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## CREATING RELIGIOUS RELATIONALITY IN DIGITAL MEDIA PLATFORM

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### Abstract

Today's digital era has manifested a massive movement of people from an old society to a new society. This digital world has also changed the way people see and practise religion. Here, at least two questions are asked. First, consider how the use and accessibility of digital media affect religious knowledge and practise in order to raise religious awareness. The second question is how religion can be both a social practise and a discourse so that more people can participate in the discussion. This research aims to answer these two questions by adopting the indigenous religion paradigm which based on relationality. Indirectly, the main objective of this research is to figure out the interactions related to religious content in digital media as an up-to-date portrait of how religiosity is understood using the alternative of the religious paradigm as the embodiment of new topics in religious studies and the digital world: religious relationality paradigm. Through the three principles of the paradigm—responsibility, ethics, and reciprocity—digital media has helped to create distinctive religious awareness.

**Keyword:** Religiosity; Digital Media; Relationality.



## Abstrak

Era digital saat ini telah mewujudkan perpindahan masyarakat secara masif dari masyarakat lama ke masyarakat baru. Dunia digital ini juga telah mengubah perspektif dan praktik seseorang dalam kehidupan beragama. Karenannya, dalam artikel ini, setidaknya terdapat dua pertanyaan yang diajukan. Pertama, bagaimana penggunaan dan aksesibilitas media digital memengaruhi pengetahuan dan praktik keagamaan untuk meningkatkan kesadaran beragama. Pertanyaan kedua adalah bagaimana agama dapat menjadi praktik sosial sekaligus wacana sehingga lebih banyak orang dapat berpartisipasi dalam diskusi keagamaan. Penelitian ini bertujuan untuk menjawab kedua pertanyaan tersebut dengan mengadopsi paradigma agama lokal yang berbasis relasionalitas. Secara tidak langsung tujuan utama dari penelitian ini adalah untuk mengetahui interaksi terkait konten keagamaan dalam media digital sebagai potret terkini bagaimana religiusitas dipahami dengan menggunakan alternatif paradigma keagamaan sebagai pengejawantahan topik baru dalam kajian agama dan dunia digital: paradigma relasionalitas agama. Melalui tiga prinsip paradigma—tanggung jawab, etika, dan timbal balik—media digital telah membantu menciptakan kesadaran beragama yang khas.

**Kata kunci:** Religiusitas; Media Digital; Relasionalitas.

## I. INTRODUCTION

Today's digital era has manifested a massive movement of people from an old society to a new society. This massive shift is called *The Great Shifting*, borrowing the term from Rhenald Kasali (Amirudin et al., 2020). Even long before that, Alvin Toffler had predicted this extraordinary event with the term "the third wave" (Toffler, 1980). In 2017, for the first time, more than 50 percent of the online population in 63 countries around the world that took part in the survey used mobile phones to access online media (Ferrissa, 2017). The total world population currently using mobile phones to access the internet is 76 percent older than the average internet user (Zickuhr & Madden, 2012). The average person spends more than 90 minutes on social media each day (Griffiths et al., 2014). The data assumes that many people spend more time using social media in their lives than socializing in person. In essence, the digital generation is now surfing online media more than we realize. This behavior unknowingly leads many people to find comfort zones in the digital world.

This digital world has also changed the way people see and practice religion. This can be seen in daily religious practices, including those of Indonesian Muslims. The intensity of internet use in Indonesia often changes the face of religion in this predominantly Muslim country. Indonesian social life is inevitable with issues that intersect with the Islamic religion, and Technology, along with its features, helps spread religious understanding and contribute to the corpus of religious knowledge. Indonesians have used technology to organize and reconstruct their religious experiences (Suyadi et al., 2020). Many academics argue that various online platforms, including social media, web pages, and applications, influence cultural and religious practices (Van Dijck, 2013).

Broadly speaking, studies on religion and digital media still focus on several categories. The first category includes digital media studies that highlight the issue of the negative effects of radical online behavior, as demonstrated by Setianto's research (2019). The topics discussed also have themes, such as media themes (Andy Corry Wardhani, 2013), Qur'anic communication (Wikanda, 2017), and meme content related to religious studies (Burroughs & Feller, 2015). The second category is the studies on religious groups in digital media that divide or unite society (Aldrich & Meyer, 2015). The third category includes studies that discuss da'wah or recite the Koran online, such as on Facebook or YouTube (Briandana et al., 2020). However, what needs to be realized is that the use of online media cannot simply be considered as having a positive or negative impact. Therefore, the purpose of this essay is to fill in the gaps in the literature study that the author previously noted, namely the process of how digital media can create a deeper awareness of religiosity, both in quality and quantity.

Here, at least two questions are asked. First, consider how the use and accessibility of digital media affect religious knowledge and practice to raise religious awareness. The second question is how religion can be both a social practice and a discourse so that more people can participate in the discussion. This paper aims to tackle these two questions adopting the indigenous religion paradigm. One thing that needs to be emphasized is that the indigenous religion paradigm is not the same as the indigenous religion itself (which can be referred to by other terms such as local religion, for example). This indigenous religion paradigm is an alternative view proposed by academics to understand how adherents of indigenous religions view the world; indigenous religion is the reality of religious traditions adhered to by local or traditional communities (Maarif, 2019). To

respond to this topic of religiosity, the indigenous religion paradigm is important because it is more inclusive than the world religion paradigm. Hence, the main objective of this research is to elaborate on interactions related to religious content in digital media as an up-to-date portrait of how religiosity is understood using the alternative of religion paradigm as the one of new topics in religious studies and the digital world.

## **II. LITERATURE REVIEW**

### **Religious Relationality Paradigm**

The definition of religion, whether in Indonesia or many other countries, still adheres to the European paradigm of the 19th century. It continues to be stated that something labeled as a religion has characteristics such as the existence of God, founders or prophets, sacred texts, rituals, and adherents from various parts of the world. However, recent studies of religion have shown that these religious ideas were not the result of a phenomenon that developed decades later and was introduced to the 'East' by Europeans as part of 19th-century modernization (Masuzawa, 2005). Religious expressions that were previously open and inclusive have then been demarcated so that they become benchmarks for identifying other religious expressions and determining whether they meet the requirements of a religion (Cox, 2007). This world religion paradigm divides the hierarchy into three areas, namely the supernatural, culture, and nature. This hierarchy places nature (including animals and plants) at the bottom, followed by the culture that is played out in human nature, and at the top is the supernatural dimension (spiritual, sacred areas, including the concept of God or gods). Humans and nature are positioned as subjects and objects in this hierarchical interaction (Maarif, 2019).

As a consequence of this exclusivity effect, academics develop a new view called the "indigenous religion paradigm." According to Samsul Maarif (2019), this indigenous religion paradigm is based on intersubjective relationships and relationality. At a philosophical level, this paradigm is different from ontological dualism, which is based on an ontological critique of personhood (selfhood) from a contemporary perspective: subject (human) and object (nature). From the perspective of the indigenous religion paradigm, interaction is constructed as a self-relationship based on the existence of other people. According to him, the subject can include both human beings and other selves

(both human and non-human). The existence of the "other" governs the existence of the "self". Therefore, "power" in this context is dynamic, and the relationships formed are built on ongoing experience that develops knowledge and fosters commitment among people. In other words, according to this paradigm, subjects interact with each other, not with objects, to form the universe.

To address this paradigm as a point of view in this research, the authors prefer to use the term religious relationality paradigm. The paradigm adopts and modifies this indigenous religion paradigm to shed light on religious phenomena in social media, which are certainly more complex and different.

### **Religiosity**

In general, religiosity is defined as the extent to which a person adheres to his religious belief interprets daily events through a religious lens, and integrates those beliefs into his daily activities (Sullivan, 2012). Studying religiosity will help us better understand how religion contextually influences a person's identity, experience, and behavior based on their goals and traits. In contrast to simply having a religion, religiosity is a comprehensive set of characteristics that define a person as a religious person. According to Verbit, there are six different aspects of religiosity: 1) Recognition of one's relationship with God, teachings or holy books, and so on which is referred to as "doctrine". 2) The extent to which a person carries out his religious obligations, which are referred to as "ritual". 3) Feelings that indicate a person is connected to his God include awe, compassion, fear, and other emotions. 4) Knowledge, which refers to the level of one's familiarity with his religion. 5) Ethics, which are standards for guiding interpersonal behavior and separating the truth from the false, the good from the evil, etc. 6) Community, which is a person's relationship with other creatures or humans (Kucukcan, 2005).

Meanwhile, according to Maarif (2019), religiosity in the indigenous religion paradigm is based on intersubjective relationships or relationality. At a philosophical level, this paradigm is different from ontological dualism, which is based on an ontological critique of personhood from a contemporary perspective: subject (human) and object (nature). According to the indigenous religion paradigm, the subject can include both human beings and other selves (both human and non-human). In other words, according to this paradigm, subjects interact with each other, not with objects, to form the

universe. He also said that there are three ethical principles in the religiosity of the indigenous religion paradigm, namely responsibility, ethics, and reciprocity, which are the result of intersubjective relationships or relationality. Each subject in an intersubjective relationship has an obligation that must be upheld to maintain the welfare of the other intersubject in the relationship, and this is referred to as “responsibility”. The second principle, ethics, is the understanding that the actions of one subject affect other subjects. Meanwhile, “reciprocity” refers to a relationship in which what a subject gives will be returned to the subject itself or vice versa.

### **Digital Media**

Digital media refers to content that has been digitally encoded and is usually communicated via electronic devices such as smartphones, desktop computers, laptops or notebooks, etc (Safdar & Khan, 2020). The widespread transmission of digital media includes audio and video recordings, e-books, e-mail, instant messaging, blogs, web surfing, and of course social media that have developed over the decades (Straubhaar et al., 2015). Due to the 24/7 operation of digital media in the form of the internet, this new technology has significantly impacted lives (Hedman & Djerf-Pierre, 2013). The world has become a global village as a result of the fast and rapid development of digital media technology. With the help of wireless technology, individuals around the world are in constant contact with each other using gadgets such as mobile phones, laptops, and desktop computers. This rapidly developing technology has not only enhanced widespread civilization and moved electronic media to the internet, but has also had a stronger impact on the lives of a wide variety of individuals from various societies and cultural backgrounds (Stansberry et al., 2019).

Digital technology affects not only industrialized countries but also developing countries, which are struggling to maintain their cultural and religious identities (Campbell & Tsuria, 2021). But the influence that digital media has is not always bad. According to observations made by Google, for example, 57% of users access YouTube to find entertainment, and 86% say they often visit the site to gather new knowledge (Bregman, 2012). These results indicate that this platform is considered simpler, especially for those who will feel tired when meeting new people. Furthermore, technology and its characteristics, together with the media, have developed into productive and effective tools for disseminating information about religion (Campbell &

Tsuria, 2021). A study conducted by the Varkey Foundation and published in 2017 revealed that members of Generation Z from 20 different countries, including Indonesia, believe religiosity is a significant contributor to happiness (Broadbent et al., 2017). This indicates that Indonesian people continue to live by religious principles even though they live in the digital era and even use it to gain knowledge about religion.

### III. RESEARH METHOD

This research uses the netnography method, which adapts ethnographic methods that draw attention to interaction and communication in virtual spaces or social media (Fenton & Procter, 2019). Entography is a description of society and culture, with their various behaviors and customs. In the context of contemporary society, where almost all activities are in cyberspace, the netnography method is very relevant in capturing the behavior of internet citizens who, in one way or another, not only project their lives in the real world but also strongly shape preferences, attitudes, mindsets, opinions, assumptions, and prejudices in the real lives of individuals and groups. There are positive impacts from free interaction in cyberspace, but negative impacts always follow. The most extreme, negative impact is intolerance and division. The most immediate form is in the religious panorama of netizens on social media. Hence, netnography becomes a pivotal method for researching religious patterns in cyberspace. To analyze this phenomenon, this research adopted the indigenous religion paradigm, which offers an alternative perspective on religion.

The data is based on the virtual live-streaming activities of *Ngaji Ihya*, led by Uilil Absar Abdalla, and the Youtube talk show series *Jeda Nulis*, hosted by Habib Hussein Ja'far Al-Hadar, and gathered from interactions between program hosts (teachers or presenters) and viewers via online platforms. Netnographic data in the form of interactions and behavioral patterns were analyzed through the indigenous religion paradigm to draw a description of the panorama of religious activities on social media that show inclusiveness as a response to the exclusionary and intolerant religious attitudes that have been popular in cyberspace.

## IV. RESULT AND DISCUSSION

### **Social Media in Creating an Awareness of Inter-subjective Religiosity**

Young adults around the world have long been consuming religious materials through digital media. This technological advancement greatly influences the creation and transmission of religious knowledge in addition to having an impact on culture, economy, and politics (Harahap, 2013). Hence, it's not surprising if the creation of new religious values is also influenced by the growth of new media. People now have easier access to religious knowledge online and even a new view of theology or religiosity. In this case, one example can be taken from a digital media platform, Facebook, which was effectively used by Gus Ulil (Ulil Absar Abdalla) to carry out da'wah and recitation (reading religion books) online. Gus Ulil himself is one of the *pesantren* (Indonesia Islamic boarding school) people who also initiating the weekly online *kitab kuning* (books containing the teachings of Islam (usually) in Arabic that are used as a source of reading for students at *pesantren*) recitation program. The most well-known of his weekly program is discussions on one of *kitab kuning*, *Ihya Ulum al-Din*, written by a Persian philosopher, theologian, and Imam of Muslim, Imam Al-Ghazali. Other *kitab kuning* he recited and discuss are *Faishal at-Tafriqah*, *Al-Munqidz Min al-Dlalal*, and *Misykat al-Anwar*. While still concentrating on studying the online recitation of the *kitab kuning*, Ulil also conducted live readings of the *Ihya Ulum al-Din* in front of the congregation on this streaming. He also shared this program via the YouTube platform. Ulil appears to have done this on purpose to educate the general public about Islamic heritage through social media (Muttaqin, 2020).

As Maarif (2019) quoted Kenneth Morrison's view that to recognize the religiosity of a society or community, what is needed in this discussion is to see how the understanding of the community views the world and its sociocultural structure. In the indigenous religion paradigm, the world is seen with the understanding that the self is aware of the other self. Both humans who have died and those who are still alive, humans and non-humans, are examples of the other self (no matter whether it's visible or invisible). According to this paradigm, the self is aware of and understands the subjectivity of those involved in a relationship. The involvement of others in relationships is a self-reference to understanding other people and their subjectivity. Any type of



relationship that a person enters must be carefully considered because it will affect the role and status of all parties involved. This paradigm is known as intersubjective cosmology because it describes the cosmos as a place occupied by many people who are involved in intersubjective relationships.

Socio-political divisions in society, a lack of understanding, and religious attitudes are Ulil's motivations for citing the study of the *kitab kuning* as a reliable source. He also admits that he holds online recitations with a regular audience of 300 to 500 and 5000–7000 non-permanent viewers who are members of his online recitation congregation. This shows that digital media has indeed increased awareness of religiosity. The quantity can be seen from the number of viewers and comments. Meanwhile, in terms of quality, the creation of deep religious awareness can be seen from the interactions that appear during Facebook streaming through the comments column. The online recitation program in this case can be considered as a cosmos in which intersubjective cosmologies, namely Gus Ulil's and the online congregation, interact. Not only one side, but interaction also occurs from both sides between the congregations in the comments column. In this case, Facebook digital media users no longer perceive digital media as an object, but as a subject. When they do something, other subjects can respond.

In one of the Facebook live-streaming videos on December 7, 2021, *Ngaji Kitab Mishkat al-Anwar*, page 108, there are 474 comments. One of the snippets of the comments is as follows:

Ibna Na : “*Kediri Hadir*” (From Kediri is present)  
Saifudin Purnomo : “*Alhamdulillah derek ngaos nggeh Pak Ibnu*” (Alhamdulillah for joining the lecture Pak Ibnu)  
Ibna Na : “*inggih Gus,, Jan ngaose ECO diterima ati*” (Yes Gus,, the recitation is pleasing to the heart)

A few of these comments indicate that there is an interaction between subjects that is full of meaning in the religious relationality. Apart from that, Saifudin Purnomo's expression also displays his religiosity, which is marked by an expression of gratitude for being able to take part in the online book recitation. Similar to the previous comments, Ibna Na also agreed with this gratitude; he added by expressing his feelings that what was conveyed in the video was acceptable to the heart.

## Responsibility

According to Maarif (Maarif, 2019), every individual in an inter-subjective relationship has a responsibility that outlines what they must do to guarantee the rights of everyone involved. Awareness of responsibility is the concept of awareness that what a subject does will affect the subject itself. If responsibility is not carried out properly, it will undoubtedly affect oneself. As a result, within the context of intersubjective relations, attitudes and behavior must always be adjusted to the level of responsibility that one has assigned to oneself. Responsibilities between humans and other beings (subjects, persons) are part of religious life (Morrison 2000, 24).

In one of his live-streaming, Gus Ulil explains the dangers of not telling the truth, reproaching, and even complimenting. The live video received 564 comments, one of which was the following:

Warna Embun : *“PENYAKIT LISAN 18: Assaminata Asyharota [memuji] - mohon koreksi kalau salah. Kebanyakan memuji bisa tergelincir ke arah dzul lisanin atau lidah bercabang dua. Pada sebagian keadaan pujian yang sekedarnya dibolehkan, pada banyak keadaan pujian bisa berbahaya karena menggelincirkan ke arah dosa. Ada 6 bahaya lisan sehubungan memuji, dimana 4 bahaya pada orang yang memuji & 2 bahaya pada orang yang menerima pujian.”* (HARMS OF TONGUE 18: Assaminata Asyharota (complimenting) - please correct me if wrong. Most of the praise can slip towards *dzul lisanin* or a forked tongue. In some circumstances moderate praise is permissible, in many circumstances praise can be dangerous by derailing sin. There are 6 verbal dangers regarding praising, where 4 are harm to the person praising & 2 are harm to the person receiving the compliment.)

This video and comments are in line with the religious relationality paradigm of seeing responsibility. That, for example, with dishonest compliments means that you have violated your responsibility to tell the truth. The consequence, as explained in the comments and the video is that by behaving in this way, the person giving the compliment can also be in danger of turning back on himself. In addition, even though this comment only summarizes what Gus Ulil said, this illustrates an awareness of religiosity built into digital media.

## Ethics

Everyone in intersubjective interactions is also bound by ethics. Maarif (2019) mentioned that ethics in this case is defined as what a person does will affect other people. For the self to contemplate appropriate attitudes and behaviors that enhance the self-well-being of others, attitudes and behaviors must always be considered in a relational context with the other self. Because self-well-being in intersubjective relationships is influenced by the well-being of others, the self will be careful of attitudes and behaviors that may be detrimental to the well-being of others. A person will get good things if they do good deeds.

An example of this ethical implication can be seen from a Facebook live broadcast video titled Ngaji Pasanan *Faishal al-Tafriqah* #05 which has been broadcast 2,000 times and received 359 comments. The theme of the video is the definition of faith and heathen according to Imam al-Ghazali. On this occasion, Gus Ulil said that the main purpose of Imam Al-Ghazali was to write about this definition so that people in general or even ulama or scholars, in particular, would not easily blame other people or groups as heathen just because they were different. This is following the ethical principles previously explained according to which maintaining relationships with other people requires being careful not to harm others. Not only that, by not blaming other people's group, they are also not easy to be blamed.

Similar to what was conveyed by Gus Ulil and Imam al-Ghazali, one of the comments in the video states:

Muhammad Hartoyo Yohan: "*Mbah sepuh : memahami kata kafir harus dg qolbu (hati dan akalnya), tentu dg keilmuan yg memadai. Karena kata kafir begitu kompleks dalam Alquran. Bahkan Fir'aun menggunakan kata kafir kepada Nabi Musa. Wa fa'altal-latii fa'alta wa anta minal-kaafiriin (26:19). Allohu A'lam .. nyuwun ngapunten.*" (Mbah Sepuh: understanding the word infidel must be with the *qolbu* (heart and mind), of course with adequate knowledge. Because the word infidel is so complex in the Koran. Even Pharaoh used the word infidel to Prophet Musa.)

Religiosity from an ethical point of view is very visible in these comments because of their carefulness in choosing words and using sentences. The commentary is careful to mention that the definition of the infidel is extremely complex. He also mentions the

phrase "*Allohu A'lam*" as an expression that only God knows best so he realizes that his statement can also be wrong. Not to forget, the comment also ends with an apology.

### **Reciprocity**

Reciprocity, denoting "*what I give is what I receive, or what I take is what I give,*" is another intersubjective relational commitment. The self can only receive anything if it contributes something, and when the self offers something, it has the potential to receive something, be it good or bad. Only by concerning or as a result of the presence of another self can the self be said to exist. In inter-subjective relationships, the fulfillment of one's rights depends on the fulfillment of the rights of others. Therefore, to develop goodness for oneself, one must provide something beneficial for the good of others.

Reciprocity shows a very basic principle in a relationship. This can be seen from the comments in the video on 12 August 2022 entitled *Ngaji Ihya' Tematik* in Yogyakarta below:

Muhammad Ahnu Idris : "*Pamekasan, Madura hadir*" (Pamekasan, Madura is present)  
Sugeng Kepanggih : "*Jogja Jogja*"  
Kang Rom : "*Ambon hadir*" (Ambon is present)  
Mpo Ida Farida : "*Alhamdulillah Sekolah Insan Cita Kalideres hadir*" (Alhamdulillah Insan Cita School of Kalideres is present)

These comments seem simple at first glance (declaring themselves present), but they show that a presence will exist only if there is a consequence of the presence of another. Muhammad Ahnu, Sugeng Kepanggih, Kang Rom, and Mpo Ida were able to declare themselves present because of the presence of Gus Ulil and his relations as online students. Likewise, the figure of Gus Ulil was able to attend and get his position because of the presence of those online viewers or students.

Still, in the same video, of the 170 comments obtained, there are comments as follows:

Warna Embun : "*Terima kasih untuk ngaji Ihya malam ini Gus Ulil dan mbak Ienas. Semoga sehat selalu. Juga untuk seluruh santri online, semoga sehat selalu.*" (Thank you for reciting Ihya tonight, Gus Ulil and Mbak Ienas. May you always be healthy. Also, for all online students, I hope you are always healthy.)

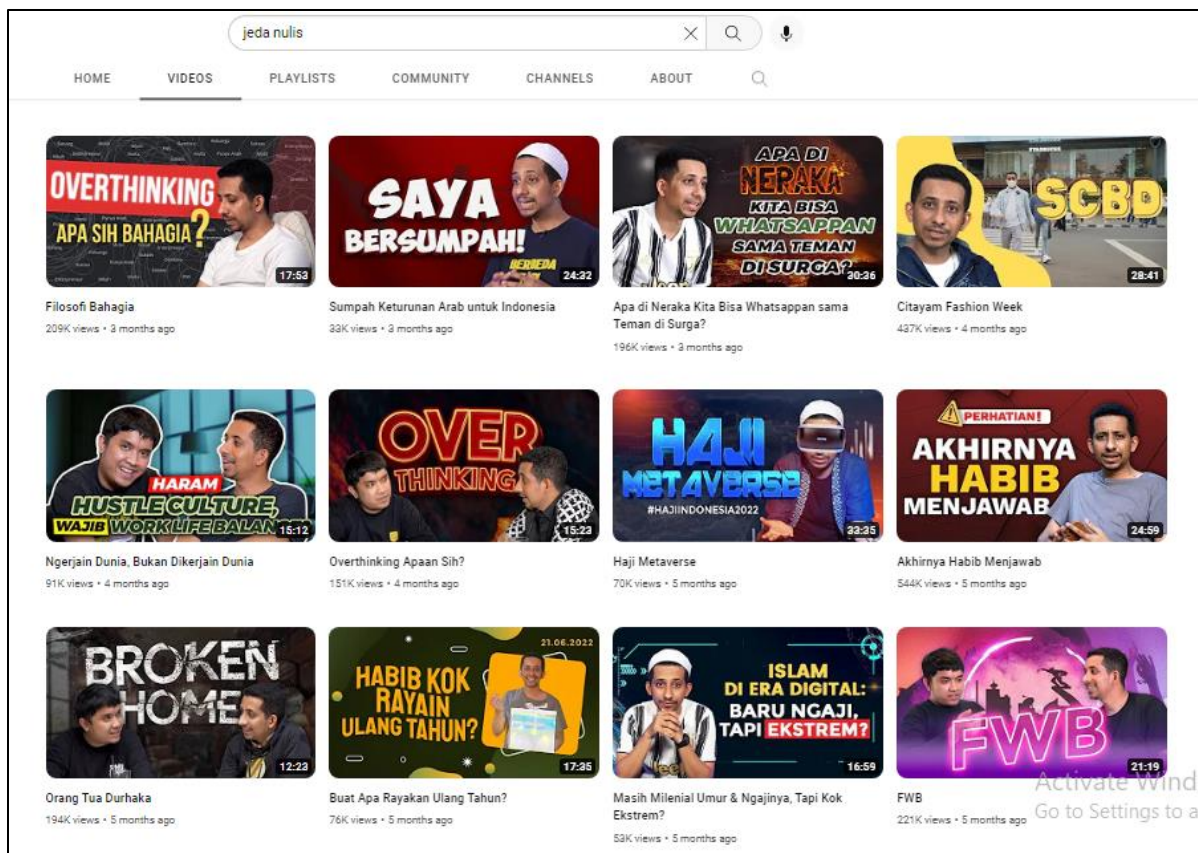
- Fawzy Agus : “*Matur nuwun Pak Lurah Pondok-Mbak Admin. Mugi yang hadir di Jogja dan SO semua sehat selalu.*” (Thank you Pak Lurah Pondok and Mbak Admin. May who is present in Jogja and SO (online student) are all always healthy.)
- Binny Buchori : “*Matur nuwun Gus Ulil dan Mbaa Nyai Ienas, semoga panajengan senantiasa sehat, berlimpaah berkah.*” (Thank you Gus Ulil and Mba Nyai Ienas, may you always be healthy and abundant blessings.)

The comments containing thanks and prayers indicate reciprocity. When Gus Ulil is giving (a service in the form of a live broadcast video), he is actually receiving (eg. a prayer). These two types of comments can be found in all the live broadcast videos of the *Ngaji Online Kitab Kuning* initiated by Gus Ulil.

### **Religion as a Digital Media Discourse**

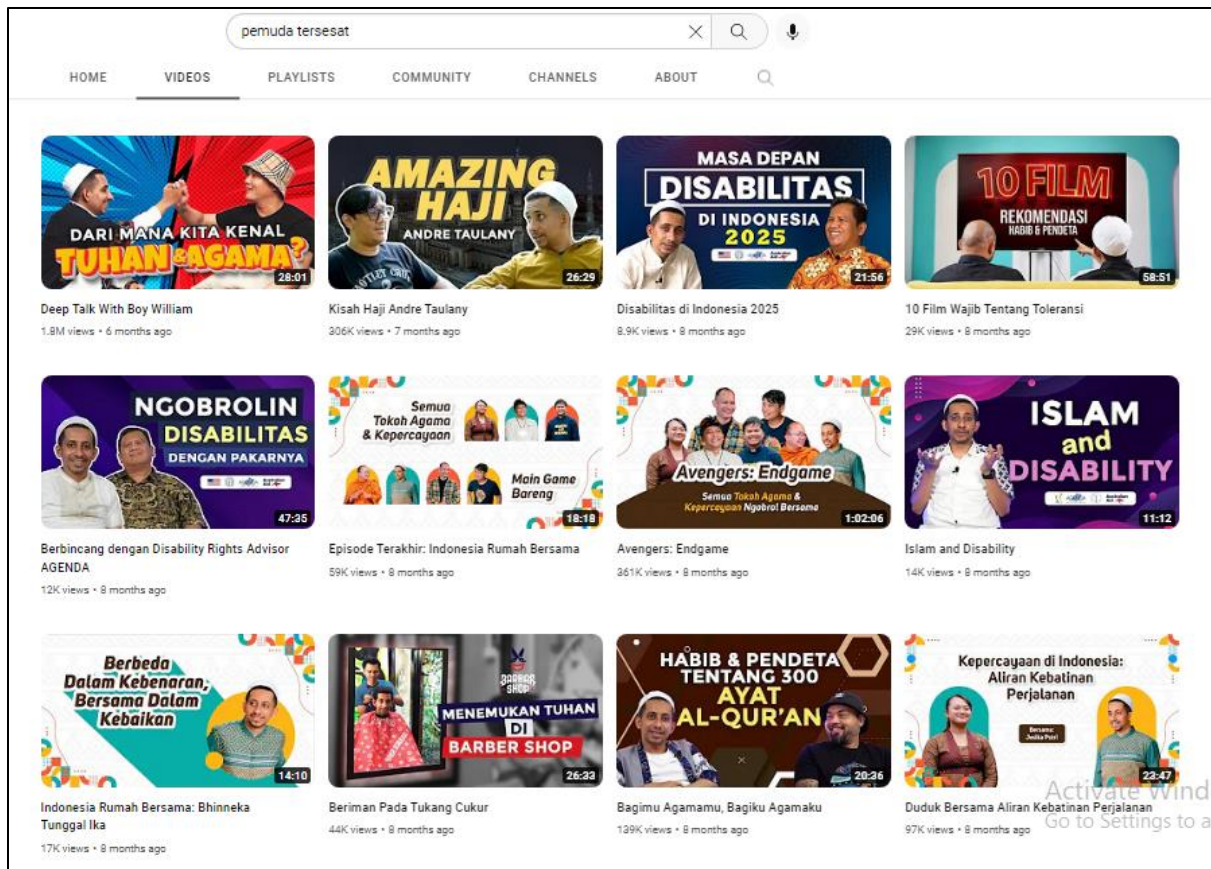
The increasing use of technology in religious discourse or what can be called the technologization of religion, social media, and its consequences in various forms have been used to spread religiosity. Advances in technology allow religious messages to be broadcast via social media which are shared widely in the form of audio recordings, videos, or both. Religious communication has changed from a form of traditional and general knowledge transfer to internet-based religious communication as a result of a larger cultural transition in which the public at large (including non-religious people) can be involved (Hutchings, 2015). Communities that were initially treated as objects in the process of religious communication then developed into active participants in the creation of religious knowledge (Abdullah, 2017). With this, the meaning of religion is not simply taken for granted but also interpreted based on the context and the way people view the world.

Figure 1



The process of creating religious discourse in digital media, apart from being seen from the *Ngaji Online* led by Gus Ulil via Facebook live, can also be seen in Habib Husein Ja'far Al-Hadar's Youtube videos on *Jeda Nulis*. From his channel, Habib Husein tries to deconstruct the short-axis teachings related to religion which are already accepted by some people. Not only is media the object of his da'wah, but content related to digital media or discussions that are currently viral on digital media is also conveyed. For example, as seen in the picture, there is the title *Apa di Neraka Kita Bisa Whatsapp sama Teman di Surga?* (Can We Send Whatsapp Messages to Friends in the Heaven from the Hell?) that shows the correlation between digital media and the concepts of heaven and hell, the controversial *Haji Metaverse* (Metaverse Hajj), and *Islam di Era Digital: Baru Ngaji tapi Ekstrem?* (Islam in the Digital Age: Just starting to recite but already becomes Extremist?) that shows the influence of digital media on extremist behavior.

Figure 2



Hjvard (2011) said that the ability to spread religious teachings has grown rapidly because the media has been able to close gaps and unite individuals, messages, discourses, and meanings contained in the communication environment of scholars. Religion is no longer limited by location and time. Hjvard's statement is also proven by the videos on the *Jeda Nulis* channel which can be seen in figure 2 where Habib Ja'far can communicate with scholars from various other religions (Kepercayaan di Indonesia: Aliran Kebatinan Perjalanan, Habib & Pendeta tentang 300 Ayat Al-Qur'an, Avengers: Endgame, and Semua Tokoh Agama & Kepercayaan Main Game Bareng). Not only that, religion as a digital media discourse that allows anyone, not just scholars, to talk about religion can also be seen from the videos on *Jeda Nulis*, for example, *Deep Talk with Boy William* where Boy William is a Christian, *Kisah Haji Andre Taulany* (The Story of Haji Andre Taulany) where Andre Taulany is known as top artists, *Berbincang dengan Disability Rights Advisor* (Talk to Disability Rights Advisor), to *Beriman Pada Tukang Cukur* (Belief in Traditional Barbers) which discusses that God can even be found in barbershops.

## V. CONCLUSION

Along with the digital revolution, as stated above, Islam and other religions are facing very significant changes throughout the world. Religious people are not forced and are free to choose the da'wah material they like. Da'wah delivery becomes more diverse and can reach all groups. Unexpected and extraordinary changes have inevitably occurred at this time and have inevitably entered religious practices or people's religiosity. Through the three principles of responsibility, ethics, and reciprocity, digital media has helped to create distinctive religiosity awareness.

Therefore, in this case, academics and religious leaders are expected to play a role in creating social media content so that discourses related to religion are constructive discourses, not destructive discourses such as contesting one another. The three principles of the indigenous religion paradigm also hope to be used in interacting with the online public. Although da'wah via the internet is seen as a very efficient way of breaking through the boundaries of space and time at a low cost, being careful remains the main point.

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