

Caring for the Nationality of the Region: Religious Moderation as Socio-Religious Capital in Facing Religious Authorities, AI and Extremism in Enrekang

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ARTICLE INFO

Keywords: Religious moderation, Extremism, Artificial Intelligence, Socio-religious Capital

Received : 11, December

Revised : 12, January

Accepted: 28, February

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ABSTRACT

This study aims to analyze the role of religious moderation as socio-religious capital in counteracting religious extremism in the digital space with a case study in Enrekang Regency. The research uses a phenomenological qualitative approach through in-depth interviews with religious leaders, educators, and youth, limited observations, and analysis of digital documents and content. The results showed that exposure to digital religious content was at a moderate-high level, with the dominant tendency in the form of normalization of exclusive and simplifying narratives (soft radicalization), while indications of violent radicalism were at a very low level. Social media algorithms act as accelerators through bubble filter and echo chamber mechanisms. On the other hand, religious moderation internalized in local social practices shows moderate-high effectiveness in strengthening trust, social cohesion, and community resilience. This research contributes to the development of a model of religious moderation as a cultural resilience based on socio-religious capital for the prevention of digital extremism at the local level.

INTRODUCTION

Indonesia is a nation built on the foundation of pluralistic religious, cultural, and ethnic diversity (Central Statistics Agency [BPS], 2021; Ministry of Religion of the Republic of Indonesia, 2020). In this sense, religion not only functions as a personal belief system, but also as a social force that plays an important role in shaping social cohesion, national stability, and the sustainability of national identity (Ministry of Religion of the Republic of Indonesia, 2019; Maarif, 2022). Religion, in its social practice, can function as a socio-religious capital that strengthens solidarity, expands the network of beliefs, and becomes a source of public ethics in the life of the nation and state (Muttaqin & Rahman, 2021).

However, in the last two decades and increasingly strengthening in the last five years, the role of religion in Indonesia's public space has experienced significant dynamics (Latief, 2022; Nasrullah, 2023). The rise of identity-based extremism, the strengthening of transnational radicalism, and the disruption of digital technology and artificial intelligence (AI) have fundamentally changed the religious landscape of society. These changes not only have an impact on individual religious patterns, but also on the structure of religious authority, the way of producing religious knowledge, and the mechanism of legitimacy of religious interpretation in the public sphere (Hefner, 2021; Maarif, 2022).

Various cutting-edge studies (2020–2025) show that religious extremism in Indonesia does not solely originate from a narrow theological understanding (Azra, 2020; Fealy, 2021; Hefner, 2021), but rather was born from the complex interaction between the crisis of religious authority, socio-political disillusionment, and the digital ecosystem that allows for the rapid spread of exclusive religious narratives. Social media, digital platforms, and now generative AI have contributed to the shift of religious authority from formal institutions and traditional figures to digital-based popular figures, even to algorithmic systems, which are not always in line with Indonesia's values of religious moderation and nationality (Lim, 2022; Rijal & Hidayat, 2023).

On the other hand, the state through various policies has encouraged the strengthening of religious moderation as a strategy to maintain social harmony and prevent radicalism (Bappenas, 2020). Nevertheless, most of the existing studies still position religious moderation (Lestari *et al.*, 2025) as a normative program, policy discourse, or preventive instrument against radicalism (Hidayatullah *et al.*, 2025). Studies that in-depth see religious moderation as a social-religious capital that lives, works, and negotiates in social reality, especially in the context of the transformation of religious authority and AI disruption, are still relatively limited (Fahrudin *et al.*, 2025).

Studies of deradicalization in Indonesia in the last five years also tend to focus on security approaches (Sumpter, 2020; Schulze, 2021) and psychosocial, with a suboptimal portion in exploring the internal potential of religious traditions as a source of social resilience (Horgan & Braddock, 2020; Osman & Hasan, 2022) and national. In fact, local religious traditions in Indonesia have cultural, theological, and social praxis mechanisms that have the potential to

become the basis for social resilience if managed reflexively and adaptively to changing times (Zuhdi, 2021; Burhani, 2023).

Furthermore, although the literature has discussed the digitization of religion and changes in religious authority, the study integrates three aspects at once; (1) the transformation of religious authority in the AI era, (2) religious moderation as socio-religious capital, and (3) the locally-based local community is still very limited (Fahrudin et al., 2025; Burhani, 2023). In addition, most research has been conducted at the national level or in urban areas, so there has not been much explanation of how these dynamics play out in local contexts that have different social structures, religious traditions, and community authorities. Based on this description, the research gap can be specifically formulated as follows:

1. There is a lack of studies that see religious moderation as an operational socio-religious capital in community practice, not just as a policy discourse.
2. There is limited research that analyzes the impact of the transformation of religious authorities in the AI era on people's religious practices.
3. There is a lack of empirical studies in local areas that show the interaction between traditional religious authorities, digital ecosystems, and social resilience to extremism.

To fill this gap, this study focuses on the transformation of religious authority in the era of Artificial Intelligence by placing religious moderation as a strategic socio-religious capital in countering extremism. The research was conducted in Enrekang Regency as a local paradigm that represents the dynamics of the religious diversity of the local community, and allows an in-depth analysis of the interaction between religious authorities, moderation practices, and the influence of the digital ecosystem in daily socio-religious life.

Strategically, this research is relevant to Asta Cita of the President of the Republic of Indonesia, especially in strengthening the ideology of Pancasila, developing human resources with character, and increasing social resilience through a socio-religious approach. Thus, this research is expected to make a theoretical contribution to the development of the study of religious moderation as a socio-religious capital as well as a practical contribution to strengthening socio-religious resilience in the era of technological disruption towards a Golden Indonesia 2045.

THEORETICAL REVIEW

The Transformation of Religious Authority in the Digital Age and AI

The development of digital technology has significantly changed the pattern of production, distribution, and legitimacy of religious knowledge. Religious authorities that were previously centered on formal institutions and traditional figures are now shifting to a more open, participatory, and algorithm-based digital space (Campbell & Evolvi, 2020; Lewis et al., 2021).

Social media and Artificial Intelligence (AI)-based platforms allow the emergence of popular religious figures who gain legitimacy through the number of followers, virality of content, and algorithmic performance, rather than mere scientific competence (Lim, 2022). This phenomenon has the potential to create

fragmentation of authority and strengthen polarization through *filter bubble* and *echo chamber* mechanisms that limit exposure to moderate religious perspectives (Rahman, 2023; Nasrullah, 2021).

In Indonesia, the transformation of digital authority has also had an impact on the increasing consumption of instant religious content by the younger generation, which often does not go through an authoritative verification process (Burhani, 2022; Latief, 2022).

Extremism and Soft Radicalization in the Digital Space

Recent studies show that religious extremism does not always appear in the form of open violence, but develops gradually through the process of *soft radicalization*, which is the internalization of exclusive, intolerant, and delegitimized narratives of other groups (Rijal & Hidayat, 2023).

The digital ecosystem accelerates the process through; 1) recommendation algorithms that reinforce similar content, 2) homogeneous online communities, 3) gradual normalization of hate speech (Lim, 2022).

The approach to deradicalization in Indonesia has so far been dominated by the perspective of security and law enforcement, while the socio-religious dimension as a source of community resilience has not been explored optimally (Sumpter, 2020; Schulze, 2021; Zuhdi, 2021).

Religious Moderation as Socio-Religious Capital

Religious moderation is an approach that emphasizes balance (*tawassuth*), tolerance (*tasamuh*), justice, and national commitment in religious practices (Ministry of Religion of the Republic of Indonesia, 2020).

From a sociological perspective, religious moderation can be understood as socio-religious capital, which is a resource of values, norms, and networks of beliefs that strengthen social cohesion and societal stability (Hefner, 2021).

Recent research shows that the practice of moderation that lives in local traditions, the example of religious leaders, and community deliberative forums play an important role in reducing identity conflicts, building social trust, and increasing resilience to extreme narratives (Junaidi et al., 2024; Abdullah, 2021).

However, most studies still place religious moderation as a normative program or policy, rather than as an adaptive social practice in the face of digital disruption and AI.

Conceptual Framework

Model Konseptual Moderasi Beragama dalam Menghadapi Ekstremisme Digital

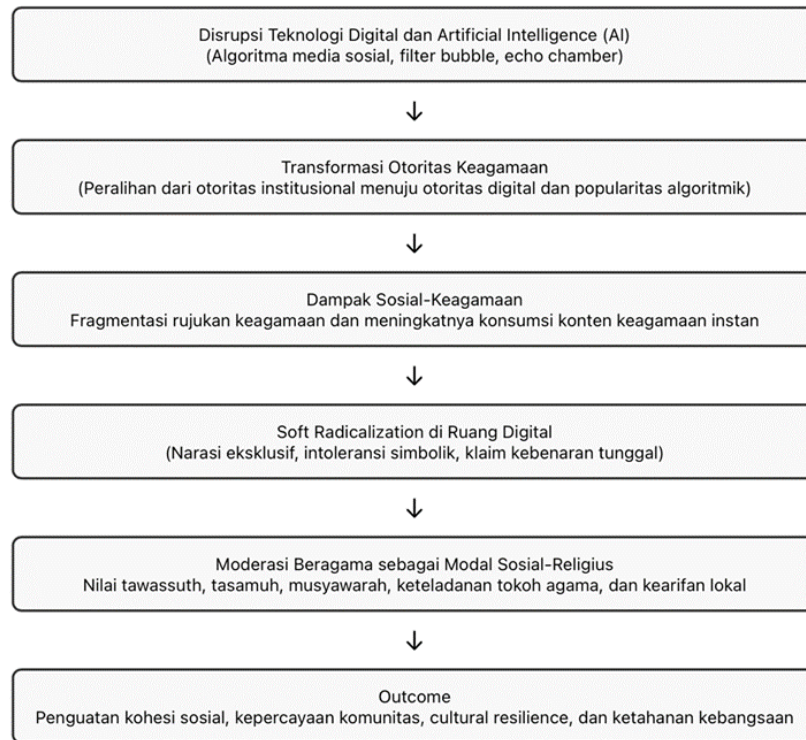


Figure 1. Conceptual Framework

METHODOLOGY

Design and Research Approach

This study uses a qualitative approach with a case study design. This approach was chosen to deeply understand the dynamics of the transformation of religious authority and the role of religious moderation as social capital in dealing with extremism in the midst of Artificial Intelligence (AI) technology disruption (Creswell & Poth, 2021; Tracy, 2020). The design of the case study allows for the contextual and holistic exploration of socio-religious phenomena within a specific region (Yin, 2022; Flyvbjerg, 2021).

Location and Research Subject

The research was carried out in Enrekang Regency, South Sulawesi, which was chosen because it has a strong socio-religious character and shows the dynamics of the use of digital media in people's religious practices.

The research subjects were determined purposively (Sugiyono, 2022), with criteria of direct involvement in religious activities and interaction with the digital ecosystem. The research subjects (Moleong, L.J, 2022) include:

1. Formal religious leaders (clerics, mosque imams, religious extension workers);
2. Non-formal religious leaders and digital-based religious figures;
3. Educators and managers of religious education institutions;
4. Policy makers related to religious and social issues;
5. People who actively access digital religious content.

Data Collection Techniques

Data collection is carried out through several techniques, namely:

1. Semi-structured in-depth interviews to explore the views, experiences, and strategies of religious actors in responding to changes in religious authority, religious moderation, and extremism issues in the AI era;
2. Limited observation of religious activities and socio-religious interactions, both offline and in the digital space;
3. Document analysis, which includes religious moderation policy documents, da'wah materials, digital religious content, and other archives relevant to the research focus.

Data Analysis Procedure

Data analysis is carried out in an interactive and continuous manner, including:

1. Data condensation, by selecting and focusing data according to the research theme;
2. Data presentation, in the form of thematic narratives and analytical matrices
3. Drawing conclusions and verification, through pattern identification, relationships between categories, and interpretation of research findings.
4. The validity of the data is maintained through triangulation of sources and techniques, as well as the reflection of researchers to ensure the consistency and credibility of the findings.

RESULTS

The Transformation of Religious Authority in the Era of Artificial Intelligence

The results of the study show that the transformation of religious authorities in Enrekang Regency is taking place in line with changes in social structure, demographics, and communication patterns of the community that are increasingly digitized. Enrekang Regency is an area with a relatively homogeneous socio-religious character, dominated by a Muslim population, with religious life that historically relied on mosques, taklim councils, and local ulema figures as the main reference for religious authorities (Enrekang Regency Central Statistics Agency. 2023). In such a social structure, religious authorities have a central position in shaping religious orientation, social ethics, and social relations.

However, in the last decade and increasingly intense in the last five years, the penetration of digital technology has changed the pattern of socio-religious interaction of the Enrekang community. Increasing internet access, smartphone use, and massive social media consumption among the younger generation and productive age groups are driving a shift in the way people acquire religious knowledge (Enrekang Central Statistics Agency, 2023; Ministry of Communication and Information of the Republic of Indonesia, 2022). The research informant emphasized that online religious content, whether in the form of short lectures, da'wah video clips, to instant answers based on search engines and AI-based applications, is increasingly used as an initial reference in understanding everyday religious issues.

Religious authorities, which previously relied on formal institutions such as mosques, Islamic boarding schools, and local religious leaders, are now increasingly intersecting with religious figures based on digital media (Nasrullah, 2021; Rahman, 2023). This shift is not a total replacement, but forms a new relationship that is more fluid and competitive. Scientific authority is no longer fully determined by scientific sanad, the depth of mastery of religious science, and institutional recognition, but also by digital popularity, the ability to simplify religious messages, and the intensity of emergence in the digital space (Bungin, 2020; Burhani, 2022).

This phenomenon shows the fragmentation of religious authority, where society has many religious references that are not always in the same framework of values and scientific methodology. These findings are in line with recent studies on *digital religion* that confirm that social media algorithms and AI-based systems function as non-human actors that help shape religious preferences and symbolic authority in religious public spaces. Algorithms not only distribute information, but also prioritize content based on user engagement, which in some cases reinforces simplifying and emotional religious narratives.

In the context of Enrekang Regency, the use of digital technology and AI by the community has not been fully balanced with adequate religious literacy and digital literacy. Some informants revealed that application-based religious answers or viral content are often received on a taken for granted basis without a scientific verification process. This shows that AI functions not only as a technological tool, but also as an epistemic mediator that influences the way religious people produce, consume, and validate religious knowledge.

This transformation presents broad and inclusive da'wah opportunities, especially in reaching young groups and communities in remote areas. However, at the same time, this condition opens up space for the spread of partial, ahistorical, and exclusive religious interpretations if it is not balanced with the strengthening of local religious authorities that are adaptive and oriented towards the values of religious moderation. Thus, the transformation of religious authority in Enrekang cannot be separated from the demographic context, social structure, and changes in the digital ecosystem that form the face of contemporary religious diversity at the local level.

Table 1. Socio-Religious and Digital Characteristics of the Enrekang Regency Community

Aspects	Scientific Description
Character of the region	Districts with a strong socio-agrarian base and local community
Population	Medium scale (\pm hundreds of thousands of people)
Religious composition	Majority of Islam with minority of other religions
Religious structure	Mosques and taklim assemblies as centers of religious activities
Domain groups	Productive age and young generation of active users of digital media

Diversity patterns	A combination of local traditions, scholarly authority and digital content consumption
Digital access	Increased in the last five years, especially social media and online video

(BPS Enrekang 2022, Kominfo Enrekang 2022, Ministry of Religion Enrekang 2022).

Religious Moderation as Socio-Religious Capital

Field findings in Enrekang Regency show that **religious moderation is present not only as a national policy slogan**, but is manifested in real life in the daily socio-religious practices of the community. Enrekang Regency is an area with the majority of the population embracing Islam and has a strong community structure, where mosques, taklim assemblies, and socio-religious meetings are important spaces for social interaction. According to data (**BPS Enrekang Regency (2024)**), the majority of productive age groups (15–45 years old) are active in religious activities that are collective, so that the practice of religious moderation is also internalized in community social relations.

The values of religious moderation that emerge include *tawassuth* (middle way), *tasamuh* (tolerance), *ta'adul* (balance), and *musyawarah* (consensus), which function as a **social mechanism** to maintain harmony between religious and intra-Muslim communities, especially between traditional communities and the younger generation. In practice, people are accustomed to resolving minor disputes through citizens' deliberations, discussions between religious leaders, or cross-group communication forums, without involving formal state institutions.

These practices of religious moderation act as **socio-religious capital**, namely social resources that strengthen trust, social networks, solidarity, and social cohesion at the local level. The concept of social capital according to Putnam (1993) includes norms and networks that facilitate coordination and cooperation, and these findings show that the value of religious moderation in Enrekang functions exactly like that: as **a resource that increases social attachment while reducing conflict**. For example, the routine activities of the taklim council not only function as a religious learning space, but also as an *arena for socializing moderate norms* and strengthening social relations across villages and generations.

Local religious leaders play a key role in transforming the value of religious moderation into a cultural language that is easily accepted by the community. Most of the informants stated that the moderation approach is carried out through **persuasive methods, moral examples, and local cultural narratives**, for example through local parables, community historical stories, and strengthening the value of mutual cooperation. This shows that religious moderation works *latently*, not always formalized in explicit policies, but effective in maintaining social stability and overcoming potential social friction.

On the other hand, the existence of religious moderation in Enrekang is also seen in the practice of people facing digital challenges. People tend to combine face-to-face discussions with digital references, but they do not rely

entirely on online sources alone. This shows that **local religious moderation remains adaptive to technological change**, but is firmly rooted in local social norms and networks.

Theoretically, these findings expand the meaning of religious moderation from a mere normative policy instrument to a **living, dynamic, and contextual socio-religious resource**. Religious moderation serves as a *bridge of values* between religious traditions, local identity, and national commitments, making it relevant in maintaining the sustainability of national identity in the context of a religious but diverse Indonesian society. These findings also reinforce the argument that the construction of religious moderation needs to be understood not only as a vertical policy, but as a social reality produced and maintained by *local communities* in everyday relationships.

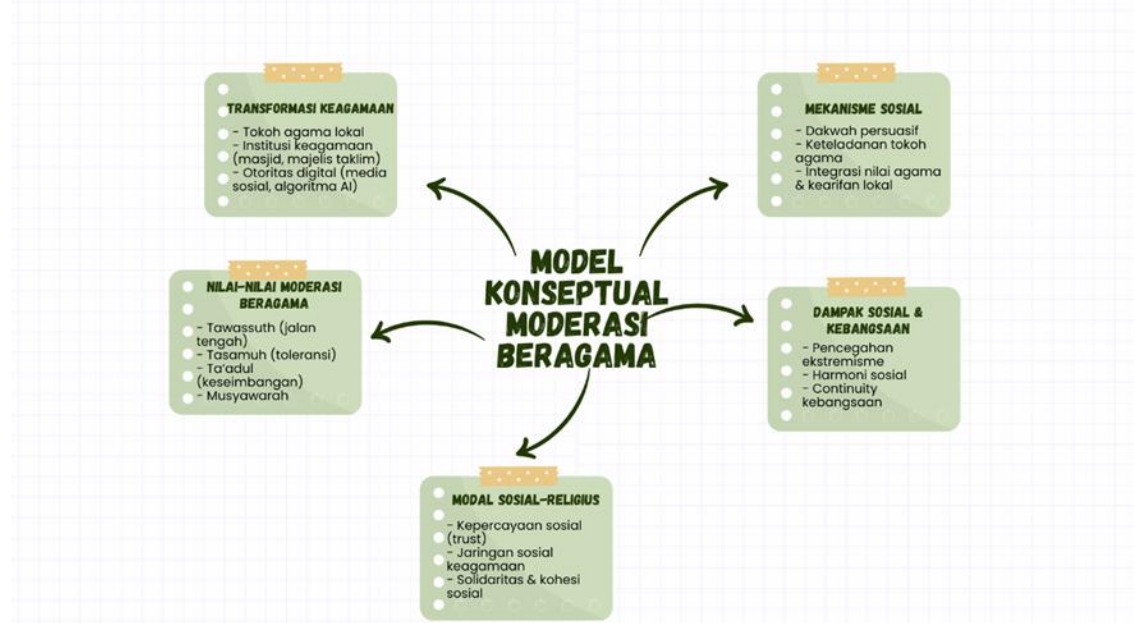


Figure 2. Conceptual Model of Religious Moderation

This conceptual model explains that religious moderation in Enrekang Regency operates as a socio-religious capital mediated by the transformation of religious authority in the Artificial Intelligence era. The digital context and the penetration of AI are structural factors that drive the shift in the pattern of religious authority, from a hierarchical and institutional one to a more open, fragmented, and digital media-based form.

In such situations, the values of religious moderation serve as a *social buffer* that maintains a balance between traditional authority and digital authority. The values of *tawassuth*, *tasamuh*, *ta'adul*, and *deliberation* are not only understood as normative teachings, but are internalized through daily socio-religious practices.

These values then form socio-religious capital, which is characterized by increasing social beliefs, community attachments, and cross-generational religious networks. This social capital works through social mechanisms such as persuasive da'wah, moral examples of religious leaders, and the integration of religious values with local Enrekang wisdom.

In the final stage, religious moderation as socio-religious capital contributes directly to the prevention of religious-based extremism, the strengthening of social harmony, and the maintenance of national continuity at the local level.

The Challenges of Extremism and Radicalism in the Digital Space

The results of the study show that the challenge of religious extremism in Enrekang Regency **is not manifested in the form of physical violence or open conflict**, but is present latently **and symbolically** through the production and circulation of exclusive religious narratives in the digital space. In the social context of Enrekang—a district with a religious character, a Muslim dominance, and relatively strong socio-communitarian ties—extremism develops subtly through moral language, claims of singular truth, and delegitimization of perceived religious practices.

Demographically, Enrekang is dominated by the **productive age population and the younger generation** who have an increasingly wide level of access to smartphones and social media, along with the improvement of telecommunication infrastructure in the South Sulawesi region. This condition makes the digital space a **new arena for religious socialization**, especially for students, students, and village youth. The scale of exposure to digital religious content in this study can be categorized at **medium to high levels**, especially in the age group of 17–35 years.

Field findings show that the emerging forms of extremism are more **narrative and affective**, rather than ideological-structural. Religious content that is generally circulating; 1) Emotionally packaged and simplifying, 2) Using textual postulates without context, 3) Containing the dichotomy of "us" versus "them", 4) Claiming to be the purest or most correct representation of Islam.

Some informants revealed concrete examples in the form of:

1. Online lectures that corner local religious practices as *bid'ah* or *not in accordance with the sunnah*,
2. Viral da'wah video clips that reject cross-sectarian dialogue,
3. Chain messages in social media groups that foster suspicion of formal religious institutions and state policies related to religious moderation.

Artificial Intelligence and social media algorithms act as accelerators for the spread of these exclusive narratives. The *bubble filter* and *echo chamber mechanism* makes users more likely to accept content that aligns with their initial preferences, thus narrowing the dialogue space and reinforcing exclusive religious affiliations. The scale of this algorithmic impact by informants is considered **moderate**, but has the potential to increase along with the lack of digital-religious literacy of the community.

Informants from religious leaders and educators in Enrekang emphasized that some people—especially the younger generation—have difficulty distinguishing between **religious authorities that have scientific legitimacy** and digital-based popular religious figures who gain authority through virality and algorithmic popularity. This condition reflects the occurrence of a **crisis of symbolic religious authority**, where religious validation is no longer entirely based on scientific and institutional sanad, but on the logic of digital attention.

These findings confirm that contemporary religious extremism in Enrekang works through a pattern of **soft radicalization**, which is the process of forming an exclusive, intolerant, and resistive religious attitude towards differences, without being accompanied by direct violence. This pattern is in line with the findings of recent global research that states that digital radicalism operates more at the cognitive and affective levels, which in the long run has the potential to weaken social cohesion and national resilience if not balanced with the strengthening of religious moderation as socio-religious capital.

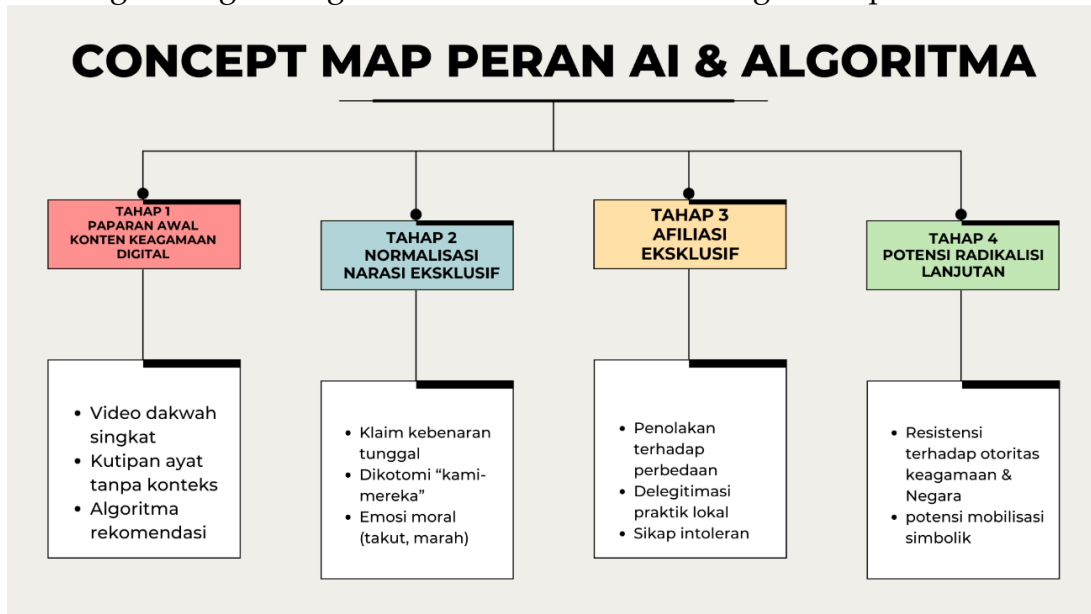


Figure 3. AI Concepts

Table 2. Intensity Scale (Qualitative)

Stages	Intensity Scale in Enrekang
Early exposure to exclusive content	Height
Normalization of intolerant narratives	Medium
Religious affiliations	Low-Medium
Radicalization (violence)	Very Low

The spectrum of *soft radicalization* in the digital space of Enrekang Regency shows the stages of exposure, normalization, exclusive affiliation, and the potential for further radicalization, with Artificial Intelligence and social media algorithms as an accelerating factor. **Important note:** This study **did not find violent radicalism**, but identified cognitive and affective processes that have the potential to lead to long-term radicalization.

Table 2 describes the spectrum of *soft radicalization* in the digital space of Enrekang Regency as a gradual process that is cognitive, symbolic, and affective. The initial stage is marked by exposure to digital religious content that is simplifying and fragmented, especially through social media and algorithm-based platforms. At this stage, Artificial Intelligence plays a role in recommending similar content repeatedly, forming a *filter bubble* for users. The next stage is the normalization of the exclusive narrative, in which religious content begins to form a moral dichotomy between the "righteous group" and the

"deviant group". In Enrekang, this stage is seen in the form of negative assessments of local religious practices or sectarian differences, without the invitation to violence.

At the stage of exclusive affiliation, individuals begin to exhibit symbolic intolerance, such as rejection of religious dialogue and delegitimization of formal religious authority. Although the scale is still low to medium, this stage is crucial because it has the potential to develop further if it is not balanced with the strengthening of religious moderation.

The last stage in the form of further radicalization which generally involves violence is not found empirically in the context of Enrekang. However, this spectrum suggests that digital extremism works gradually and subtly, thus requiring a prevention approach based on religious moderation as a socio-religious capital.

DISCUSSION

This discussion places the findings of the research within a broader theoretical framework regarding the relationship between the transformation of religious authority, religious moderation, and the dynamics of extremism in the Artificial Intelligence era. Field findings show that religious extremism in Enrekang Regency does not develop in the form of open violence, but rather works through symbolic and cultural mechanisms in digital spaces. This pattern confirms the shift in the character of radicalism from *hard radicalization* to a gradual process that is cognitive and affective (*soft radicalization*), as identified in contemporary studies of digital extremism.

From the perspective of religious authority theory, the results of this study show the fragmentation of authority influenced by the algorithmic logic of digital media. Religious authority is no longer monopolized by formal institutions, but is produced and distributed through the mechanisms of popularity, visibility, and audience affection. These findings are in line with the view that digital algorithms function as non-human actors that help shape religious preferences and symbolic legitimacy in public spaces. However, this study also enriches the discourse by showing that the cultural legitimacy of local religious leaders still has durability when they are able to adapt to digital media without losing the basis of moderation values.

In the context of religious moderation, the findings of this study expand the meaning of moderation from just a normative device of state policy to a living and contextual social practice. Values such as *tawassuth*, *tasamuh*, and deliberation not only function as ethical ideals, but are internalized in the social mechanisms that build trust and community cohesion. This is in line with the theory of social capital that places beliefs, social networks, and shared norms as the foundation of social resilience. Thus, religious moderation functions as a socio-religious capital that is able to resist the penetration of extreme narratives in a non-repressive manner.

These findings also provide constructive criticism of the deradicalization approach that has so far tended to be oriented towards individual security and psychosocial aspects. In the context of latent digital extremism, repressive approaches become less relevant and potentially counterproductive. This research shows that strengthening religious internal resources – through reflective religious

authority and moderate religious narratives—is more effective in building long-term resilience. This reinforces the argument that the prevention of extremism needs to be directed at the cultural and epistemic level, not purely structural.

In addition, the findings of this study confirm the importance of integration between religious studies and the study of digital technology in reading contemporary religious dynamics. Artificial Intelligence serves not only as a technological tool, but as an epistemic mediator that influences the way religious knowledge is produced, consumed, and validated. Therefore, the response to digital extremism cannot be separated from the understanding of the algorithmic logic and digital media ecosystem that shapes people's religious behavior.

Overall, this discussion shows that religious moderation as socio-religious capital has strategic relevance in maintaining social resilience and *national continuity* in the midst of the challenges of global extremism. The findings of this study enrich the study of religion in Indonesia by offering an analytical framework that combines religious authority, social capital, and digital technology, while opening up space for the development of more contextual and sustainable theories and policies.

CONCLUSIONS AND RECOMMENDATIONS

This study concludes that religious moderation in Enrekang Regency functions effectively as socio-religious capital in facing the challenges of extremism and radicalism in the Artificial Intelligence era. Religious extremism in Enrekang does not develop in the form of open violence, but rather is latently present through exclusive, intolerant, and simplifying religious narratives spread in the digital space. This pattern shows that contemporary radicalism works through the mechanism of *soft radicalization*, namely the formation of religious attitudes and orientations that are closed to differences.

The results of the study show that local religious authorities when able to adapt to digital media and maintain cultural legitimacy have a strategic role in reducing the penetration of extreme narratives. Religious moderation values such as *tawassuth*, *tasamuh*, and deliberation not only function as ideal norms, but work as social practices that build trust, social cohesion, and community resilience.

Theoretically, this study confirms that security- and psychosocial-oriented deradicalization approaches are not adequate to address the challenges of digital extremism. Religious moderation needs to be understood as cultural resilience, which is the ability of people to filter, negotiate, and respond to extreme narratives in a reflective and adaptive manner. Thus, religious moderation contributes directly to strengthening social resilience and *national continuity* at the local level.

Recommendations

Based on the findings of the research, the following are policy recommendations that are contextual, applicative, and sustainable:

1. Ministry of Religious Affairs (Kemenag)

- a. Developing **the strengthening of religious moderation based on digital-religious literacy**, especially for religious leaders, extension workers, and managers of taklim assemblies in the regions.

- b. Encourage training in the use of digital media and a basic understanding of algorithms and AI, so that local religious authorities are able to become **producers of moderate narratives**, not just consumers of digital content.
 - c. Integrating religious moderation indicators not only at the administrative-programmatic level, but also in the **social and cultural practices of the community**.
2. **Forum for Religious Harmony (FKUB)**
 - a. Strengthening the role of FKUB as a **substantive dialogue space**, not just a ceremonial forum, with a focus on contemporary religious issues in the digital space.
 - b. Initiating a **counter-narrative program based on local wisdom**, which prioritizes the values of brotherhood, deliberation, and religious ethics typical of the local community.
 - c. Expanding the role of FKUB in the digital space through online communication channels that spread messages of tolerance and harmony across faiths.
3. **Education Sector (Schools, Madrasas, and Universities)**
 - a. Integrating **digital-religious literacy and religious moderation** into the religious education curriculum in a contextual and applicable manner.
 - b. Encourage religious educators to teach critical thinking skills to online religious content, including distinguishing between credible religious authority and viral instant narratives.
 - c. Developing a religious learning model that emphasizes dialogue, reflection, and strengthening national values as part of the formation of students' character.

FURTHER STUDY

Future research is recommended to examine the long-term effectiveness of religious moderation as socio-religious capital in strengthening community resilience against digital religious authority shifts, artificial intelligence-driven narratives, and emerging forms of extremism in Enrekang through comparative and mixed-method approaches.

ACKNOWLEDGMENT

The author expresses sincere gratitude to all participants, community leaders, and supporting institutions in Enrekang whose contributions and insights made this study possible.

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