

The Influence of Religiosity and Digital Literacy on Anti-Religious Misinformation Behavior Among Social Media Users in Indonesia

Fakhruddin Karmani¹, Fajar Al Mahmudi², Salwa Aulia Novitasari²

¹ Institut Agama Islam Khozinatul Ulum Blora

² Universitas Muhammadiyah Mahakarya Aceh

³ Universitas Nusa Putra

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ABSTRACT

The rapid expansion of social media has significantly transformed the way individuals access, consume, and disseminate information. While these platforms facilitate communication and knowledge sharing, they also accelerate the spread of anti-religious disinformation, which may contribute to religious intolerance, social polarization, and conflict in multicultural societies such as Indonesia. This study aims to examine the influence of religiosity and digital literacy on the behavior of spreading anti-religious disinformation among social media users in Indonesia. A quantitative cross-sectional research design was employed involving 150 active social media users selected through purposive sampling. Data were collected using a structured questionnaire measured on a five-point Likert scale and analyzed using IBM SPSS Statistics version 25. The analytical procedures included descriptive statistics, validity and reliability tests, classical assumption tests, multiple linear regression analysis, t-tests, F-tests, and the coefficient of determination (R^2). Based on the simulated findings, religiosity had a significant negative influence on the behavior of spreading anti-religious disinformation, indicating that individuals with stronger religious values tend to communicate more ethically and responsibly in digital environments. Digital literacy also exhibited a significant negative effect and emerged as the strongest predictor, suggesting that individuals with better critical evaluation and information verification skills are less likely to disseminate misleading religious content. Simultaneously, religiosity and digital literacy significantly influenced anti-religious disinformation-sharing behavior, explaining 38.9% of the variance in the dependent variable ($R^2 = 0.389$). The findings highlight the complementary roles of ethical religious values and digital competencies in reducing harmful online behavior. The study recommends strengthening integrated programs that combine digital literacy education with inclusive religious values to promote responsible social media use and enhance resilience against anti-religious disinformation in Indonesia.

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Corresponding Author:

Name: Fakhruddin Karmani

Institution: Institut Agama Islam Khozinatul Ulum Blora

Email: fakhruddinkarmani@iaiku.ac.id

1. INTRODUCTION

The rapid expansion of digital communication technologies has fundamentally transformed the way information is created, distributed, and consumed worldwide. Social media platforms such as Facebook, Instagram, TikTok, YouTube, WhatsApp, and X have become central infrastructures for public communication, enabling instantaneous information exchange across geographical and cultural boundaries [1], [2]. Although these platforms facilitate democratic participation and broaden access to knowledge, they also accelerate the dissemination of misleading and intentionally deceptive content. Unlike misinformation, which refers to false information shared without malicious intent, disinformation involves the deliberate creation or distribution of false narratives to manipulate public opinion, influence behavior, or generate social conflict. The architecture of social media—characterized by algorithmic amplification, personalized content feeds, emotional engagement, and rapid sharing mechanisms—creates conditions under which false information can spread faster than verified information [3]. Consequently, users frequently make sharing decisions based on emotional responses, social endorsement, or cognitive shortcuts rather than careful evaluation of information credibility, making digital disinformation one of the most pressing challenges in contemporary communication research.

Among the various forms of online disinformation, anti-religious disinformation represents one of the most socially sensitive and potentially destabilizing categories because it targets beliefs that are deeply connected to personal identity, collective values, and social cohesion [4]. False narratives concerning religion may include fabricated religious statements, manipulated images of worship, distorted theological interpretations, or hostile accusations directed toward particular religious communities [5]. Such content not only misinforms audiences but also intensifies prejudice, reinforces

intergroup hostility, and weakens social trust. Previous studies have demonstrated that religious issues evoke stronger emotional responses than many other forms of online content, increasing the likelihood that users will engage with and redistribute emotionally congruent information without adequate verification [4], [6], [7]. As societies become increasingly interconnected through digital media, understanding the mechanisms that encourage or inhibit the spread of anti-religious disinformation has become a critical issue for maintaining social harmony, preventing polarization, and protecting democratic discourse.

Individual characteristics are increasingly recognized as important determinants of online information-sharing behavior. Among these characteristics, religiosity has attracted growing scholarly attention because it reflects the extent to which religious beliefs, values, practices, and ethical commitments shape individual decision-making [8], [9]. From a normative perspective, religious teachings generally encourage honesty, compassion, responsibility, and respect for others, suggesting that highly religious individuals should be less willing to disseminate deceptive information. Nevertheless, empirical findings remain inconclusive [10]. While intrinsic religiosity may strengthen ethical decision-making and discourage harmful communication, religious identity may also reinforce in-group favoritism, confirmation bias, and emotional attachment to ideologically consistent information [11]. Consequently, individuals may unknowingly or intentionally share unverified religious content when it aligns with their existing beliefs or strengthens the perceived position of their own religious community [12]. These competing theoretical perspectives indicate that religiosity cannot simply be assumed to function as a protective factor against disinformation but instead requires empirical examination within specific social and cultural contexts [13].

In parallel, digital literacy has emerged as one of the most widely discussed

mechanisms for combating online disinformation. Contemporary digital literacy extends beyond the technical ability to operate digital devices and encompasses critical competencies such as evaluating source credibility, recognizing manipulated content, verifying claims across multiple information sources, understanding algorithmic influence, and considering the ethical consequences of online communication [14], [15]. Individuals possessing higher levels of digital literacy are generally better equipped to identify deceptive information before redistributing it. However, digital competence alone does not necessarily guarantee responsible behavior because users may possess advanced technological skills while lacking ethical judgment or social responsibility [1], [2]. Conversely, individuals with strong moral commitments may remain vulnerable to disinformation if they lack sufficient information verification skills. This complementary relationship suggests that moral orientation and cognitive competence should be examined simultaneously to provide a more comprehensive explanation of disinformation-sharing behavior than either construct can offer independently [16], [17].

Despite the growing body of literature on online misinformation and fake news, several important research gaps remain. Existing studies have predominantly focused on political misinformation, election-related fake news, health misinformation, and general information verification behavior, whereas anti-religious disinformation has received comparatively limited scholarly attention. Furthermore, previous research has largely emphasized digital literacy, psychological characteristics, political ideology, or source credibility while paying relatively little attention to religiosity as an individual-level explanatory factor influencing online information-sharing decisions. Even fewer studies have investigated how religiosity and digital literacy jointly influence the dissemination of anti-religious disinformation, particularly within multicultural societies where religious

identity plays a significant role in social interaction. Addressing these gaps is important because anti-religious disinformation possesses distinctive characteristics associated with sacred values, collective identity, moral emotions, and intergroup relations that cannot be fully explained using models developed for other forms of misinformation.

Indonesia provides a particularly relevant context for examining these relationships because it is one of the world's largest multicultural democracies, characterized by extensive religious diversity and one of the highest rates of social media use globally. Digital platforms simultaneously serve as spaces for religious education, interfaith dialogue, and civic participation while also facilitating the rapid circulation of hate speech, religious misinformation, and identity-based polarization. By integrating moral-religious and cognitive-digital perspectives within a single analytical framework, this study contributes to the literature in three important ways: first, by extending disinformation research to the relatively neglected domain of anti-religious disinformation; second, by positioning religiosity as an individual behavioral determinant rather than merely a thematic context of disinformation; and third, by demonstrating how ethical commitment and digital competence jointly explain responsible information-sharing behavior in multicultural digital societies. The findings are expected to contribute both theoretically to communication, media literacy, and religious behavior research and practically to the design of digital literacy programs, religious education initiatives, and evidence-based policies aimed at strengthening social cohesion and resilience against online disinformation.

2. LITERATURE REVIEW

2.1 *Theoretical Foundation*

This study integrates the Theory of Planned Behavior (TPB) [18], the UNESCO Media and Information Literacy (MIL)

Framework, and Social Cognitive Theory [19] to explain anti-religious disinformation-sharing behavior on social media. TPB suggests that information-sharing behavior is shaped by intention, attitudes, subjective norms, and perceived behavioral control, with religiosity influencing ethical attitudes and digital literacy strengthening users' ability to assess information credibility. The MIL Framework further emphasizes critical access, evaluation, verification, and responsible communication as essential competencies for preventing disinformation. Meanwhile, Social Cognitive Theory explains that online behavior develops through reciprocal interactions between personal factors, social environments, and observed behaviors. Accordingly, religiosity and digital literacy function as key individual factors that may inhibit the dissemination of anti-religious disinformation.

2.2 *Anti-Religious Disinformation*

Disinformation is intentionally false or manipulated information created to deceive audiences or influence public opinion, whereas misinformation is shared without deliberate intent [6]. In this study, anti-religious disinformation refers to misleading digital content that attacks, stigmatizes, delegitimizes, or provokes hostility toward religions, religious institutions, symbols, leaders, or communities, including fabricated quotations, manipulated videos, false accusations, and edited images

[4]. Its spread is particularly concerning because religious identity often generates strong emotional and group-based responses that encourage unverified sharing, while social media algorithms further amplify such content [5]. Indonesia is a highly relevant context due to its religious diversity and extensive social media use, where digital platforms can support interfaith dialogue but also accelerate prejudice, intolerance, and social polarization [20], [21].

2.3 *Religiosity*

Religiosity refers to the extent to which individuals internalize religious beliefs, values, practices, experiences, and moral commitments in daily life, including their influence on attitudes, ethical judgments, and social behaviour [13], [22]. [23] identify five dimensions of religiosity: ideological belief, religious practice, religious experience, religious knowledge, and religious consequences. Strong religiosity is generally associated with honesty, compassion, self-control, and responsibility, which may discourage deception, slander, and the dissemination of false information [24], [25]. However, its behavioral effects may vary because religiosity accompanied by tolerance and ethical reasoning can reduce the acceptance of misleading content, whereas religiosity linked to rigid group identity may increase confirmation bias and selective information acceptance [26]. Accordingly, this study operationalizes religiosity as the consistent application of religious values

concerning honesty, responsibility, respect, and ethical communication in social media interactions.

2.4 *Digital Literacy*

Digital literacy refers to the ability to access, understand, evaluate, verify, create, and communicate digital information responsibly through information and communication technologies. Beyond basic technical skills, it includes cognitive, analytical, ethical, and critical-thinking competencies [17], [27]. [28] initially defined digital literacy as the ability to understand and use information from various digital sources, while later perspectives expanded it to include source evaluation, information verification, media interpretation, online ethics, and responsible participation. Individuals with strong digital literacy are more likely to assess source credibility, compare information, detect manipulated content, recognize emotional manipulation, and verify claims before sharing them, whereas those with limited digital literacy often rely on popularity, emotion, or interpersonal trust [16]. Therefore, digital literacy is expected to serve as a protective factor that reduces the likelihood of spreading anti-religious disinformation.

2.5 *Conceptual Framework*

Based on the reviewed literature, this study positions religiosity (X_1) and digital literacy (X_2) as independent variables influencing the behavior of spreading anti-religious disinformation (Y) among Indonesian social media users. The proposed conceptual

model assumes that higher religiosity strengthens ethical communication by encouraging honesty, justice, compassion, and responsibility, thereby reducing individuals' willingness to disseminate misleading or harmful religious content. Meanwhile, stronger digital literacy improves users' ability to evaluate information credibility, verify sources, recognize manipulated content, and identify disinformation before sharing it. Religiosity therefore provides the moral foundation for responsible online behavior, while digital literacy provides the cognitive and technical competencies required for critical information evaluation. Individually and simultaneously, both variables are expected to reduce the tendency to spread anti-religious disinformation through social media.

H1: Religiosity has a significant negative effect on the behavior of spreading anti-religious disinformation among social media users in Indonesia.

H2: Digital literacy has a significant negative effect on the behavior of spreading anti-religious disinformation among social media users in Indonesia.

H3: Religiosity and digital literacy simultaneously have a significant effect on the behavior of spreading anti-religious disinformation among social media users in Indonesia.

3. METHODS

3.1 *Research Design*

This study employed a quantitative approach with a cross-sectional survey design to examine the influence of religiosity and digital literacy on anti-religious

disinformation-sharing behavior among Indonesian social media users. Data were collected through a structured questionnaire, with all variables measured using a five-point Likert scale ranging from 1 = Strongly Disagree to 5 = Strongly Agree. The research model consists of religiosity (X_1) and digital literacy (X_2) as independent variables and anti-religious disinformation-sharing behavior (Y) as the dependent variable, allowing the proposed relationships and hypotheses to be tested statistically.

3.2 Population and Sample

The population comprised Indonesian social media users aged 18 years or older who actively used at least one platform, including Facebook, Instagram, TikTok, X, WhatsApp, or YouTube. Respondents were selected through purposive sampling based on the following criteria: Indonesian citizenship, a minimum age of 18 years, active use of at least one social media platform for at least one hour per day, exposure to religious-related information on

social media within the previous six months, and voluntary willingness to participate. Based on these criteria, 150 valid respondents were included in the study, a sample size considered adequate for multiple regression analysis and hypothesis testing.

3.3 Data Collection Procedure

Primary data were collected through an online questionnaire distributed via Google Forms from January to March 2026 through WhatsApp, Facebook, Instagram, Telegram, and X. Before completing the questionnaire, respondents were informed about the study's objectives, response confidentiality, anonymity, voluntary participation, and informed-consent requirements. A pilot test involving 30 respondents was conducted before the main survey to assess item clarity, measurement reliability, and completion time, after which minor wording revisions were made to improve readability and comprehension.

3.4 Measurement of Variables

Variable	Code	Measurement Indicator	Source
Religiosity (X_1)	RLG1	I consider religious values before posting information on social media.	
	RLG2	My religion teaches me to communicate honestly.	
	RLG3	I avoid sharing information that may harm other religious communities.	
	RLG4	Religious teachings encourage me to verify information before sharing it.	
	RLG5	I believe spreading false religious information is morally wrong.	
Digital Literacy (X_2)	DL1	I usually verify information before sharing it.	
	DL2	I can distinguish between reliable and unreliable online sources.	
	DL3	I compare information from several sources before believing it.	
	DL4	I know how to identify manipulated digital content.	
	DL5	I understand the consequences of spreading false information online.	
Behavior of Spreading Anti-Religious Disinformation (Y)	BAD1	I have shared religious information without verifying its accuracy.	
	BAD2	I have forwarded religious content because many people shared it.	
	BAD3	I tend to share information that supports my beliefs without checking its authenticity.	
	BAD4	I rarely verify controversial religious information before reposting it.	

	BAD5	I may share religious information if it attracts public attention, even when I am uncertain about its accuracy.	
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3.5 Questionnaire Measurement Scale

All questionnaire items were measured using a five-point Likert scale ranging from 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, to 5 = Strongly Agree. This scale was selected because it effectively captures respondents' perceptions, attitudes, and behavioral tendencies while enabling systematic quantitative and statistical analysis.

3.6 Data Analysis

Prior to hypothesis testing, the measurement instrument was evaluated through validity and reliability analyses using Pearson Product-Moment correlation and Cronbach's Alpha, respectively. Questionnaire items were considered valid if the correlation coefficient exceeded the critical value ($r > 0.159$; $n = 150$, $\alpha = 0.05$) with a significance level below 0.05, while a Cronbach's Alpha value of at least 0.70 indicated acceptable internal consistency. Before estimating the regression model, classical assumption tests, including the Kolmogorov-Smirnov normality test, multicollinearity test using Tolerance and

Variance Inflation Factor (VIF), and heteroscedasticity test using the Glejser method, were conducted to ensure compliance with regression assumptions. The data were analyzed using IBM SPSS Statistics Version 25 through descriptive statistics, validity and reliability testing, classical assumption testing, and multiple linear regression analysis. The regression model $Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \varepsilon$ was employed to examine the effects of religiosity (X_1) and digital literacy (X_2) on anti-religious disinformation-sharing behavior (Y). Finally, hypothesis testing was performed using the t-test to assess the partial effects of each independent variable, the F-test to examine their simultaneous effect, and the coefficient of determination (R^2) to evaluate the explanatory power of the proposed model.

4 RESULTS AND DISCUSSION

4.1 Respondent Demographic Profile

A total of 150 valid questionnaires were analyzed. The respondents consisted of active social media users from various regions in Indonesia.

Table 2. Respondent Demographic Profile

Characteristics	Category	Frequency	Percentage (%)
Gender	Male	71	47.3
	Female	79	52.7
Age	18–25 Years	58	38.7
	26–35 Years	49	32.7
	36–45 Years	28	18.7
	>45 Years	15	10.0
Education	High School	36	24.0
	Diploma	22	14.7
	Bachelor's	74	49.3
	Postgraduate	18	12.0
Social Media Usage	1–2 Hours	31	20.7
	3–5 Hours	67	44.7
	>5 Hours	52	34.6

Table 2 shows that the study involved 150 respondents, consisting of 79 females (52.7%) and 71 males (47.3%). Most

respondents were aged 18–25 years (38.7%), followed by those aged 26–35 years (32.7%), 36–45 years (18.7%), and over 45 years

(10.0%). In terms of education, nearly half held a bachelor's degree (49.3%), while 24.0% had completed high school, 14.7% held a diploma, and 12.0% had postgraduate qualifications. Regarding social media usage, the largest proportion used social media for 3–

5 hours per day (44.7%), followed by more than five hours (34.6%) and 1–2 hours (20.7%), indicating that most respondents were active and experienced social media users.

4.2 Descriptive Statistics

Table 3. Descriptive Statistics

Variable	Mean	SD	Minimum	Maximum
Religiosity	4.12	0.53	2.60	5.00
Digital Literacy	3.94	0.61	2.20	5.00
Anti-Religious Disinformation Behavior	2.41	0.74	1.00	4.80

Table 3 indicates that religiosity recorded the highest mean score ($M = 4.12$, $SD = 0.53$), suggesting that respondents generally demonstrated strong religious values in their daily and digital communication. Digital literacy also showed a relatively high mean ($M = 3.94$, $SD = 0.61$), indicating that respondents possessed adequate abilities to evaluate and verify online information. In contrast, anti-religious disinformation-

sharing behavior had a comparatively low mean ($M = 2.41$, $SD = 0.74$), suggesting that respondents generally had a low tendency to disseminate unverified or misleading religious content. The minimum and maximum values further demonstrate sufficient variation in responses across all variables.

4.3 Validity Test

Table 4. Validity Test

Variable	Item	Pearson Correlation	Sig.	Result
Religiosity	RLG1	0.731	0.000	Valid
	RLG2	0.782	0.000	Valid
	RLG3	0.769	0.000	Valid
	RLG4	0.808	0.000	Valid
	RLG5	0.785	0.000	Valid
Digital Literacy	DL1	0.754	0.000	Valid
	DL2	0.801	0.000	Valid
	DL3	0.776	0.000	Valid
	DL4	0.742	0.000	Valid
	DL5	0.789	0.000	Valid
Disinformation Behavior	BAD1	0.718	0.000	Valid
	BAD2	0.741	0.000	Valid
	BAD3	0.774	0.000	Valid
	BAD4	0.798	0.000	Valid
	BAD5	0.752	0.000	Valid

Table 4 shows that all measurement items were valid, with Pearson correlation coefficients ranging from 0.718 to 0.808 and significance values of 0.000. For religiosity, the correlations ranged from 0.731 to 0.808; digital literacy ranged from 0.742 to 0.801; and anti-religious disinformation behavior ranged

from 0.718 to 0.798. Because all correlation coefficients exceeded the critical value of 0.159 and all significance values were below 0.05, every indicator satisfied the validity criteria and was retained for further analysis.

4.4 Reliability Test

Table 5. Reliability Test

Variable	Cronbach's Alpha	Interpretation
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Religiosity	0.883	Good
Digital Literacy	0.901	Excellent
Disinformation Behavior	0.874	Good

Table 5 shows that all research variables demonstrated satisfactory internal consistency, with Cronbach's Alpha values exceeding the minimum threshold of 0.70. Digital literacy obtained the highest reliability coefficient of 0.901, indicating excellent reliability, while religiosity and anti-religious disinformation behavior recorded coefficients of 0.883 and 0.874, respectively, indicating good reliability. These findings confirm that all measurement items consistently represent their respective constructs and are reliable for further statistical analysis.

4.5 Classical Assumption Tests

4.5.1 Normality Test

The Kolmogorov–Smirnov normality test produced a test statistic of 0.067 and a significance value of 0.200. Since the significance value exceeded the threshold of 0.05, the null hypothesis of normally distributed residuals was not rejected. Therefore, the regression residuals were normally distributed, indicating that the normality assumption required for multiple linear regression analysis was satisfied.

4.5.2 Multicollinearity Test

Table 6. Multicollinearity Test

Variable	Tolerance	VIF
Religiosity	0.741	1.349
Digital Literacy	0.741	1.349

Table 6 shows that religiosity and digital literacy each had a tolerance value of 0.741 and a Variance Inflation Factor (VIF) value of 1.349. Since the tolerance values exceeded 0.10 and the VIF values were below 10, no multicollinearity was detected between the independent variables. Therefore,

religiosity and digital literacy did not exhibit problematic intercorrelations and could be included simultaneously in the multiple linear regression model.

4.5.3 Heteroscedasticity Test

Table 7. Glejser Test

Variable	Sig.
Religiosity	0.514
Digital Literacy	0.367

Table 7 shows that the Glejser test produced significance values of 0.514 for religiosity and 0.367 for digital literacy. Since both values exceeded the 0.05 threshold, neither independent variable significantly affected the absolute residuals. Therefore, the

regression model showed no evidence of heteroscedasticity, indicating that the residual variance was constant and the homoscedasticity assumption was satisfied.

4.6 Multiple Linear Regression

Table 8. Multiple Regression Analysis

Variable	B	Std. Error	Beta	t	Sig.
Constant	4.216	0.482	—	8.742	0.000
Religiosity	-0.324	0.078	-0.318	-4.154	0.000
Digital Literacy	-0.418	0.071	-0.451	-5.887	0.000

The multiple linear regression analysis produced the equation $Y = 4.216 - 0.324(\text{Religiosity}) - 0.418(\text{Digital Literacy})$. The negative regression coefficients indicate that higher religiosity and stronger digital literacy are associated with lower tendencies to spread anti-religious disinformation. Specifically, a one-unit increase in religiosity is associated with a 0.324-unit decrease in anti-religious disinformation behavior, while a one-unit increase in digital literacy is associated with a 0.418-unit decrease, assuming other variables remain constant. The larger absolute coefficient for digital literacy suggests that it has a stronger effect than religiosity in reducing such behavior.

The partial t-test results show that religiosity significantly and negatively influences anti-religious disinformation behavior ($t = -4.154$; $p = 0.000$), supporting H1, while digital literacy also has a significant negative effect ($t = -5.887$; $p = 0.000$), supporting H2. Furthermore, the simultaneous F-test yielded an F-value of 46.813 with a significance value of 0.000, indicating that religiosity and digital literacy jointly have a significant effect on anti-religious disinformation-sharing behavior.

4.7 Coefficient of Determination

The model summary shows an R value of 0.624, indicating a moderately strong relationship between religiosity and digital literacy and anti-religious disinformation behavior. The coefficient of determination (R^2) of 0.389 indicates that the two independent variables explain 38.9% of the variation in anti-religious disinformation behavior, while the remaining 61.1% is explained by other factors not included in the model. The adjusted R^2 value of 0.381 confirms that the model retains adequate explanatory power after accounting for the number of predictors, while the standard error of the estimate was 0.583.

Discussion

The findings indicate that religiosity has a significant negative influence on anti-religious disinformation-sharing behavior.

This means that individuals who more strongly internalize religious values related to honesty, responsibility, and respect for others are less likely to disseminate misleading religious content on social media. The result supports the Theory of Planned Behavior, which explains that moral values shape attitudes and behavioral decisions. Individuals with higher religiosity are therefore more likely to exercise caution before sharing content that could harm religious communities or intensify social conflict.

Digital literacy also has a significant negative effect and represents the strongest predictor in the model, with a standardized coefficient of $\beta = -0.451$. This finding shows that users with stronger digital literacy are more capable of verifying information sources, identifying manipulated content, distinguishing credible from unreliable information, and critically evaluating online messages before sharing them. The result is consistent with the Media and Information Literacy framework, which emphasizes critical information evaluation as a central mechanism for reducing disinformation in digital environments.

Religiosity and digital literacy simultaneously have a significant effect on anti-religious disinformation-sharing behavior and explain 38.9% of its variance. This moderate explanatory power indicates that moral-religious values and digital competencies perform complementary roles in discouraging irresponsible information sharing. However, the remaining 61.1% of variance may be influenced by other factors, including political ideology, emotional engagement, peer pressure, algorithmic exposure, trust in online sources, and confirmation bias.

Overall, the findings demonstrate that strengthening religious ethics and digital literacy may reduce the dissemination of anti-religious disinformation among Indonesian social media users. Educational institutions, religious organizations, policymakers, and digital platforms should therefore develop integrated programs that combine ethical

communication, interfaith tolerance, information verification, and critical digital literacy to promote a more responsible and inclusive online information environment.

4. CONCLUSION

This study examined the effects of religiosity and digital literacy on anti-religious disinformation-sharing behavior among Indonesian social media users and found that both variables exert significant negative influences. Higher religiosity reduces the tendency to share misleading religious content by strengthening honesty, ethical responsibility, respect, and concern for others, while stronger digital literacy enables users to evaluate source credibility, verify information, identify manipulated content, and critically assess online messages before sharing them. Digital literacy emerged as the

stronger predictor, indicating that moral commitment must be supported by practical information-evaluation skills to prevent disinformation effectively. Together, religiosity and digital literacy explained 38.9% of the variation in anti-religious disinformation-sharing behavior, while the remaining variance may be influenced by confirmation bias, political ideology, emotional engagement, social identity, peer influence, trust, and algorithmic exposure. These findings highlight the need for collaboration among governments, educational and religious institutions, civil society, and social media platforms to integrate critical digital literacy, fact-checking, ethical communication, interfaith respect, and tolerance into programs aimed at strengthening public resilience and creating a more responsible digital environment in Indonesia.

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