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The Urgency of Digitalizing Lamaholot-East Flores Cultural Values by Youth in Building Religious Moderation

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Abstract

The development of contemporary digital technology has shaped the younger generation as digital natives. This condition presents a great opportunity for young people to spread the values of togetherness, tolerance, and peace within a society. However, this also presents challenges such as the proliferation of hoaxes, hate speech, and radicalization tendencies in the virtual world. On the other hand, local traditions as cultural wisdom hold significant potential for strengthening religious moderation, such as the values of solidarity, mutual cooperation, and brotherhood. This research aims to analyze the role of digital youth in the preservation and digitalization of local traditions as a means of internalizing diverse moderation values in the technological era. This research is a conceptual study that uses a descriptive-analytical approach. The analysis results show that digital youth have a strategic role in preserving local traditions thru digital media as a means of internalizing religious moderation in the land of Lamaholot-East Flores. The digitalization of traditions offers an opportunity to broaden the reach of cross-cultural and religious tolerance values, while also addressing serious challenges such as cultural commodification and the degradation of spiritual meaning. Based on these findings, it is necessary to strengthen digital literacy rooted in local wisdom, foster synergy between sectors including religious figures, educators, and indigenous communities, and develop authentic and reflective digital content to ensure the relevance of local traditions as a foundation for moderation in the digital age.

Keywords: Digital Youth, Local Tradition, Religious Moderation, Technology Era

BACKGROUND OF THE STUDY

The current progress in digital technology is undeniable. Almost every aspect of human life is influenced by technological changes and developments, whether it's how society exists, how we learn, or how we access information. The young generation, referred to as "digital natives" by Prensky in 2001, is the group most quickly influenced by and adaptable to these developments (Choroszewicz et al., 2024). The young generation, known as digital natives or Zoomers, is the generation born between approximately 1997 and 2010 (Murad et al., 2019). This generation adapts very quickly to technological developments. The lives of this group cannot be separated from social media, the internet, YouTube, games, and various other digital platforms that can be used as a means of communication. This generation is Generation Z. Beside Generation Z, there is also Generation Alpha. Generation Alpha is the generation born after 2012. This generation grew up in an ecosystem of AI-based technology, augmented reality, and big data (McCrindle, 2014). This condition can shape the behavior and way of thinking of this generation.

Technological developments in the 21st century offer opportunities in life while also creating problems in the form of an overwhelming flow of information that cannot be contained or controlled, including the spread of intolerance, radicalism, and religious hate speech (Mandala, I., Witro, D., & Juraidi, 2024). These challenges are certainly a serious problem for Indonesia, a multicultural country. A multicultural society means living side by side with various cultures or ways of life that exist, even if they are different. This means striving to harmonize differences to create unity in community life from generation to generation, highlighting diversity as a necessity that must be maintained. Lawrence Blum (Suzy S. Azeharie, 2020) states that a multicultural society encompasses appreciation, understanding, and evaluation of one's own culture, as well as respect and initiative to learn about the ethnic cultures of others, thus enabling all parties to believe that despite differences in religion, ethnicity, and culture, they can live together well, coexist, and unite in a region. However, it cannot be denied that differences within a society can also pose a challenge for the community in dealing with such diversity.

Multicultural society in Indonesia often experiences friction or social conflict, leading to behavioral changes in community life due to problems between two or more parties, resulting in a decrease in the sense of unity and cohesion in social life. The issue raised is religious conflict, which leads to intolerance in religious life. Nowadays, religious conflicts or intolerance in coexistence amidst differences continue to be a public spectacle. Religion, which is the glue or unifier of religious communities today, is trapped in an attitude of intolerance. Harmonizing life together despite differences presents its own challenges. This then led to interreligious conflict in the country. This attitude clearly tarnishes the beauty of Indonesia's diversity or plurality. Religious moderation has not yet gained a foothold in the hearts of Indonesian society because excessive or extreme religious perspectives, attitudes, and practices are still found, claims that one's religious truth is sacred and correct or exclusive (Diantika & Cahyani, 2022), and a religious spirit that is not in harmony with a love for the nation and the Unitary Republic of Indonesia. Various religious conflicts are still found in the country today, such as discrimination against certain religions in majority areas (Saragih, 2022a), religious intolerance issues in the form of minority rights that are often not granted (Asman & Arqam, 2021), destruction of places of worship (Sukestiyarno, 2022), hate speech

(Saruroh et al., 2022), cases of religious blasphemy and desecration (Atasoge et al., 2023), wars between religious communities (Halim & Mubarak, 2021), burning of places of worship (E. S. Saragih, 2022b), terrorism cases (Prakosa, 2022), the existence of stereotypes against certain religions, discrimination, and racism (A, 2019), prohibiting the presence of certain religions in an area or region, and also rejecting certain religious practices (Ulya dan Nurhidayanti, 2023; Najihah, 2024). Violations of religious and belief freedom in the country are still occurring and significantly increased in the previous year. Based on research by the Setara Institute, it was found that in 2023, there were 217 incidents with 329 violations against religious and belief freedom (Setara Institute for Democracy and Peace, 2024). The findings clearly indicate that there are still three (3) fundamental issues that hinder religious moderation in Indonesia, namely cases of disruption to places of worship, the use of blasphemy laws, and intolerance (Saragih, 2024).

The government, thru the Ministry of Religious Affairs of the Republic of Indonesia, mainstreamed the concept of religious moderation in 2019 as a strategy to maintain harmony and prevent social conflict in a diverse society (Saifuddin, 2019; Mustohofa Asrori, 2019). The term moderation comes from the Latin word *moderatio*, which means "being moderate" (i.e., not excessive). This term can be understood as an effort to control oneself so as not to exhibit or display excessive or deficient attitudes (Rohman, 2021). Religious moderation is a person's behavior and attitude that is in the middle, prioritizing justice and not being extreme in religious life (Ministry of Religious Affairs of the Republic of Indonesia, 2024; Kementerian Agama RI, 2019). Although the government always provides space for creating a peaceful life amidst differences, religious conflicts always occur. The religious moderation education recently issued by the Minister of Religious Affairs in 2019 is known to be slow in responding to religious conflict issues in the country. The conflict of tolerance in the name of religion, as described above, is certainly caused by many factors, especially the lack of knowledge about religious moderation education, and the weak awareness and practice of religious moderation within a pluralistic society.

Based on these findings, it is necessary to conduct a campaign for religious moderation at the grassroots level to create the beauty of harmonious and peaceful diversity amidst differences. Awareness and practice of religious moderation in every culture in the homeland are certainly present and are expressed within local cultural expressions. The local wisdom that each region lives by is a manifestation of religious expression. Religion can accommodate culture and smooth transitions in societies that do not contradict or deviate from religious teachings (Putra, 2023). However, these efforts still face obstacles because the penetration of digital values often doesn't align with the local wisdom that has long been the foundation of societal harmony in diversity. Additionally, real conflicts have emerged in the digital space, demonstrating how religious identity is often contrasted with cultural identity (Arianti, L., Sagila, M., & Yulia, 2025). Mandala, I, Witro, D., & Juraidi, (2024) Study notes that social media is often used as a space for the spread of extremist ideologies, while local cultural values are marginalized. As a result, young people are often caught in the tug-of-war between two major currents: rapid digital globalization and local identities rich in wisdom. This conflict highlights the importance of research on the role of youth in managing harmony thru the digitalization of local traditions.

This is where the role of the younger generation is very important, as they will be the ones who determine the face of Indonesian

diversity in the future. There is a lot of research emphasizing the importance of youth involvement in building community moderation and spreading positive content in the digital age. Waslah, Saihul, Ardiansyah (2024) in their research state that digital literacy education is closely related to the ability to select relevant information, which allows for the development of tolerance in communal life amidst differences. Agusta (2024) states that religious digital literacy impacts students' attitudes toward religious moderation. Rohman, M., & Waskito (2025) also showed that digital literacy mentoring programs in schools can help adolescents develop religious moderation values. Nevertheless, most research only focuses on digital literacy aspects, without deeply connecting them to local traditions as the basis of national identity.

In fact, local wisdom in Indonesia holds great potential for strengthening religious moderation. In East Flores, East Nusa Tenggara (NTT) province, for example, Lamaholot traditions such as building the Korse as a communal house and Gemohing are practiced as communal spaces that strengthen social solidarity regardless of religious differences (Atasoge, Aran, & Sihombing, 2023; Keban et al., 2023; Keban & Kwohon, 2020). The term Lamaholot is defined as a group or community inhabiting the Flores region, specifically the mainland of Larantuka, Adonara, Solor, as well as the islands of Lembata and Alor (Deran Ola & Keban, 2023). Beside traditions, unique expressions in local culture can also be a spirit for unity in diversity, which will create a harmonious and peaceful life, such as the expression "*kakan dike arin sare*" (Keban dan Lelu, 2025) and also the local Lamaholot cultural expression "*koda kirin nulun walen melan senaren*" (Keban et al., 2024). This finding suggests that local cultures not only have cultural value but are also relevant for addressing the challenges of intolerance emerging in the digital space.

Based on the previous studies mentioned above, it can be said that this research tends to examine religious moderation from a purely normative or digital literacy perspective. Meanwhile, the integration between digital youth and local traditions as a strategy for building religious moderation in the technological era is still relatively rarely researched or studied in depth. In other words, the issue of how young people utilize digital technology to internalize and revitalize local values in communal life amidst differences in beliefs still needs further exploration or study.

Therefore, this research focuses on the theme "The Urgency of Digitalizing Lamaholot Cultural Values by Youth in Building Religious Moderation Attitudes." The main focus of this research is to examine the extent to which young people can be agents who bridge Lamaholot's local wisdom values with the dynamics of digital space, while also identifying the opportunities and challenges they face. The novelty of this research lies in its interdisciplinary approach, which simultaneously connects three dimensions: digitalization, the role of youth, and the revitalization of local traditions as a basis for religious moderation. Thus, this research is important because it makes a conceptual contribution in two aspects. First, enriching the literature on religious moderation by incorporating local perspectives that are often overlooked in digital discourse. Second, offering an alternative model for young people in responding to the challenges of intolerance and radicalism in the technological era, based on soothing cultural values. This is expected to strengthen religious harmony in Indonesia while keeping local traditions relevant amidst the rapid current of digital globalization.

METHODOLOGY

This research uses a literature review method with a descriptive-analytical qualitative approach. The issue being researched, namely the role of youth in digitizing Lamaholot local traditions in building religious moderation, has been widely studied from various perspectives thru previous research. Data was collected from relevant books and scientific journal articles published between 2016 and 2025, focusing on the themes of digital youth, Lamaholot-East Flores local traditions, and religious moderation. Literature was searched thru academic databases such as Google Scholar, DOAJ, and Sinta. All selected sources were analyzed using content analysis techniques, which included the processes of selection, categorization, interpretation, and synthesis of findings. Validity is maintained thru source triangulation by comparing findings from various literature and conducting a critical review of the methodological quality of the articles used.

RESULTS/FINDINGS

The Role of Lamaholot Youth in the Preservation of Local Traditions

The people of East Flores are better known as the Lamaholot people. The Lamaholot people reside on mainland East Flores, Adonara Island, Solor Island, Lembata Island, and parts of Alor Pantar Island. The Lamaholot people, in their daily lives, have unique customs, especially those related to traditions, cultural rituals, traditional expressions, and traditional dances or songs. This makes the Lamaholot culture, especially in East Flores, East Nusa Tenggara province, very rich in life values or local wisdom. The word "Lamaholot" comes from the word "*lama*," which means "place" or "region," and later also means "a place where people live together" or "village," and "*holot*," which means "sticking," "glue," or "sap," or "sticking together." Another meaning of the term Lamaholot literally consists of two syllables: "lama" and "holot." The word "lama" means part, region, or village (*lewo*), and "holo" means "connect." Based on this definition, the term Lamaholot is interpreted as an island, region, or village that is connected (Letek & Keban, 2021). This term is the name used to refer to the eastern region of Flores Island, which includes eastern Flores, Solor, Adonara, and Lembata. This cluster of islands is located so close together that they appear connected, which is why they are called Lamaholot, which in the local language means "connected place." To promote the rich local traditions of the Lamaholot people in East Flores, which are full of cultural values, the role of digital youth is needed.

Digital youth are young people, often known as Generation Z and Alpha, who were born and raised in the digital era where technology is an integral part of life. Generation Z digital youth are known as digital natives or Zoomers, possessing high skills in utilizing technological devices for communication, creation, and cross-cultural interaction (Choroszewicz et al., 2024). Generation Alpha, on the other hand, is the generation born after 2012. This generation grew up in an ecosystem of artificial intelligence (AI)-based technology, augmented reality, and big data (McCrindle, 2014). These two generations played an important role in promoting or campaigning for the local Lamaholot culture to be widely known by the public. Local traditions or wisdom are understood as a system of values, norms, and cultural practices passed down thru generations, serving as a guide for life and a social adhesive within a community. Keban et al., (2023) assert that local wisdom is a form of collective knowledge born from the long experience of communities in interacting with nature, fellow humans, and God, thus playing an

In this digital age, young people can be cultural bridges, bringing traditional practices back into the digital public sphere. Online documentation in the form of videos, photos, and narratives allows local traditions to remain alive despite facing the strong current of modernization. For example, cultural practices like Gemohing in Lamaholot, which are rich in values of togetherness and solidarity, are now widely documented thru social media, making them more widely known to the public outside their community of origin. This phenomenon shows that the digital skills of young people contribute significantly to the sustainability of traditions that were previously only confined to certain customary spaces or known only to local communities (Vitry & Syamsir, 2024).



TITE ATA LAMAHOLOT HENA DIBUKTIKAN DALAM TOLERANSI TULUS ANTAR-IMAN

Keluarga besar Masjid Al-Fatih Menanga, Siswa- Siswi SMK Negeri Solor Timur - bersama Umat Stasi St. Fransiskus Xaverius Menanga, gotong royong mengerjakan Menara dan Balkon Gereja.

This effort also impacts the preservation of the community's cultural identity. When local traditions are only practiced in certain ceremonial rituals within a region, there is a potential for younger generations to lose their emotional connection to their ancestral culture. However, thru digital innovation, traditions can be given new meaning, repositioned, and adapted to the context of the times. The creative narrative built by digital youth makes tradition not just an artifact of the past, but a source of current values for living together in the era of globalization. For example, there's a young person who documents rituals performed in a certain area and then shares them on their YouTube channel as part of an academic project. These documents are not only educational tools in the classroom but also expand public knowledge. So, young people can utilize technological advancements, such as YouTube, to campaign for religious moderation (Zulfan et al., 2024). This can also provide knowledge to the public regarding religious moderation. Thus, digital youth play an important role in preserving local traditions while affirming their values within the increasingly pluralistic framework of modern life.

The Opportunity of Lamaholot Local Traditions in Religious Moderation

The term moderation comes from the Latin word moderation, which means "being moderate" (meaning not excessive). This term can be understood as an effort to control oneself so as not to exhibit or display excessive or deficient attitudes (Rohman, 2021). In the context of religion, religious moderation means a way of thinking, attitude, and behavior that always takes a middle ground, always acts fairly, and is not extreme in religious practice (Saifuddin, 2019). Religious moderation is a way of understanding the process of comprehending and practicing religious teachings, so that its implementation is always balanced. Its main principles include justice, mutual agreement, and public order, all aimed at building harmony in a pluralistic society (Asrori, 2019). The global perspective also underscores that moderation (*wasathiyah*) in religion emphasizes balance and a rejection of extremism. This definition of religious moderation is already practiced by the Lamaholot people in East Flores, NTT. The local community lives peacefully, harmoniously, and amicably alongside people of different religions, namely Islam, Protestantism, Hinduism, and Catholicism.

Within this framework, local Lamaholot traditions such as gemohing (mutual cooperation) and the expression “*kakan dike arin sare*” become highly relevant cultural expressions aligned with the principle of moderation. *Gemohing* is a tradition within the Lamaholot community, inherited from ancestors since ancient times, which emphasizes mutual cooperation and helping each other among people. The spirit of “*Kakan dike arin sare*” is a form of education that teaches any Lamaholot person to realize themselves as brothers and sisters to others, regardless of gender, tribe, ethnicity, or religion (Keban dan Lelu, 2025). The inclusive value of this traditional ritual, which involves all elements of society regardless of religious background, strengthens social cohesion and cultural dialog. This aligns with research suggesting that local wisdom can be the basis for moderation practices because it unites diversity in togetherness (Agusta, 2024; Putra, 2023; Letek & Keban, 2021) and prevents social disintegration (Nurhasanah, 2018).



Additionally, the Lamaholot tradition naturally creates space for interfaith communal participation, which has the potential to be an effective medium for religious moderation practices. When the community gathers in traditional rituals within the village, this involvement reflects wholeness and strengthens the spirit of social brotherhood. The findings of Mukhtar, Yunus, dan Nugroho, (2021) indicate that cultural activities with cross-religious participation can reduce stereotypes and increase empathy, making such local traditions a strong opportunity to be adapted as a moderation practice at the grassroots level.



With the advent of the internet era, there is a new opportunity to spread the values of the Lamaholot tradition to a wider community thru electronic content that teaches religious moderation. So far, there are no websites or social media platforms promoting the local Lamaholot traditions of East Flores related to religious moderation.

However, there are posts from the people of East Flores on social media, such as Facebook and TikTok, about Lamaholot local traditions and culture in relation to religious moderation. Here are some examples of Lamaholot local culture that illustrate or contain the principle of religious moderation, which has already been shared on social media. This means that promoting Lamaholot cultural values on the internet will support their preservation and maintain the principle of religious moderation.

Young people in this digital era have the ability to create various stories about the values of solidarity and tolerance within various local traditions, such as the Gemohing practice in Lamaholot culture (Deran Ola and Keban, 2023), and disseminate them thru social media to be known by the general public. This aligns with the opinions of Putri (2023) and Pradilla et al. (2024), who state that digital platforms are highly effective for disseminating stories of peace and tolerance to the general public, especially young people.

Thus, not only does the tradition endure, but the moderate meaning it contains also serves as an inspiration for the general public. The spread of traditions thru digital media by young people will certainly be well-received by various interfaith communities, as they value togetherness and believe that respecting the traditions being shared can strengthen the spirit of tolerance. This shows that Lamaholot local wisdom can become a social force supporting religious moderation on a larger scale when combined with the digital world.

Lamaholot Tradition in the Digital Era: Between the Threat of Marginalization and the Opportunity for Revitalization

The rapid development of digital technology has given rise to deep doubts and concerns about the existence of Lamaholot local traditions. The digital cultural transformation has brought the young generation of Lamaholot-East Flores into the current of globalization, which tends to standardize lifestyles, ways of thinking, and cultural preferences. This often leads to local traditions being seen as outdated or irrelevant to modern life. Research by Fatimah & Rahma, (2025) indicates that today's youth generation tends to prefer global popular culture over local traditions, potentially decreasing interest in preserving customs. This phenomenon shows the risk of marginalizing Lamaholot traditions amidst the rapid penetration of digital culture.

Another challenge arises from the process of cultural commodification, where local traditions are presented solely as tourist objects without regard for their underlying philosophical value. Cultural exploitation for economic gain often overlooks spiritual aspects and local wisdom, causing traditions to lose their deep meaning. In the context of Lamaholot-East Flores culture, many cultural rituals are reduced to mere attractions because they are only promoted visually without any explanation of the values of brotherhood, togetherness, and spirituality that accompany them. This is evident in several cultural festival events in East Flores, where some local dances are performed on tourist stages without the accompanying narrative of the underlying traditional values, leaving the younger generation only familiar with the external form, not its philosophical meaning.

Additionally, the rapid flow of information on social media presents the challenge of the spread of misleading narratives about local traditions. It's not uncommon for traditions to be associated with mystical practices considered contradictory to religion, thus creating a negative stigma. This aligns with the findings of Pradilla et al., (2024), which confirm that digital media not only brings opportunities but also risks in the form of misinformation and cultural polarization. For example, the tradition of gemohing or cooperation, mutual aid in Lamaholot society (Keban & Kwohon, 2020) is sometimes depicted on social media merely as a joint activity, even tho it essentially affirms the values of solidarity and religious moderation because it involves people from different religions in its practice.

The digital divide is also a factor hindering the preservation of local traditions. Not all Lamaholot communities in East Flores, Indonesia, especially in rural areas, have adequate access to digital technology. As a result, efforts to document and publish traditions cannot be carried out evenly. Limited access to technology widens the gap between communities capable of developing cultural digital narratives and those that are not. The local government has not yet optimally supported this digital transformation. Many villages in East Flores Regency, NTT, still lack village websites to publish local culture. A real example can be seen in Lewotana Ole Village, where traditional houses and ancestral heirlooms are mostly only known by

the local community because they are not documented in digital media, making them difficult for the wider public to recognize.

However, these challenges also serve as a reminder that the Lamaholot tradition requires innovative strategies for its preservation. Digital youth engagement is crucial for addressing stigma, reducing commodification, and presenting authentic and moderate narratives about local traditions. By using technology wisely, the younger generation can counter the trend of global cultural homogenization by bringing the richness of Lamaholot traditions to a wider public sphere. As emphasized by (Hardiyanti et al., 2024), revitalizing traditions thru digital innovation is key to keeping local wisdom values alive and relevant in the face of the modern era.

The challenges of Lamaholot local traditions in the digital era are actually inseparable from the great opportunities offered in the context of religious moderation. For example, negative stigma toward traditions like gemohing, bau lolon, and various other Lamaholot cultural rituals considered laden with mystical elements can be addressed thru a digital narrative approach that emphasizes the values of togetherness, solidarity, and interfaith respect. If this tradition is wisely packaged by digital youth, it will actually strengthen religious moderation, as emphasized by the Ministry of Religious Affairs of the Republic of Indonesia (2019), namely a commitment to togetherness, tolerance, and respect for local traditions that are in line with the universal values of religion (Ferdiansyah, 2023).

Additionally, the problem of cultural commodification, which reduces the philosophical meaning of Lamaholot traditions, can serve as a space for reflection to reaffirm the importance of the spiritual meaning behind each ritual. This is relevant to the views of Hardiyanti et al., (2024); Susanto, (2024); Asman & Arqam, (2021) that local wisdom values raised in their entirety can serve as a bridge to strengthen social harmony across religions. Thus, digital youth are not only tasked with preserving traditions, but also with reinterpreting the meaning of Lamaholot traditions within the framework of religious moderation. The digital divide faced by the Lamaholot people in East Flores, Indonesia, also poses challenges to cultural preservation, but simultaneously highlights the importance of cross-community cooperation. When digitally accessible young people act as a "bridge" for rural communities, they are truly embodying the value of religious moderation, which teaches inclusivity, solidarity, and advocacy for vulnerable groups.

This initiative shows how the digitalization of culture can become a space for intergenerational and interreligious dialog, as well as strengthen the spirit of brotherhood (fraternity). Thus, the challenges faced by the local Lamaholot tradition in the digital era are not merely threats, but can be transformed into strategic opportunities for building religious moderation. The key lies in how tradition is creatively understood, interpreted, and communicated by the younger generation. If challenges are responded to reflectively, the Lamaholot tradition will not only remain sustainable but will also become a collective force that affirms a harmonious, tolerant, and humanistic religious life.

Transforming Lamaholot Traditions in the Digital Age to Strengthen Religious Moderation

Transforming Lamaholot local traditions in the digital era is a necessity amidst the strong current of globalization and the development of information technology. Traditions that were once only passed down orally or thru customary ritual practices are now

being documented, published, and disseminated thru digital media. The digitalization of this tradition not only serves as a means of cultural preservation but also as a new space to strengthen the values of religious moderation, considering that the core of Lamaholot local wisdom is solidarity, brotherhood, and togetherness across faiths (Keban et al., 2023; Ola dan Keban, 2023). Thus, this transformation process is not merely a technological adaptation, but also a strategy to maintain the relevance of tradition amidst the dynamics of modern society.

The use of digital media to transform Lamaholot traditions can help interfaith dialog about religious moderation. According to the Ministry of Religious Affairs of the Republic of Indonesia (2019), religious moderation requires a balance in understanding and practicing religious teachings to foster tolerant, just, and respectful attitudes toward differences (Saifuddin, 2019). These values have actually been internalized in the Lamaholot tradition for a long time thru concepts of togetherness such as *kakan dike arin sare* or true brotherhood (Keban dan Lelu, 2025), which demonstrates brotherhood without considering a person's religion. These values can be disseminated thru digital publications, which can serve as inspiration for building a harmonious social life.

With the current technological advancements, young people have a greater opportunity to play a significant role in preserving Lamaholot traditions. Producing innovative social media content, such as stories about cultural philosophies, video documentation of traditional rituals, and digital campaigns that emphasize the value of togetherness, allows young people to introduce local wisdom to communities around the world. Research shows that digital youth play an important role in creating a more tolerant and inclusive virtual space (Arifin,dkk., 2024). Therefore, involving youth is key to ensuring that the Lamaholot tradition not only survives but also contributes to the formation of a moderate religious character in society.

However, this transformation also faces serious challenges. On one hand, the digitalization of traditions can trigger the commercialization of culture, which risks diminishing its spiritual value and sacredness. Traditions that are positioned solely as entertainment spectacles are feared to lose the deep meaning that has been passed down by ancestors. Additionally, the rapid flow of digital information also creates opportunities for the emergence of disinformation, hate speech, and intolerant narratives that can erode the essence of religious moderation. This demands a careful strategy in managing the digitalization of traditions to ensure it continues to emphasize the values of togetherness, brotherhood, and respect for differences (Hardiyanti et al., 2024).

In response to these opportunities and challenges, the strategies that can be pursued are digital education based on local wisdom, collaboration between youth, traditional leaders, religious figures, and the government, and strengthening media literacy within the community. Digital literacy is not just about technical skills in using technology, but also critical thinking abilities in responsibly producing and consuming information. Thus, the transformation of Lamaholot traditions in the digital era is not only oriented toward cultural preservation, but is also aimed at strengthening religious moderation as an important foundation for pluralistic life in Indonesia.

Thus, the transformation of Lamaholot traditions in the digital space is an integral part of efforts to address the challenges of religious moderation in the modern era. Tradition is no longer viewed as a

static heritage, but rather as a dynamic and adaptable source of value to the times. Thru the involvement of the younger generation, the utilization of digital technology, and collective awareness in preserving the meaning of tradition, Lamaholot local wisdom can continue to thrive and make a tangible contribution to strengthening religious moderation at the local, national, and global levels.

CONCLUSIONS

This conceptual research confirms that digital youth play a significant role in preserving Lamaholot local traditions while also acting as agents in strengthening religious moderation in the digital era. Thru creativity and digital literacy, the younger generation is able to document, disseminate, and revitalize Lamaholot traditions to keep them relevant to global dynamics. Local traditions, which are essentially a form of local wisdom, not only serve to preserve cultural identity but also act as an effective medium for instilling values of tolerance, togetherness, and solidarity among people of different religions. The transformation of Lamaholot traditions into the digital space opens up new opportunities for creating cross-cultural and cross-religious dialog spaces that support the realization of religious moderation. However, the challenges faced are not easy. The shifting interests of the younger generation, the risk of commercializing traditions, and the threat of misinformation and hate speech on social media have the potential to erode the spiritual and social meaning of the traditions themselves. Therefore, an integrated strategy is needed between the government, religious institutions, indigenous communities, and digital youth to ensure the preservation of Lamaholot traditions while also enabling them to adapt to the times.

Based on these conceptual findings, several recommendations can be made. First, there is a need for financial support from local governments to carry out digital transformation. Second, there is a need to strengthen digital literacy based on local wisdom among young people so that they are not only consumers, but also producers of educational cultural content. Third, the government, religious leaders, and traditional figures need to collaborate with youth communities to create sustainable tradition digitalization programs, whether thru social media platforms, educational applications, or academic documentation. Fourth, further research is needed to explore concrete practices of religious moderation based on Lamaholot traditions in the digital space so that it can enrich academic discourse while making a real contribution to inclusive and harmonious nation-building.

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