

# Enhancing Family Resilience for Religious Moderation: Preventing Radicalism through Digital Religious Literacy

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## Abstract

This article discusses the importance of the family's role in preventing religious radicalism and promoting religious moderation through digital religious literacy. The research aims to explore the level of family digital literacy among Muslims in Cirebon and its role in strengthening family resilience as a key element in addressing potential radical challenges. Using a mixed-methods approach with questionnaire surveys and interviews, the study reveals that religious conflicts in Indonesia, particularly in Cirebon, stem from factors like low religious literacy among millennials, driven by a lack of interest in reading and a limited understanding of religious teachings. Technology and social media exacerbate these conflicts, involving violations of religious freedom, intolerance, and blasphemy, persisting despite regulations and threatening multicultural harmony. Family resilience, encompassing economic, psychosocial, and socio-cultural aspects, plays a crucial role in countering religious radicalism. As the smallest social institution, the family transmits values, with economic resilience preventing the infiltration of radical ideas. Empowering families as moderation agents is vital, and strategies for enhancing family digital literacy, including education and awareness campaigns, monitoring online activities, promoting quality information sources, developing critical thinking skills, and using content filters, contribute to building resilience against radical influences. The study's results are expected to enrich academic literature by applying the concept of family resilience, specifically in preventing radicalism and promoting religious moderation. The findings strive for a direct impact on practical efforts to prevent radicalism, contributing to the formation of an inclusive and moderate society.

Keywords: Family Resilience, Digital Religious Literacy, Religious Moderation

### **Abstrak**

*Artikel ini membahas pentingnya peran keluarga dalam mencegah radikalisme keagamaan dan mempromosikan moderasi beragama melalui literasi keagamaan digital. Penelitian ini bertujuan untuk mengidentifikasi tingkat literasi keagamaan di kalangan umat Islam di Cirebon, mengenali ketahanan keluarga sebagai elemen kunci dalam menghadapi tantangan radikalisme, dan mengembangkan strategi untuk meningkatkan literasi digital keluarga guna mengurangi dampak radikalisme keagamaan. Dengan menggunakan pendekatan campuran (mixed-methods) melalui survei kuesioner dan wawancara, studi ini mengungkap bahwa konflik keagamaan di Indonesia, khususnya di Cirebon, disebabkan oleh faktor seperti rendahnya literasi keagamaan di kalangan generasi milenial, yang dipicu oleh kurangnya minat membaca dan pemahaman terbatas terhadap ajaran agama. Teknologi dan media sosial memperburuk konflik ini, termasuk pelanggaran kebebasan beragama, intoleransi, dan penistaan agama, yang tetap terjadi meskipun ada regulasi dan mengancam harmoni multikultural. Ketahanan keluarga, yang mencakup aspek ekonomi, psikososial, dan sosial-budaya, memainkan peran penting dalam melawan radikalisme keagamaan. Sebagai institusi sosial terkecil, keluarga mentransmisikan nilai-nilai, dengan ketahanan ekonomi mencegah infiltrasi ide-ide radikal. Pemberdayaan keluarga sebagai agen moderasi sangat penting, dan strategi untuk meningkatkan literasi digital keluarga, seperti pendidikan dan kampanye kesadaran, pemantauan aktivitas daring, promosi sumber informasi berkualitas, pengembangan keterampilan berpikir kritis, serta penggunaan filter konten, berkontribusi dalam membangun ketahanan terhadap pengaruh radikal. Hasil penelitian ini diharapkan dapat memperkaya literatur akademik dengan menerapkan konsep ketahanan keluarga, khususnya dalam mencegah radikalisme dan mempromosikan moderasi beragama. Temuan ini berupaya memberikan dampak langsung terhadap upaya praktis pencegahan radikalisme, yang pada akhirnya berkontribusi pada pembentukan masyarakat inklusif dan moderat.*

*Kata Kunci: Ketahanan Keluarga, Literasi Keagamaan Digital, Moderasi Beragama*

## **Introduction**

The family is a fundamental unit in society that plays a central role in shaping individual character and values.<sup>1</sup> According to Sari et al., religious moderation education within families serves as a pillar for family harmony and stability.<sup>2</sup> However, amidst continuously evolving social dynamics,

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<sup>1</sup>Taufik, Taufik, and M. Mohsi. "Pola Pendidikan Moderasi Beragama Sebagai Pilar Keharmonisan Keluarga." *Dirosat: Journal of Islamic Studies* 8, no. 2 (2023): 222-230.

<sup>2</sup>Sari, Ismet, Khairul Hatami Hasibuan, Muhammad Royhan Munthe, Nur Ririn Ridha Hasini, and Tiara At-Thahirah Nasution. "Keberfungsian Keluarga Sebagai Basis Islamic Education Program UIN Siber Syekh Nurjati Cirebon, Indonesia

families often face challenges that threaten their stability and internal values. One such challenge is the spread of religious radicalism, which poses a serious threat to social harmony and diversity. As highlighted by Hasani,<sup>3</sup> the dissemination of radical ideologies often occurs within families, contributing significantly to the rising rates of radicalization. This threat becomes more pressing in an era marked by uncertainty and disruption, requiring immediate and effective responses.

Previous research has emphasized various dimensions of family resilience and its relevance to religious moderation. Nugraha et al. identified that family resilience integrates economic, psycho-social, and socio-cultural aspects, which collectively strengthen the family's ability to withstand crises, including the spread of radical ideologies.<sup>4</sup> Similarly, Lickona emphasized the critical role of parental upbringing in shaping family members' behavior and values, including their receptiveness to moderate or radical religious ideologies.<sup>5</sup> However, while these studies offer valuable insights, they tend to focus on general strategies for religious moderation and family resilience without specifically addressing the role of digital literacy in this context.

Recent studies have explored the opportunities for religious moderation within family settings. For example, Fajriyah and Riswandi discussed how values such as balance (*tawazun*), justice (*'adalah*), and tolerance (*tasamuh*) can be instilled in families through methods like social

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Penguatan Moderasi Beragama di Desa Londut Afdeling III Kecamatan Kualuh Hulu Kabupaten Labuhanbatu Utara." *Al Amin: Jurnal Kajian Ilmu dan Budaya Islam* 4, no. 02 (2021): 312-321.

<sup>3</sup>Hasani, Badrun. "Peran Keluarga dalam Penguatan Moderasi Beragama untuk Pemantapan Empat Pilar Kebangsaan." *Kaganga: Jurnal Pendidikan Sejarah Dan Riset Sosial Humaniora* 6, no. 1 (2023): 260-273.

<sup>4</sup>Nugraha, Budi Sutiono Pratama, Fadmi Rina, Puji Winarno, and Dewi Lestari. "Merawat Ketahanan Keluarga Dan Moderasi Beragama Pada Masa Pandemi Covid-19 Di Kalurahan Sidoarum Kapanewon Godean, Sleman, Yogyakarta." *J-ABDI: Jurnal Pengabdian Kepada Masyarakat* 1, no. 8 (2022): 1907-1912.

<sup>5</sup>Lickona, Thomas. *Mendidik untuk membentuk karakter*. Bumi Aksara, 2022.

learning, habituation, and storytelling.<sup>6</sup> Anwar highlighted the importance of embedding moderate Islamic values to counteract radicalism.<sup>7</sup> Furthermore, Rahayu and Lesmana<sup>8</sup> as well as Kumalasari<sup>9</sup> examined the critical role of women in promoting religious moderation within families. While these studies underscore the potential of family-based strategies, they do not explore the integration of digital literacy as a tool to enhance family resilience and religious moderation in combating radicalism. The concept of Family Resilience provides a relevant theoretical foundation for this study. Family resilience encompasses the ability of families to adapt to and recover from stressors while maintaining functionality, making it a key factor in addressing radicalism.<sup>10</sup> However, despite the importance of this concept, its application in the context of digital religious literacy remains under-explored. The role of digital platforms in disseminating radical ideologies is increasingly significant, especially as families engage more actively with digital media. This highlights the need for a focused study on how digital literacy can empower families to strengthen their resilience and promote religious moderation.

Given the strategic position of families in transmitting religious moderation values and the limited focus on digital literacy within the family context in existing research, this study addresses a critical gap. Unlike

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<sup>6</sup>Fajriyah, Lathifatul, and Fitta Nurisma Riswandi. "Penerapan Nilai-Nilai Moderasi Beragama pada Anak Usia Dini dalam Keluarga." In *Proceedings of Annual Conference for Muslim Scholars*, vol. 6, no. 1, pp. 901-907. 2022.

<sup>7</sup>Anwar, Rosyida Nurul. "Penanaman Nilai-Nilai Islam Moderat Pada Anak Usia Dini Dalam Keluarga Sebagai Upaya Menangkal Radikalisme." *Al Fitrah: Journal of Early Childhood Islamic Education* 4, no. 2 (2020): 155-163.

<sup>8</sup>Rahayu, Luh Riniti, and Putu Surya Wedra Lesmana. "Potensi Peran Perempuan dalam mewujudkan moderasi beragama di Indonesia." *Pustaka* 20, no. 1 (2020): 31-37.

<sup>9</sup>Kumalasari, Reni. "Perempuan dan moderasi beragama: potensi dan tantangan perempuan dalam mewujudkan moderasi beragama." *Jurnal Hawa: Studi Pengarus Utamaan Gender Dan Anak* 4, no. 1 (2022): 50-58.

<sup>10</sup>Jamilah, Jamilah. "Kemitraan pendidikan anak usia dini (Sinergi tiga pilar pendidikan: Keluarga, sekolah dan masyarakat)." *Simulacra* 2, no. 2 (2019): 181-194. Hadiat, Hadiat, and Syamsurijal Syamsurijal. "Mengarusetamakan Moderasi Beragama di Kalangan Remaja: Kajian Konseptual." *Jurnal Ilmiah Wahana Pendidikan* 7, no. 5 (2021): 158-167.

previous studies, this research integrates family resilience and digital religious literacy to propose a comprehensive approach to preventing radicalism and fostering religious moderation. Specifically, this research aims to explore the level of family digital literacy among Muslims in Cirebon and its role in strengthening family resilience as a key element in addressing potential radical challenges. This research contributes theoretically by advancing family resilience theory, particularly in the context of preventing radicalism and fostering religious moderation. Practically, it offers strategies for leveraging digital literacy to reduce the impact of radical ideologies and form a more inclusive and moderate society. By focusing on the intersection of family resilience and digital literacy, this study enriches academic literature and provides actionable insights for policymakers and practitioners.

## **Method**

This research employs a mixed-methods approach, combining qualitative and quantitative methods to comprehensively explore the multidimensional aspects contributing to religious conflict dynamics, culminating in the formulation of strategies tailored to empower families in preventing religious radicalism through improved religious and digital literacy. The quantitative aspect involves surveying 198 millennials in Cirebon, West Java, to assess religious literacy. Standardized questionnaires gather data on literacy scores and demographic information. Concurrently, qualitative insights are obtained through in-depth interviews with key informants, including religious leaders, scholars, and community members, providing a nuanced understanding of socio-psychological, socio-cultural, and economic dimensions related to religious conflict and exploring the roles of family resilience plays a key role in facing the challenges of religious radicalism.

Data collection techniques encompass standardized questionnaires for quantitative data and in-depth interviews for qualitative insights. The religious literacy variable was measured based on the categories presented

by Arikunto.<sup>11</sup> While in-depth interviews were conducted with key informants to gather insights into socio-psychological factors, economic resilience, and gender dynamics. Thematic analysis was applied to interpret qualitative data. Data Analysis Techniques used in this research are descriptive and thematic analysis. The quantitative data on religious literacy skills were subjected to descriptive analysis, including measures such as mean, minimum, maximum, and standard deviation. Qualitative data obtained from interviews were analyzed thematically to identify recurring themes related to socio-psychological factors, economic resilience, and gender dynamics.

## **Result And Discussion**

### **Religious Literacy Level of the Muslim Community in Cirebon**

In Indonesia, religious conflicts are often fueled by stereotypes between religious groups, leading to hostile behaviors such as insults, attacks, and even violence. Muslims are sometimes seen as intolerant, while Christians are viewed as aggressive. These tensions are influenced by social, economic, political, and cultural issues. A key factor in these conflicts is the low level of religious literacy, particularly among the millennial Muslim community in Cirebon, where research shows an average score of 43.2, indicating a low level of religious literacy.<sup>12</sup> This is evident from the following table:

	N	Minimum	Maximum	Mean
Religious Literacy Ability	198	15.00	67.00	43,2121
Valid N (listwise)	198			

Based on the above table, it can be observed that the descriptive analysis of religious literacy skills among millennial generations falls into the low category (minimal literacy). The maximum value is 67.00, the minimum

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<sup>11</sup>Arikunto, Suharsimi. *Prosedur penelitian suatu pendekatan praktek*. (Jakarta: Pt Rineka Cipta 2018).

<sup>12</sup>Arikunto, Suharsimi. *Prosedur penelitian suatu pendekatan praktek*. (Jakarta: Pt Rineka Cipta 2018).

value is 15, the average value is 43.2121, and the standard deviation is 13.60410.

Several factors, including the millennial generation's lack of reading interest, contribute to Indonesia's low literacy rate. Indonesia ranks 60th out of 61 countries in terms of reading interest, according to a 2016 study by Central Connecticut State University. UNESCO reports that only 0.001% of the population regularly reads. Additionally, the UNDP's Human Development Index for education in Indonesia is low, at 14.6%, compared to Malaysia's 28%.<sup>13</sup> Low religious literacy is linked to a lack of awareness and understanding of how religious teachings apply in broader societal contexts. Studies in cognitive psychology show that this can lead to abnormal behaviors such as stigmatization and aggression. Religious literacy involves understanding world religions, appreciating religious diversity, and fostering positive interactions for the common good. It is widely studied in Western countries as a means to build peaceful societies.<sup>14</sup>

The rapid development of technology and communication, particularly among the millennial generation seeking identity, facilitates the spread of transnational ideologies and beliefs. Social media amplifies conflicts between groups, becoming a tool for spreading hoaxes, fake news, and extremist ideologies. Reports from institutions like CRCS UGM and The Wahid Institute highlight the growing trend of conflicts in Indonesia, driven by these factors.

Firstly, Religion-themed conflicts escalated significantly during the reform era, with research institutions reporting an increase in violence and human rights violations. The Wahid Institute documented 92 religious freedom violations and 184 cases of religious intolerance in 2011, up from 64 violations and 134 incidents in 2010.<sup>15</sup> Secondly, religion-based conflicts are

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<sup>13</sup> Anisa, Azmi Rizky, Ala Aprila Ipungkartti, and Kayla Nur Saffanah. "Pengaruh kurangnya literasi serta kemampuan dalam berpikir kritis yang masih rendah dalam pendidikan di Indonesia." In *Current Research in Education: Conference Series Journal* 1, no. 1, (2021): 1-12.

<sup>14</sup> Basri HH, Fuaduddin TM, Muin A, Faiqoh, Parmiyanti. *Ulama Masa Depan* (Jakarta: Puslitbang Kehidupan Beragama. Badan Litbang Agama dan Diklat Keagamaan, Departemen Agama RI, 2016).

<sup>15</sup> Wahid Institute. *Laporan Kebebasan Beragama dan Berkeyakinan*. (Jakarta, 2017).

caused by several factors: (a) violations of religious freedom and intolerance, including 270 cases with state involvement and violence in the name of religion, (b) blasphemy against religious teachings, and (c) issues around establishing places of worship. These conflicts are manifestations of religious illiteracy, where literal interpretations of religious teachings lead to misunderstandings and misapplications in broader social contexts.<sup>16</sup>

Religious illiteracy, whether conscious or unconscious, leads to destructive behaviors such as blasphemy, intolerance, labeling other religions as infidel, insulting religious figures, and conflicts over rituals like calls to prayer. These actions, rooted in a lack of respect for religious differences, threaten the social harmony in Indonesia's diverse society.

Various preventive, curative, and rehabilitative efforts have been made through social, political, cultural, and religious approaches, but their effectiveness has been limited. For example, the government issued the Joint Ministerial Decree (SKB) on Places of Worship in 1969, revised in 2006, and later issued the SKB Anti-Ahmadiyah in 2008, a Ministry of Religion decision in 2017 on dissolving Hizbut Tahrir, and the SKB on the dissolution and prohibition of the Islamic Defenders Front (FPI) in 2020. The government has also strengthened religious moderation and multicultural education programs at various levels. At the institutional level, agencies like the National Counterterrorism Agency (BNPT), the Inter-Religious Harmony Commission (KAUB-MUI), and the Interfaith Communication Forum (FKUB) have been created to address these issues. However, these efforts have not achieved the desired outcomes.

Acts of religious illiteracy, manifested through various methods, have become prevalent in daily news. Between 2017 and March 2019, the Ministry of Communication and Informatics blocked 13,032 pieces of content related to radicalism and terrorism on social media. This highlights the widespread presence of religious narratives in digital spaces. A survey by PPIM UIN Jakarta revealed that conservative religious narratives dominate social media

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<sup>16</sup>Yusuf, Choirul Fuad. "Misinterpretation of Qur'anic Verses on the "Islamic" Jihad." *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 3, no. 1 (2014): 129-154.

at 67.2%, compared to 22.2% for moderate narratives. Additionally, since the 2019 presidential election, social media has been filled with conflict between groups labeled "Kampret" or "Kadrun" and "Cebong," which involve stigmatizing, hostile, and oppositional posts across platforms like Twitter, Instagram, Facebook, and WhatsApp.

### **Family Resilience as a Key Element in Facing Potentially Radical Challenges**

The proliferation of extreme religious literature, both radical and liberal, in Indonesia over the past two decades has presented a serious challenge to religious literacy development. The rise of radical and liberal religious ideologies has led to "contestation," the struggle for "authority," and a culture of "hostility" towards different religious groups, sparking the growth of "religion-based conflicts" in various dimensions—theological, political, cultural, and so forth.<sup>17</sup> Therefore, the family ideally can play a crucial role in efforts to strengthen religious literacy, alongside schools and the broader community. This is because the family is the smallest social institution where the transmission of values occurs between generations or from parents to their children.

The transmission of values within the family is essential, with all interactions between parents and children contributing to this process. Parents teach values such as truth, goodness, beauty, and religious beliefs through their actions and guidance. This transmission is more intensive within the family due to the closeness and interdependence among its members. While values are also transmitted in schools and social settings, the family plays a crucial role in shaping and passing down these beliefs. Empowering families as moderating agents is key in preventing radical

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<sup>17</sup>Yusuf, Choirul Fuad. "The Growth of "Islamic" Radical Books in Indonesia." *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 2, no. 2 (2013): 1-31; Yusuf CF. *Survei indeks literasi al-Qur'an nasional siswa SMA*. (Jakarta,2016); Yusuf CF. *Laporan Penelitian Literasi Beragama Mahasiswa PTUN di Indonesia*. (Program Puslitbang Lektur, Khazanah Keagamaan dan Manajemen Organisasi, Badan Litbang dan Diklat Kemenag RI, 2020).

ideologies. Resilient families exhibit traits and strategies that help them prevent the spread of such ideologies.

*a) Economic Resilience of the Family*

Economic resilience within the family plays a significant role in preventing religious radicalism. Poverty, unemployment, and financial challenges often lead to social tensions within families, making them more susceptible to radical ideologies. Studies show that economic inequality increases intolerance, fosters discrimination, and can even alter the behavior of tolerant groups.<sup>18</sup> Economic disparities threaten social order and often lead to moralistic thinking, which can divide society.<sup>19</sup> While individuals may not always resort to violence due to their economic status, the perception of economic decline can fuel violent actions.<sup>20</sup> Thus, strengthening economic resilience within families is crucial to prevent intolerance and violence in society, fostering social harmony and stability.<sup>21</sup>

Financial conflicts within families are often rooted in a hierarchical structure where the husband has dominant control over financial decisions. This rigid distribution of roles between husband and wife is influenced by a literal interpretation of Quranic verses and Hadiths. As noted by RX, "Indonesian Muslim society still believes that men are the sole heads of the family and breadwinners. This belief originates from the narrative in the Compilation of Islamic Law Article 79 Paragraph 1, which states that the husband is the head of the family and the wife is the homemaker" (Interview result, October 1, 2023). This belief is reinforced by a survey in which 54% of respondents reject their wives' involvement in earning a living, while 46% allow them to participate in the family economy. A more nuanced

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<sup>18</sup> Martinez-Vaquero, Luis A. "Inequality leads to the evolution of intolerance in reputation-based populations." *Chaos: An Interdisciplinary Journal of Nonlinear Science* 33, no. 3 (2023).

<sup>19</sup> Kirkland, Kelly, Paul van Lange, Andrew Gorenz, Khandis Blake, Catherine Amiot, Liisi Ausmees, Peter Baguma et al. "High economic inequality is linked to moralistic thinking." (2023).

<sup>20</sup> Wagle, Udaya R. "Concepts and measurements of economic inequality." In *Research Handbook on Poverty and Inequality*, pp. 68-87. Edward Elgar Publishing, 2023.

<sup>21</sup> Bartusevičius, Henrikas, and Florian van Leeuwen. "Poor prospects — not inequality — motivate political violence." *Journal of Conflict Resolution* 66, no. 7-8 (2022): 1393-1421.

understanding is necessary to address economic inequality and prevent the rise of religious radicalism within the family.

In response to the economic resilience challenges faced by Muslim families, there is a need to address various aspects of family organizational patterns by emphasizing an Islamic perspective that promotes gender equality between women and men as follows:

First, flexibility in the family. The first aspect allows families to adapt to changes, particularly in the context of religious values. This flexibility helps families accept religious differences and promotes inclusivity, preventing potential radicalization.<sup>22</sup> In terms of family flexibility, the concept of mutual support in Islam allows for a broader interpretation of roles and responsibilities, traditionally assigned to husbands. Surah An-Nisa 4:34 emphasizes that the responsibility of earning a living is not gender-specific but based on capability and excellence (*fadhl*) and financial ability (*nafaqah*). The phrase *ba'dhulumawliya' ba'dhin* (Allah has given privilege to some over others) indicates that both men and women, based on their ability, share the responsibility to support the family. Therefore, the duty to provide for the family is not solely for the husband but can also be undertaken by the wife.<sup>23</sup>

The second aspect is family interconnectedness, referring to the strong bond between husband and wife in addressing family matters based on shared religious roles and responsibilities. This connection is reflected in the concept of *mietsaqanghazlidzan*, a relationship entrusted by Allah SWT. Islam encourages a supportive, emotionally and structurally committed relationship, fostering mutual support in handling resources, emotions, and

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<sup>22</sup>Walsh, Froma. "Family resilience: A developmental systems framework." *European journal of developmental psychology* 13, no. 3 (2016): 313-324; Ruiz, Yumary, Shelley M. MacDermid Wadsworth, Cézanne M. Elias, Kristine Marceau, Megan L. Purcell, Thomas S. Redick, Elizabeth A. Richards, and Elizabeth Schlesinger-Devlin. "Ultra-rapid development and deployment of a family resilience program during the COVID-19 pandemic: Lessons learned from families tackling tough times together." *Journal of Military, Veteran and Family Health* 6, no. S2 (2020): 35-43; Kodir, F. A. *Qiraah Mubadalah; Tafsir Progresif untuk Keadilan gender dalam Islam*. (Yogyakarta: IRCiSoD, 2019);

<sup>23</sup>Kodir, Faqihuddin Abdul. "Mafhum Mubadalah: Ikhtiar Memahami Qur'an Dan Hadits Untuk Meneguhkan Keadilan Resiprokal Islam Dalam Isu-Isu Gender." *Jurnal Islam Indonesia* 6, no. 02 (2016); Kodir, F. A. *Qiraah Mubadalah; Tafsir Progresif untuk Keadilan gender dalam Islam*. (Yogyakarta: IRCiSoD, 2019).

finances, which is essential in overcoming challenges, including radical ideologies. The third aspect is the utilization of socioeconomic resources, where families leverage both social and economic resources to address financial issues. Social involvement, such as community activities, can foster a moderate religious perspective, while economic resources provide financial security and support the family's educational and religious enlightenment. In Islam, marriage represents a union where both spouses collaborate, complement, and support each other's roles by using all available resources. By balancing gender roles and optimizing knowledge and skills, families can thrive even in difficult situations, promoting moderate values through flexibility, interconnectedness, mutual support, and wise resource use.

*b) Family Psychosocial Resilience*

Psycho-social resilience within the family is vital in countering radicalism. Family norms, which encompass internalized values and habits, shape interactions among family members and form the basis for individual behaviors and attitudes. Growing up in a family that promotes inclusivity, tolerance, and appreciation for diversity fosters a profound understanding of differences and cultivates inclusive attitudes. These early internalized values serve as a protective shield against radical influences and contribute to the development of a tolerant, harmonious society. Key aspects of psycho-social resilience include open communication, clear information, emotional sharing, and collaborative problem-solving.

Open communication plays a crucial role in preventing religious radicalism within families. It helps create a supportive environment, allowing family members to understand each other's views and values. Transparent communication prevents social isolation, which can leave family members vulnerable to radical external influences. By fostering open channels for dialogue, families can address conflicts constructively, ensure mutual understanding, and create a tolerant, inclusive environment that mitigates the risk of radicalism.

Clear information is another essential element in family resilience against radicalism. Ensuring that religious teachings are communicated accurately and transparently helps prevent misinterpretations or extreme views. This clarity facilitates better dialogue among family members,

strengthening their understanding of religious principles and encouraging tolerance. Clear information serves as a foundation for moderate attitudes and protects against the influence of radical ideologies.

Emotional sharing is integral to family resilience, especially in dealing with religious issues. Sharing emotions openly helps manage feelings of fear, uncertainty, or tension that may arise around sensitive topics. This practice strengthens emotional bonds among family members, fostering a supportive environment for discussions on religious moderation. It not only promotes family stability but also plays a critical role in preventing radicalism by building a foundation of moderate values.

Collaborative problem-solving and pro-action are key in addressing religious challenges within the family. Involving all family members in finding solutions to religious issues ensures shared understanding and promotes moderate attitudes. This collaborative approach helps prevent conflicts and supports proactive measures to avoid the spread of radicalism. By working together, families can effectively address emerging religious concerns and establish a stable, resilient environment that discourages extremist views.

In conclusion, family psycho-social resilience is crucial in countering radicalism. By focusing on open communication, clear information, emotional sharing, and collaborative problem-solving, families can strengthen internal relationships and build a strong foundation for moderate values. This resilience creates an environment that fosters tolerance, exclusivity, and harmony, protecting family members from the influence of radicalism and promoting a peaceful, tolerant society.

### *c) Socio-Cultural Family Resilience*

Socio-cultural resilience within the family plays a vital role in countering radicalism. This resilience is reflected in how well families manage internal interactions, provide education, and reinforce cultural and religious values. Key aspects of this include faith, worship, and moral education. Families that foster healthy communication, impart deep understanding, and offer comprehensive education on religious and moral principles create a solid foundation to resist radical influences. Thus, socio-cultural resilience not only ensures the family's well-being but also

strengthens its ability to uphold moderate cultural and religious values, which serve as a preventive measure against radicalism.

The concept of socio-cultural resilience is closely connected to the belief system framework within family resilience. This framework empowers families to face daily challenges while reinforcing moderate values. Central to this process are elements like meaning-making, a positive outlook, and transcendence-spirituality, all of which influence how families approach diversity and resilience. Through these mechanisms, families are better equipped to resist radical ideologies by maintaining cultural and religious values that promote moderation.

First, the meaning-making process is essential in shaping a moderate attitude within the family. By interpreting religious teachings positively, families are more likely to adopt inclusive views, support tolerance, and avoid extreme interpretations. This approach helps prevent misinterpretations of religious texts, establishing a protective barrier against radical influences.

Second, a positive outlook and hope are crucial in fostering religious moderation. Families that see religion as a source of hope and wisdom tend to develop inclusive and optimistic perspectives, embracing religious diversity rather than viewing it as a source of conflict. This positive outlook promotes well-being within the family and helps cultivate tolerance, cooperation, and a harmonious environment, preventing the rise of extremism.

Third, transcendence and spirituality provide families with a broader understanding of humanity and diversity. Families who view spirituality as a means of achieving peace and unity are more likely to embrace moderate religious attitudes. By focusing on transcendence, families learn to appreciate differences in belief and foster a spiritual journey that values diversity, avoiding intolerance or extremism in their religious practices.

In conclusion, socio-cultural family resilience plays a critical role in combating radicalism by strengthening religious, cultural, and moral values. Through faith education, worship education, and moral teachings, families build a foundation for healthy relationships and understanding. The belief system framework, particularly through meaning-making, positive outlook,

and transcendence-spirituality, enhances this resilience by promoting moderation and tolerance. By cultivating these values, families not only protect themselves from radicalism but also contribute to creating a harmonious and inclusive society.

### **Strategies for Enhancing Family Digital Literacy in Reducing the Impact of Religious Radicalism**

The strategy for enhancing family digital literacy to mitigate the impact of religious radicalism involves several key measures aimed at increasing families' understanding and ability to navigate digital technologies, particularly in the context of religious information. The first step is digital literacy education, which serves as the foundation for this approach. This education equips families with the skills to critically assess religious content online and avoid extreme or inaccurate information. AR, in an interview on September 7, 2023, emphasized the significance of such programs, stating, "Digital literacy education within the family has a significant impact," as it helps family members wisely use digital technology and understand religious information critically.

The second strategy is raising awareness about the risks of religious radicalism. MD, during an interview on September 23, 2023, highlighted the importance of providing families with concrete examples of the harmful effects of false or extreme information. This approach helps families recognize and avoid radical narratives while encouraging critical engagement with digital content. By increasing awareness, families become more vigilant in filtering out radical ideologies from their online environment.

Another critical strategy is monitoring online activities. BS, in an interview on October 9, 2023, pointed out that open communication and support among family members regarding their online activities can significantly raise awareness about potential risks. This strategy includes using monitoring tools to limit children's access to harmful content. Importantly, this monitoring aims to safeguard the family without restricting individual freedoms, fostering a preventive approach to online radicalization.

The fourth strategy involves promoting quality information sources. IW, during an interview on December 20, 2023, stressed that guiding families in identifying credible religious sources helps reduce exposure to misleading information. Participation in positive online communities that promote constructive dialogue also enhances digital literacy and critical thinking.

Developing critical thinking skills is the fifth strategy. As BS mentioned on December 31, 2023, involving family members in discussions, reading together, and evaluating information collectively fosters these skills. Teaching families to recognize manipulation or propaganda related to religious information helps them become more discerning about what they encounter online.

Finally, content filtering is a crucial step. AP, in an interview on September 6, 2023, highlighted the role of content filters in managing access to radical material. By teaching families how to use these filters effectively, families can limit their exposure to harmful content, thereby creating a safer digital space. In conclusion, the strategies outlined above form a comprehensive approach to enhancing family digital literacy, with the goal of protecting against the influence of religious radicalism. These strategies are supported by research that shows the importance of family communication and religious values in countering radical ideologies. By fostering critical thinking, awareness, and safe online practices, families can better navigate the challenges of the digital age while safeguarding themselves from radical influences.

The research findings align with a study conducted in Kampung Beting of Pontianak City, Indonesia, which revealed that instilling religious values in families is relatively susceptible, with parents playing crucial roles in establishing communication with their children to resolve challenges.<sup>24</sup> Additionally, a study in South Sulawesi, Indonesia, indicates that Islamic Higher Education institutions contribute to shifting students' perspectives on understanding information disruption and radicalism, achieved through

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<sup>24</sup>Suhardiman, S., Eka Hendry Ar., Muhammad Afdi Nizar. (2023). "Kampung Beting: Family Resilience Against Religious Radicalism." *Al-Albab* 12, no. 1 (2023): 53-78.

programs focusing on religious digital literacy.<sup>25</sup> Another study exploring a new model of Islamic parenting based on family religiousness demonstrates its effectiveness in enhancing literacy within families with low literacy levels and promoting children's literacy activities.<sup>26</sup> These findings underscore the significance of promoting digital literacy within families as a measure to counteract the influence of religious radicalism.

Through enhanced digital literacy, families can develop a critical perspective on religious information, avoid the spread of extreme narratives, and respond effectively to the risks of radicalism. The emphasis on open dialogue, effective communication, and mutual support among family members also indicates that this approach is not only preventive but also strengthens family bonds. Thus, this strategy illustrates a holistic effort to create a safe digital environment while enhancing digital literacy and critical understanding of religious information in the complex digital era.

## **Conclusion**

This research highlights that religious-based social conflicts in Indonesia, especially in Cirebon, are influenced by factors like low religious literacy among millennials, due to lack of interest in reading and poor understanding of religious teachings. The rapid development of technology and social media has worsened the issue, spread misinformation and escalating virtual conflicts. Despite preventive efforts, religious illiteracy persists, threatening social harmony. Family resilience, in economic, psychosocial, and socio-cultural aspects, plays a key role in countering religious radicalism. Families are crucial in transmitting values across generations, and economic resilience helps prevent radical ideas by alleviating financial stress. Psychosocial resilience, through open communication and problem-solving, protects against radicalism, while socio-cultural resilience, based on religious education and moral values,

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<sup>25</sup> Maslamah. Digital library as strategies to improve digital islamic literacy for education. *The Journal of Social Sciences and Humanities*, (2023): 14-22. doi: 10.56943/jssh.v2i1.268

<sup>26</sup> Usman, U., Halifah, S., Abbas, A., & Syamsidar, S. "Religious Digital Literacy in Islamic Higher Education: Student-Perceived Benefit." *Sosiohumaniora*, 25, no. 1 (2023).

strengthens moderation. Empowering families as agents of moderation is vital in addressing radicalism challenges.

To reduce radicalism's impact, strategies for enhancing family digital literacy include education, awareness campaigns, online monitoring, promoting quality information, critical thinking, and content filtering. These strategies help families respond wisely to radical narratives. A holistic approach, emphasizing dialogue and mutual support, strengthens family relationships and creates a safer digital environment in this information age.

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