

Recontextualizing Interfaith Dialogue as an Implementation of Religious Moderation in the Modern Era: A Study of the Online-Based Inclusive Movement

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Abstract. This article examines the importance of interfaith dialogue as a form of implementing religious moderation in the living space of modern society which is marked by the existence of social media. Dialogue between religions in order to build harmony that leads to peace and brotherhood is a must. Therefore, to achieve this the basic principle of maintaining *ukhuwwah* (brotherhood) is the key. Interfaith dialogue is not only important to be carried out face to face, but advances in technology have the opportunity to more easily interact via virtual with other religions to sow harmony. This article was written using a qualitative approach and using library research steps by placing books and journals as primary data, as well as writing from websites as supporting data. This article finds the conclusion that interfaith dialogue in multi-religious Indonesia is something that needs to be built in various spaces, including social media. The large diversity of religions has the potential to cause friction/conflict, but if the values of moderation are implemented properly by consistently building dialogue for the progress of the nation and harmony will avoid destruction. Other efforts that can be applied in the modern era are building moderate narratives on social media, building creative content, collaborating and continuing. Then later it will lead to harmony, equality, balance, peace, and away from tension.

Keywords: Islam, Religious Moderation, Interfaith Dialogue, Digital Space

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Introduction

The theme of religious moderation has become a trend of study for researchers and scholars in the current era and has received serious attention. This is in response to the phenomenon of inter-religious conflicts that occur in society, or even the outbreak of radical, extreme and puritanical Islamic groups that often disrupt social stability. Of course for the Islamic community, this is a common

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homework for how to overcome this. Historical records prove that in various parts of the world there are conflicts with religious backgrounds. One of them is the conflict between Muslims and Christians in Central Africa, precisely in Boda City, which killed 75 people. The majority of the victims were Christians (BBC, 2014). Then the conflict between the three heavenly religions that often occur, namely Islam, Christianity and Judaism, which of course have different interests (Thontowi, 2001). Another international conflict is the attack on the World Trade Center building by Al-Qaeda forces under the leadership of Osamah bin Laden. Although in the name of Islam, but contrary to normal social and moral (El-Fadl, 2002). In essence, it is expected to be able to create peace, religious construction and balance of life. But in fact, not all are able to carry out what has been outlined by religion (laws, norms and values).

If in the context of the Indonesian state, it will be faced with diversity, including in the area of religion: Islam, Christianity, Hinduism, Buddhism, Confucianism and other local beliefs. Therefore, it is important to examine interfaith fiqh in the context of Indonesia, which is rich in diversity. Track records prove that in Indonesia there are often disputes with religious backgrounds, both within and between different religions. Some conflicts in history that have religious elements, such as the conflict between Islam and Christianity in Singkil Aceh (Hartini, 2020), laly the conflict over the rejection of the construction of GKI Yasmin in 2000 in Bogor (Sirait, 2019), religious and ethnic conflicts in Poso in 1992 (Alganih, 2016), internal conflicts between Shia and Sunni Muslims in Madura, East Java (Ida & Dyson, 2015), even the rejection of the construction of a Christian house of worship in Cilegon, Banten in 2022. The poor record of Indonesia's religious civilization can be seen from the history of religious disputes (Iqbal, 2022).

Moreover, entering the era of rapid development with the presence of technology, insults against other religions often occur on social media, causing conflict. It is certainly a challenge for Muslims to formulate how to be an example in spreading the movement of mutual love (rahmah). In this modern era, technological advancement is an inevitability. Digital media users have grown rapidly to date (Praditya & Irwansyah, 2018). Research findings show that the use of social media has increased by 60%. The Indonesian Internet Service Providers Association (APIJII) stated that in the second quarter there was a penetration of 25.5 million more internet users in Indonesia in 2020 compared to 2019 (APJII, 2020). The percentage of the Indonesian population using the internet also increased from 2018 to 2022: in 2018, 64.80%; in 2019-2020, 73.70%; and in 2021-2022, 77.02% (APJII, 2022). Thus, it becomes a challenge for religious people (Islam) in adapting to the progress of the times, especially in socializing.

Therefore, in responding to various problems with religious backgrounds / conflicts that have an impact on the disruption of social stability, it is necessary to make efforts to deal with this. Especially in the modern era, efforts that can be made are to strengthen interfaith dialog as a concrete manifestation of the implementation of religious moderation. This article is important to learn more about the need for interfaith dialog, which is basically allowed in Islam itself in order to

maintain *ukhuwwah* (brotherhood). This article also provides examples of the application of content-based interfaith dialog in the social media space and what practical efforts should be made by modern society on the internet as a second interaction space.

This will answer the challenges of modern society in spreading moderate ideologies that are in accordance with Islamic values and norms. This article is useful for academics (lecturers-students), practitioners, government policy holders in the religious field, and even the general public who can be used as material for study and reference from the solutions offered to strengthen religious relations by building dialogue.

Method

In the process of writing / preparing this research, the approach used in examining is descriptive qualitative analysis. By describing the results of the analysis, efforts to understand, and criticize the religious moderation movement that should be able to enter small spaces wherever humans socialize, one of which is social media as a second place of interaction. Although basically all religions teach goodness, but in practice there are often conflicts with backgrounds that always appear on the surface. Therefore, efforts to spread the message of religious moderation are very important to be nourished and supported by various parties, including academics, practitioners, state officials, religionists, lecturers, and even the general public. Qualitative definition by Saryono and Anggraeni is a step / type of research used to describe special things / the quality of the social influence of society, where such things cannot be explained / measured by quantitative steps (Saryono & Anggraeni, 2013). The characteristics of dynamism are the inherent characteristics of the object being studied, even at any time / as the times change (Sugiono, 2019).

Likewise, what is defined by Kirk and Miller, qualitative definition is seen as a fundamental tradition specifically in the space of science, observation of humans which includes both the area and its terminology (Moleong, 2017). In an effort to strengthen the credibility of this research, the main source of data collection for religious moderation content is on the Youtube channels "Jeda Nulis", "Cahaya Untuk Indonesia", "Noice", and "Deddy Corbuzier" with the new program Log-In at Close the Dor. The preparation of this article uses library research / literature study steps in order to sharpen the analysis of how to spread harmonious, humanist, inclusive, tolerant religious propaganda through interfaith dialogue as a form of implementation / example of expression of religious moderation in the digital space.

Results and Discussion

Digital Space: The Second Communication Platform

On both a small and large scale, new media has a huge impact on society (Kurniawati & Baroroh, 2016). The use of social media for communication, information, entertainment and other purposes is not new to us as we approach the

contemporary post-modern period. The modern age has expanded the spectrum of available communication channels beyond print media (posters, banners, newspapers, magazines, etc) (Setiawan, 2017). However, social media at that time developed along with the advancement of information and communication. According to Schroder (2017), after looking at changes in communication media, mass communication has evolved beyond changes in interpersonal and individual communication. For example, how viewers' feedback is broadcast directly through social media exchanges such as whatsapp, intagram, twitter and other channels that allow television presenters or hosts to respond virtually (Praditya & Irwansyah, 2018).

Many people use various social media platforms to receive information, have fun, learn new things, and even for serious purposes (Kamhar & Lestari, 2019). The power of social media is limitless, and it is through these connections and communications that entire populations can be connected. Moreover, the nature of social media promotes conversation and communication in both individual and group settings, removes barriers, and is not limited by time or place (Praditya & Irwansyah, 2018). An easy illustration is the interaction between medical staff and their patients, students and lecturers, or even employees and managers, which is not only found in hospitals, workplaces, or classrooms. This is important because people can express themselves freely on the internet, get and give spiritual support, participate in rituals and events, and even help modern society to learn and teach religion.

Meaning and Context of Religious Moderation

Religious moderation has been widely discussed until the present era. The term religious moderation in the Indonesian context is known as moderation in religion / religious moderation. Religious moderation in academic, religious, proselytizing, and public spaces is now widely discussed. In addition to having value in the field of research, the findings of the theme of religious moderation can provide solutions to the government to maintain socio-religious balance in the country. Moreover, the Minister of Agama Republic of Indonesia Yaqut Cholli Qoumas (Gus Men, his nickname) is intensifying his big program to revive the discourse of religious moderation in response to the development of extreme Islamic movements that tend to lead to acts of terror, radicalism, and takfiri. Religious moderation has been included in the 2020-2024 National Medium Term Development Plan (RPJMN). Gus Men said that strengthening religious moderation could be a solution to social religious problems in Indonesia (Efendi - Ministry of Religious Affairs, 2021). Therefore, it is very important to understand the meaning and context of religious moderation, especially within the framework of the Indonesian state.

The study / discourse of moderate Islam / wasathiyah Islam in Indonesia has been widely held in international-based conferences, starting from around 2001. One of the events ever held was the "Summit of Word Muslim Leader", precisely December 21-22, 2001 in Jakarta which was attended by 50 countries with 180

representatives. The conference produced the "Jakarta Declaration 2001", which contained three important points, including religion and spirituality; civics responsibility of this political society; and interfaith, intercultural, and international relations. All three of them contain the message that Islam is a religion that is not anti-progress, anti-violence, peace-loving, and moderate ([BBC News, 2001](#)). Then a similar conference was held by NU and Muhammadiyah who worked together, namely "The Jakarta International Islamic Conference (JIIC)" on 13-15 2003. The results of the conference reinforced the role/contribution of moderate Islam, especially Southeast Asia, which was represented by the faces of NU, Muhammadiyah and other community organizations ([Rahmatullah, 2011](#)).

Then the conference event that until now exists and is prestigious for academics, namely the holding of the first "International Conference of Islamist Scholars (ICIS)" in 2006 by the Executive Board of Nahdlatul Ulama (PBNU) ([Nu Online, 2006](#)). At least 53 countries participated through their representatives of Islamic scholars. Then in 2022, the Indonesian Ministry of Religious Affairs through the Guidance of Islamic Society (BIMAS) also held an "International Conference on Religious Moderation" (ICROM) in Jakarta ([Kemenag RI, 2022](#)). This is one of the programs of the Ministry of Religious Affairs in realizing a series of activities in echoing religious moderation in the digitalization era.

From the agenda / activities, there are similarities in the perspective that the conflict that has occurred between the Islamic world and the West must be bridged, the tendency of radical attitudes of some Muslims must be addressed properly. Not only that, global order and civilized world peace can be achieved / resolved only with a moderate approach. Since the conference was held in the 2000s, the terms "Moderate Muslims" and "Moderate Islam" have been widely discussed in media/political discourse. The use of these terms refers to religious practices (Islam) that are not against the hegemony of the state/government ([Tim Bimas Islam Kemenag, 2022](#)).

In some political discourses, the term "Moderate Islam" is often represented as the attitude/behavior of Muslims who are good, friendly towards the USA, especially during the period when America was keen to fight acts of terrorism after the 9/11 incident. All under the command of President Bush, they assume that Muslims who commit terror / attack the West and America are interpreted as non-moderate Muslims. The view that Muslims are accommodating to the West and America cannot be fully accepted. Because, there are still some Muslims who do not argue with America and the West, although on the one hand, the policies of these countries are often criticized by Muslims ([Tim Bimas Islam Kemenag, 2022](#)).

When defining the word moderation, etymologically, moderation, which has Latin roots, means moderation (not lacking / excess). It can also mean "self-control" (from deficiency and excess). The word "moderation" has two meanings in the Kamus Besar Bahasa Indonesia (KBBI), first is the avoidance of extremes, second is the reduction of violence. If there is an expression that "he is a moderate person", it means "the person is mediocre, reasonable, and not extreme". In English, the term

moderation is used in the sense of core, non-alignment, and average. In general, the term moderate means to prioritize balance in terms of belief, character, and morals, whether it covers situations when dealing with individuals or countries (Bustomi, 2022).

In the Islamic, the term moderation is often synonymous with the term moderate Islam, or in Arabic known as *Wasathiyyah Islam*, which refers to QS. al-Baqarah [2]: 143, namely *ummatan wasathan*. Al-Qurtubi in interpreting the word *al-wasath* is *mujaniba li al-ghuluw wa al-taqshir* (away from extremes). Then Imami Fakhruddin al-Razi also interpreted the word *al-wasath* as *al-bu'du'anitharafayn al-ifrathiwa al-tafrith* (away from the two extremes). As Allah SWT says in the Qur'an al-Karim:

"And likewise we have made you (Muslims) a middle people (wasatha) so that you may bear witness to (the deeds of) mankind and so that the Messenger (Muhammad) may bear witness to (the deeds of) you". (QS. al-Baqarah [2]: 143.

Ummatan washatan for Imam Al-Thabari is interpreted as *khiyar* / chosen. For him *ummatan washatan* is defined as the chosen people, and also in another sense defined as fair ('adl), not leaning on one side. Allah SWT says *ummatan washatan* because they are balanced with this religion, not excessive (in the middle). In the perspective of Imam Fakhruddin al-Razi's interpretation, the Qur'anic verse that mentions *ummatan washatan* has four meanings. First, 'Adl (fairness / justice), meaning impartiality on one side. Another meaning of 'Adl is far from extremity (two extremes). Second, *Khiyar* (is something that is best). Third, *Aktsar fadhla* (meaning the most excellent). Fourth, not excessive in religious activities or worship (Tim Bimas Islam Kemenag, 2022).

Wasath in the view of Ibn Kathir interprets the verse with *khiyar* (chosen). Thus, the word *ummatan washatan* tends to mean the chosen people. *Wasath* also contains the meaning of *asyraf* / most noble. That is why the Prophet is interpreted as the most honorable figure among Muslims (*rasulullah washata fi qoumina*). Al-Qurtubi has his own tendency in interpreting the word *washath*, namely as 'adla and is interpreted as 'adl, because it does not lean towards the extreme right or left. It means feeling in the middle and being seen as the best (*khiyaru*). If it is said "*Fulan awasahuha nasaba*", it means "Fulani's line is the best among us". Therefore, the word *washat* is interpreted as the best and fairest people (Tim Bimas Islam Kemenag, 2022).

Other Middle Eastern scholars like Yusuf al-Qaradawi in defining *washatiyyah Islam* are more comprehensive. In fact, Yusuf al-Qaradhawi is called the first scholar to popularize modern Islamic *wasath* theology. His opinion regarding the phrase *washatiyyah Islam* is a majority view that clashes with the concept of understanding of the Islamic ape group (extreme), even on the other hand it also rubs against the views of liberals. For him, the moderate school is considered a principle that can be accepted by reason, that is a balanced choice between modern reality and sharia. Such an opinion/idea is a response to the political conditions in the Middle East,

especially Egypt. Furthermore, moderate Islam is a school of distinction for the *Islamiyyun* (Muslim Brotherhood) in various regions from the extreme *Islamiyyun*, as well as secularists/*Almaniyyun*. However, after the Arab Spring, Yusuf Qaradhwai shifted to a more extreme ideology, and was even labeled harsh by Muslim scholars in various parts of the world, including Indonesia.

PBNU's success in 2022 in holding the R20 in Bali as a meeting of religious leaders from various streams in promoting world peace, is a great capital in carrying out the vision-mission of moderate religion in various parts of the world. However, previously Indonesia had also hosted a meeting of the High-Level Consultation forum of World Muslim Scholars and Scholars in Bogor on May 1-3, 2018. The forum was attended by at least 100 Muslim scholars who later concluded what is known as the Bogor Message (Nu Online, 2018). The essence of the forum was that all Ulama agreed that being *washatiyyah* in Islam is the essence of the teachings practiced by the Prophet Muhammad Saw, the Companions (*Khalifah Rasyidin*), as well as various countries in the modern era in various parts of the world. The meeting also firmly agreed that it is the responsibility of Ulama and Muslim scholars to educate and ensure the next generation of Muslims by instilling the spirit and understanding of *ummatan washatan* civilization.

The *washatiyyah* paradigm in the forum was mutually agreed to be revived which includes seven important values (Abdullah, 2019), including: a). *Tawasut* (straight position and in the middle); b). *I'tidal* (being responsible, fair, and proportional); c). *Tasamuh* (respecting differences in all lines of life); d). *Shura* (in reaching consensus, the path taken is by deliberation and consultation); e). *Ishlah* (taking part in constructive and reformative actions that have an impact on the common good); f). *Qudwah* (leading to achieve human welfare and pioneering noble / good initiatives); g). *Muwathanah* (mutual respect for citizenship and recognizing the nation state / nationalism). The results of the meeting also unanimously encouraged the Muslim community and the state to take the initiative to act to promote the *wasathiyah* paradigm in the body of Islam in various parts of the world. This is aimed at achieving a prosperous, peaceful, just, harmonious, inclusive and tolerant civilization based on morality and the core teachings of Islam.

The background of the re-emergence in public of the *wasathiyah* paradigm is due to the many acts of violence / even in the name of religion, especially in Islamic-based countries. One example is the emergence of hardline Islamic groups in the Egyptian region, namely a splinter of the Muslim Brotherhood, including: *Jamaah al-Takfiriwa al-Hijrah* was founded by Syukri Mustofa in 1967 (Wahid, 2006). This name is popular in various media, while the founder (Syukri) prefers his followers to be called *Jamaah al-Muslimin*. Then another extreme group founded by Abdussalam Faraj was called *Jamaah al-Jihad* in 1978. Then in 1973 a similar group emerged called *Jamaah Islamiyyah*. The main mission of the extremes is to legitimize with the language of religion to apply the confrontation path, meaning to carry out violent actions in the name of / religious orders. Such as examples of the struggle of

iqamahial-daulah, iqamahial-din, jihad, ial-hakimiyyah, khilafahislamiyyah, and other efforts (Wahid, 2006).

Washatiyah, which in Muslims' primary reference ([the Qur'an found in al-Baqarah \[2\]:43](#)), denotes the best and most perfect, is often called moderate. Similar statements are made in the Hadith, which serves as the second source of information after the Qur'ān. The average individual who understands being moderate also tends to be one-sided when trying to resolve issues by meeting in the middle and taking a compromising stance. This is also related to the grace and inevitability of observing differences.

To deal with differences of opinion without committing acts of superiority, violence, or anarchism, moderate Islam also holds love, tolerance, and the belief that differences are natural. Therefore, in the context of Indonesia, religious moderation can be seen as an effort or middle way of Indonesian Muslims' religious patterns in the midst of religious, cultural, and community diversity. In terms of its nature, religious moderation is also equivalent to the relationship between local wisdom and religion. In other words, it finds solutions while understanding other people's points of view ([Akhmadi, 2019](#)).

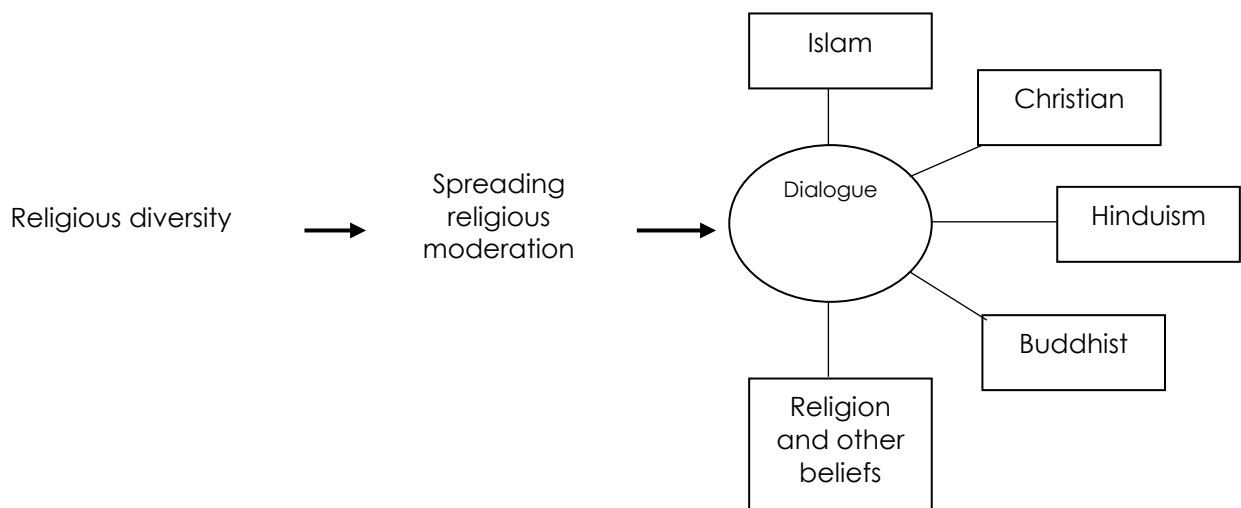
In addition to prioritizing good relations with God (*habl min Allah/theocentric*), moderate religious knowledge also tends to encourage good interactions with others (*habl min an-Nass/anthropocentric*). Not only to people of the same faith, but also to people of different religions ([Ministry of Religious Affairs, 2021](#)). The religious groups Nahdlatul Ulama (NU) and Muhammadiyah (MU), which emphasize the attitude of viewing diversity as a blessing and *sunnatullah*, seem to best represent moderate attitudes in Indonesia ([Fakhri & Zainuri, 2019](#)). This shows a mindset that is difficult to criticize, based on love, caring for religious peace, love for the country, and open to the progress of the times that currently pervades social media in addition to directing life.

The Urgency if Building Interfaith/Religious Dialogue

According to Dr. Sayyed Hossein Nasr in the preface to the book "Three Religions One God: A Dialogue", Judaism, Christianity, and Islam all descend from these families and share Abrahamic monotheism and its moral principles. As far as interfaith relations are concerned, nothing could be worse for the West and Islam than the current enmity between the Abrahamic family clans. The tragic stories of Palestine and Bosnia, not to mention those of Azerbaijan, Armenia and other countries subjected to conflicts over religious allegiance to Abrahamic traditions, highlight the need for legally binding and even moral obligations to advance Muslim understanding. Jews and Christians around the world. In order to find common ground from destructive attitudes to interfaith harmony, many efforts by Muslim figures/mediators provide suggestions both practical and theoretical in nature ([Grose & Hubbard, 1998](#)).

It is time for religious people to prioritize dialog, not monologue. To get to know each other and better understand the ideas of their conversation partners, religious individuals should be open to engaging in dialog with representatives of other religions who have different perspectives on the realities of life (Flohr, 2013). These conversations allow both sides to deepen their viewpoints and find areas of agreement that can serve as a foundation for civil society. Therefore, sincere religious leaders should use interfaith discussions as a venue to talk about interfaith issues to promote peace. In essence, the dialog is aimed at achieving the common good (*maslahah mursalah*) (Qurhni, 2019).

The two main components in fostering religious harmony are understanding interfaith fiqh in which there are sub-discussions of mercy, tolerance, and inclusiveness. It may take a lot of effort for people involved in interfaith dialog to understand each other and work together. People have prejudices about different religions that range from the more modern to the more primitive, or vice versa. Nurcholis Madjid asserts that there are three attitudes to dialog that scholars now put forward: First, a mentality that excludes some aspects of other religions (which are considered deviant and misleading their adherents). Second, a positive view (other religions are unconscious expressions of our religion). Third, the pluralistic view, which can be expressed through various efforts, such as "other religions speak differently but it is the same truth" or "other views deserve a path to the same truth". Each religion embodies the majority of truths / equally valid (Madjid, 1992). Religious harmony and discussion is still rare in the Middle East.



Scheme 1: Important efforts of interfaith dialogue to achieve harmony and inclusive civilization

From the scheme above, we can interpret that by looking at the diverse context (in Indonesia), Muslims (ulama) or fiqh experts should produce contextual Islamic law specifically in the field of interfaith. Not only in its application in the community, but far more than that it must also penetrate and decorate digital

media as the second communication-interaction space. Later it will create a wise law in building interfaith dialogue to understand each other to achieve harmony and inclusive civilization. The term "kafir" / "non-Muslim" has no limits because of how inclusive and diverse Islam (the religion of God) is. However, recognizing these differences does not brutally equate other religions with Islam. In this regard, Muslims should refrain from harming others just because they have different opinions (Anwar, 2018). The core values of Islam should be applied to contacts with non-Muslims within the framework of social relations (muamalah). In areas that do not involve the components of faith or belief, such as advancing the nation's economy, fostering socio-political stability, fostering a sense of community security, and other areas, it can even dialogue and unite relationships with followers of other religions (Solihin & Aisyah, 2021).

Religious Moderation Content

Millennials are increasingly paying attention to Habib Husein Ja'far Al-Hadar's sermons posted on well-known Youtube sites. This is because his good, relaxed, and easy-to-understand preaching attitude makes him popular in all walks of life, especially among young people. In addition, Habib Husein's distinctive approach makes YouTube users interested in seeing how his da'wah is more inclusive to millennials, one of which is by slipping jokes but being serious, so that ordinary people can easily capture these inclusive da'wah messages. The author in this case focuses on Habib Husein Ja'far's religious moderation sermons on the YouTube social media platform that he made during the Covid-19 outbreak, even today. As a sign of Indonesia's religious tolerance, he often participates in joint studies with prominent religious figures, including young Buddhist and Christian leaders and fellow Muslims.

The accounts "Juda Nulis", "Cahaya Untuk Indonesia" and "Noice" provide positive content that fosters harmony and a reasonable portrait of harmony towards religions that are a must to know, namely:

Table: Religious dialog content in the digital space

Jeda Nulis	Cahaya Untuk Indonesia	Noice
"Toleran dalam Berdakwah & Dakwah Toleransi"	"Kenapa Kita Mudah Mengkafirkan Orang Lain? Gimana Seharusnya Menurut Habib Husein Jafar"	"Kehadiran Gereja Setan di Tengah Umat Beragama: Berbeda Tapi Bersama Eps 13 (With Mongol Stres)"
"Saling Belajar & Mencari Titik Temu: Islam & Buddha"	"Menghapus Budaya Atas Nama Agama? Ini Kata Habib Jindan"	"Dewa Dewi Dalam Agama Buddha: Berbeda"

	bin Novel dan Habib Husein Ja'far"	Tapi Bersama Eps 10 Bareng BIKSU Zuan Xiu"
"Kenapa & Bagaimana Kita Bersama Meski Tak Sama?"	"Kenapa Membenturkan Nasionalisme & Agama? Habib Husein Ja'far Tanya Dalil ke Habib Jindan bin Novel"	"Habib Jafar dan BIKSU Zuan Xiu Berbicara Tentang Perspektif yang Berbeda"
"Habib dan Pendeta Melawan Terorisme"		"Mengenal Teladan Buddha: Berbeda Tapi Bersama Eps 8 Bareng BIKSU Zuan Xiu: Podcast"

We need to know how many viewers, followers, and social media users responded to the video posts connected to the three accounts and the various themes mentioned above. The YouTube channel "Noice" has 39.1k subscribers, with an average viewership of between 293 and 297k viewers per video cut connected to this theme. There are 156 thousand subscribers to the YouTube channel "Cahaya Untuk Indonesia", and there are usually between 19 and 72 thousand people interested in this topic. In addition, the account "Juda Nulis" has 609 subscribers and an average audience of 52,000-1,000,000 viewers who are interested in this topic. Of course, comments from online users from various millennial generations are made on each video or content. These comments are usually supportive of the dawah efforts and focus on the work of Habib Husein Ja'far Al-Hadar, which ranges from about a year ago during the Covid-19 outbreak to the present.

Another trending interfaith dialog content in early 2023 is "Log-In", which is hosted by Deddy Corbuzier (Muslim), Habib Husein Ja'far (Muslim), and Onad (Christian). As is well known, the program examines the meeting point of the teachings of religions that lead to peace and love. This content was built during the Ramadhan episode, at least approximately 30 videos were produced that attracted young people to listen to interfaith podcasts. This shows that in the modern era, in order to introduce interfaith dialog that is elegant and not taboo, one of the efforts that can be taken is by creating content. Initially, it was considered negative and considered taboo and negative, but the stigma was broken by the efforts made by Habib Husein and the team to build inclusive, harmonious, and peaceful content with other religious leaders / adherents.

Implementation of Online-Based Religious Moderation

A number of Islamic scholars are interested in interfaith relations and even dialogue, as shown by examining the evolution of Islamic thought in Indonesia. The

encouragement of religious moderation is a good thing, and should continue to galvanize all levels of society. One of them, Nurcholis Madjid or commonly called Cak Nur, provides the most complete definition of religious agreement (*kalimatun sawa'*) in terms of theory when compared to other Islamic scholars (Setiawan, 2019). Nurkholis Madjid's reading of Islam even produced an inclusive Islamic worldview (Madjid, 2000). The "inclusive theology" and "comprehensive Islamic monotheism" (tawhid) are described by some observers as this Islamic concept (Anwar, 1993). Besides Cak Nur offering a colorful concept of pluralism in Indonesia, there is also a similar effort introduced by KH. Abdurrahman Wahid (Gus Dur). He visibly defended minorities (the Chinese/Chinese) and the relationship with Christians was very close (Barton, 2016). The activities/actions carried out by the two figures have a foundation that places themselves as humans who humanize humans (Aqil, 2020).

The Qur'anic verses below that discuss the intersection of religions are also known as *Kalimatun Sawa* and are related to Nurkholis Madjid's inclusive theology: Nisa': 131). According to the Qur'an, "He gave you the religion which He gave to Noah, which We revealed to you and which We gave to Abraham, Moses, and Isa (i.e., establishing the religion and not dividing it)" (Q.S. Ash-Shura: 13) (Madjid, 2000). When viewed from a religious point of view, Islam is intrinsically inclusive, and its interpretation becomes increasingly open to many points of view. According to Cak Nur, the Islamic view of religion in general includes and expands it in more diverse ways (Madjid, 2001).

When understanding the concept of pluralism and interfaith dialog, which has even become a debate in Indonesia, he states that religion is basically an expression of belief in the same Essence. At the exoteric level, one religion is different from another, but when viewed from the esoteric side it will have similarities. The definition of pluralism comes from Muslim thinker Alwi Shihab, who believes that religious pluralism is a necessity that is not limited to recognizing the rights and existence of other religions, but rather an effort to understand diversity in an effort to achieve harmony and social stability (Arifin, 2017). Cosmopolitanism has illustrated that nationality, language, race, and even religion can grow/live in the same time and place. One example of an international cosmopolitan city is New York, where there are Buddhists, Hindus, Muslims, Christians, Jews, or even atheists (Funke, 2006). Indonesia is also included in it, starting from the diversity of religions, races, languages, cultures, and even religions, all exist because they were created by Allah SWT differently.

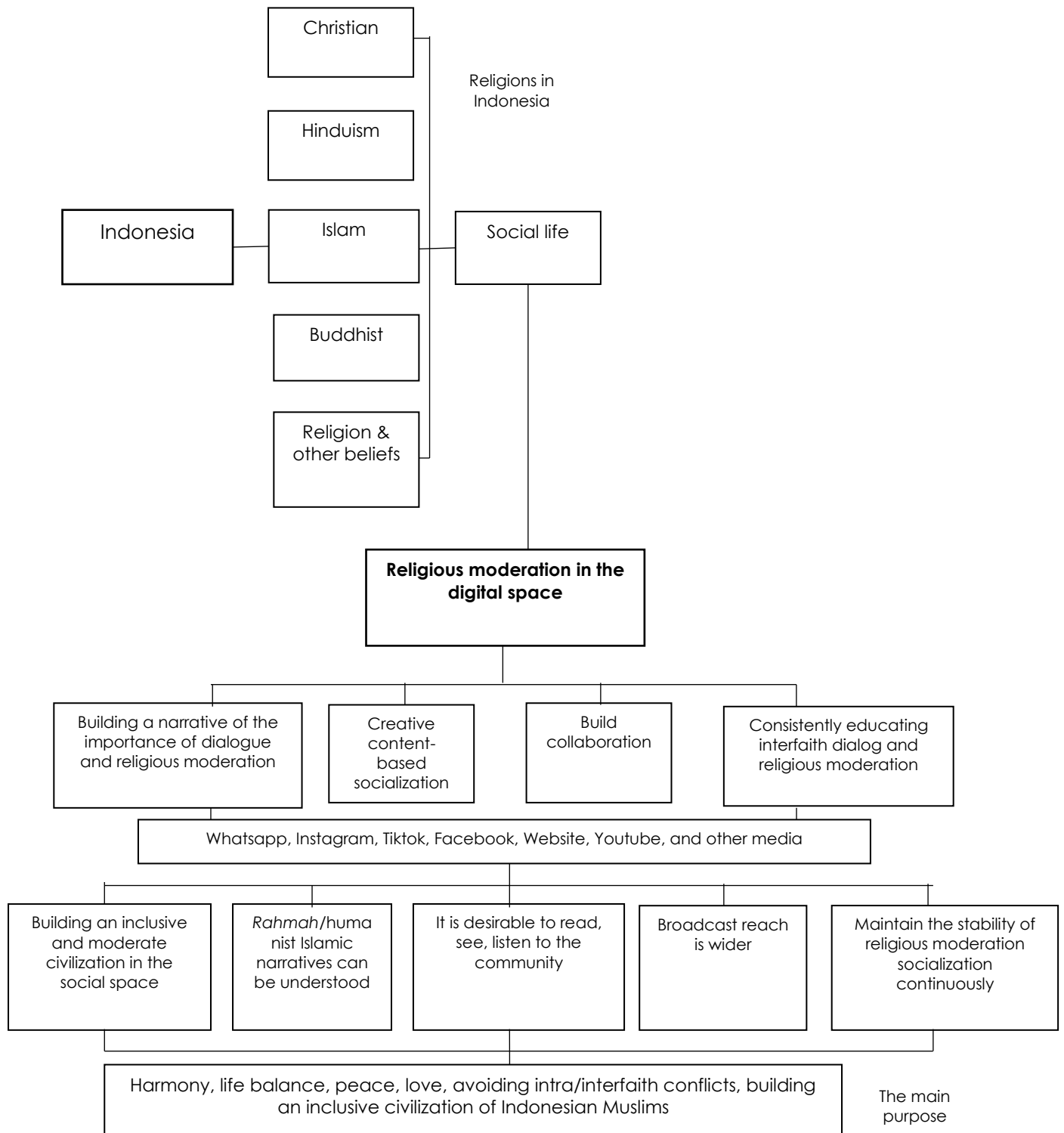
Indonesia deserves the nickname "plural and multicultural country" because of its diversity of ethnicities, languages, cultures, and beliefs. In particular, the number of religions (belief systems) in Indonesia has led to variations in the way religion is expressed. Of course, Indonesia, which has the largest Muslim population in the world, applies the beautiful principles and ideals of Islam to promote community harmony and religious pluralism. Despite this diversity, every religion has fundamentalist factions who believe that their religion is the most accurate/true. According to historian and theologian George C. Marsden, "vangry evangelical"

thinking is the context for the emergence of fundamentalism (Akhmadi, 2019). The topic of "Inclusive Islam" is often discussed, popularized, and receives more attention to respond to religious conflicts/attempts to restore the moderate attitude of religion that is currently experiencing development. Religious conflicts often arise in Indonesia, both on a small and large scale (Wahyudi, 2011). So the religious moderation movement needs to enter in solving this. Therefore, the internet / social media as a place to interact in the second modern century needs a breakthrough.

When looking at Indonesia, which is rich in religions (Christianity, Hinduism, Islam, Buddhism, Confucianism and other beliefs), of course it has its own rules in each religion. So in the face of various differences (ideology, race, language, religion and others) there needs to be a big effort in order to create harmony. In essence, all religions teach goodness / dharma and do not justify acts of violence with any background, including religion. Therefore, it is not only important for Muslims to understand, internalize, and apply moderate teachings, but other religions are also expected to be involved in spreading moderate teachings.

Therefore, religious moderation is fundamental in creating religious social stability. As is generally well known, radical-extreme Islamic religious movements and the like are a threat and a burden on the state, because they use harsh methods in enforcing Islamic law with violence, even in the name of God. Efforts that can be made are: 1. Building an inclusive Islamic narrative (a study product of religious moderation that leads to benefit and harmony), 2. Creative content-based socialization, 3. Building collaboration with various parties in socialization efforts, 4. Consistently building religious moderation content in the digital space. Media / platforms that can be utilized include: WhatsApp, Twitter, Facebook, Website, Instagram, or even Tik-Tok which is now loved by the younger generation.

In essence, the main objectives / impacts are: 1. Building an Islamic / religious civilization that is humanist, inclusive, pluralist, tolerant and loving, 2. Inclusive / pluralist Islamic narratives can be understood by various groups, 3. With creative content, it will be in demand to be read, seen and listened to by people at various levels, 4. With collaboration, the reach of socialization is wider and enters various layers of social media users, and 5. Maintain the continuity of the syiar of religious moderation to the Muslim / religious community in Indonesia, so as to avoid conflicts based on religion as in the past. Thus, the big hope boils down to harmony, balance of life, peace, love, avoiding intra / inter-religious conflicts, building an Islamic civilization of mercy in Indonesia.



Scheme 2: an illustration of efforts to promote religious moderation in the digital space.

Therefore, promoting inclusive and pluralist theology in Indonesia is very important. The idea of "tawassuth" Islam is the foundation of religious moderation because every aspect of its teachings is moderate in the sense that it is not excessive. This includes judging ghuluw without going to extremes. Moreover, it aims for tawazun in Islam (balance). Also, it is based on holding moral beliefs when

interacting with people on an individual level or on a broader scale, such as the state (Hefni, 2020). Islamic teachings on being inclusive or balanced in religion depart from the idea of balance or the middle way (*al wasathiyah*). If applied in the Indonesian context, this balance must be considered between adopting religious principles in accordance with the contents of the Holy Scriptures and their application in the context of the times we live in (contextual).

Conclusion

Peace between religions can be achieved easily, but if it is not based on the principles of truth, justice and compassion, it will only be an empty phrase. Islam and peace go hand in hand because the primary purpose of Islam is to promote and develop a peaceful way of life. Peace does not mean a life without conflict, because when managed well, conflict can actually strengthen peace. One of the efforts in realizing a mercy and dynamic Islamic civilization is by reconstructing contextualist fiqh in each era, so that it is able to answer the challenges faced, especially today in the modern era. The thing that needs more attention is to build a more massive interfaith dialog that has been considered taboo and strange. In essence, in sharia, Islamic principles encourage mutual respect (*tasamuh*), social control (*al-amar makruf nahi munkar*), deliberation (*as-syura*), peace (*as-silm*), pluralism / pluralism (*al-ta'adudiyah*), brotherhood (*al-ukhwah*), spreading love (*rahmah*), equality (*al-musawah*), justice (*al-'adalah*), freedom (*al-hurriyah*), responsibility and honesty (*al-amanah*). In order to support the socialization / education of the importance of building interfaith dialogue as a form of implementation of religious moderation in Indonesia is to take advantage of the digital space as a technological medium as a second forum for communication. So with efforts to meld with the progress of the times it will be easy to achieve the great goals of Muslims in campaigning for the teachings of mercy.

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