Textualist Islam vis-à-vis Dynamic Islam: A Study of the Urgency of the Dominance of Inclusive Narratives in the Digital Space

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Abstract: *The textualist group, since the presence of social media as a form of technological progress, has changed platforms in spreading its exclusive understanding, or even plunged into extreme doctrinal actions. However, on the other hand, there is dynamic Islam with the same vision spreading its ideology and teachings which are more inclined towards moderate, inclusive and tolerant movements. This article attempts to analyze the importance of the dominance of the moderate Islamic narrative as a bulwark for Indonesian society so that it is not exposed to textualist Islamic circles who tend to legalize violence in the name of religion, are conservative, extreme and even non-tolerant. Textualist Islam is represented by Hizbut Tharir Indonesia and Salafi-Wahabi, while the moderate actor is Nahdlatul Ulama. The method used is qualitative descriptive analysis, with the steps of writing literature and media studies. The findings of this article are that implementing inclusive narratives in the digital space is by applying the values of religious moderation, by creating inclusive,*

creative and interesting content, collaboratively, and continuously. In this way, it is able to create an expansion of the area of dominance of inclusive narratives on various digital media platforms. This effort is a form of religious actualization that is rahmatan lil 'alamin and maintains diversity from divisions in the name of religion.

Keywords: *Textualist Islam, Dynamic Islam, Digital Space, Moderate Narrative, Indonesia.*

A. Introduction

The development of religious phenomena today is increasingly varied and has certain characteristics. As a result, society has to deal with various kinds of responses to events that arise in a heterogeneous society like Indonesia. Especially in terms of the majority religion (Islam), which represents the progress of Islamic civilization in Indonesia and has even become its own identity. As the Prophet Muhammad Saw introduced and developed Islam, the majority of Indonesian people upheld Islamic principles in a civilized, considerate, tolerant manner, and the like. It is considered a moderate sect of Islam. However, a number of groups known as hardline Islamic groups (*ghuluw*) have also begun to emerge in Indonesia, where they often rely on texts or arguments to answer every problem.[1] This group is identical to the textualists.

There are two sides to Islamic understanding, between the extreme which tends to be textual and the moderate which tends to be dynamic, becoming two opposing schools of thought. In the Indonesian context, these two groups are available and exist to this day. Even though moderate groups with inclusive views dominate in quantity, extreme groups with their textualist identity are no less enthusiastic in intensifying their mission (transmitting extreme, conservative, violent ideas, and the like). Of course, this is a serious problem that is getting more attention from various parties, from the government, academics, religious leaders, even to the lower classes.

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[1] Sihabuddin Afroni, "Makna Ghuluw dalam Islam: Benih Ekstremisme Beragama," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 1, no. 1 (January 2, 2016): 72, https://doi.org/10.15575/jw.v1i1.579.

It has been proven that as time goes by and the presence of technology, insults against other religions often appear on social media, giving rise to various conflicts. Of course, this is a challenge for Muslims in formulating how to be an example in spreading the movement of mutual love (*rahmah*). On the other hand, technological progress is inevitable. Digital media users have grown rapidly to date.[2] Research findings show that social media usage has increased by 60%. The Indonesian Internet Service Providers Association (APIJII) said that in the second quarter there was an increase of more than 25.5 million internet users in Indonesia in 2020 compared to 2019.[3] 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 it was 77.02%.[4] This is a challenge for religious communities (Islam) in adapting to the progress of the times, especially in social life.

The study of religious inclusivity or religious moderation in the digital space has been studied by several researchers, including Pandu Hyangsewu et.al., who focus on the role of inclusive theology as a reducer of conflict between religious communities who are considered violent. The results of the study offer at least two resolution models: religious pluralism and religious moderation.[5] Wildani Hefni conducted a study with a focus on mainstreaming religious moderation in universities as a laboratory for peace in the social media space. The results of his study created an extreme counter-narrative that also seeks to dominate.[6] Deni Wahyudi et.al.,[7]

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[2] Reza Praditya Yudha and Null Irwansyah, "Media Baru Digital Sebagai Peretas Konteks Komunikasi Antar Pribadi dan Kelompok," *Islamic Communication Journal* 3, no. 2 (2018): 184, https://doi.org/10.21580/icj.2018.3.2.2930.

[3] APJII, "Laporan Survey Internet Asosiasi Penyelenggara Jasa Internet Indonesia (APJII) Tahun 2019-2020 (Q2)," November 9, 2020, *https://apjii.or.id/survei*.

[4] APJII, "Laporan Survey Internet Asosiasi Penyelenggara Jasa Internet Indonesia (APJII) Tahun 2021-2022 (Q1)," June 9, 2022, *https://apjii.or.id/survei*.

[5] Pandu Hyangsewu *et.al.*, "Teologi Inklusif Sebagai Resolusi Konflik Agama di Era Digital," *Zawiyah: Jurnal Pemikiran Islam* 8, no. 1 (July 31, 2022): 39–50, https://doi.org/10.31332/zjpi.v8i1.3558.

[6] Wildani Hefni, "Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (July 21, 2020): 1–22, https://doi.org/10.37302/jbi.v13i1.182.

and Agung et.al.,[8] conducted a study on the revitalization of religious moderation as a form of millennial jihad in the era of modern society. The focus of the studies observed is limited to the Indonesian context. Then Alfiansyah & Fajriyah, carried out this same study, specifically analyzing the strengthening politicization of religion accompanied by the spread of conservative circles in the digital space. Specifically, this research involves various people in communicative activities to implement participatory democracy.[9]

In order to open up opportunities for new research, this article attempts to fill the empty gap regarding efforts to promote the narrative of religious inclusivity or religious moderation as a counter-narrative to the conservative-textualist-extremist Islamic movement in the digital space. This article specifically seeks to provide practical steps in spreading inclusive religious narratives by utilizing various digital media platforms. Therefore, it is hoped that it will be able to reverse the dominance of religious narratives, which were previously dominated by conservative-textualists, to be dominated by moderate circles. This article is useful for future researchers-academics as a reference in efforts to stem the conservative-textualist narrative and stimulate the message of online-based religious moderation in the future. In this way, it is hoped that the future religious patterns of the Indonesian Muslim generation will be more moderate, tolerant and far from religious exclusivity.

This article uses a qualitative descriptive analysis approach. Specifically, this article examines the dangers of textualist Islamic circles that are mushrooming on social media. With a relatively shallow understanding, easy to believe in disbelief and rejecting differences is a parasite on social-religious life in various countries,

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[7] Dedi Wahyudi and Novita Kurniasih, "Literasi Moderasi Beragama sebagai Reaktualisasi 'Jihad Milenial' Era 4.0," *Moderatio: Jurnal Moderasi Beragama* 1, no. 1 (June 10, 2021): 1–20.

[8] Agung Agung and Muhammad Azka Maulana, "Revitalisasi Pengembangan Moderasi Beragama pada Era Digital di Indonesia," *Edukatif : Jurnal Ilmu Pendidikan* 4, no. 1 (2022): 524–529, https://doi.org/10.31004/edukatif.v4i1.1893.

[9] Alfiansyah and Fajriyah, "Social Media as a Public Sphere, Menguatnya Gerakan Islam Konservatif dalam Dunia Pendidikan," *Molang: Journal Islamic Education* 1, no. 1 (2023): 37–55.

including Indonesia.[10] Because it is dynamic and flexible, the things studied with this data method can change as a phenomenon develops.[11] In the preparation process, the article uses bibliographic techniques. In the process of collecting, analyzing and processing data, this article uses literature studies in the form of scientific journals, books, research or survey reports, and articles on websites as supporting data. The data analysis technique used is descriptive-analytic.[12] This article also seeks to contribute regarding strategies that can be implemented in echoing inclusive narratives which are the characteristics of dynamic Islam in the digital space in the Indonesian context.

B. Typology of Textualist Islam and Dynamic Islam

Textualists are referred to as Puritan Muslims in the perspective of Khaled Abou el-Fadl. Therefore, they are described as a group that never gives up and is absolutist in their beliefs (i.e. doing what they think is right).[13] This group has a tendency to be puritanical, which means they are intolerant of opposing viewpoints and see pluralist reality as a form of pollution of the highest truth.[14]

The group has many labels, each of which describes one of its distinctive characteristics, including militant Islam, radical, extreme, fundamentalist, jihadist, and fanatic.[15] However, Abou Fadl's point of view prefers to use the nickname "puritan", which shows that this group is intolerant of various points of view and often uses coercion

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[10] Saryono and Mekar Dwi Anggraeni, *Metodologi Penelitian Kualitatif dan Kuantitatif dalam Bidang Kesehatan* (Yogyakarta: Nuha Medika, 2013), 49.

[11] Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017), 4; See also Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R & K* (Bandung: Alfabeta, 2019), 2.

[12] Wahidmurni, "Pemaparan Metode Penelitian Kualitatif" (Malang: Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Maulana Malik Ibrahim, 2017), 4.

[13] A. Rafiq Zainul Mun'im, "Islam Puritan vs Islam Moderat (Menapak Gagasan Khaled Abou El-Fadl dalam The Great Thefl: Wrestling Islam From Extremists," *At-Turas: Jurnal Studi Keislaman* 5, no. 2 (2018): 232.

[14] Ibnu Farhan, "Aliran Puritan dan Moderat dalam Islam," *Misykah : Jurnal Pemikiran Dan Studi Islam* 1, no. 1 (2016): 101–117.

[15] Nunu Burhanuddin, "Akar dan Motif Fundamentalisme Islam:Reformulasi Tipologi Fundamentalisme dan Prospeknya di Indonesia," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 1, no. 2 (November 15, 2016): 202, https://doi.org/10.15575/jw.v1i2.831.

and/or violence in its preaching practices. Wahabi-Salafi Islamic organizations, Islamic Defenders Front (FPI), Hizbut Tahrir Indonesia (HTI), Muslim Brotherhood, and similar organizations are puritanical-intolerant groups that we can find.[16] Islamic groups or typologies like this are in the spotlight, especially in Indonesia, and are often referred to as extremists or labeled as terrorists because of their ideology and calls for jihad or returning everything to Islamic texts.[17]

The term religious extremity in Islam is known as *ghuluw*.[18] *Ghuluw* is a religious style or paradigm that causes those who follow it to deviate from their religion or not follow the rules, using religious terminology. Other Arabic terms include *ifrat* (narrow down), *tanattu'* (tough attitude), *takalluf* (too much force on one's will), or *tashaddud* (troublesome/ complicating something).[19]

Dynamic Islam is often referred to as moderate Islam. Many Islamic groups and organizations exist in Indonesia and represent the thoughts or typologies of dynamic circles. In the Indonesian context, Nahdlatul Ulama (NU) and Muhammadiyah appear to be important components of moderate Islam. According to Abdul Mu'ti as Secretary of the Muhammadiyah Central Management, he said: "Perfect Islam is one whose outward appearance is beautiful, pleasant, and has its own charm because of that beauty. Because *wasathiyah* Islam must present an Islam that makes people happy

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[16] Ali Mursyid Azisi, "Islam Nusantara: Corak Keislaman Indonesia dan Perannya dalam Menghadapi Kelompok Puritan," *Empirisma: Jurnal Pemikiran Dan Kebudayaan Islam* 29, no. 2 (2020): 123–136, https://doi.org/10.30762/empirisma.v29i2.430; See also M. Nanda Fanindy and Siti Mupida, "Pergeseran Literasi pada Generasi Milenial Akibat Penyebaran Radikalisme di Media Sosial," *Millah: Journal of Religious Studies* 20, no. 2 (February 28, 2021): 195–222, https://doi.org/10.20885/millah.vol20.iss2.art1.

[17] Nurul Faiqah and Toni Pransiska, "Radikalisme Islam vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia yang Damai," *Al-Fikra : Jurnal Ilmiah Keislaman* 17, no. 1 (July 3, 2018): 34, https://doi.org/10.24014/af.v17i1.5212.

[18] Ali Nurdin and Maulidatus Syahrotin Naqqiyah, "Model Moderasi Beragama Berbasis Pesantren Salaf," *Islamica: Jurnal Studi Keislaman* 14, no. 1 (September 1, 2019): 82–102, https://doi.org/10.15642/islamica.2019.14.1.82-102; See also Abdul Rouf, "Islam Pluralis dan Multikulturalisme: Memperkokoh Kesatuan Bangsa," *Jurnal Bimas Islam* 11, no. 4 (December 10, 2018): 783–931, https://doi.org/10.37302/jbi.v11i4.70.

[19] Afroni, "Makna Ghuluw dalam Islam," 72.

with what Muslims do, whether from their behavior or physically observable".[20] Puritanism is not suitable when compared with the dynamic and moderate type of Islam "*al-Wasathiyah*". This is because moderate Islam tends to accept everyone,[21] is not *takfiri* or supremative, and is contextual in interpreting the texts of the Koran.[22]

The history of the spread of Islam through Walisongo who preached using traditional cultural media cannot be separated from the formation of moderate Islam in Indonesia.[23] Moderate Islamic adherents view differences of opinion as an inevitability that must be responded to intelligently, it is even a sunnatullah which is a blessing in social interactions.[24] Gus Dur (Abdurrahman Wahid), who also developed the idea of a good, cool, caring and peaceful Islam, echoed this. Gus Dur himself has another view, that in order to create a life that is civilized, tolerant, just, democratic, and does not discredit race, class, ethnicity or religion, this is the essence of religion. Humans are all the same: no one should be inferior or superior.[25]

When implementing Islam in a moderate way even though there is no definite source or reference,[26] but at least implementing Islam

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[20] Biro Humas Admisi, "Muhammadiyah Gerakan Wasathiyah Islam Berkemajuan," *https://www.unisayogya.ac.id*, April 28, 2021.

[21] Fatoni *et.al.*, "Multicultural Inclusive Education in the Deradicalization of Islamic Education in Indonesia," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 6, no. 2 (December 31, 2021): 406; See also Afrizal Nur, "Konsep Wasathiyah dalam Al-Quran; (Studi Komparatif Antara Tafsir Al-Tahrir Wa At-Tanwir dan Aisar At-Tafasir)," *Jurnal An-Nur* 4, no. 2 (September 27, 2016): 205–225.

[22] Iffaty Zamimah, "Moderatisme Islam dalam Konteks Keindonesiaan: Studi Penafsiran Islam Moderat M. Quraish Shihab," *Al-Fanar : Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (August 31, 2018): 80, https://doi.org/10.33511/alfanar.v1n1.75-90.

[23] Muhammad Syukri Albani Nasution, *et.al.*, *Analisis Maqashid Syari'ah terhadap Moderasi Beragama dan Preferensi Politik Warga Nahdliyin (Studi Empiris terhadap Pilkada Serentak 2020)* (Medan: Merdeka Kreasi Group, 2022), 120.

[24] Asep Abdurrohman, "Eksistensi Islam Moderat dalam Perspektif Islam," *Rausyan Fikr : Jurnal Pemikiran Dan Pencerahan* 14, no. 1 (March 5, 2018): 29.

[25] M. Quraish Shihab, *Secercah Cahaya Ilahi: Hidup Bersama Al-Qur'an* (Bandung: Mizan, 2007), 52; See also Kunawi Basyir, "Makna Eksoteris dan Esoteris Agama dalam Sikap Keberagamaan Eksklusif dan Inklusif," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 8, no. 1 (June 1, 2018): 234.

[26] The term moderate Islam can be said to mean Muslims who are in the middle (*ummatan wasathan*), dynamic, accepting differences. This kind of Islam is usually not separated from pre-existing cultures but also does not reject good things from outside. In interpreting religious texts, they tend to be contextualist and not anti-non-Muslim. See Abdurrohman, "Eksistensi Islam Moderat dalam Perspektif Islam," 36.

which is peaceful, polite, understands other groups and spreads love without compromising the true principles of Islam makes this type of Islam highly recommended for actualization. For Azyumardi Azra, moderate Islam is an original/distinctive character/its own style of the religious pattern of Indonesian Muslims.[27] When touching on the principles of the values of peace, harmony, tolerance and civilizational dialogue, actors who are willing to accept or implement these are actually said to be moderate. Moderate Islam in Indonesia's current framework appears on the surface to be dominated and represented by Nahdlatul Ulama (NU) and Muhammadiyah (MD).[28] *Rahmatan lil Alamin's* Islamic principles are his trademark.[29]

C. Movement of Textualist Groups in Digital Space

According to Law Number 15 of 2018 concerning Criminal Acts of Terrorism, criminal acts of terrorism are defined as acts that use violence or threats of violence that create an atmosphere of widespread terror or fear, which are aimed systematically or cause mass victims, by taking away freedom or widespread loss of life and property of other people in certain ways.[30]

The majority of internet users are young people between the ages of 15 and 30 years, almost 90% of whom are active users in Indonesia.[31] At least 130 million Indonesians actively use social media, making virtual spaces of connection a primary tool for propaganda.[32] Facebook (50.7% of internet users in Indonesia),

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[27] Irham Yuwanamu, "Bentuk Islam Faktual: Karakter dan Tipologi Islam Indonesia," *el Harakah: Jurnal Budaya Islam* 18, no. 2 (December 22, 2016): 203, https://doi.org/10.18860/el.v18i2.3684.

[28] Eka Prasetiawati, "Menanamkan Islam Moderat Upaya Menanggulangi Radikalisme di Indonesia," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 2, no. 2 (2017): 527.

[29] M. Zainuddin (ed), *Islam Moderat: Konsepsi, Interpretasi dan Aksi* (Malang: UIN Maliki Press, 2016), 39–40.

[30] Ian Montratama, *Terorisme Kanan Indonesia* (Jakarta: Elex Media Komputindo, 2018), 11; See also Gonda Yumitro, Saiman, and Dyah Estu Kurniawati, *Terorisme dalam Kajian Intermestik* (Malang: UMM Press, 2020), 14.

[31] APJII, "Laporan Survei Penetrasi dan Perilaku Pengguna Internet di Indonesia Tahun 2018," March 3, 2019, *https://apjii.or.id/survei*.

[32] We Are Social, "Digital 2020, Global Overview Report," January 30, 2020, *https://wearesocial.com*.

Instagram (17.8%), YouTube (15.1%), Twitter (1.7%), and Linkedin (0.4%) are the most popular social networking sites, as many as 7.1% of respondents stated that they never used social media.[33]

The data shown above can be used as a reference to understand how social media has become the most used virtual area. So it makes sense that since 2013, terrorist groups such as ISIS (Islamic State of Iraq and Syria) have exploited social media sites (especially Twitter) as a propaganda tool to spread their messages of terrorism and radicalization.[34] Nuruzzaman once researched this in the years 2015 to 2016. His findings showed that 106,000 pro-ISIS people spread their messages on social media. On social media, 166 groups are used to create networks. At least 90,000 pro-ISIS posts spread on social media in one day. An average of 270 pro-ISIS tweets is posted on Twitter every day. To attract young people to join, they use social media. The majority of them want self-identity.[35]

According to these data, narratives about terrorism and radicalization (among textualists) are widely disseminated in the Indonesian context through social media sites such as Facebook, Instagram and Twitter.[36] The dominance of conservative circles has recently emerged again in the online space. This group is active in cyberspace, especially since the reformation. Radicalism, Islamism and religious conservatism movements dominate in the virtual media environment, as evidenced by the publication of research findings by *Media and Religious Trend in Indonesia* in November 2020. These findings make it clear that conservative narratives dominate (67.2%), followed by moderate organizations (22, 2%), liberal groups (6.1%), and Islamists (4.5%). Additionally, from 2009 to 2019, conservative

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[33] APJII, "Laporan Survei Penetrasi dan Perilaku Pengguna Internet di Indonesia Tahun 2018."

[34] Ridwan Rustandi and Khoiruddin Muchtar, "Analisis Framing Kontra Narasi Terorisme dan Radikalisme di Media Sosial (Studi Kasus pada Akun @dutadamaijabar)," *Komunikatif : Jurnal Ilmiah Komunikasi* 9, no. 2 (December 21, 2020): 136, https://doi.org/10.33508/jk.v9i2.2698.

[35] Mohammad Nuruzzaman, "Terorisme dan Media Sosial Sisi Gelap Berkembangnya Teknologi Informasi Komunikasi," *Syntax Literate ; Jurnal Ilmiah Indonesia* 3, no. 9 (September 28, 2018): 61–76.

[36] Nafi Muthohirin, "Radikalisme Islam dan Pergerakannya di Media Sosial," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 11, no. 2 (August 27, 2015): 240–259, https://doi.org/10.18196/aiijis.2015.0050.240-259.

hash tags were frequently used.[37] Even though their numbers are small (conservative-textualists), their movement is massive, defeating the moderate group with their dominating quantity. This textualist-conservative group was later dubbed *the noise minority*.

D. The Urgency of Dynamic-Inclusive Group Domination in the Digital Space

Considering that textualists (conservatives, extremists and radicalists) spread various views through social media, resistance to this must start from the users of this platform. Social media users can spread information by posting, liking, commenting, or retweeting content that is easily shared with other social media users. In this case, people need to be given social and personal direction to be careful when reading and sharing information via social media.

In an effort to deal with textualist religious groups in the digital space which can threaten the safety of religious life and the state, there are nine values of religious inclusivity that need to be understood carefully. The values of Islamic teachings that need to be broadcast widely and should dominate all areas of life are:

First: *Rahamutiyah*. The last verse of surah al-Baqarah which reads: "*Yâ arham al-râhimîn irhamnâ*" is a very poetic and rhythmic expression. The word (*r-h-m*) is repeated three times in the sentence with different vowel types: *arham, rahim, and irham*. The only articles in the statement are the pronoun *na* (we) and the interjection *yâ* (hi).[38] Since this is an appeal addressed to a second person, this phrase can also mean "O possessor of supreme love, love us", which means "O most loving, love us". The final vowel becomes *arhim-nâ*, making the statement "O owner of all love, make us (also) loving (like you)".[39] The term "*rahim*" and all other words derived from the root "*r-h-m*," such as "*rahmat*" and "*almarhum*," are often used in

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[37] The Jakarta Post, "Religious Conservative Narrative Dominates Social Media Spaces in Indonesia," The Jakarta Post, November 17, 2020, *https://www.thejakartapost.com*.

[38] Tim Penyusun Bimas Islam, *Moderasi Beragama Perspektif Bimas Islam* (Jakarta: Bimas Islam Kementerian Agama, 2022), 94.

[39] Tim Penyusun Bimas Islam, 94–95.

expressions and spoken aloud. The peak of human achievement and the point of life is *Rahmatullâh*, or *rahmat* of Allah SWT.[40]

Second: *Insaniyah*. This word is the principle underlying religious moderation. Understanding that without other humans, our existence as humans has no purpose is a prerequisite for understanding the importance of *insaniyah*. Human values are highly upheld in Islam.[41] All Islamic teachings are in accordance with humanity and do not conflict with it. There is no Islamic teaching that harms other people.[42] Islam has a concept known as *maqâshid al-syarî'ah*, which refers to the reasons behind a law. According to the majority of scholars, the five objectives of sharia are to uphold religion (*hifzh al-dîn*), human life (*hifzh al-nafs*), property (*hifzh al-mal*), offspring (*hifzh al-nasl*), and reason (*hifzh al- 'aql*).[43]

Third: *'Adliyyah*. Awareness of human values (*insâniyah*) and practicing them will motivate a person to be fair (*'adliyah*). This is because human values presuppose acceptance of human equality and diversity in terms of origins, character and goals. On the one hand, everyone is equal and shares the same basic principles. A person's honor and superiority over others is based purely on his level of piety.[44] Using the Prophet's expression, the benefit or advantage he

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[40] Jamaluddin, "Implementasi Moderasi Beragama di Tengah Multikulturalitas Indonesia," *As-Salam: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 7, no. 1 (February 28, 2022): 1–13; See also Mustaqim Pabbajah, Ratri Nurina Widyanti, and Widi Fajar Widyatmoko, "Membangun Moderasi Beragama: Perspektif Konseling Multikultural dan Multireligius di Indonesia," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* 13, no. 1 (September 29, 2021): 193–209, https://doi.org/10.30739/darussalam.v13i1.1304.

[41] Ali Musa Harahap *et.al.*, *Mengenal Hubungan Internasional Madani* (Jawa Timur: Unida Gontor Press, 2022), 67; See also Imam Hanafi, "Nilai-Nilai Inklusif dan Humanis Pesantren," *Al-Fikra : Jurnal Ilmiah Keislaman* 10, no. 1 (August 1, 2017): 1–17, https://doi.org/10.24014/af.v10i1.3834.

[42] Mustaqim Hasan, "Prinsip Moderasi Beragama dalam Kehidupan Berbangsa," *Jurnal Mubtadiin* 7, no. 02 (September 16, 2021): 111–123.

[43] M. Luqmanul Hakim Habibie *et.al.*, "Moderasi Beragama dalam Pendidikan Islam di Indonesia," *Moderatio: Jurnal Moderasi Beragama* 1, no. 1 (July 13, 2021): 121–141; See also Liky Faizal *et.al.*, "Age Limit for Marriage in Indonesia from The Perspective of Maqashid Sharia," *Analisis: Jurnal Studi Keislaman* 22, no. 2 (December 30, 2022): 297–318, https://doi.org/10.24042/ajsk.v22i2.14068.

[44] Arief Subhan *et.al.*, *SKJ: Islam untuk Kedamaian dalam Perbedaan* (Jakarta: PPIM UIN Jakarta, 2016), 67; See also Eko Supriyadi, *Sosialisme Islam, Pemikiran Ali Syari'ati* (Yogyakarta: Rausyan Fikr Institute, 2013), 120.

gives to humans is "*khayrukum anfa'ukum li al-nâs*" which determines the difference in the level of goodness of one person to another.[45]

Fourth: *Mubâdalah*. *Mubâdalah* (mutual benefit) is the second ideal of Islamic moderation. Faqihuddin Abdul Kodir[46] developed the concept of *mubâdalah* in Indonesia. This concept was later developed into a reading method known as *Qirâ'ah Mubâdalah*. *Mubâdalah* denotes a two-party partnership based on equality, interdependence and cooperation. Cooperation, friendship, family relations, social relations, or relations between workers and employers, or politics between people and rulers, or relations based on sex, gender, class, or others, are examples of *mubâdalah*.[47] According to Fakih, the *mubâdalah* relationship has three key words: equality, interdependence, and cooperation.[48] *Mashdar* (noun) *mubâdalah* comes from the verb *(fi'l) bâdala-yubâdilu,* which means reciprocity (mutual). This word comes from the root *b-d-l,* which means to replace.[49]

Fifth: *Maslahah*. The word *mashlahah* in Arabic has been assimilated into Indonesian to become "maslahat" and "maslahatan", which means goodness, benefit, or usefulness.[50] *Mashlahah* comes from the root word *sh-l-h. Shâlihîn/ shâlihât* (a good person)*, ishlâh* (improvement or improvement towards a better direction), *shulh* (peace or restoration), *mushlih* (a person who repairs or reconciles)*, and *mashlahah* (goodness or benefit), all come from this root word. All of these interpretations relate to the same basic concept: goodness

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[45] Abu Amar, "Pendidikan Islam Wasathiyah Ke-Indonesia-An," *Al-Insyiroh: Jurnal Studi Keislaman* 2, no. 1 (March 16, 2018): 18–37, https://doi.org/10.35309/alinsyiroh.v2i1.3330.

[46] Faqihuddin Abdul Kodir, *Qira'ah Mubadalah* (Yogyakarta: IRCiSoD, 2021), 10.

[47] Kodir, 4.

[48] Kodir, 59–60.

[49] Ali Asghar Engineer, *Pembebasan Perempuan* (Yogyakarta: LKiS, 1999), 54; See also Siti Musdah Mulia, "Tauhid dan Risalah Keadilan Gender", dalam Husein Muhammad *et.al.*, *Dawrah Fiqh Concerning Women – Modul Kursus Islam dan Gender* (Cirebon: Fahmina Institute, 2007), 96.

[50] Akmal Bashori, *Fikih Nusantara: Dimensi Keilmuan dan Pengembangannya* (Jakarta: Prenada Media, 2021), 127; See also Abdul Latip *et.al.*, *Ushul Fiqih dan Kaedah Ekonomi Syariah* (Medan: Merdeka Kreasi Group, 2021), 116.

(shulh).[51] It should be noted that the word *sh-l-h* is often used in the Koran to differentiate it from faith, for example surah al-Baqarah verse 25.[52]

Sixth: *Mu'ahadah Wathaniyah*. In this case, the arguments can be found in the Qur'an and Hadith, including in the Qur'an surah al-Maidah verse 1, and the hadith of the Prophet which means: "*And Muslims must fulfill the conditions that they have agreed except conditions that prohibit something that is halal or make lawful something that is haram*" (H.R. Al-Tirmidhi).[53] Agreements and contracts that have been signed must be upheld and must not be violated, as long as they do not conflict with the principles of Islamic law. So, an important component of religious moderation is upholding national ties (*mu'âhadah wathaniyyah*).[54] This relationship cannot be weak, let alone broken. National ties must be upheld and protected, which in the Indonesian context includes Pancasila and the Constitution. By placing common interests above individual interests, these bonds can be maintained.

Seventh: *Dusturiyah*. Obeying agreed laws, even if not directly quoting the Koran and hadith, is a byproduct of maintaining national ties. If you pay close attention, the regulations contained therein do not officially refer directly to the Koran, as does the Medina Charter. This is because followers of other religions who do not recognize and embrace the Koran are bound by the Medina Charter, which is a rule or agreement. Values that can become a point of agreement and are viewed favorably by everyone are prioritized in the Medina Charter.[55]

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[51] Tim Kelompok Kerja Moderasi Beragama Kementerian Agama RI, *Peta Jalan (Roadmap) Penguatan Moderasi Beragama Tahun 2020-2024* (Jakarta: Kementerian Agama RI, 2020), 104.

[52] Yusuf al-Qardawi, *Fiqh Al-Wasathiyah Wa al-Tajdîd, Ma'âlim Wa Manârât* (Doha: Lilwashathiyah Al-Islamiyah wa Al-Tajdid, 2009), 42; See also Tim Penyusun Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 150.

[53] Abu 'Isa Muhammad ibn 'Isa ibn Saurah ibn Musa ibn adh-Dhahak at-Tirmidzi, *Sunan At-Tirmidzi*, Hadis No. 1272 (Jakarta: Pustaka Azzam, 2006), 104; See also Muhammad bin Ismalil al-Amir ash Shan'ani, *Subulus Salam* (Semarang, tt.), 59.

[54] Muhammad Abu Zahrah, *Tarikh Al-Muzahib al-Islam*, terj. Politik Aqidah dalam Islam, Cet. I (Jakarta: Logos Publishing House, 1996), 31.

[55] Hamdan Anwar, *Masa Khulafa Al-Rasyidin,* dalam Taufik Abdullah *et.al.*, *Ensiklopedi Tematis Dunia Islam*, Jilid II (Jakarta: PT. Ikhtiar Baru, 2011), 96.

Therefore, there is no reason for Indonesian Muslims to ignore the laws that govern this nation.[56]

Eighth: *Tasamuhiyah*. The attitude of respecting other people's positions those are different or contrary to one's own are known as *tasâmuhiyah* (tolerance). This is the second value of religious moderation. These attitudes can take the form of ideas, beliefs, routines, actions, and more. Humanity and tolerance are closely related.[57] When humanity is fully realized, then tolerance can be practiced. The attitude of ensuring a sense of security for those with different religions, views and beliefs must go hand in hand with tolerance.[58] *Tasamuh* is also interpreted as tolerance, one example of which is that there is no compulsion to embrace any religion, even Islam, this is as stated in the Al-Qur'an, Surah Hud verse 118.[59]

Ninth: *Urfiyah*. Most academics agree that geography, tradition, and culture can be used as legal factors in Islam as long as they do not conflict with Islamic law, especially in matters not specifically discussed in the Koran and hadith. Therefore, jurisprudence experts refer to Islamic law by considering conventions and texts as sources of law. In fiqh norms known as *al-'âdah muhakkamah*, customs are treated as legal precedents; when something has been decided based on custom, the position is identical to that specified in *nash*.[60]

The nine dynamic Islamic characteristic values above need to be echoed more intensely and sustainably in various areas of life. In this modern era, there is a need for breakthroughs in inclusive religious patterns that can enter and dominate the digital space, in the sense of being transformed into knowledge and reference material that can be accepted by many groups. There are practical steps that can be implemented by various parties, including government institutions,

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[56] Azyumardi Azra, *Islam Substantif: Agar Umat Tidak Jadi Buih* (Jakarta: Mizan, 2000), 161.

[57] M. Quraish Shihab, *Wasathiyyah, Wawasan Islam Tentang Moderasi Beragama*, Cet. II (Jakarta: Lentera Hati, 2020), 78.

[58] Ihsan Ali Fauzi *et.al.*, *Menggapai Kerukunan Umat Beragama: Buku Saku FKUB* (Jakarta: Pusat Yayasan Wakaf Paramadina, 2018), 102.

[59] Fauzi *et.al.*, 102–103.

[60] C. Van Vollenhoven, *Penemuan Hukum Adat* (Jakarta: Djamban, KITLV, dan LIPI, 1987), 112; See also Muhammad Thahir bin Asyur, *Maqâshid Al-Syarî'ah al-Islâmiyah* (Kairo: Dar al-Salam, 2006), 58.

moderate organizations, millennial preachers, even civil society at the same time.
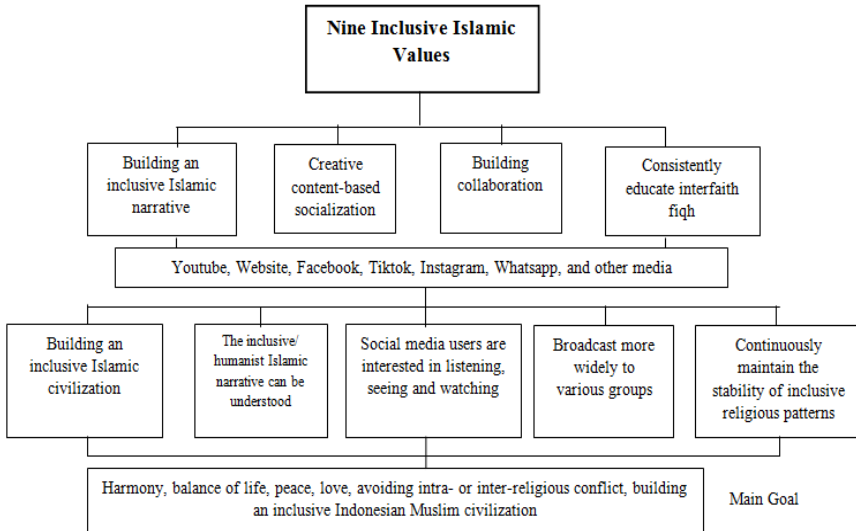
Scheme 1: Illustration of efforts to optimize the dominance of inclusive narratives in the digital space

Seeing that Indonesia has several religions (Christianity, Hinduism, Islam, Buddhism and Confucianism), of course social life has its own rules in each religion. Especially in Islam, in the field of fiqh it is a legal reference that is applied in the life of Muslim society. The study of Islamic law has been widely studied in Islamic boarding school forums or in the structural order of policy holders (Indonesian Ulema Council), or also the *Bahtsul Masa'il* Nahdlatul Ulama institution, Muhammadiyah,[61] even in the world of academia. However, what is expected from all of them is to produce products of inclusive and contextual thinking in responding to the challenges of the modern era. Of the many religions, maintaining and spreading Indonesia's inclusive religious pattern must be given more attention, because life in the midst of plurality will be faced with various problems.

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[61] Abdi Wijaya, "Respon Lembaga Fatwa Terhadap Isu Fikih Kontemporer (Studi Komparatif Lembaga Fatwa MUI, Majelis Tarjih Muhammadiyah dan Bahtsul Masail NU)," *Muzahibuna: Jurnal Perbandingan Mazhab* 1, no. 2 (2019): 180.

Based on this, religious inclusivity is important so that it can be used as a reference and socialized, not only in the world of Islamic boarding schools, formal schools, campuses or seminar forums. However, it is also socialized in the digital world (internet) as a forum for interaction, and has even become a primary need in the modern era. Efforts that can be made are:

1. Building an inclusive Islamic narrative (the result of *ijtihad* which leads to benefit and harmony), for example by calling for issues of religious moderation, nationality and other Islamic principles with a nuance of *rahmah.*
2. Creative content-based socialization. This is very important to implement, because in the current era the content that is in demand is that which contains elements of creativity and is not boring, for example making studies that are more millennial, both in terms of content figures, design, and editing.
3. Building collaboration with various parties in outreach efforts. The collaboration expected here is various parties working together to achieve the same goal, namely eradicating religious radicalism (textual Islam) in the digital space. Collaboration can be implemented by Nahdlatul Ulama, Muhammadiyah, Ministry of Religion, Indonesian Ulema Council, National Counterterrorism Agency (BNPT), moderate Islamic portals, moderate influencers, and even civil society at the same time.
4. Consistently build inclusive narratives in the digital space.[62]

Media or platforms that can be used include WhatsApp, Twitter, Facebook, Website, Instagram, or even Tik-Tok which is now popular with the younger generation. In essence, the main goal or impact is:

a. Building an Islamic civilization that is contextual, dynamic and flexible according to the challenges of the times. It is hoped that the activities of moderate, dynamic Islamic circles will be able to dominate in the digital space to save future generations from exposure to religious radicalism.
b. If it is presented with a narrative that can be understood in easy language, then the broadcast will touch various groups,

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[62] Achmad Muhibin Zuhri, *Beragama di Ruang Digital: Konfigurasi Ideologi dan Eksresi Keberagamaan* (Lamongan: Nawa Litera Publishing, 2021), 128.

even ordinary people. This is what needs to continue to be intensified, considering that so far the socialization of religious inclusiveness values has not reached the lower classes of society, especially those who have not received an education.

c. With creative content, people at various levels will be interested in reading, seeing and listening to it.

d. With collaboration, the reach of socialization is wider and targets various parties. For example, various social media accounts from moderate religious organizations, government institutions, influencers and even civil society, if all of them were able to collaborate, the space for textualists would be hampered.

e. Maintaining the continuity of broadcasting inclusive narratives to the Indonesian Muslim community, to avoid conflicts based on religion as in the past and avoids exposure to radicalism on various digital media platforms.[63]

Thus, the big hope boils down to harmony, balance of life, peace, love, avoiding intra/inter-religious conflict, building a peaceful Islamic civilization in Indonesia. Therefore, promoting inclusive and pluralist theology in Indonesia is very important. The Islamic idea of "*tawassuth*" is the basis for religious moderation because every aspect of its teachings is moderate in the sense of not being excessive. This includes assessing *ghuluw* without exaggeration (extreme). Moreover, it is aimed at *tawazun* in Islam (balance). It is based on holding moral convictions when interacting with people on an individual level or on a broader scale, such as a country.[64] Islamic teachings regarding an inclusive attitude in religion depart from the idea of balance or the middle way (*al wasathiyah*). If applied in the Indonesian context, this balance must be struck 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). This

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[63] Ipan Saputra, Muhammad Syahriyan, and Ruwanda Tamarin, "Religious Moderation Technology in Digital (Remote ID): Teknologi Aplikasi 5.0 dalam Upaya Pengembangan Moderasi Beragama pada Komunitas Remaja: Studi di Madrasah Aliyah Negeri (MAN) 1 Kota Serang," *Lembaran Masyarakat: Jurnal Pengembangan Masyarakat Islam* 8, no. 1 (June 30, 2022): 174, https://doi.org/10.32678/lbrmasy.v8i1.6318.

[64] Hefni, "Moderasi Beragama dalam Ruang Digital," 17.

contextual understanding method deviates from the principles of *maqasid* or *sharia* (codification of Islamic law).[65]

By spreading the nine main values of the nature of religion, especially in the digital space, it is hoped that it will be able to shift the dominance of conservatives, radicalists and even extremists who are classified as textualists and are dangerous to religion and the state. The simple picture is, with the number of moderate circles (dynamic Islam) dominated by Nahdlatul Ulama and Muhammadiyah followers and the role of government institutions, it must be utilized as well as possible to collaborate with each other to eradicate and even inhibit the movement of textualist-radicalist groups in various spaces, including social media.[66]

E. Conclusion

Protecting Indonesian Muslims from exposure to extremist-conservative-textual circles is something that must be implemented. So that Muslims in the midst of the plurality of socio-religious life in Indonesia are not easily divided and legalize violence at the behest of God. The digital space is the second necessary place for communication in the current era. By looking at the context of the dominance of conservative circles in it, it is a big responsibility for moderate (inclusive) groups to dominate various social media platforms. The steps taken in this article by echoing the nine core values of religious inclusivity which are the actualization of the *rahmatan lil'alamin* verse are expected to be able to answer the challenges of modern Muslims from division, that the digital space is so sensitive and easy to capture certain religious ideologies. Therefore, it is important to continue to promote inclusive narratives based on humanity, compassion, harmony, justice, mutuality, tolerance and togetherness.

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[65] Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, 90.

[66] Tim Penyusun Bimas Islam, *Moderasi Beragama Perspektif Bimas Islam* (Jakarta: Sektretarian Ditjen Bimas Islam, 2022), 55.

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