

# Da'wah and Universal Goodness Campaign Towards a “Golden” Indonesia 2045

## Dakwah dan Kampanye Kebaikan Universal Menuju Indonesia Emas 2045

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### Abstract

This paper discusses the role of religious communities in Indonesia in optimizing social media, specifically the use of digital public spaces to campaign for universal good. It is hoped that, as we approach the Golden Indonesia 2045, religious communities in Indonesia can become the building blocks of a noble foundation for reason. Today's society is already so familiar with internet-based social media and its various platforms. All religions in Indonesia—Islam; Christianity; Catholicism; Buddhism; Hinduism; Confucianism; and other faiths—share a common human spirit. The massive dissemination of moral, legal, and religious messages, carried out in a unified manner across each social media channel, can act as a barrier to negative content, hoaxes, and hate speech, whether acknowledged or not, that has recently flooded Indonesia's digital world. The theoretical analysis is conducted using several theories and concepts, namely, Gary R. Bunt's cyber-Islamic environments; Michel Foucault's discourse and ideology; Jürgen Habermas's public sphere; and Manuel Castells's network society. This study demonstrates the urgency of utilizing social media within religious communities to contribute to preparing the best generation and a society that is optimistic about responding to the challenges of the times. The crucial role of religious communities needs to be optimally utilized through the implementation of concrete programs to welcome Indonesia Emas 2045.

**Keywords:** Indonesia Emas 2045, Universal Good, Religious Communities, Social Media

### Abstrak

Tulisan ini mendiskusikan tentang peran komunitas agama di Indonesia dalam melakukan optimalisasi media sosial. Khususnya, pemanfaatan ruang publik digital tersebut untuk melakukan kampanye kebaikan universal. Harapannya, di masa-masa menyongsong Indonesia Emas 2045 seperti sekarang ini, komunitas-komunitas agama yang ada di Indonesia bisa menjadi pembangun pondasi keluhuran akal budi. Di mana masyarakat saat ini sudah sedemikian akrab dengan media sosial berbasis internet, dengan segala macam platformnya. Semua agama di Indonesia, Islam; Kristen;

Katolik; Budha; Hindu; Konghucu; maupun aliran kepercayaan lainnya, pasti memiliki kesamaan dalam spirit-spirit kemanusiaan. Penyebarluasan pesan moral, hukum, dan agama secara masif yang dilakukan dengan kompak di masing-masing kanal media sosial, dapat menjadi penghadang konten-konten negatif, hoax, maupun ujaran kebencian yang diakui atau tidak, belakangan membanjiri dunia digital di Indonesia. Analisis teoritik dilakukan dengan mengacu pada sejumlah teori dan konsep, yakni, cyber-Islamic environments Gary R. Bunt; diskursus dan ideologi Michel Foucault; ruang publik Jürgen Habermas; serta masyarakat jaringan Manuel Castells. Studi ini menunjukkan tentang urgensi pemanfaatan media sosial komunitas agama demi berkontribusi dalam menyiapkan generasi terbaik maupun masyarakat yang optimistis menjawab tantangan zaman. Peran penting komunitas agama perlu dimanfaatkan secara optimal dengan implementasi program yang kongkret menyongsong Indonesia Emas 2045.

**Kata kunci:** Indonesia Emas 2045, Kebaikan Universal, Komunitas Agama, Media Sosial

## Introduction

The teachings of Indonesia's recognized religions—including religious beliefs—have a significant potential to serve as the foundation and main pillar for realizing Indonesia Emas 2045. The values of Islam, Christianity, Catholicism, Buddhism, Hinduism, Confucianism, and local wisdom-based beliefs embody universal virtues. These values encompass not only compassion but also national spirit, justice, societal harmony, and the nobility of reason (Dalimunthe, Erwani, & Syam, 2025). These values are fundamental aspects in a spiritual context, as well as relevant as strengthening and cementing unity. From there, the passion for nation-building through various dimensions can flourish as a foundation supporting the grand vision of Indonesia 2045 (Baso, Priskilia, & Jaya, 2023).

Islam outlines the principles of *amar ma'ruf nahi munkar*, or the call to good and forbidding evil. This can be found in many verses of the Quran and the hadith of the Prophet Muhammad, for example, in Surah Ali Imran, verse 110. Furthermore, the holy book also emphasizes that the Prophet Muhammad was a mercy (or gift) for the universe (see Surah Al-Anbiya, verse 107), not just for Muslims. These verses (although there are many others as well) demonstrate that Islam expects its followers to be sources of compassion on earth. Muslims, or the Muslim community, must spread goodness to all of God's creatures, without exception (Mustofa, Fauzi, Hidayat, & Wuryan, 2022).

In Christian teachings, there is the concept of love, commonly called *agape*, as the pivot of moral law. Mark 12:31 states: "You shall love your neighbor as yourself." Meanwhile, Paul, in 1 Corinthians 13:13, states that "love" is no less important than "faith" and "hope." This teaching demonstrates that the foundation of religion is mutual love. The practice of mutual love should transcend barriers of human identity (ethnicity, religion, race, and class). Caring for others reflects the highest levels of faith (Greenway, 2024).

The principle of *dharma* in Hinduism is a highly respected moral obligation. An attitude of "devotion" to the universe (for the good of the surrounding environment, including all its creatures) must be maintained for the sake of a harmonious life

(Wahyudiana, 2022). The Bhagavad Gita III:35 emphasizes the urgency of practicing dharma according to one's capacity. It also advises against taking the rights of others. There is a sense of balance and universal truth. Defense of others is proportionate. As Manusmriti VIII:15 states, "Dharma protects those who protect dharma."

Buddhism positions universal love (metta) and compassion (karuna) as its core pillars. The Karaniya Metta Sutta instructs everyone to cultivate compassion for all beings under heaven, even using the illustration of a mother protecting her child (O'Brien, 2017). This affirmation is also expressed in a popular wish (or prayer) used as a motto on many occasions: *sabbe satta bhavantu sukhitatta* (May all living beings be happy and at peace).

The Confucian tradition emphasizes the importance of *ren* (humanity) and *yi* (righteousness/justice). *Analects* XII:22 states that *ren* is compassion for humankind, while *Analects* IV:16 asserts that "a wise person understands what is right, not merely thinking about what is profitable" (Watson, 2007). In line with all that has been stated above, local beliefs also teach about harmony between everyone (or everything) residing (or living) in the universe. The Javanese philosophy of *memayu hayuning bawana* (maintaining world harmony) is proof of this. Similarly, the local Balinese teaching of *Tri Hita Karana* (Three Causes of Happiness/Prosperity) emphasizes the harmonious relationship between God, humanity, and nature.

Based on the explanation above, it can be concluded that all religions in Indonesia (including the beliefs that have grown and developed throughout the archipelago) share a common thread in universal aspects. Compassion is evident. Further exploration reveals a hard work ethic, honesty, commendable behavior, and other common values taught in each religion. Such humanitarian ideals deserve continued promotion (Rachman, 2020). The dissemination of such values can be achieved through social media within religious communities. This effort can provide a tangible contribution as a mental foundation and pillar of insight in realizing Indonesia Emas 2045, which is just, prosperous, civilized, and prosperous. Based on this noble mentality and insight, society can be passionate about building a nation based on the principles of humanism, nationalism, and democracy (Maulida, Xavier, & Elliot, 2023). In other words, religious teachings in this country are not exclusive, but rather intertwined with the ethics of *Bhinneka Tunggal Ika* (Unity in Diversity).

In the internet era, religious teachings embodying goodness campaigns can be disseminated massively and effectively through social media. Platforms like Instagram, Facebook, TikTok, YouTube, and X (Twitter) have become public spaces. Society has turned cyberspace into a platform for seeking inspiration, information, and disseminating ideas (Sugihartati, 2014). It would be a great loss if religious communities ignored this fact. Through engaging content (design elements, infographics, images, photos, videos, and

audio), captivated individuals will readily share it. The combination of spiritual values and digital innovation always promises to fuel enthusiasm for development, while simultaneously creating a globally competitive society.

### **The Power of Religious Communities**

In this section, the author will illustrate the powerful potential of religious communities in Indonesia in building universal good campaigns. Indonesia is a country with a large population, thus possessing significant social and cultural capital. If each religious community activates social media—even just one, such as Instagram—as long as its members are solid, content can be widely disseminated.

The following is a brief overview of the community power map of three religions (this is not to discount the others; rather, these three alone demonstrate the relative quantitative influence of religious communities in society). Muslims have numerous community organizations (or ormas). These organizations are unionized communities that carry out numerous organized activities, both structural and cultural. One well-known Islamic organization is Nahdlatul Ulama (NU).

NU has administrators at the central level (Central Board), provincial levels (Regional Board), and district/city levels (Branch Board). Indonesia has many provinces and regencies/cities, and the number of administrators is comparable, and the potential of each official social media account is comparable. This is not to mention the autonomous bodies or subsidiary organizations (e.g., Muslimat, Fatayat, Ansor, and so on). Similar to Nahdlatul Ulama (NU), the Islamic mass organization Muhammadiyah also follows a similar model. Its administrators are hierarchical and present in every province and district/city. The potential of this mass organization's official social media accounts is similar to that of NU. Each has significant mass power in the country.

In addition to these two communities, there are also Persatuan Islam (Persis), Al-Washliyah, Hidayatullah, and Nahdlatul Wathan (NW). While these are not as large as NU and Muhammadiyah, as social movements, their strength within their respective mass bases cannot be underestimated. Their management is comprehensive at the provincial and district/city levels, or at least, they are present in most provinces and districts/cities across the country. If this entire community network actively promotes universal values on each official social media account (at least on Instagram, for example) and is shared repeatedly by its members, it's possible that the Indonesian community's "homepage" or "fyp" algorithm will be filled with the positive content they create.

Christian communities also have organizations called the Communion of Churches in Indonesia (PGI), the Indonesian Pentecostal Churches Association (PGPI), the Batak Protestant Christian Church (HKBP), and the Indonesian Bethel Church (GBI). Their

leadership at the central and regional levels is also numerous. With their loyal congregations, their potential for social media mobilization is also substantial.

Meanwhile, the strength of Buddhist organizations lies in their ability to create structures. Although the number of adherents in Indonesia is relatively small compared to Islam or Christianity, Buddhist community leadership is fairly evenly distributed across provinces and regencies/cities. Large organizations such as Walubi (Indonesian Buddhist Representatives), Magabudhi (Indonesian Theravada Buddhist Council), Permabudhi (Indonesian Buddhist Association), and MBI (Indonesian Buddhayana Council) are striving to build sustainable activities.

The illustration of these three religions demonstrates the significant numbers involved in social media-based charitable campaigns (that's just the communities, not including religious schools, including Islamic boarding schools, and even the leadership of places of worship). If we add in other religious communities, such as Catholicism, Hinduism, and other belief systems, we can imagine the massive collective impact that can be created. If each leader has an active social media presence, such as Instagram, the significance can be measured quantitatively based on the interactions and traffic generated by their content.

### **The Urgency of Optimizing Social Media**

Comprehensive institutional infrastructure at the central, provincial, and district/city levels allows religious communities in Indonesia to have a broad reach. Social interaction can take place from the leadership level down to the grassroots. In the context of strengthening social media content, religious communities already have a crucial node: a loyal following. All that remains is to direct members to not only participate in activities or moral philosophies that serve as ideologies, but also to follow social media accounts to spread messages of universal goodness.

In the digital era or new internet-based media, a major challenge is the flood of information. Algorithmic polarization creates echo chambers: people only listen to what aligns with their own opinions. However, as humans, mistakes are commonplace. Therefore, the opportunity to listen and reflect on others' opinions is essential. Hoaxes and hate speech also spread easily in people's homes, through the devices they hold. Therefore, it is necessary to stem this content, not by blocking it (due to the massive influx of bad content), but by creating fresher and more beneficial counter-content. Religious communities must adapt to this phenomenon by truly professionally managing their respective social media accounts. As is widely known, the major agenda of Indonesia Emas 2045 demands strengthening social cohesion, literacy in moral values, and inclusive community participation to build the foundations and pillars of development (Ministry of National Development Planning/Bappenas, 2025).

In several of his works, Gary R. Bunt explains the concept of cyber-Islamic environments (CIE). This is an ecosystem of networks where Islamic communities can interact with each other (Bunt, 2018). Although his focus is on Islam, Bunt's theory can also be contextualized to the phenomenon of religious authority in other religions. In principle, messages and practices of da'wah, as well as religious meaning, are negotiated through digital media.

In CIE theory, authority is no longer the monopoly of formal institutions, but is also built (and disseminated) by community actors and activists who were previously underground. Ultimately, religious communities now possess significant capital and should be able to utilize this capacity. Communities must be aware of and capable of managing existing channels for information dissemination, broadcasting, and educational channels. Furthermore, achieving this doesn't require expensive special costs.

Michel Foucault, on numerous occasions, both in his writings and in reviews of his writings, emphasized that discourse is more than just text or language (Foucault, 1980; Öner, 2016). Discourse can be conveyed (and even shaped) through media. The discourse of goodness, which then becomes a regime of truth, will determine "what is valid" and "what is invalid." If discourse is guided by universal religious values, it will also benefit a society hungry for quality content.

In the context of internet-based digital media content on various social media platforms, those who consistently produce credible narratives (equipped with references, ethics, a verifiable basis, and a track record that can be accounted for) will establish discursive legitimacy and gain public trust. Therefore, religious communities must not create content haphazardly to avoid polarization, narrow-minded fanaticism, or unnecessary emotional errors.

Jürgen Habermas highlights the public sphere as a discursive arena where people can discuss, debate, form public opinion, and formulate a shared will (Habermas, 1996; Ummah, 2016). In Habermas's concept, the public sphere is often associated with social media or virtual space. Cyberspace has become inclusive, rational, and offers equal access for everyone. Religious communities can play a role as facilitators of deliberative democracy in disseminating universal ideas through the public sphere. Constructive religious content is created to inspire and encourage the nation's youth.

The distribution of social media content from religious communities to the public can be examined through Manuel Castells' network society theory. This theory explains that the power of knowledge dissemination in the information age lies in the network architecture of "spaces of flows." The basis of mobilization is no longer limited to "physical space" to "physical space." Actors or characters no longer have to find a specific location, field, or office to convey a message. This is because, wherever you are, as long as you have an

internet connection on your device, any message can be uploaded and spread across the network (Castells, 2004, 2012). Religious communities need to understand this algorithmic concept, and they must also actively build bridges or networks so that the content they create can spread in all directions.

The analysis above highlights the opportunities for social media for religious communities in the new media era. A number of challenges (or even problems) must be addressed, including creative content production; discourse and/or idea management; a lack of human resources (who understand the intricacies of social media) within religious communities; and other questions surrounding commitment and consistency. A possible solution is to sit down together, within the religious community, and agree on the urgency of the idea. Furthermore, a specific formula for how digital innovation should be implemented is needed, along with training in social media management, human resource development to enhance their brilliance, and a proportional strengthening of professionalism (perhaps providing a measurable fee for social media managers when income is generated for the community).

### **Synergy and Digital Ethics**

Universal good campaigns promoted by religious communities will be even more effective if accompanied by interfaith collaboration in the digital space. Synergy between religious communities not only strengthens the moral message conveyed but also reaffirms the nation's commitment to the values of diversity and tolerance. Amid increasing social fragmentation on social media, interfaith digital collaboration can be a tangible manifestation of the spirit of *Bhinneka Tunggal Ika* (Unity in Diversity), translated into the virtual world. This collaboration can be realized through joint content creation (not about vertical worship, but rather about *muamalah* or horizontal social relations), solidarity campaigns, or virtual movements that highlight the values of humanity, justice, and peace.

In the contemporary social context, interfaith interaction in the digital space opens up new space for more open and participatory dialogue. According to Hoover and Echchaibi (2022), digital media enables what is known as a "digital religion network," where boundaries between religions become more fluid through the exchange of symbols, values, and narratives. Within this space, people of different faiths can mutually strengthen their social roles as moral agents, not only internally but also on public issues such as humanitarian crises, the environment, or social inequality. Thus, interfaith collaboration in the digital world is not merely a communication strategy, but also an effort to build social solidarity based on spiritual values.

Digital synergy between religious communities also has strategic relevance for building social cohesion towards Indonesia Emas 2045. When interfaith communities

consciously interact through mutually supportive digital campaigns, public perception of diversity will be more positive. Social media can function as a medium for symbolic reconciliation, a place where differences in belief are no longer a source of conflict but instead inspire collaboration. This aligns with the view of Campbell and Evolvi (2020), who emphasize that digital collaboration among religious communities has the potential to expand the public ethical space and create a more inclusive religious discourse.

Beyond its social impact, digital synergy between religious communities can also strengthen the community's digital literacy skills. Through joint activities such as interfaith webinars, virtual discussions, or online social campaigns, the public is introduced to critical media values, such as digital empathy, information accuracy, and moral responsibility in disseminating content. These activities foster a healthy digital culture, one that goes beyond simply producing information and fosters a shared awareness of the ethics of cross-identity communication.

Interfaith collaboration in the digital space can be a catalyst for the formation of an inclusive and civilized digital society. This collaboration not only strengthens the role of religion as a guardian of public morality but also makes social media a platform for the actualization of universal human values. Digital synergy between religious communities will serve as an ethical foundation for building a peaceful, tolerant social order aligned with the grand vision of Golden Indonesia 2045.

The use of social media by religious communities cannot be separated from its inherent ethical responsibilities. Digital ethics is a crucial foundation to ensure that religious messages disseminated online do not lose their moral value and spiritual meaning. In the context of a fast-paced information society, the lines between truth, opinion, and disinformation are increasingly blurred. Therefore, religious communities have a moral obligation to ensure that every piece of content they produce and disseminate reflects the values of honesty, justice, and compassion for others. Digital ethics encompasses not only compliance with cyber laws but also spiritual awareness to use media responsibly.

In the digital space, even the smallest communication act has the potential to shape public opinion. A single post, comment, or response from a religious community account can influence thousands of people. According to Floridi (2009), digital ethics encompasses moral principles that guide human behavior in the information ecosystem, including responsibility for the social impact of shared information. Therefore, religious communities need to apply the principle of prudence in every digital interaction. Content that offends certain identities, spreads hatred, or is provocative not only damages the community's reputation but also erodes the universal values of the religion itself.

The moral responsibility of religious communities online is also related to their ability to maintain the integrity of religious messages. When religious teachings are packaged in



digital formats, such as short videos, infographics, or quotations, there is a risk of simplification of meaning, which can lead to misunderstandings. Silverstone (2007) refers to this phenomenon as the mediation dilemma, where the media acts as an intermediary, potentially altering the context and value of a message. Therefore, religious communities must be able to balance visual appeal with substantive accuracy. Ethical public communication must be maintained, including in the choice of diction, the representation of religious symbols, and the presentation of inclusive and empathetic narratives.

Moral responsibility also encompasses ethical interactions with audiences. An open attitude to criticism, the use of polite language, and respect for differing views are all part of the practice of noble digital ethics. This is where religious communities can demonstrate moral exemplars online, not only through the content of their messages but also through the way they communicate. According to Fuchs (2022), digital ethical practices rooted in religious traditions have the potential to foster a more humane online culture, where the principles of compassion, justice, and responsibility serve as a shared foundation.

Strengthening digital ethics within religious communities needs to be systematically implemented through internal education and values-oriented digital literacy training. This step is crucial to building awareness that every online activity is part of social worship. The management of religious communities' social media must reflect honesty, responsibility, and a sincere intention to spread benefits. By combining spirituality and digital ethics, religious communities can act as moral guardians amidst the rapid flow of information and become pioneers in creating a civilized and dignified digital ecosystem.

### **Combining Religious Teachings and Social Values**

By combining religious values and constructive social theories, religious community social media can become a product of universal good that not only strengthens social closeness but also strengthens moral and digital literacy efforts (Rachman, et al, 2025). This strategy can make a real contribution to building a superior, inclusive, and integrated generation. Optimizing religious community social media is a vital step to ensure that content in the digital public sphere is also influenced by religious values and/or inspired by Pancasila. However, this effort must be undertaken seriously with a planned approach. It's not difficult, it just requires consistency. In this concluding section, we will present a step-by-step proposal that can be implemented.

First, religious communities can form a dedicated team to implement this "project." This team will be tasked with managing social media. If they cannot be active on all platforms immediately, they can start with one platform, such as Instagram. Ensure this team can filter the information they share. The team is also responsible for maintaining a consistent language style, communication model, and friendly and inclusive interactions on social

media (Rachman, 2017). Second, create a structured content calendar. It's not enough to simply post holiday greetings; you should also prepare quotes, designs, videos, or other content that convey compelling messages in an attractive package. Adapting to specific religious and socio-cultural moments can also be implemented to maintain relevance to current dynamics.

Third, creativity in production is key. Creative content formats (infographics; short videos; short narratives; concise podcasts; "Stitch" or combining two videos; and so on) need to be continually explored. Therefore, continuous monitoring of content that's going viral in the current era is essential. Religious communities must not be left out of the loop. Fourth, ensure a content distribution strategy. This is where member solidarity is tested. Don't let community members ignore their own content. At the very least, participate in viewing it. It's even better if they also like, share, and comment. Furthermore, cross-community networks can be leveraged. This fosters a spirit of mutual support and collaboration. As long as the content is universal (not about the essence of divinity, faith, or monotheism), there will certainly be no problem if it involves interfaith interaction.

Fifth, routine evaluation is necessary. Observing netizen feedback; how interactions occur; and community participation (in providing criticism, suggestions, and the like) are important to pay attention. In principle, all the strategic steps outlined in this section can be stimulating. However, they can be developed with much more appropriate techniques and methods. The hope is that social media for religious communities will not be merely a formal channel whose existence is merely a symbol of the community itself. It should become a space for shaping community perspectives in the virtual realm, a world now so familiar to everyone. Of course, its contribution must align with the character aspired to by the nation in order to realize Indonesia Emas 2045.

## **Conclusion**

Utilizing social media by religious communities as a channel for universal good campaigns in preparation for Indonesia Emas 2045 presents both urgency and strategic opportunity. Religious communities in Indonesia (regardless of their religion) bear a shared moral responsibility to disseminate noble messages in the digital space. The existence of positive content on social media, now a public space, can be used as a barrier to the torrent of negative content, polarization, hate speech, and hoaxes. Religious communities, through their social media accounts, can provide a flood of inspiring, educational, and solution-oriented content. This way, the public has a healthy alternative to read, like, share, comment on, and archive. The offerings available in the digital public space are no longer merely entertainment (especially those that involve "showing off" one's body or using profanity), but also meaningful for the future.

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