

BUILDING RELIGIOUS MODERATION LIFE THROUGH DIGITAL MEDIA

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Abstract

This research aims to provide a discovery perspective and a significant contribution in facing the reality of facing globalization in the contemporary era which is implied by digital media and the life of religious moderation. This research is qualitative descriptive research with a literature study approach that refers to several research data sources and data collection techniques in the form of studies on religious moderation. The focus of the research that will be raised is the construction of religious moderation in life which is inherent in digitalization. This research examines religious moderation as a main concept with digital media as the main study tool. The relationship between these two aspects is explained through descriptive methods within the framework of library research. This method is used to describe, analyze, and screen relevant literature, as well as provide critical interpretation of secondary data. In this research, it was found that the challenges in the contemporary era are forms of radicalism and intolerance that occur in everyday life. The exponential development of technology allows access to information that supports the application of various moderation principles such as Wasathiyah, Tasamuh, and Tathawur wa Ibtikar. This research offers an innovative solution by utilizing digital media as a cross-sector collaborative tool between digital platforms, religious institutions, government, and society. This approach is designed to prevent the emergence of extremist and radical groups through technology-based strategies and the principles of moderation.

Keywords: *Religious Moderation; Digital Era; Technology*

INTRODUCTION

In the increasingly advanced digital era, digital media plays a strategic role in building religious moderation in a multicultural society like Indonesia (Siahaan & Sirait, 2023). Religious moderation, which emphasizes balance, tolerance, and respect for diversity, is a key element in mitigating challenges such as radicalism, intolerance, and the abuse of religion (Abyakta & Pendidikan, 2023; Juhaeriyah et al., 2022; Kurniawati, 2023; Rahayu & Lesmana, 2020; Samho, 2022). However, on

the other hand, digital media is also often exploited to spread hoaxes, hate speech, and extremist narratives that threaten social harmony. With its vast reach and ability to create interfaith dialogue, digital media can be an effective tool for spreading moderation values, educational content, and strengthening positive interactions among religious communities. To achieve this goal, collaboration from all parties is required, including religious leaders, the government, and media users, to ensure that digital media becomes a medium that supports peace and tolerance in religious life.

Religion is a central dimension in human life. It plays a key role in shaping values, morality, and cultural identity (Faisal et al., 2022; Qi, 2022; Van Ess, 2001; Wasehudin & Syafei, 2021; Yunita et al., 2022). However, in the context of a world that is increasingly connected through digital media, new challenges and opportunities arise in shaping a moderate religious attitude (Suryadi, 2023). Information globalization through the internet, social media platforms, and various digital applications has opened the door for a paradigm shift in interacting with religious values (Yusup et al., 2023).

Various studies have shown the important role of digital media in shaping public opinion and spreading social values, including in the context of religion (Alam, 2020; Setiadi et al., 2023; Tabroni et al., 2022). Previous studies have revealed that digital media often becomes an arena for spreading intolerance, radicalism, and religious-related disinformation (Sinaga & Sianipar, 2024). Other studies highlight the positive potential of digital media as a tool to enhance religious literacy, interfaith dialogue, and the strengthening of tolerance values (Ulfa, 2024). However, most studies still focus on the general impact of digital media, with little in-depth exploration of implementable strategies in building contextual religious moderation, especially in a plural society like Indonesia.

In addition to providing deep insights into the potential use of digital media to support religious moderation, this study aims to offer perspectives on invention and significant contributions in facing the dynamic realities faced by the global community today by deepening the understanding of the relationship between

digital media and religious moderation. This research is a descriptive qualitative study that refers to several research data sources and data collection techniques in the form of studies on religious moderation. Data collection is carried out by searching for and reconstructing various sources such as journal articles, books, and previous research that are relevant to the research study, which are then analyzed primordially. The focus of this research will be on the construction of religious moderation in life that is inherently linked to digitalization.

DISCUSSION

Religious Moderation

Definition of Moderation

Moderation, derived from the adjective 'moderate,' means not excessive, moderate, or in between (Kerwanto, 2022). Additionally, moderation involves the reduction of violence or efforts to avoid extremism. When the term moderation is applied in a religious context, it refers to an attitude that limits violence or avoids extremism in religious life (Abror, 2020).

The Qur'an teaches moderation, mentioning the concept of Al-Wasathiyah. However, there are differing views on how we interpret moderation in the context of the present day. Additionally, there are two forms: Al-Wasath (with a sukun on the letter 'sin') and Al-Wasath (with a fatha on the letter 'sin'), both of which are verbal nouns derived from the root word 'wasatha,' which then refers to the term 'Al-Wasathiyah.' In short, Wasathiyah can be understood etymologically as a commendable quality that prevents someone from extreme actions (Hasan, 2021).

Terminologically, moderation is defined as a commendable behavior based on true teachings, a balanced way of thinking, and acting in moderation, thus avoiding extremism (Suryadi, 2023). Religious moderation is depicted as being balanced with religious teachings (Loho & Wagiu, 2022). In this case, this balance is shown by maintaining the core teachings of the adopted religion while accepting different perspectives. This is similar to the attitude of tolerance or respecting different opinions and religious beliefs. In this context, it is important to accept differences

because diversity can make life more harmonious, as expressed in Indonesia's national motto, 'Bhinneka Tunggal Ika,' which emphasizes diversity yet unity. The concept of religious moderation also avoids violence or discrimination, and emphasizes that people from different religions live with the same goal: peace and togetherness.

Challenges of Religious Moderation

The importance of teaching the concept of religious moderation from an early age is a focus that must be addressed. This is particularly important considering that at this age, children are undergoing a process of self-identity formation, and first impressions greatly influence children's perceptions and cognition. The beliefs, attitudes, and actions of adolescents are influenced by their social environment (Mutaqin et al., 2024). Radical attitudes are often reinforced through individual interactions as they develop discriminatory perceptions in their environment. To understand radicalism, it is not enough to merely state that religion has an influence. However, it is essential to consider the history, doctrines, and practices that form the basis of radical behavior (Dianto, 2021).

One of the most concerning challenges is radicalism. Radicalism is the process by which individuals or groups adopt extreme views in their beliefs or ideologies (Rohman & Nugraha, 2022). Usually, this occurs when individuals feel dissatisfied with the existing social or political conditions, leading them to seek simple and extreme understandings to fulfill their personal needs. Radicalism can take various forms, such as religious, political, or other ideological radicalization. In the religious context, radicalization often reflects extreme and intolerant beliefs, where they use violence as a means to achieve their goals (Maulizar, 2022).

The next challenge is intolerance. Intolerance is characterized by a lack of understanding, appreciation, and respect for differences in religion, culture, and political views of others. Intolerance can lead to social tensions, conflicts, and violence against minority groups. Generally, intolerant individuals have narrow views and are unwilling to open themselves to ideas or values that differ from their own (Harmi, 2022). This intolerant attitude may stem from past experiences, beliefs

instilled in individuals from a young age, or the influence of an environment that limits access to diverse ideas and information.

Religious moderation plays a crucial role in preventing the emergence of extremist and radical groups, as well as serving as an alternative and solution amidst various deviant religious viewpoints (Fuad & Al Ayyubi, 2021). Therefore, religious moderation is a step toward creating balance and peace for every individual around the world. Furthermore, religious moderation is crucial in Indonesia's diverse society, with the aim of instilling a moderate attitude and creating peace in the social, national, and religious life (Kurniasih et al., 2022).

Aqeedah, worship, morals, and sharia are four moderate concepts that can be applied in practice. Moderate aqeedah means that Islamic teachings must align with human nature and occupy a middle ground between those who believe in the unseen and mythology. However, when it comes to worship, Islam has prescribed obligations for its followers to perform acts of worship with limitations in both form and quantity. This reflects that maintaining harmony and staying in the middle ground is a task that humans must fulfill. Humans are born into the world as “*خَلِيفَةً فِي الْأَرْضِ*” and as servants of Allah who always prostrate to Him. Islam acknowledges that both the physical and spiritual aspects exist within humans, while the spiritual parts symbolize the wholeness of a person, namely logic and desires. Additionally, Islam recognizes that Sharia requires balance in the determination of its laws.

The Principles of Islam in Religious Moderation

Religious moderation, as understood and embraced by Muslims, teaches a middle path that is far from acts of violence, filled with love for peace, upholds tolerance, and accepts every transformation and renewal for the benefit of all (Hasan, 2021).

Tabel 1. The Principles of Islam in Religious Moderation

Principles	Explanations
Wasathiyah	Wasathiyah, as a way of thinking, takes the middle path, neither exaggerating nor underplaying religious teachings. This thinking is

	<p>also adjusted to the conditions of the surrounding environment in society. Another meaning is that when someone performs their religious duties, such as prayer, fasting, and almsgiving, they should not forget their worldly duties to interact and socialize with their community.</p>
Tawazun	<p>Tawazun, or balance, refers to thinking that does not deviate from the established rules. The root word of Tawazun is "mizan," which means "balance" or "scale." However, in religious moderation, tawazun is understood as the behavior of being just or balancing the soul and intellect, the mind and the heart, conscience and desires, among other aspects.</p>
I'tidal	<p>I'tidal in Arabic means fairness or equality, and according to the Indonesian dictionary (KBBI), it means impartiality. In religious moderation, I'tidal refers to a perspective that is just or equal, dividing things according to their proportion, placing them where they belong, fulfilling obligations, and respecting rights.</p>
Tasamuh	<p>Tasamuh comes from the Arabic word "samhun," meaning to facilitate. In the Indonesian dictionary, tasamuh means to appreciate, allow, or let things be. In religious moderation, tasamuh refers to the behavior of respecting the opinions and beliefs of others. However, this does not mean accepting everything as true. In matters of faith and divinity, it is not acceptable to consider all religions as equally correct, as religious rituals and practices differ. Tolerance must be practiced in social and humanitarian contexts to maintain unity and harmony.</p>
Musawah	<p>Musawah means equality of rank, implying that Islam does not differentiate between people personally. Everyone has the same degree, regardless of gender, race, ethnicity, customs, culture, or caste, as everything has been determined by the Creator and cannot be altered.</p>

Syuro	<p>The word Syuro is derived from "Syawara," which means to express, explain, or take something. Another form of this word is "tasyawara," which means consultation, exchanging opinions, or exchanging ideas. Therefore, Syuro (consultation) is a method to solve problems by meeting and discussing to reach an agreement based on the principle of mutual good. It is also used in the context of moderation to reduce prejudice and disagreements among individuals and groups. This is because consultation allows for communication, openness, and freedom of thought through various means of social interaction, resulting in strong relationships and unity within humanity and the nation.</p>
Ishlah	<p>In Arabic, Ishlah means "improvement," which refers to reconciliation or repairing. In religious moderation, Ishlah means creating a better environment to embrace change and progress based on public interests, by preserving beneficial old traditions and applying new, better traditions for the common good. This understanding will create a society that consistently promotes peace and progress, supporting renewal and unity in the life of the nation.</p>
Awlawiyyah	<p>Al-Awlawiyyah means priority or importance. It can also be understood as prioritizing more important matters in terms of implementation or application. In other words, what is most important is to prioritize what needs to be prioritized in specific situations and conditions. Awlawiyyah means that as individuals living in society, it is important to place collective interests at the forefront for the progress of the nation and state.</p>
Tathawur wa Ibtikar	<p>Tathawur wa Ibtikar means being progressive and creative, constantly moving forward and open to change that aligns with the development of the times. With moderation, a country with strengths can continue to progress according to its own</p>

	capabilities, becoming innovative, making new breakthroughs, and renewing itself instead of stagnating or becoming complacent with what it already has.
Tahadhdhur	Tahadhdhur means prioritizing noble morals, ethics, and high manners. One of the concepts of tahadhdhur, or civilization, is knowledge, because the more knowledge one has, the broader their perspective becomes, making them wise in behaving both in terms of manners and morality. In religious moderation, tahadhdhur is understood as an important viewpoint because the higher someone's manners, the greater their tolerance.

The Role of Digital Media in Religious Moderation

In managing life in diverse Indonesia, religious moderation becomes a central topic of discussion, spoken in dialogue, implemented in policies, and advocated as a fundamental framework. Religious moderation is essential not only for oneself or a particular group but for everyone, especially in the face of rapid technological development, which we now call the digital era. Human existence is undergoing a major revolution in the digital world driven by the speed of technology. In the past, humans moved in physical spaces, but today they stay in spaces and receive information through digital engineering. The digital realm has become a place where people compete.

In today's digital era, society, in general, has followed the evolution of science and technology. Many things depend on digital media. Digital media refers to communication media in various formats, such as text, sound, and images. One example of digital media is smartphones and laptops. On smartphones, we can use the internet to search for information or communicate. However, it's important to note that the use of digital media has both benefits and negative impacts.

One of the platforms we can access is social media, such as Facebook, Twitter, WhatsApp, Instagram, or Telegram, which causes many young people and some adults to become reliant on these platforms because they can search for and obtain

any information. However, sometimes the information is factually true, but other times it is fabricated for personal interests. This is very dangerous if the misinformation is related to religion in Indonesia, as it may lead to misunderstandings and disputes. Therefore, it is crucial to always be cautious in using digital media. We can use it wisely, such as sharing information about religious moderation so that we foster tolerance and protect the well-being and security of our country.

In today's life, digital media is used not only to find information sources but also offers many forms of entertainment for all ages. One example is the popular animated series from Malaysia, "Upin & Ipin." This animated series is very popular among children and even adults because it portrays everyday life. Not only that, but it also contains many good messages and applies the values of religious tolerance from an early age (Dianto, 2021). In addition, the role of social media has also been utilized as a platform for young preachers to spread the message of religious moderation, especially since the current generation prefers more visually appealing methods of preaching. This also makes it easier for preachers or other religious figures to convey information about religious moderation without the difficulties of transportation that existed in the past. For example, creative video clips of preaching, accompanied by music, make it more enjoyable for people to listen to and watch. Many religious moderation messages are also shared through podcasts on YouTube by various religious leaders. In these podcasts, they discuss their respective religions, not to compare, but to mutually respect each other's faith. This has a significant impact on everyone, as digital preaching can spread quickly and reach anyone.

However, there are challenges in using social media for digital preaching. Among them, preachers are required to understand how to present their message in an engaging way. Preachers are also expected to have their own unique style or approach to preaching so that they can be easily recognized by their audience. Additionally, one of the negative effects that might arise is the weakening of literacy. In the past, when discussing religion, people would open books or scriptures, but

with the internet, many people now prefer to search for information quickly through search engines, which often leads to misinformation. In such a situation, the opportunities and challenges of social media preaching will not cease. Instead, both will continue to evolve along with advancements in time, society, culture, and technology. Therefore, it is important for everyone to stay aware of the changes ahead. The most important thing is to learn more in order to make the most of the opportunities in the future (Kholis, 2021).

Implementation of Religious Moderation Through Digital Media

To implement religious moderation, several approaches are necessary, including the involvement of an institution or organization to provide legal and clear support. The objectives of Sharia, such as protecting religion, life, intellect, and others, should be considered. Additionally, it is important to provide rules that facilitate, rather than complicate, the creation of a good life. Implementation requires supervision in education or management for future generations, so that they can understand the diverse nature of the country. This will enable future generations to wisely recognize and respect differences. Management is a set of actions taken to achieve the various goals of an organization, including teamwork and the application of management principles.

One of the ways to implement religious moderation is through education. Educators and educational staff who participate in educational activities play a crucial role in shaping society's character through personality development and various moral values that are expected. To implement religious moderation, several approaches are necessary, including the involvement of an institution or organization to provide legal and clear support. The objectives of Sharia, such as protecting religion, life, intellect, and others, should be considered. Additionally, it is important to provide rules that facilitate, rather than complicate, the creation of a good life. Implementation requires supervision in education or management for future generations, so that they can understand the diverse nature of the country. This will enable future generations to wisely recognize and respect differences.

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The implementation of this involves the Ministry of Religious Affairs and an Educational Institution. In order to take over the digital space, the Ministry of Religious Affairs emphasizes that an open and inclusive attitude towards religion is necessary. This includes socializing the values of religious moderation among society, as well as among academicians in Islamic Higher Education Institutions (PTKIN) across various regions of Indonesia. In this regard, on October 29, 2019, the Directorate General of Islamic Education of the Ministry of Religious Affairs issued a circular to all rectors and heads of Islamic State Higher Education Institutions (PTKIN) to prepare and manage the House of Religious Moderation. To implement this, each PTKIN established a House of Moderation with various activities, plans, and a mission to become a religious center that prioritizes civility. Several PTKINs have taken over and occupied the digital realm and social platforms as spaces to develop studies on religious moderation to be shared with the public. Ideas are produced and distributed by conveying messages through videos, memes, publications, articles, and opinions (Hefni, 2020).

The next implementation is through digital literacy in the Madrasah environment. Madrasah is an educational institution that prioritizes Islamic education, including in programs such as Raudhatul Athfal (RA), Madrasah Ibtidaiyah (MI), and others. Within these institutions, in line with the Ministry of Religious Affairs' policies to accommodate the changing dynamics of Islamic

Religious Education and Arabic Language in Madrasah, there is a continuous evolution. Furthermore, the role of educators is crucial in the implementation of digital literacy, as they guide students in accessing, understanding, selecting, analyzing, and verifying information found on digital media.

Thus, the implementation of religious moderation in the digital era requires active collaboration from various stakeholders, including digital platforms, religious institutions, the government, and society as a whole. Enhancing digital literacy in religious matters also becomes a key factor in equipping individuals with the skills needed to navigate the complexities of information and supporting the formation of moderate religious attitudes.

CONCLUSION

In this study, it can be concluded that the challenges in the contemporary era include the emergence of radicalism and intolerance in everyday life. This can occur, among other reasons, due to the rapid development of technology, which enables users to access anything they are curious about and manifest it. Digital media plays a strategic role in promoting religious moderation amidst technological advancement and the diversity of society. By using digital media wisely, values of tolerance, mutual respect, and togetherness can be effectively disseminated. This effort involves education, strengthening digital literacy, and interfaith collaboration to create an inclusive and peaceful dialogue space. Challenges such as the spread of hoaxes and hate speech must be addressed with a constructive approach, involving active roles from the community, government, and religious institutions. Through this synergy, religious moderation can be realized as a solid foundation for building social harmony in the digital era.

Thus, religious moderation can be seen as both an alternative and a solution in avoiding and preventing the emergence of extremist and radical groups. The implementation of religious moderation in the digital era becomes key in efforts that require active collaboration from various stakeholders, including digital platforms, religious institutions, the government, and society as a whole. This is because the

principles of religious moderation include Wasathiyah, Tawazun, I'tidal, Tasamuh, Musawah, Syuro, Ishlah, Awlawiyyah, Tathawur wa Ibtikar, and Tahadhdhur. Therefore, future studies are expected to use inferential statistics in quantitative methods to observe differences, improvements, or effects in Islamic Religious Education learning in schools based on religious moderation.

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