

SOCIAL MEDIA AND RELIGIOUS MODERATION: AN ANALYSIS OF QUR'ANIC VERSES BY CONCEPTUAL THEMATIC METHOD

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Abstract

This article analyzes the verses of religious moderation in the Qur'an. The method used in this paper is conceptual thematic with library research model. The results obtained from the analysis of religious moderation verses are optimizing the power of social media towards strengthening religious moderation in Indonesia by presenting content that is close to the community without eliminating the values of religious moderation in it which can be packaged in various forms, ranging from photo slides, short videos, podcasts, and Islamic words and uploaded on platforms that are often visited, such as YouTube, Instagram, Twitter, and TikTok. In addition, it is important to underline that the use of social media must be supported by a selective and adaptive attitude in filtering the content that is absorbed and that will be disseminated. The optimization of social media in strengthening this diverse moderation must also

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adhere to the concept of Islam as rahmatan lil 'alamin and al-Islamu Shalih likulli Zaman wa Makan.

A. Introduction

Information technology is one of the most important developmental realities in people's lives. Information technology itself is defined as the means or way for a person to be able to communicate and interact socially with each other on the basis of the internet.²

The presence of information technology has had a tremendous impact on people's daily lives. For example, in communication, people no longer need to send letters to be able to connect with each other, but simply by using smartphones and internet access and supporting applications, such as WhatsApp, Facebook, Instagram, Twitter, and other applications.

Nowadays, the use of information technology, especially in communication and information, has quite high data. This is consistent with the 2018 Global Digital Report which states that there are 132 million people out of a total of 265 million people in Indonesia who access the internet.³In addition, of the 132 million people who access the internet in Indonesia, it is also stated that there are several *platforms* that are frequently visited, such as Facebook and Instagram with 54% of visitors each, and Twitter with 15% of visitors.⁴ This condition has increased quite significantly compared to the data obtained in 2017 by

² CaturSuratnoaji, Nurhadi, and Candrasari, *Big Data-Based Social Media Analysis Methods*. (Purwokerto: Sasanti Institute, 2019), p. 32

³ *Ibid.*, p. 5

⁴ *Ibid.*

We Are Social Singapore which states that there are 106 million people who access the internet out of a total of 262 million people in Indonesia.⁵

The above phenomenon clearly shows how widespread the use of information technology is in Indonesia, especially in the use of social media. Social media comes with features and *platforms* that support and support all community activities, from activities that are personal, social, economic, political, to even religious activities.⁶

In terms of religion, especially Islam, social media is used as a supporting range for preaching by preachers in broadcasting Islamic teachings. For example, the YouTube application is used as a media for preaching by several preachers, such as Ustad Abdul Somad and Ustad Adi Hidayat and has ± 1 million followers with hundreds of thousands to millions of views.⁷

In addition to being used as a medium for Islamic propagation by preachers, social media is also used as a supporting range in supporting government programs, especially the Ministry of Religious Affairs of the Republic of Indonesia. One of the programs promoted is the program to strengthen religious moderation in Indonesia. This program is projected to be able to anticipate and minimize the occurrence of

⁵ Endah Triastuti, *Study on the Impact of Social Media Use for Children and Adolescents*. (Depok: Center for Communication Studies FISIP University of Indonesia, 2017), p. 18

⁶ CaturSuratnoaji, Nurhadi, and Candrasari, *Op.cit*, p. 33

⁷ Holy Rafika Dhona, *Islam in Communication Studies*. (Yogyakarta: UII Press Yogyakarta, 2022), p. 139

extremism, radicalism,⁸ and hate speech that occurs among religious communities. This program is also expected to serve as a tool in strengthening religious harmony in Indonesia.⁹

Therefore, the issue of religious moderation is still an important problem, especially in maintaining religious harmony. Meanwhile, in the success of the religious moderation program, supporting tools are needed, such as social media. So, in this paper, the author will explain how to optimize social media in strengthening religious moderation in Indonesia.

1. Media

In general, social media is defined as a means of supporting social interaction between others online or internet-based.¹⁰ Meanwhile, based on the word structure, the word "social media" has two word structures, namely "social" and "media". The word "social" itself has a meaning, which is anything related to society,¹¹ while the word "media" means anything that connects two things. So, social media can be interpreted as a means of connecting everything related to community activities.

⁸ Radicalism is an understanding that wants social and political change through violence or extremism. See Dessy Anwar, *Complete Indonesian Dictionary*. (Surabaya: Karya Abditama, 2018), p. 339

⁹ Abdullah Munir, et al. *Religious Moderation Literacy in Indonesia*. (Bengkulu: Publisher CV. Zigie Utama, 2020), p. 87

¹⁰ CaturSuratnoaji, Nurhadi, and Candrasari, *Big Data-Based Social Media Analysis Methods*. (Purwokerto: Sasanti Institute, 2019), p. 10

¹¹ Dessy Anwar, *Complete Indonesian Dictionary*. (Surabaya: KaryaAbditama, 2018), p. 449

In addition, Rohman F. in Abdul Muiz Amir, Danial, and Syamsuddin, explained that social media is an internet-based *platform* that provides convenience for users in accessing communication and information supported by its wide reach.¹² So, it can be concluded that social media is a means for people to interact with each other on an internet basis, so that it can provide easy, fast, and wide-ranging access.

2. Definition of Religious Moderation

Linguistically, the term moderation comes from the Arabic language, namely from the word *wasath* which means fair, main, best, or balanced between two opposing positions.¹³ In addition, al-Asfahani defines the word *wasath* with the meaning of *sawa'un*, which is the middle between two limits, or in the middle.¹⁴ This meaning is as stated in the Qur'an, precisely in surah al-Baqarah verse 143, namely.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ
يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَيَّ عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ
هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

¹² Abdul Muiz Amir, et al. *Religion, Society & Social Media*. (Sleman: Deep Publish Publisher, 2018), p. 1

¹³ Ali Muhtarom, Sahlul Fuad, and Tsabit Latief, *Religious Moderation: Concepts, Values, and Development Strategies in Pesantren*. (Jakarta: Yayasan Talibuana Nusantara, 2020), p. 37

¹⁴ Akhmad Fajron and Naf'anTarihoran, *Religious Moderation (Perspectives of Quraish Shihab and Sheikh Nawawi al-Bantani: A Study of Verse Analysis on Wasatiyyah in the Banten Region)*. (Banten: Media Madani, 2020), p. 20

Meaning: *And likewise We have made you (Muslims) a just and chosen people that you may be witnesses to the deeds of men and that the Messenger (Muhammad) may be witness to your deeds. And We did not set the Qiblah that is your Qiblah (now) but that We might know (so that) those who follow the Messenger and those who defect. And indeed (the transfer of the Qibla) is very hard, except for those whom Allah has guided; and Allah will not waste your faith. Verily, Allah is the Most Merciful and the Most Merciful to mankind.*¹⁵

In tafsir al-Munir, the word *wasathan* means the middle between two things that are relative *torath* (excessive) and *tafriith* (negligence).¹⁶ Furthermore, Ibn Ashur explained in more detail that the word *wasath* has two meanings. *First, wasath* means something that is in the middle between two things. *Second, wasath* means Islamic values with a straight mindset as well as not overdoing things.¹⁷ So it can be concluded that moderation (*wasath*) has the meaning of a person's mindset in taking an action that is not excessive, fair, and balanced.

Meanwhile, if it is related to religion or religious moderation, it has an understanding, namely a way of religion that is not extreme and not excessive or moderate.¹⁸ Thus, it can be interpreted that

¹⁵ Usman el-Qurtuby, *Al-Qur'anul Karim, al-Qur'an Hafalan*. (Bandung: Cordoba, 2022), p. 22

¹⁶ Wahbah az-Zuhaili, *at-Tafsirul Munir: Fil 'Aqidah wasy-Syarit'ahwalManhaj*. Translation: Abdul Hayyie al Kattani, et al. *Tafsir al-Munir: Aqidah, Sharia & Manhaj Volume 1* (Depok: GemaInsani, 2013), p. 271

¹⁷ Akhmad Fajron and Naf'anTarihoran, *Op.cit*, p. 20

¹⁸ Ministry of Religious Affairs of the Republic of Indonesia, *Questions and Answers on Religious Moderation*. (Jakarta: Research and Development and Education Agency of the Ministry of Religious Affairs of the Republic of Indonesia, 2019), pp. 2

religious moderation is the behavior or attitude of a person who is fair, balanced, respectful, tolerant, and without any harshness in carrying out the religious teachings believed, as well as the religious teachings believed by others.

B. Principles and Indicators of Religious Moderation

In religious life, Islam itself teaches that there are several principles that are important pillars for the realization of moderation. As stated by M. Quraish Shihab that in the realization of moderation, there needs to be three principles, namely the principle of justice, the principle of balance, and the principle of tolerance.¹⁹

1. Principle of Justice

In English, justice means a character and attitude that is not biased, impartial, and places things where they should be placed.²⁰ Meanwhile, in interpreting the word "fair", there are at least three meanings in it. First, the word "fair" means "equal". This means that being fair means being equal and not differentiating between two people in terms of equal rights.²¹ An example of this is in the decision of a case by a judge. A judge must decide a case fairly and

¹⁹ Ali Muhtarom, Sahlul Fuad, and Tsabit Latief, *Religious Moderation: Concepts, Values, and Development Strategies in Pesantren*. (Jakarta: Yayasan Talibuana Nusantara, 2020), p. 40

²⁰ Dessy Anwar, *Complete Indonesian Dictionary*. (Surabaya: KaryaAbditama, 2018), p. 15

²¹ Muchlis M. Hanafi, *Islamic Moderation (Thematic Qur'anic Interpretation)*. (Jakarta: LajnahPentashihanMushaf al-Qur'an, 2012), pp. 28

provide equal rights in his decision, as stated in the Qur'an, surah an-Nisa verse 58, namely.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا ۞ الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا ۞ بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Meaning: *Verily, Allah enjoins you to deliver the message to those who are entitled to it, and (enjoins you) when you determine the law among yourselves to determine it with justice. Verily, Allah has given you the best teaching. Verily, Allah is the All-Hearing and the All-Seeing.*" ²²

Secondly, fairness in the sense of balance. It means putting things in their proper places and according to their portions or proportions. It is important to underline that the meaning of fairness in the sense of balance is proportional or appropriate in something.²³ Third, fairness attributed to Allah Swt. This means accepting and continuing to carry out all the provisions of Allah Swt. which have been determined fairly by Allah Swt., even if they are unfair and not in accordance with logic.²⁴

So, the principle of justice in question is a person who is impartial, not excessive, and proportional in carrying out religious teachings and the social life of diverse people while still believing in the decree of Allah SWT. who is the Most Just.

²² Usman el-Qurtuby, *Al-Qur'anul Karim, al-Qur'an Hafalan*. (Bandung: Cordoba, 2022), pp. 87

²³ *Ibid*, p. 29

²⁴ *Ibid*, p. 31

2. Principle of Balance

Linguistically, balance has the meaning of a balanced state,²⁵ which is comparable, equal, and equal and there is no addition or subtraction to something.²⁶ In the Qur'an, the term balance is equated with the term *tawazun*. The concept of balance in the Qur'an is also mentioned in surah al-Hadid verse 25,²⁷ namely.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ
بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ
يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

Meaning: *Verily, We have sent Our messengers with clear proofs, and We have sent down with them the Book and the balance so that men may do justice. And We have created iron of which there is great power and usefulness for mankind, (so that they may use it) and that Allah may know who helps Him and His messengers and Allah does not see him. Indeed, Allah is the Strongest and the Mightiest.*"²⁸

In religious moderation, the principle of balance (*tawazun*) is the attitude and understanding of a person in practicing religious teachings in a balanced manner between the worldly and *ukhrowi*²⁹,

²⁵ Dessy Anwar, *Complete Indonesian Dictionary*. (Surabaya: KaryaAbditama, 2018), p. 179

²⁶ Muchlis M. Hanafi, Op.cit, p. 33

²⁷ Ali Muhtarom, Sahlul Fuad, and Tsabit Latief, *Religious Moderation: Concepts, Values, and Development Strategies in Pesantren*. (Jakarta: Yayasan Talibuana Nusantara, 2020), pp. 42

²⁸ Usman el-Qurtuby, *Al-Qur'anul Karim, al-Qur'an Hafalan*. (Bandung: Cordoba, 2022), p. 541

²⁹ Ukhrowi is something related to the hereafter. See Dessy Anwar, *Complete Indonesian Dictionary*. (Surabaya: Karya Abditama, 2018), p. 567

and being able to place his position as a religious believer or as a member of society.³⁰

3. Principle of Tolerance

In Islam, the term tolerance is familiarly known as tasamuh. Etymologically, tasamuh means accepting and appreciating differences.³¹ Meanwhile, terminologically, tasamuh is understood as tolerance, mutual respect, respect, and acceptance of differences between people.³²

In addition, it is important to underline that the concept of tasamuh or tolerance can only be carried out on matters that are worldly or social in nature, and has nothing to do with matters of faith, sharia, and worship.³³ As said by Allah Swt. in surah al-Kāfirūn verse 6, namely.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Meaning: *"For you your religion, for me my religion"*³⁴

In tafsir al-Munir it is mentioned that for Muslims do not force others to follow Islam, and for all kufr and polytheism, do not ever be influenced into it.³⁵ Because, Islam remains a religion that

³⁰ Ali Muhtarom, Sahlul Fuad, and Tsabit Latief, Op.cit, pp. 41-42

³¹ *Ibid*, p. 43

³² Muchlis M. Hanafi, *Islamic Moderation (Thematic Qur'anic Interpretation)*. (Jakarta: LajnahPentashihanMushaf al-Qur'an, 2012), pp. 35

³³ *Ibid*, p. 36

³⁴ Usman el-Qurtuby, *Al-Qur'anul Karim, al-Qur'an Hafalan*. (Bandung: Cordoba, 2022), p. 603

³⁵ Wahbah az-Zuhaili, *at-Tafsīr al Munir: Fil 'Aqidah wasy-Syarī'ahwalManhaj*. Translation: Abdul Hayyie al Kattani, et al. Tafsir al-Munir: Aqidah, Sharia & Manhaj Volume 15 (Depok: GemaInsani, 2013), p. 702

becomes a shelter for people who worship Allah SWT. and other religions remain a belief for those who associate Allah SWT.

So, the principle of tolerance in diversity moderation is a person who remains tolerant, respects, appreciates, and accepts differences, and there is no compulsion for others to follow what they believe. However, it is important to remember that the principle of tolerance only applies to worldly and social affairs, not to matters of worship, sharia, let alone faith.

In Indonesia, diversity and plurality are realities that can be denied. Such conditions become conditions that require everyone to be able to practice moderation or to practice the concept of moderation. In addition to the principles of moderation, there are also several indicators³⁶ that need to be applied in supporting the realization of religious moderation in Indonesia. There are at least three indicators that support the realization of religious moderation in Indonesia.

First, national commitment, which means to see the extent to which the way people as diverse people look at Indonesia's national ideology, especially at Pancasila, which is the basis of the Indonesian state.³⁷ In Indonesia, the lives of diverse people have

³⁶ An indicator is something that can be a pointer or can provide information. See Dessy Anwar, *Complete Indonesian Dictionary*. (Surabaya: Karya Abditama, 2018), p. 183

³⁷ Ali Muhtarom, Sahlul Fuad, and Tsabit Latief, *Religious Moderation: Concepts, Values, and Development Strategies in Pesantren*. (Jakarta: Yayasan Talibuana Nusantara, 2020), p. 48

been regulated in Pancasila and in the 1945 Constitution, especially in terms of religious freedom. In Pancasila, everyone is given the authority and freedom to embrace the religion they want, as stated in the first letter of Pancasila, namely the One True God.

Meanwhile, in the 1945 Constitution, it has been stated in Article 28 E paragraph 1 that every person is free to embrace religion and worship according to his religion, choose education and teaching, choose employment, choose citizenship, choose a place to live in the territory of the country and leave it, and have the right to return.³⁸ So, the issue of diversity moderation is not only an obligation as a religious community, but also an obligation as an Indonesian citizen.

Second, anti-radicalism and violence. The issue of radicalism and violence in the lives of diverse people often occurs because of a rigid and narrow understanding of religion. Therefore, in this indicator, we will look at how a diverse community expects to carry out and practice their understanding of religion as well as their perspective in responding to the reality of diversity and plurality in Indonesia.³⁹

Third, accommodating⁴⁰ to local culture. The encounter between religion, especially Islam, and culture often becomes a space that is used as a debate and raises various problems. However,

³⁸ . Muchlis M. Hanafi, *The Qur'an and Diversity (Thematic Qur'anic Interpretation)*. (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2011), p. 77

³⁹ Ali Muhtarom, Sahlul Fuad, and Tsabit Latief, *Op.cit*, pp. 52-53

⁴⁰ Accommodative is a self-adjusting psychology. See Dessy Anwar, *Complete Indonesian Dictionary*. (Surabaya: Karya Abditama, 2018), p. 23

in Islam itself, the separation between religion and culture can be bridged by the existence of *fiqh*. This is evidenced by the existence of the rule of '*Addah Muhakkamah*' (traditions that are positive and can be used as a source of law). One example of this rule is the Pribumization of Islam, which is a condition that adapts Islamic teachings to the local traditions and culture of the Indonesian people that does not deviate and deviate from the teachings of Islam.⁴¹ Pribumization of Islam itself is a legacy of the Wali Songo. One of the forms of the Pribumisasi of Islam by Wali Songo is the mention of "Gusti Kang Murbeng Dumadi" as a substitute term in mentioning Allah Rabb al-'Alamin and the title of the Prophet in mentioning the Prophet Muhammad Saw.⁴²

Therefore, accommodating local culture needs to be considered in supporting the strengthening or optimization of religious moderation in Indonesia, because these indicators if optimized will minimize the occurrence of conflicts due to the meeting of religion and local culture itself.

C. The Influence of Social Media on Religious Moderation

Social media is a reality of the times that comes with all its advantages, such as ease, speed, and wide reach in communication and information. With all these advantages, people often use social media as a *platform* to "show off" and image themselves. In fact, without

⁴¹ Ali Muhtarom, Sahlul Fuad, and Tsabit Latief, Op.cit, p. 55

⁴² *Ibid*, p. 57

realizing it, almost everyone considers that the self-image on social media is more valuable than the real self-image in daily social life.⁴³

However, not a few people are also able to utilize the presence of social media in a positive direction, such as in promoting a product, spreading new news, to religious content, ranging from photo slides, short videos, Islamic words, and others. One of the evidences of optimizing the use of social media is by making social media as a range of preaching, especially preaching Islamic teachings. For example, Ustad Hannan Attakim through his account and community called Pemuda Hijrah coupled with his current style and approach towards youth is able to attract young people to get closer and obey Allah Swt.⁴⁴

Another example is the preaching delivered through the YouTube account Jeda Nulis by Habib Husein Jafar al-Haddar or who is familiarly known as Habib Jafar. The content presented by Habib Jafar in his account, Jeda Nulis, is an example that proves that Islam is a religion that teaches mutual respect and does not force diversity and plurality. This can be seen from his content that presents figures across religions and beliefs to discuss spiritual matters and convey messages of peace to the religious community.⁴⁵

Meanwhile, in addition to the positive impacts presented in social media, there are also negative impacts in it. With its easy and fast access and wide reach, some negative impacts easily appear in the public. For

⁴³ Abdul Muiz Amir, et al. *Religion, Society & Social Media*. (Sleman: Deep Publish Publisher, 2018), p. 171

⁴⁴ *Ibid*, p. 175

⁴⁵ Holly Rafika Dhona, *Islam in Communication Studies*. (Yogyakarta: UII Press Yogyakarta, 2022), p. 140

example, in cases of spreading hoaxes, extremism, radicalism, and things that can trigger violent behavior that occurs in society, especially among religious people in Indonesia.⁴⁶ This condition is also exacerbated by the issue of religion which is the object and target of hate speech, extremism, radicalism, hoaxes, and other negative behaviors. Where, the issue of religion is a very risky (big risk), inherent⁴⁷, and sensitive issue.

With the existing phenomena, there needs to be better, selective, and adaptive actions in using social media, especially in the use of social media as a range of Islamic teachings and in voicing the message of peace for religious people in Indonesia.

D. Optimization of Social Media towards Religious Moderation

As one of the media that is often used by people in their daily lives, social media is expected to be an effective tool in improving or strengthening the understanding and practice of moderation values among religious people in Indonesia. In its use, there are at least two things that must be considered, namely the *platform* used and the delivery model that will be used.⁴⁸

Nowadays, social media *platforms* that are often used and visited by users are YouTube, Instagram, Twitter, and TikTok.⁴⁹ Thus, it would

⁴⁶ Abdul Muiz Amir, et al, op.cit, p. 176

⁴⁷ Inheran has the meaning of something that is already attached and cannot be separated in a person's heart. See Dessy Anwar, *Complete Indonesian Dictionary*. (Surabaya: Karya Abditama, 2018), p. 186

⁴⁸ Abdul Muiz Amir, et al, op.cit, p. 175

⁴⁹ Holy Rafika Dhona, *Islam in Communication Studies*. (Yogyakarta: UII Press Yogyakarta, 2022), p. 138

be more effective and efficient if the content created in order to support the strengthening of religious moderation values is uploaded on the *platforms* mentioned above.

Meanwhile, in terms of the delivery model, we should use a delivery model that is tailored to the target of the delivery. For example, in social media, with teenagers and young people who are the biggest users, then we should use a delivery model that is close to them. For example, Habib Jafar, who presents his content, answers questions that are not the least bit strange and do not cross people's minds. This content is presented by Habib Jafar together with two comics, namely Tretan Muslim and Coki Parded under the name of the Lost Youth account. Examples of questions in the Lost Youth content are "What is the punishment for not praying when the boarding house key is lost?" and "What is the punishment if we win because we break our love when we are fasting?".⁵⁰

In addition, it is still related to Habib Jafar, but this time it is a duet with Onadio Leonardo in a content entitled LogIn. The LogIn content presents discussions about spiritual matters packaged in the form of *podcasts* and also not infrequently invites cross-religious figures to chat about these spiritual matters. Content such as the ones mentioned above, has proven to be an effective way to invite young people to get closer and obey and understand the teachings of Islam. This proves that the approach to *platforms* and preaching targets is an

⁵⁰ *Ibid*, p. 140

important point in optimizing the use of social media in strengthening religious moderation in Indonesia.

In using social media as a range of Islamic preaching, it is not without any basis. The use of social media as a range of Islamic preaching by preachers is based on the concept of *Islam Shalihlikulli Zaman wa Makan*, which is the concept that Islamic teaching is a teaching that is in accordance with the times, wherever and whenever.⁵¹ This concept indicates that Islam is present as a mercy for the universe, wherever and whenever, in accordance with the words of Allah SWT. in surah al-Anbiya' verse 107, namely.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: "*And We have not sent you but to be a mercy to the universe.*"⁵²

So, it can be concluded that in using social media as a supporting range in strengthening religious moderation in Indonesia, it must present content that is close to the community without eliminating the values of religious moderation in it which can be packaged in various forms, starting from photo slides, short videos, *podcasts*, and Islamic words and uploaded on frequently visited *platforms*, such as YouTube, Instagram, Twitter, and TikTok. In addition, it is important to underline that the use of social media must be supported by a selective and adaptive attitude in filtering the content that is absorbed and that will be disseminated.

⁵¹ . *Ibid*, p. 136

⁵² Usman el-Qurtuby, *Al-Qur'anul Karim, al-Qur'an Hafalan*. (Bandung: Cordoba, 2022), p. 331

E. Conclusion

Religious moderation is the behavior or attitude of a person who is fair, balanced, respectful, tolerant, and without any harshness in carrying out the religious teachings that are believed, as well as the religious teachings believed by others.

In carrying out moderation, there are several principles that must be upheld. Among them are the principle of justice, the principle of balance (*tawazun*), and the principle of tolerance (*tasamuh*). In addition, there are also indicators that support the strengthening of religious moderation in Indonesia, namely national commitment, anti-radicalism and violence, and accommodating local culture.

Social media is a reality of the times that comes with all its advantages, such as ease, speed, and wide reach in communication and information. Therefore, in optimizing the power of social media towards strengthening religious moderation in Indonesia, we should present content that is close to the community without losing the values of religious moderation in it which can be packaged in various forms, ranging from photo slides, short videos, *podcasts*, and Islamic words and uploaded on frequently visited *platforms*, such as YouTube, Instagram, Twitter, and TikTok. In addition, it is important to underline that the use of social media must be supported by a selective and adaptive attitude in filtering the content that is absorbed and that will be disseminated. The optimization of social media in strengthening this diverse moderation must also adhere to the concept of Islam as *rahmatanlil 'alamin and al-Islamu Shalihlikulli Zaman wa Makan*.

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