account manager @kuntummagazine created it. Through the creation of books, a teenager reviews a book. In the content, the manager tells how a teenager can develop creative poems to produce a book.

This is reinforced in the interview transcript, which states that *"utilizing online media including IG is a media that is being loved for promotion, publication, and spreading positive content/uploads (da'wah) that are useful for students, especially Muslim students."* The design can also be seen in Figure 6. below:

Figure 6. @kuntummagazine Account Manager Copyright



*Source: @kuntummagazine Account*

**Communicative: The account managers understand the performance of networks and communications in the digital world when uploading content.**

The manager's communication on his social media account can be seen in the content of the two social media accounts below:

Figure 7. Communicative Elements of the Comment Service on

### @generasi-young-nu and @kuntummagazine Accounts



*Source: @generasi-young-nu and @kuntummagazine Accounts*

### Responsible confidence in uploading content from both accounts.

From the interview, the manager stated that when registering as an account manager, he knew that "*I procedurally have to master social media and international politics.*" The other important parts is Responsible confidence in @generasi_muda_nu account managers and @kuntummagazine in uploading content. Self-confidence is an individual's positive attitude that enables him to develop favorable judgments of himself and his environment or situation

### Creative: The account managers are doing new things in new ways when uploading content.

Creativity can also be defined as the ability to create new things or ways different from something already existing. "Creative" comes from English, meaning "to create, " meaning to create or create. Creativity means the ability to develop an idea or concept to solve a problem.

This selection is not without reason; from an interview with the account manager, he stated that the content follows social media algorithms. As in the interview excerpt, "*We follow the development of algorithms on social media.*" Not surprisingly, the content of the @generasi_muda_nu account on the cover content of the song finally attracted the attention of many followers. They also respond to the appearance of the content. The display part of the song cover content can be seen in the image below:

### Figure 8. Account Manager Creativity @generasi_muda_nu



*Source: @generasi_muda_nu Account*

### Critical: Both account managers responded carefully and carefully for uploaded content

As in the results of his interview,

"We discuss the content first before airing. Usually make stock like that, so that when you upload it, you don't rush. You have to upload one every day" (Interview with account manager)

The same thing was also conveyed by the manager of the @generasi_muda_nu account, who stated that the WA group monitored every post. As the interview excerpt follows, *"Every*

*person who posts must report to the group by depositing a status link*." Below is a picture of the account manager's critical attitude. This is one of the posts displayed by @generasi_muda_nu in response to the issue of government positions against NU.

Figure 9. Account Manager Critical Attitude Content @generasi_muda_nu



*Source: Content @generasi_muda_nu*

**The account managers are socially responsible for any content uploaded.**

Issues and information are shared as well. This can be seen in the picture below:

Figure 10. Account Contacts on Each Content View



*Source: @generasi_muda_nu*

Through the analysis of the content and interviews above, the author found that the understanding of account managers and the display of Instagram content as follows, the first is Cultural: understanding the diversity of digital user contexts in @generasi_muda_nu account managers and @kuntummagazine through uploaded content.

Account managers @generasi_muda_nu and @kuntummagazine understand the diversity of digital world users. The managers are well aware that the digital media audience is very heterogeneous. It isn't easy to make certain classifications, for example, only in specific regions and for special groups. Various content is presented not only for one group, even though social media was created by one religious organization. However, the content display still contains much information related to their organization. However, various other content is also displayed on social media accounts. Even more interesting from the two social media accounts is the understanding of the diversity of audiences from their accounts, which is also shown in the content below.

The @kuntummamgazine account also features an exciting understanding of diversity. On his account, there is content that attracts attention, namely the issue of one Korean artist who went viral due to suicide due to *cyberbullying.* The information conveyed is related to the association of Muslim teenagers and information about other adolescents from different faiths.

As for Cognitive: the thinking power of account managers @generasi_muda_nu and @kuntummagazine in assessing uploaded content

Every post uploaded is not just displayed on social media. The images and messages displayed are also deepened in the Instagram mention. The manager tries his best to reason with the visuals displayed. These narratives show that there managers have a thought process for uploading content. Notice on the @generasi_muda_nu account that displays visuals of al-hadith, which is written, "Whoever is istiqomah in his sight, in his hearing, in his oral will lead to istiqomah of the heart, leading to piety to Allah SWT" With the writing, the manager added the thought of the visual displayed with motion below it.

The next thing is the thinking power of the @kuntummagazine account manager has also been done. Quranic verses presented in social media content are not solely displayed. The manager tries to provide His thoughts by mentioning and studying the verse. The value of da'wah is also shown in the sentences used. This can be seen in the mention written by the management below the visual.

Also, in terms of constructive: through the uploaded content, create something expert and actual in the @generasi_muda_nu account manager and @kuntummagazine. As for this content, managers are more innovative than ever in motivating the audience to do positive things. Managers consciously use this medium to direct the audience to do good.

Furthermore, it is communicative: account managers @generasi_muda_nu and @kuntummagazine understand the performance of networks and communications in the digital world when uploading content.

Digital literacy is more comprehensive than the ability to think and create various types of information. This action, of course, aims so that the content can again provide good information on our social media. It's just that content on digital media is found in more than just visual displays. However, the content can also be seen in the comments section on social media. This is what digital literacy means, which is the communication element. The account manager is seen in how he responds in messages and responses given by the audience to the content displayed by the manager. Both accounts studied already show a communicative process. However, some adverse reactions are not given answers or responses in other forms, such as sharing likes provided by Instagram.

The other important parts is a Responsible confidence in @generasi_muda_nu account managers and @kuntummagazine in uploading content. In this element of digital literacy, a social media account manager needs confidence to adjust to the new environment. With self-confidence, it will usually be more accessible to blend in and adapt compared to those who are not confident. A confident person has a firm grip, can develop motivation, can learn and work hard for progress, and is full of confidence in the role he undertakes. In @generasi_muda_nu managers, this confidence arises because an account manager is selected through selection. The manager has specific criteria with predetermined qualifications.

While in terms of aspects ia a Creative: account managers @generasi_muda_nu and @kuntummagazine are doing new things in new ways when uploading content. From both @generasi_muda_nu and @kuntummagazine accounts, creativity can be seen in content design every time.

They always use different content and designs. Content is also presented differently, even though certain schedules and rules in the theme settings will be displayed on their social media content. @generasi_muda_nu even uses a very creative way by seeing what is viral in the community. In this October content, @generasi_muda_nu created content containing song covers loved by young people.

The next us a Critical: account managers @generasi_muda_nu and @kuntummagazine respond carefully and carefully to uploaded content. A critical attitude is needed not only to solve problems in life. In managing accounts, a critical attitude is also essential. This is because every content displayed requires analysis and deep understanding. Thus, the content displayed on social media can provide good benefits and avoid problems. Both accounts have already shared this attitude. The manager has tried to respond and be careful with the uploaded content. As revealed by the @kuntummagazine manager, every uploaded content is first discussed with the @kuntummagazine team.

Account managers @generasi_muda_nu and @kuntummagazine are socially responsible for any content uploaded. It is undeniable that social media during society makes us unconsciously constantly want to consume and share mainstream content. All to get all the information and attention from the flowery. However, account managers often need to be made aware that the use of social media can affect our thoughts and behavior in everyday life. As one of the *influencers* who routinely creates content for many people to consume, I try to be more careful in producing it. Strive to create more positive content not to hurt

their daily lives. The content presented on the @generasi_muda_nu and kuntum magazine accounts shows their social responsibility through the clear identity given in each content.

## CONCLUSION

In this study, the understanding of the digital literacy of managers and religious social media accounts is based on the @generasi_muda_nu and @kuntummagazine accounts. Digital literacy of both account managers through understanding the diversity of contexts of digital world users that are well understood. Both account managers have used their thinking power to assess the content that will be displayed through the social media they manage. Various expert and actual designs have been done through unique and different styles on his social media accounts. Meanwhile, in the communicative element, account managers understand the performance of networks and communication in the digital world through comments that are responded to well. The aspect of digital literacy regarding responsible self-confidence has also been understood by consistently displaying the identity of the organization clearly in each of its content. Also, understanding digital literacy through creative things has been done by creating some content, such as videos. The manager's critical attitude is also present in social media content through captions that respond to the visual appearance presented. The last element of digital literacy understanding for these two social media account managers must still be visible. Each piece of content still needs to be optimal because it is displayed only as a quote to explain the social responsibility of the account manager.

## CREDIT AUTHORSHIP CONTRIBUTION STATEMENT

**Marfuah Sri Saniyastuti**: Contributed to writing-Conceptual Draft, Methodology; Rika **Lusri Virga**: Contributed to data curation, Supervision, Reviewing, and Editing.

## DECLARATION OF COMPETING INTEREST

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

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