

## **Building Moderation Islam in Plural Community: Relation Between Social Media and Social Conflicts in Padang, West Sumatera-Indonesia**

**Reza Fahmi, Prima Aswirna**

Universitas Islam Negeri (UIN) Imam Bonjol, Padang, Indonesia

Correspondence: [rezafahmi@uinib.ac.id](mailto:rezafahmi@uinib.ac.id)

**Abstract.** This study assumes that social media has a strong influence on social movements in society. This is highly disruptive to interactions between religious groups within the country. Additionally, the objectives of this study are to: (1) To explain the pattern of Islamic moderation growing and developing in Padang. (2) Describe the profile of Padang's social media users; (3) See the influence of moderate Islam developing through social media on the religious conflict in Padang. This study uses a quantitative approach. A total of 265 people made up the population of this study. As a result, while religious issues are a potential topic of conflict within the community, reasonable and moderate Islam has a positive impact on the people of Padang City, who are able to respect their differences. It has been shown that there is no possibility of conflict between the peoples of the United States, who love unity and prioritize peace.

**Keywords:** Religious Mediation, Islamic Moderation, Social Media, Social Conflict.

### **Introduction**

The same applies to other countries in the world. Canada, Malaysia, Australia etc. Indonesia is a multi-ethnic country with different cultures, ethnic beliefs and customs. Indonesia is one of the world's largest countries after India, China and the United States. In addition, Indonesia has her five main islands such as Sumatra, Java, Kalimantan, Sulawesi and Irian Jaya (Papua). Indonesia has small and large islands with 17,508 inhabitants and a population of about 250 million. As mentioned above, Indonesia is facing various problems such as economy, society, politics and culture in a multicultural society. Other greetings are indigenous relatives (indigenous Indonesians) and non-indigenous

peoples (immigrants, including Chinese), as ethnic groups and religions characterize the diversity of Indonesia's population. The Indonesian Ministry of Research and Technology (2010) reported that the conflict that occurred in Indonesia was a conflict horizon based on religious and ethnic issues as well as unbalanced levels of welfare factors. In any experience, conflicts based on religious and ethnic issues can easily become violent conflicts and attract cross-regional involvement of actors and are very difficult to resolve. This is because conflicts based on religious and ethnic issues tend to transcend geographical boundaries and are not easy to negotiate and are irrational<sup>1</sup>.

The Minang community is identical to the Muslim community which is not easy to accept the presence of migrants, especially those of different religions. The explanation above illustrates that horizontal conflicts between ethnic and religious patterns also occur in West Sumatra in general and the city of Padang in particular. To bridge so that horizontal social conflicts do not occur during society, it is necessary to build social awareness about the importance of moderate Islamic thought (Islamic moderation). Then in the context of social life which has grown rapidly in Era 4.0 and towards Era 5.0 today, social media in the form of Facebook and Instagram have also been used as a means of massive propaganda mediated to accelerate the spirit of Islamic moderation in society. Thus, this study wants to examine, among others: (1) Describe the moderation pattern of Islam that grows and develops in the field. (2) Describes the profile of social media users in Padang. (3) Seeing the influence of Islamic moderation that developed through social media on religious conflicts in Padang.

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<sup>1</sup> While the causes of conflict in border areas can also be mentioned as vertical conflicts, including (1) Unbalance in development, (2) extraction of natural resources, (3) Violence against the people, (4) Strong ethnicity in local communities, (5) Far from the center of government, (6) Wrong or forced modernization, (7) Unbalanced economic distribution, positions, or positions, (8) Perception. The above fact is not the only justification for the issue of identity politics that is so thick in the society of West Sumatra. Another example is how Chinese people are "forced" to use Minang language as their everyday language to be socially acceptable in society. There are even some Chinese people who reluctantly carry out marriages with residents to adapt to the Minang.

There are two Islamic patterns of behavior ; (1) egalitarian Islam, grow and develop extensively in the Islamic societies of Padang and West Sumatra. (2) Islamic reasoning. Developing egalitarian Islam is Islam that prioritizes the equality of people in social life. May different views in understanding social and religious issues be the wealth of society in respecting differences. Thus, the Minangkabau people are a unique society that strives to integrate traditional values (Tradition) with religious values (Islam), apart from what is known for their migration habits. It is the largest matrilineal community in the world. I also grew up in an equal society. , and value their freedom very much. Given the status of an egalitarian society that respects individual freedom, it is not uncommon for Minang people to have intellectual discussions about various issues of life<sup>2</sup>.

This conflict took place between the Mudo (young people), - who wanted the teachings of Islam to be implemented following the values contained in the Al-Qur'an and Sunnah which had been widely distorted, and invited to understand the universality of Islamic teachings in a modern and elastic manner - and the Tuo ( elders) who seek to understand the teachings of Islam traditionally and rigidly, and maintain the customs that they have built before (Schrieke, 1975: 69). This explanation shows the egalitarian attitude of the Minang people who are to express different views openly and frankly so that this conflict of views is resolved through deliberation and consensus by three stakeholders in the Minang community; Ninik Mamak (traditional leaders), Cadik Pandai (smart people) and Bundo Kandung (mothers) (Tigo Sajarangan stove or a stove for cooking with three supporting legs, so that the stove can stand

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<sup>2</sup> While the causes of conflict in border areas can also be mentioned as vertical conflicts, including (1) Unbalance in development, (2) extraction of natural resources, (3) Violence against the people, (4) Strong ethnicity in local communities, (5) Far from the center of government, (6) Wrong or forced modernization, (7) Unbalanced economic distribution, positions, or positions, (8) Perception. The above fact is not the only justification for the issue of identity politics that is so thick in the society of West Sumatra. Another example is how Chinese people are "forced" to use Minang language as their everyday language to be socially acceptable in society. There are even some Chinese people who reluctantly carry out marriages with residents to adapt to the Minang.

properly) which is always based on AS-SBK ( Customs that are based on religion and religion based on the Book of God, namely the Qur'an).

Rational Islam is meant here as Islam that is not easily provoked by negative elements that grow during society. Islam considers problems based on various points of view so that the assessment is not only measured from the profit and loss assessment alone but also based on various other considerations. Likes; social, political, religious, and cultural. So that Islam that is instilled in the the younger generation prioritizes rationality in making important decisions together. This Islamic rationality will certainly give birth to an attitude of religious moderation in social life. Namely, religion is note just learning to understand differences, but also building trusts,mutual support but at the same time upholding competition and a competitive spirits, so thatstrong motivation is built to succeed in the future. An example of rational Islam that was developed through Minang cultural customs was illustrated during the Adri War, where conflicts, however violent and central, did not eliminate each other because in their philosophy of life they were: mahampang malapehi, mambunuah mahiduiki (to let go of, kill-live)<sup>3</sup>.

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<sup>3</sup> The radical Padri movement, which continued into a 34-year war against the Dutch colonialists, did not necessarily eradicate the teachings of the Tarekat Syatariyah (Navis, 1983: 70-71). Likewise, for the Indigenous People, the Padri movement according to Schrieke (1973: 32, *ibid*), is note to oppose the customs and the Pagarruyung kingdom, but a solidarity movement of cleric to cleanse people's lives of actions that are Contrary to Islamic teachings. Moderation is the middle way, and this is under the core teachings of Islam that are by human nature. Therefore, Muslims are called ummatan wasatan, harmonious and balanced people, because they can combine the two poles of the previous religion, namely Judaism which is too down to earth and Christianity which is too high. Thus, moderation has the same meaning as al-washatiyyah – as expressed in the verse above. According to Ibn Faris, as quoted by Muchlis M. Hanafi (2009), that al-washatiyyah comes from the word with which has the meaning of fair, good, middle and balanced. The middle part of the two ends of something in Arabic is called wasath. This word has a good meaning US in the hadith expressions, 'The best affairs are awsathuha (the middle)', because those in the middle will be protected from reproach or disgrace (defects) which usually hits the ends or edges. According to Yusuf Qardhawi (1995), that among the characteristics of Islamic teachings is al-washatiyyah (moderate) or tawazun (balance), namely the balance between two roads or two directions that face each other or contradict each other. Examples of two oppose such US spiritualism with materialism, individual with collective, contextual with idealism, and consistent with change. The principle of balance is in line with the nature of the creation of humans and nature that are harmonious and harmonious. As revealed

Furthermore, regarding the characteristics of Islamic moderation, as stated by Tarmizi Taher (2007), it has two independent characteristics, namely first, the existence of the right to freedom which must always be balanced with obligations. Intelligence in balancing rights and obligations will determine greatly the realization of balance in Islam. Second, there is a balance between worldly and hereafter life, US well US material and spiritual life. So that the civilization and progress achieved by Muslims are not fictitious and mirage, but essential and truly by what is expected, namely realizing goodness in the world and the hereafter and keeping away from calamity and torments of hell.

The medium of spreading the moderate spirit in the social life of the people of Padang today has experienced a dynamic moving forward, rooted in information technology. Where the understanding of Islamic moderation is note only conveyed through lectures in mosques, fields, or open places, which allows everyone involved to interact physically with one another.

In line with advances in information technology accompanied by the development of a deadly virus pandemic called COVID 19, the da'wah map no longer requires individuals to interact directly physically with other individuals. However, they can use social media in the form of Facebook, Whatsapp, Instagram, and so on to remind each other of goodness. Thus, it can be understood that social media has become a social need which is as if "food and drink" need to be consumed every day. Of course, this gives its meaning to the social life of the Minang people today who always follow developments from time to time to obtain the latest information or news, so as not to be left behind with the current situation. This is also in line with the spread of varied da'wah which diverse is widespread, where not only materials, schools, or schools of thought from the scholars also vary. Even the classical, contemporary, radical and fundamental thoughts of each Islamic religious leader further enrich the repertoire of Islamic thought of the Minang community.

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in the Qur'an, "And Allah has raised the heavens and He has set the mizan (justice), so that you do not exceed the limit regarding the mizan"(Surah Ar-Rahman [55]: 7-8).

The virtual world is a globally connected, computer-supported, computer-accessible, multidimensional, artificial, or virtual reality. In this reality, where each computer is a window, visible or audible objects are not physical and are not representations of physical objects. Instead, they are styles, characters, and actions of creating data and producing pure information. Cyberspace refers to the metaphorical world using many forms of electronic communication, which are used in the internet world. The virtual world offers the opportunity to form a real community, where people share the same interests and are met by electronics. This new electronic media has made massive changes in society with all its positive and negative impacts. Further research was conducted using a quantitative approach. A total of 265 people became the population in the study. Whereas many as 128 non-Muslims and 137 Muslims were included as samples in the research carried out. Sampling was done randomly (stratified random sampling). Collecting data using a psychological scale. The analysis technique uses simple regression.

## Results and Discussion

The results of this study found: (1) The Islamic moderation pattern developed through social media is using the Rational Islamic pattern. Where 85% of respondents perceive that the rational, logical and moderate pattern of Reality Islam is embedded in the social life of the Muslim community in the city of Padang.

Table 1

Categories of Islamic Regional

No	Score	Categories	Sum	Percentages
1	114-133	Low	40	15%
2	134-151	High	225	85%
	Total		265	100%

Resource : Research Report (2020)

(2) Social media user profiles tend to be consumptive in receiving religious information, so that religious issues become potential debates or arguments. 65% of respondents think they are active users of social media; Facebook and Instagram.

Table 2

Categories of Using Social Media (Facebook and Instagram)

No	Score	Category	Sum	Percentages
1	138 – 154	Low	93	35%
2	15 – 170	Tall	172	65%
Total			265	100%

Resource : Research Report (2020)

(3) The influence of moderate Islam or Islamic moderation as much as seventy-five percent (75%) use social media in reducing inter-religious conflicts in Padang, West Sumatra.

Table 3

The Hypothesis Analysis

		Islamic Rational	Using of Social Media
<b>Islamic Rational</b>	Pearson Correlation	-	738
	N	265	265
<b>Using of Social Media</b>	Pearson Correlation	738	
	Sig. (2-tailed)	000	
	N	265	265

It means there were significant correlations between Islamic Rational and using of social media. then, H<sub>0</sub> was **rejected** and **received** H<sub>1</sub>. The relations was positive. The magnitude of the influence of Rational Islamic thought on the responsible use of social media is refusing to be involved in social, religious, or ethnic conflicts.<sup>4</sup> Hospital was to be

<sup>4</sup> There are three important notes found through this study: (1) This research proves that the pattern of Reality Islam that grows and develops in the Minang Muslim community has given its Islamic style in society. Wherever there is a social conflict

established on Jalan Khatib Sulaiman, getting very widespread opposition among the people of the city of Padang. However, this was not followed by the destruction of public facilities and the like.

## **Conclusion**

Reality Islam has been practiced ingrained in Minang society is when the community rejected the cremation site of the Chinese community in Padang City. Precisely in the area "Chinatown or China Town" around the homes of indigenous people. This, of course, received strong opposition from community leaders, religious leaders, and also the surrounding community. This Made in a demonstration that took place safely and peacefully, without being accompanied by the destruction of public facilities. The Minang community in Padang City today has become obsessed with the use of social media. So that social media becomes a potential means of spreading da'wah that instills Islamic moderation during society. Even so, it is necessary to realize the potential for differences in views or opinions in understanding Islam as a religion that is based on the Qur'an and Sunnah. It should be taken seriously about the differences in Islamic views so that it is hoped that it will not give birth to conflicts that are detrimental to the Muslim community themselves.

This study also finds that social media is a significant contributor to moderate attitudes by embedding Islamic moderation values that grow in society. So that it gives a very positive contribution to the absence of conflict in society. Social media has provided a significant understanding to foster tolerance, respect, support, and build a spirit of togetherness between Muslims and Muslim communities. As well as eliminating the attitude of suspicion and suspicion between adherents of different religions.

It's just that what also needs to be a common concern from the studies that have been carried out is that the Minang community of field City needs to be more selective in receiving information on existing social

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related to ethnicity and religion in the community, it is not accompanied by the destruction of places of worship of other religions (Catholic or Protestant Christians and Pantekonstan and so on, Hinduism, Buddhism, Kong HU Chu). This was demonstrated through a massive demonstration several years ago, when Siloam.

media, then don't be consumed by hoaxes or fake news that have the potential to give birth to horizontal social conflicts between religion and ethnicity. in the city of field. Then note all the news received needs to be disseminated because we have to check the elements of the truth of the news obtained earlier. Furthermore, social media should not be considered as a "god" who helps to seek Islamic truth values. So that we forget to refer to the scholars and scholars in society. So we need to stay alert to the negative elements that social media creates as a pillar of information that grows and develops amid society. Finally, the Rational Islam that has been developed in the city of Padang can be used as a model for the development of Islamic thought in other regions in Indonesia so that Islamic moderation can grow that supports national unity, which eliminates issues of ethnicity, religion, race as potential conflicts. But making it a meaningful resource in the diverse patterns of community life based on Islamic moderation in the bosom of every child of the nation.

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