Religious Phenomena in the Digital World: Expressions and Narratives of Moderation on the Website tanwir.ID

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Abstract

Exponential technological developments are driving the transformation of society to the digital world. Data published by domo.com shows 6.3 million searches occur on Google every minute in 2023. Realizing the importance of adaptation in the digital world for da'wah and religious propagation, the Islamic world began to develop various social media channels, applications and websites. Moreover, content and narratives exposed to extreme thinking are also amplified by this technological sophistication, this adds to the urgency of the presence of moderation content as a counter-narrative to this reality. This research takes the tanwir.ID website as the object of research, a website that is quite prominent and managed by Muhammadiyah, which is one of the largest Islamic organizations in Indonesia. The homepage compiled by tanwir.ID consists of Tafsir, Ulumul Qur'an, Insight, Indept and Video. However, in this study the author limits it to posts that discuss moderation in religion and related to it. The analysis technique was carried out by collecting research data through articles written on the tanwir.ID website since its inception, until posts in June 2024. The purposive sampling technique was used to sort out articles relevant to the theme of moderation. This data was then analyzed using narrative analysis techniques to identify the main themes and strategies for conveying ideas. The results of this study show that tanwir.id contributes to narrating moderate attitudes in religion through the articles it publishes through various narrative strategies, such as book reviews, interactive discussions, religious text-based arguments (tafsir), and contextualization of religious texts with current phenomena. Published articles often emphasize the importance of reconciliation (peace) both intra and inter-religious, fair and proportional attitudes, and avoiding extreme, fanatical and exclusive attitudes.

Keywords: Diversity, Digital, Moderation, Tanwir.ID

INTRODUCTION

Currently, humans are facilitated by the development of science in the form of digital technology. With the birth of the internet in 1989 and social media sites in 1997 and widely used in the 2000s, humans can explore the development of information from all over the world using only the internet and social media (Latif, 2023). Mutohharun Jinan mentions the development of information technology as a new era that shifts religious authority to impersonal media, such as e-books, websites, blogs, and the like (Jinan, 2013). Even in the introduction to the book Social-

Media: Interaction, Identity and Social Capital Prof. Dr. Nur Syam, M. Si as Professor of Sociology at UIN Sunan Ampel Surabaya stated that in the past the world of religion was only controlled by religionists (Kyai, Ulama, and Habaib), but now it has been controlled by Google. There is even a joke that calls Google Kyai Google. This is because if someone needs something related to religious teachings, then just type in Google and everything will appear. Indeed, today the world can be folded in a few seconds by Google as the most accurate information search engine (Alyusi, 2016). Another joke that often occurs is the term "Mbah Google", because whatever Google searches for will provide an answer.

According to the APJII (Asosiasi Penyelenggara Jasa Internet Indonesia) survey based on the latest data in 2024, internet users (social media) in Indonesia increased to 79.50% of 221,563,479 people from a total population of 278,696,200 people in Indonesia in 2023, this internet penetration rate increased by 1.31% (APJII (Asosiasi Penyelenggara Jasa Internet Indonesia), 2024). It provides opportunities and challenges for scholars to heed the delivery of da'wah from traditional to modern by utilizing social media features. Life is easier and more practical with the internet because it can facilitate communication with relatives, colleagues and family through cyberspace that is not limited by distance. So interactive training and conferences can be conducted online remotely which saves time and energy. Through the internet, any information is easier to obtain and more up-to-date (Rahmania et al., 2021).

However, the positive impact of using social media and the internet does not cover the negative impact that some people have. The internet has become one of the media for spreading hate speech, radical doctrine, and misleading teachings by religious figures. Recently what happened was the viral figure who was predicted to be a religious figure, but delivered controversial da'wah, namely Iyus Sugriman or known as Mama Ghufron (Fallahnda, 2024). Mama Gufron is the caretaker of the UNIQ Nusantara Islamic Boarding School, Pamotan Village, Dampit District, Malang. In her preaching, Mama Ghufron claims to be able to communicate with animals and even video call with the angel of death. This statement is unfounded and she is worried that it could mislead other people (TvOne, 2024).

The deviations conveyed by religious leaders can also have an impact on social harmony and social resilience. A

dangerous and serious threat that has occurred in recent times is seen in the significant increase in the rapid spread of hate speech and hoaxes, divide and conquer, slander and provocation carried out through social media (Azra, 2020). In addition, deviation in the form of radicalism in contemporary times is clearly faster. This is because travel between countries has become easier, and because of instant information and communication through cyberspace obtained through the internet, mobile phones, and television. Although the Ministry of Information Communication has blocked sites that are indicated to contain radicalism, some Islamic organizations or institutions claim that the blocking is a crackdown on Islamic sites or even Islam. According to Azra, this claim needs to be scrutinized because it can implicitly lead to an attitude of approving sites that contain radical ideas, understandings and praxis (Azra, 2020).

Thus, religious authority in New Media politically and sociologically has an important role because it contains an "unintended effect" in eroding sites and content that are not in accordance with Islamic teachings. In this research, the author limits the understanding of religious intolerance. In addition, by using the digital role in spreading tolerance and moderation,

social media can also expand the reach of religious authority through its popularity aspect. In the socio-cultural and religious context, tolerance is an attitude and action that prohibits discrimination against different parties in a society. Humans who consider themselves superior, good, and right tend to create an attitude of intolerance that can damage religious harmony. Thus, tolerance is a form of mutual respect between living beings and also between religious communities (Fitriani, 2020). Diversity in religion is a necessity that cannot be avoided or eliminated.

Minister of Foreign Affairs Retno Marsudi, inaugurating the International Conference on Cross-Cultural Religious Literacy (LKLB), stated that Indonesia continues to work actively with the international community to strengthen tolerance, promote inclusiveness, and encourage interfaith collaboration. In addition to the international community, religious academics began to aggressively organize religious literacy through website channels and social media accounts. There are many Islamic websites managed by religious institutions and individuals that offer the importance of implementing Islam. Each portal offers opinions, articles, and programs to fulfill the integrity and answer the problems of the ummah (Jinan,

2013). One of them is the formation of the tanwir.ID website which is present as a response to the rise of rigid and conservative religious interpretations. So as to make religion a thing far from reality.

This website is here to promote the interpretation of religion that is down to earth and able to answer the challenges of religion with its characteristics that fight for the mission of anti-war, anti-terrorism, anti-violence, anti-oppression, anti-underdevelopment, and anti all forms of damage on earth. Another characteristic is to uphold noble ethics to overshadow the plurality of religions, ethnicities, races, groups, languages, and cultures of mankind (Tanwir.ID, 2020). Through the characteristics of the website, this is the main reason why the author raises tanwir.ID to be the object of research in the focus of religious moderation studies in the digital world.

This article is the result of qualitative research with the study of media and religion. As for the data search process used, the author refers to literature that intersects with fanaticism, moderation, religious moderation, tolerance, and wasat}iyyah. In addition, the main data is also obtained through analyzing his website and social media. After the data is collected, the author presents the results of this research with descriptive-analytical. Previously, there were studies that discussed religious moderation with different objects of study, namely Qintannajmia Elvinaro's research with a focus on the promotion of religious moderation campaigned by Peace Generation on Social Media (Elvinaro & Syarif, 2022) and Mutaqin's research which examines the form of moderation on the official Quraish Shihab website (Alzamzami, 2019). As an effort to maintain national resilience, research on religious moderation in social media is important to do, considering that anyone has the opportunity to convey moderate and radical views. Therefore, this paper examines the expressions and narratives of religious moderation on the tanwir.ID website.

RESEARCH METHODS

This research is qualitative research. In language, qualitative means something related to the quality of a phenomenon rather than facts that can be measured by numbers (*Cambridge Dictionary*, n.d.). In the context of research, qualitative research can be defined as a research technique that includes efforts to describe, solve problems, translate and rationalize a phenomenon that correlates with aspects of meaning and

quality (not frequency). Qualitative research has four main characteristics, namely 1). The focus of research is on meaning and understanding or something conceptual, 2). The researcher acts as the main research instrument, 3). Using an inductive process, and 4). Has a rich description (Merriam & Tisdell, 2016). This article is appropriately categorized as qualitative research considering that the object of study is how the perception and meaning of tanwir.ID contributors towards the concept of Islamic moderation.

The research findings were obtained first-hand from the tanwir.ID website, which can be accessed openly. However, for the purpose of facilitating data collection and focusing the discussion, this research uses purposive sampling technique. In simple terms, purposive sampling is a technique of sampling data sources with certain considerations (Etikan et al., 2016). Thus, in this study, researchers examined articles that contain discussions about fanaticism, moderation, moderation, tolerance and *wasat}iyyah* which are relevant to the theme of religious moderation.

These data are then examined using narrative analysis. According to Webster and Metrova as quoted by A. M. Irfan Taufik Asfar, narrative analysis is a research method to understand a person's identity and worldview by referring to the stories (narratives) that are listened to or told in their daily activities (Etikan et al., 2016). Texts, stories and narratives are representations of ideas that exist in the human head, therefore a study of texts and narratives can be carried out to elaborate on how tanwir.ID's expressions, narratives and perceptions of religious moderation.

RESULTS AND DISCUSSION

### A. Introduction to Tanwir.ID

This website was officially launched on 25 September 2020 which was initiated by young people and intellectuals of the Muhammadiyah student association. This website focuses on the study of Islamic studies, tafsir and hadith. Using the tagline "Tafsir Berkemajuan" tanwir.ID promotes progressive and contextual tafsir as a response to the rise of rigid and conservative religious interpretations (Tanwir.ID, 2020). The composition of the tanwir.ID editorial team consists of Ghufron Mustaqim and Hasnan Nahar as the person in charge, the managing editors M. Bukhari Muslim, An-Najmi Fikri, Ahmed Zaranggi ar-Ridho, Ananul Nahari Hayuna, illustrations and

Social-Media by Rubyanto Prabowo, Treasurer by Salma Asyrofah, and Web Master by Ahmad Basyrudin. Tanwir.ID is a website initiated by Muhammadiyah.

1. Interpretation Menu

The Interpretation feature contains various things related to the science of interpretation, both classical and contemporary interpretations such as semantics. This menu consists of nine channels, namely the Quran & Aqidah Akhlak, Quran & Culture, Quran & philosophy, Quran & gender, Quran & worship, Quran & politics, Quran & Tasawuf, Quran, science & nature, and Tahlili interpretation. Some of the writings in the tafsir menu found on the tanwir.ID website are Interpreting Verses on Interfaith Relations, by Azwan Halim Febriansyah (Febriansyah, 2021), Islam as a Guide to Tolerance, by Alvin Qodri Lazuardy (Lazuardy, 2021), and many others. Here is a look at the Interpretation menu:

Figure 1. Interpretation Menu
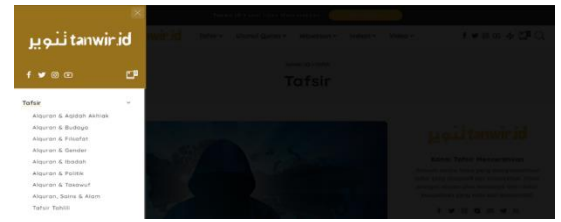
Sumber:
*https://tanwir.id/category/tafsir/*

2. Ulumul Quran

The ulumul quran menu contains various articles that cover topics outside the interpretation of the Qur'an. In Amin al-Khulli's speech, the study of the Qur'an is divided into two parts, namely ma haula al-Qur'an (discussion around the Qur'an), and ma fi al-Qur'an (discussion of the verses of the Qur'an). Akhsin Sakho simplifies by considering that the first study is the study of ulumul quran while the second study is the interpretation of the Qur'an.

The ulumul quran menu on the tanwir.ID website contains four channels, namely Arabic, balaghah, nahwu, and tafsir rules. However, there is an article that discusses hermeneutics in the rubric of ulumul quran. Some of the writings contained in the Ulumul Quran menu are Understanding Wilhelm Dilthey's Hermeneutics, by Akib Dwi Alamsyah (Alamsyah, 2024), "The Miracle of the Qur'an in Language and Balaghah", by Abrar Muslim (Muslim, 2024), and

many others. Here is a look at the Ulumul Quran channel:

Figure 2. Ulumul Quran

Source: https://tanwir.id/category/ulumul-quran/
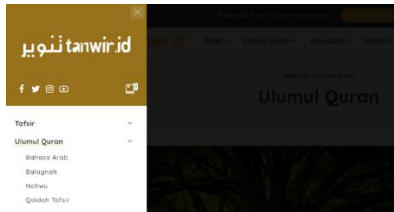
3. Insight

In the insight menu, the editorial staff of tanwir.ID tries to provide the latest insights that are deemed necessary to convey, but some of the articles contained in the insight menu still talk about tafsir al-Qur'an and ulumul quran. The insight menu contains four channels, namely prayer, essays, features, and sermons. Some of the articles contained in the insight menu are "The Role of Semantic Analysis on the Study of Qur'anic Interpretation", by Ziadah Salamatin Naja (Naja, 2024). "Conservative Interpretation as a Factor in the Decline of Islamic Thought", by Mohammad Amirullah (Amirullah, 2024), and many others. Here is a view of the insight menu:

Figure 3. Ulumul Quran

Source: https://tanwir.id/category/wawasan/
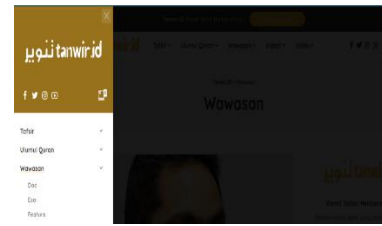
4. Indept

The indept menu is one of the menus on the tanwir.ID website which contains many topics of discussion that are considered important. However, there are some articles that are placed on the indept menu but also contained in other menus such as the interpretation menu and also the headline menu. The indept menu contains five channels namely inspiring, interview, orientalism, review, and Tarikh. Some of the articles included in the indept menu are "Phenomenological Approaches in Orientalist Studies of the Qur'an", by Zira Shafira (Shafira, 2024), 4 "Books of At-Tafsir wal Mufassirun by Region", by Ahmed Zaranggi Ar Ridho (Ar-Ridho, 2024), and many others. The following is a view of the indept menu:

Figure 4. Indept

Source: https://tanwir.id/category/indept/
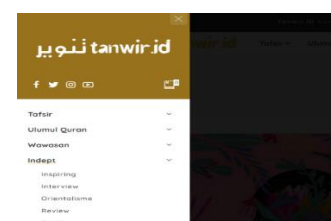
Social-Media Tanwir.ID

Tanwir.id has several social media, namely Instagram with the account name @tanwirid has 4,993 followers and follows 68 accounts. As of the first post on August 15, 2020 the number of posts @tanwir.id has been 488 posts. Tanwir.ID also has a YouTube account with the username @tanwiridofficial, but it seems that the tanwir.ID YouTube account is not well managed because so far it only consists of 3 posts and 74 subscribers. Meanwhile, another social media account owned by tanwir.ID is twitter, with the username @iDTanwir having 598 followers and 89 accounts followed. Finally, tanwir.ID also has a spotify account with a highligh bio "Educational media for Islamic thought and civilization, a listening room for knowledge seekers" (at-Tanwir, 2021).

B. *Wasat}iyyah* **and the Key Concept of Moderation in the Qur'an: A Literature Review**

The terms wasat}iyyah and religious moderation continue to be discussed, both by academics in various scientific articles, as well as the "tweets" of social media citizens in the digital world. The identity of "Moderate Islam" is built as a counter to the spread of Islamic thought that is considered too rigid or too easy. Referring to the KBBI, the word moderate has two meanings, namely 1). Avoiding extreme behavior or expression and 2). A preference for dimension or the middle way (Majma' al-Lugah al-'Arabiyyah, 2004). In Arabic, the word moderate is equivalent to the word wa-sa-t}a which contains several meanings such as being in the middle, nobility, being right and being fair in all aspects (Majma' al-Lugah al-'Arabiyyah, 2004). Some linguists distinguish between wast} and wasat}, but in essence both refer to the meaning of the middle position (Al-Fairu>za>ba>di>, 1996). As such, discussions about the concept of moderation in Islam can never be separated from the interpretation of QS. Al-Baqarah [2]: 143 which says:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

"And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you..." (*Al Quran Al Karim*, 2010).

The commentaries give different but complementary interpretations of the

word wasat} in the above verse. Ibn Kathi>r interpreted it as al-khiya>r wa al-ajwad (the chosen and best of the people) and fairly (Kathi>r, 1999). Al-Zuh}aili> explains that the meaning of wasat} includes all good deeds based on the principles of science, justice and wisdom that are carried out proportionally (neither guluww, tafri>t} nor ifra>t}) (Al-Zuhaili>, 2009). Al-Qard}a>wi> interprets wasat} as a middle stance between two extremes, so that according to him Islam is always in the middle between spiritualism-materialism, nas}-ijtihad, revelation-intellect and between textual-contextual (maqa>s}idiyyah). To be more specific, Islam means giving each aspect its due share and right (an yufsah}a likulli t}araf minha> maja>lluhu>, wa yu't}a> h}aqquhu>) (Qard}a>wi>, n.d.). This interpretation of al-Qard}a>wi> has represented the interpretation of Hamka (Hamka, 2001) and Shihab (Shihab, 2002) in their respective interpretations.

In addition to the above verse, the word wasat} with its various derivations is mentioned four times in the Qur'an, namely 1). QS. Al-Baqarah [2]: 238, according to al-Bayd}a>wi> the word wust}a> in this verse can be given two meanings, namely the middle or most

appropriate prayer (al-Baid}awi Muhammad Asy-Syara>zi>, n.d.), 2. QS. Al-Maidah [5]: 89, al-Qurt}ubi> interpreted awsat} as something that is good, noble, in the middle and something that is fair (Al-Qurt}ubi>, 2006), 3. QS. Al-Qalam [68]: 28, exists in the form of tafd}i>l as in the previous Surah al-Maidah, according to al-Zuh}aili> awsat} people are amthal, a'qal, a'dal and khair, meaning the most exemplary, intelligent, just and good and 4). QS. Al-'Adiyat [100]: 5 which means in the midst of the surrounding crowd (Al-Zuh}aili>, 2009).

Based on the explanation above, it can be concluded that the use of the word wasat} in the Qur'an with various derivations and contexts always refers to the following meanings, namely 1). Something that is good and noble, 2). Proportional, in the middle, not extreme, 3). Being fair and 4). Related to knowledge and goodness that can be seen so that he becomes an example for others.

Departing from the in-depth study of the term wasat}, some Muslim scholars then elaborated further concepts relevant to the concept of wasat}iyyah. Ibn 'A<shu>r for example, he formulated 10 key concepts related to the concept of wasat}iyyah as quoted by Aoenillah, namely tawassut}, tawa>zun, i'tida>l,

tasa>muh}, musa>wah, shu>ra>, is}la>h}, awlawiyyah, tat}awwur wa ibtika>r and tah}ad}d}ur (Aoenillah, 2022). More concise than Ibn 'A<shu>r's formulation, al-S{alla>bi> formulated six key concepts relevant to the concept of wasat}iyyah (Al-S{alla>bi>, 2001), which are:

1. *Al-Khairiyyah* (Goodness)

This concept departs from the word of Allah in Surah Ali 'Imran verse 110 which explains that Muslims are the best people,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.(Kementerian Agama RI, 2019a).

As the text of the verse shows, Muslims are said to be the best people if they fulfill several conditions, namely reminding each other in goodness, preventing from bad things and believing in Allah. Al-Salla>bi> argues that Muslims are said to be the best people seen from nine aspects, 1). Faith in Allah, 2). Reminding each other in goodness and preventing evil, 3). Related to the second point, ideally Muslims are able to contribute in spreading benefits to mankind, 4). Is the most people who accept the prophet's call, 5). Muslims never agree in misguidance, 6). The book that was revealed to Muslims is the best among other heavenly books, 7). The prophet sent to Muslims is the best prophet sent to mankind, 8). Muslims have precedence over other nations on the Day of Judgment and 9). The most inhabitants of heaven are the people of the prophet Muhammad.

2. *Al-'Adl* (Justice)

The second concept is *al-'adl* or justice. The word *'adl* with its various derivations is mentioned 28 times in the Qur'an. One of them is found in surah Al-Ma'idah verse 8 which reads,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do."
(Kementerian Agama RI, 2019a)

At-T{abari> explains in this verse there is an obligation to be fair for every Muslim so that justice becomes the nature and daily character of a Muslim. Therefore it is not allowed to aggravate the punishment on someone because of a bad relationship, nor is it allowed to alleviate the punishment because of a close relationship that violates the provisions outlined by Allah to be determined.

3. *Al-Yusr wa Raf' al-H{araj* (The ease and Removal of Difficulties)

The next element that makes up the concept of moderation in Islam is ease and removing difficulties, which can be said to be the essence of religion itself. This can be found in QS. Al-Baqarah verse 185,

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

"Allah intends for you ease and does not intend for you hardship..." (Kementerian Agama RI, 2019a)

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

"… And He has not made in religion any hardship…" (Kementerian Agama RI, 2019a)

Although it is mentioned that the context of this verse is related to jihad, the general meaning -lifting hardship- can be used with several arguments, 1). The word h}araj in the verse is nakirah in the context of nafy, so its meaning is general, 2).

There is a rule that says 'ibrah bi 'umu>m al-lafz}, 3). If this verse is specific to jihad only, it means that the difficulty is only raised from the law of jihad and does not apply to other conditions, 4). The commentaries of the Companions tend to interpret this verse generally based on its content.

4. *Al-H{ikmah* (Wisdom)

Al-Salla>bi> explains that wasat}iyyah covers the entire teachings of Islam, realizing human benefit and preventing harm, therefore wasat}iyyah cannot be realized except with the perfection of wisdom. Wisdom is mentioned in Allah's word QS. al-Baqarah verse 269,

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

"Allah gives wisdom to whomsoever He wills, and whoever is given wisdom has indeed been given a great gift..." (Kementerian Agama RI, 2019a)

The term hikmah in this verse is well explained by Sayyid Qut}b, according to him hikmah is 1). right and just, so that a person does not do evil or exceed the limit, 2). Wisdom, meaning knowing the causes / reasons and goals that he wants so

that he is not mistaken in making his life choices and 3). Given a clean view (al-bas}i>rah al-mustani>rah) that shows him the right benefit in every movement and action.

5. *Al-Istiqa>mah* (Constancy to the Shari'ah)

Wasat}iyyah istiqa>mah in the sense of being right, straight and firm. If wasat}iyyah is not firm then it will be fragile and easily shifted to either ifra>t} or tafri>t}. This term is mentioned in one of the Qur'anic verses in surah Hud verse 112 which reads,

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا

" So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. .." (Kementerian Agama RI, 2019a).

Al-Salla>bi> cited the opinion of the scholars and mentioned several scopes of the meaning of istiqamah, namely 1). Istiqamah in carrying out orders and avoiding prohibitions, 2). Making sincere intentions to Allah, 3). Continuously performing worship and love of Allah, 4). Doing charity proportionally and sticking to the Qur'an and hadith. Based on this point, it can be understood that something moderate must get affirmation from

sharia, meaning that attitudes or behaviors that are contrary to sharia cannot be called moderate attitudes. This principle is also conveyed by al-Qard}a>wi>.

6. *Al-Bainiyyah* (The Middle)

Al-bainiyyah is defined as being in the middle between two or more things, be it physical (h}iss) or non-physical (ma'na). Therefore, this concept is clearly closely related to the concept of wasat}iyyah. Al-S{alla>bi> does not include a verse in this discussion, but he only quotes the opinions of scholars. Presumably, this is because al-bainiyyah is a "middle" condition as a consequence of previous concepts such as justice, goodness and so on which require the position of Islam as the "middle".

Al-Salla>bi> also mapped that a moderate attitude must manifest in all aspects of a Muslim's life, namely in the aspects of creed, Sharia and worship(Al-S{alla>bi>, 2001). Moderate in belief and Shari'a means being in the middle of the extremes, not radical, respecting other Islamic groups that have different opinions and tolerant of adherents of other religions and still doing good to them socially as long as they do not fight Islam. As for moderation in worship means not exaggerating in worship so as to neglect the obligations of "worldly" and also not

trivialize worship, as said by al-Qarda>wi> moderate is the middle position between spiritualism and materialism.

C. Expression and Narrative Reasoning of Religious Moderation in tanwir.ID website

In this research to describe the narrative of religious moderation delivered by tanwir.ID, the author uses the principles of religious moderation in Indonesia which refer to the concepts and official explanations of the Indonesian Ministry of Religious Affairs which have been compiled in book form as a guide in religious moderation. There are two basic principles of moderation according to the Ministry of Religion, namely being fair and balanced. The principle of balance and fairness in the concept of moderation (wasathiyah) according to Mohammad Hashim Kamali means that in religion, one must not be extreme, but must always seek common ground in differences in views. Moderation is not only taught by Islam, but also in other religions. Because moderation is a virtue that encourages the creation of social harmony and balance in personal, family and community life to broader human relations (Kementerian Agama RI, 2019b).

When referring to the book "Religious Moderation" published by the Ministry of Religious Affairs of the Republic of Indonesia, the indicators of moderate attitudes in religion that will be studied in the tanwir.ID website will be reviewed from four aspects, namely 1). National commitment, 2). Tolerance, both inter-religious and intra-religious, 3). Anti-violence and radical attitudes and 4). Accommodation to local culture (Kementerian Agama RI, 2019b). However, this indicator shows only a small part of the measure of religious moderation.

1. Moderation is a Proportional Attitude in National Commitment

As a channel for progressive interpretation, tanwir.ID can be categorized as one of the websites that consistently campaigns for religious moderation. This can be seen from the author's findings using the keyword "moderation" which produces approximately 27 articles that discuss moderation or wasathiyyah. Even in the context of reflecting on Muhammadiyah's 109th anniversary, an online tarjih recitation was held with the theme "Religious Moderation in Muhammadiyah's Perspective."

The concept of moderation of Muhammadiyah refers to the word wasatha which in the Qur'an is mentioned with its

mutas}arif 5 times, namely in QS. al-'Adiyat: 5 with lafadz wasat}na meaning the middle position, QS. al-Baqarah: 143 with wasat}a meaning fair and choice, QS. al-Ma>idah: 5 with the word ausit} means not extreme and not excessive, QS. al-Qalam: 28 with the word ausat} means having intelligent knowledge, and QS. al-Baqarah 238 with the word wust}a means standing in the middle. From these verses, there are at least three dimensions formulated by Muhammadiyah in understanding the concept of wasat}iyah.

Firstly, wasat} means something that is good and good that is observed. Secondly, wasat} relates to the attitude of not being extreme and not exaggerating, both in daily behavior and in performing worship. Third, wasat} which means behaving fairly according to knowledge and law. So that if it is related to the wasat}iyah movement, then in Muhammadiyah it is applied with a science-based movement as a guide to charity in addition to religious arguments by enforcing the law as it should. This was expressed by Abdul Mu'ti as a resource person in the tarjih recitation (Tanwir.ID, 2021a).

In addition to Abdul Mu'ti's (Secretary of PP Muhammadiyah) explanation above, it seems that the reflection of moderation is also seen in Mahbub Ghozali's narrative, which makes the Indonesian homeland a clear example of harmony between various religious groups that need to be maintained and strengthened continuously through religious moderation efforts. In fact, religious moderation efforts have become one of the priority programs in the National Medium-Term Development Plan (RPJM) through Presidential Regulation Number 18 of 2020 with the Ministry of Religious Affairs.

Figure 5. Artikel Moderasi Beragama di Website Tanwir.id

Source:https://tanwir.id/konsep-dasar-penguatan-moderasi-beragama-sebuah-refleksi/

The reflection of moderation can be measured by 4 main indicators, namely: national commitment, tolerance, non-violence and acceptance of tradition. These 4 indicators should also be complemented by 5 basic principles that guide religious moderation and form 9 keywords in religious moderation, namely humanity,

public good, fairness, balance, obeying the constitution, national commitment, tolerance, anti-violence and acceptance of tradition (Ghozali, 2023).

Another narrative of religious moderation in tanwir.ID is an essay written by Sofia Habibaturrahmania. Based on QS. al-Hujurat: 13, Muslims are obliged to strengthen Islamic faith, ukhuwah diniyah and ukhuwah wathaniyah in the frame of Bhineka Tunggal Ika. Thus, despite the diversity of cultures, the tribes do not disagree and realize living in harmony and loving each other.

Figure 7. Artikel Moderasi Beragama di Website Tanwir.id

Source: *https://tanwir.id/moderasi-beragama-solusi-masyarakat-indonesia/*

Not much different from the narrative of Aty Mushihah who quoted tips from Muhammad Hasbi Ash-Shiddiqie, there are at least three things that need to be done to build an attitude

of tolerance according to Hasbi, namely abstaining from all prejudice against others, refraining from looking for the badness of others, and refraining from denouncing and backbiting others (Munshihah, 2023).

Figure 6. Artikel "Toleransi" di Website Tanwir.id

Source: *https://tanwir.id/tiga-langkah-membangun-sikap-toleransi-ala-hasbi/* **Tolerance between religious believers**

Using the keyword tolerance, approximately 18 articles can be found with the title "tolerance". This form of campaign in building tolerance is also supported by training as a form of strengthening and preventing extremism, as well as discussions that discuss the challenges of tolerance in Indonesia, the training was held by MAARIF Institute in collaboration with P3M. This training was even attended by the youth and women's wings in several organizational environments, namely Fatayat, GP Anshor, PMII Nasyiatul Asyyiyah, Muhammadiyah Youth, IMM and other Islamic mass organizations. This training emphasized on strengthening the

tolerance capacity of the youth element in order to become an antidote to the growth of radicalism in the name of religion, politics, taste and others (Tanwir.ID, 2021b).

Meanwhile, in 2021 the MAARIF Institute held a discussion discussing the challenges of tolerance in Indonesia. Abd. Rohim Ghazali as Executive Director of the MAARIF Institute said that tolerance is the shared responsibility of all parties. Despite the many challenges faced, we must remain optimistic based on the Pancasila state foundation which, if actualized correctly and consistently, can maintain the integrity of Indonesia (Tanwir.ID, 2022).

Figure 8. Pelatihan Penguatan Toleransi

Source:https://tanwir.id/maarif-institute-dan-p3m-gelar-pelatihan-penguatan-toleransi-dan-pencegahan-ekstremisme-bagi-tokoh-agama-muda/

Figure 9. Pelaksanaan Webinar

Source:https://tanwir.id/maarif-institute-gelar-diskusi-bahas-tantangan-toleransi-di-indonesia/

The form of tolerance between religious communities can be seen from an essay narrated by Ibn Sina al-Khotami, entitled "Tolerance is not only to fellow Muslims!". Referring to QS. al-Baqarah [2]: 256, tolerance is also called tasamuh or ease. According to Yusuf Qordowi, Muslims can be tolerant of non-Muslims if they believe that human nature was created to be the noblest creature, realize that differences in religion are a reality, do not judge and judge non-Muslims, and believe that Allah commands to do justice. This is exemplified by the Prophet in several traditions that tell us that the Prophet once visited a sick Jew, gave alms to his disbelieving neighbor, ate at a disbeliever's house and others (Al-Khotami, 2022).

Figure 11. Artikel tentang Toleransi dalam Website Tanwir.id

Source:https://tanwir.id/si
kap-toleransi-tidak-hanya-
kepada-sesama-muslim-
saja/

This explanation is also complemented by the history of Islam described by Karen Armstrong, who wrote of the character of the caliph Umar bin Khattab in the conquest of Jerusalem, "Umar expressed the ideal of compassion compared to the other conquerors of Jerusalem. When the Christians surrendered, there was no killing, destruction and burning of religious symbols, no expulsion or expropriation, not even a forced conversion to Islam (Al-Khotami, 2022)."

2. **Intra-Religious Reconciliation: As a Form of Anti-Violence in Difference**

This thinking can be seen in the article narrated by Khoirum Majid entitled "Understanding Islamic Moderation in Interfaith Relations", which is:

Figure 12. Moderasi Antarumat Beragama

Source:https://tanwir.id/memahami-
moderasi-islam-dalam-hubungan-antarumat-
beragama/

In the article, Majid alludes to the attitude of some Muslims who love to argue on furu>'iyyah fiqh issues, some even going so far as to mislead or disbelieve different groups. This attitude is contrary to the principles of moderation and tolerance, because differences in the realm of furu>'iyyah fiqh are not reprehensible. Even when interpreting QS. Ali Imran [3]: 105, al-Zuh}aili> explains that the forbidden debate is the difference in fundamental matters of religion, while the difference in furu fikih is not reprehensible, in fact it is commendable. In line with this statement, al-Sha>t}ibi} even said "man lam ya'rif al-ikhtila>f lam yashumma anfuhu> al-fiqh", whoever does not know the difference of opinion in the scholars, then actually he has not understood fiqh. Therefore, differences in choice in jurisprudence must be accompanied by moderate and tolerant

sikao in order to create peace between Islamic groups (Majid, 2020).

3. Eradicate Group Fanaticism

Closely related to point number 4, fanaticism must continue to be eroded from each individual Muslim. As written by Anjasmara under the title "The Qur'anic View of the Dangers of Fanaticism", which is: fanaticism is the root of all forms of intolerance:

Figure 13. Artikel Bahaya Fanatisme

Source: *https://tanwir.id/pandangan-al-quran-tentang-bahaya-fanatisme/*

Fanaticism is the root of all forms of intolerance in this article the author bases his views on the interpretation of QS. Al-An'am [6]: 108 and QS. Saba' [34]: 24-25. If reasoned rationally, fanaticism will prevent a person from thinking objectively, because of the assumption that his group is the best and cannot be wrong. At this point, continuing to learn, broaden one's horizons and enrich one's perspective will make one more open-minded and less fanatical towards one particular group/idea (Anjasmara, 2022).

CONCLUSION

Through the tanwir.ID website, Muhammadiyah participates in voicing a message of peace that should be maintained together by every individual in society, especially from Muslims. Thus, it can be said that the tanwir.ID website is one of Muhammadiyah's efforts in voicing messages of religious moderation through social media initiated by its youth. Judging from the principle of website characteristics displayed, tanwir.ID is in line with the indicators of religious moderation that have been launched by the Indonesian Ministry of Religious Affairs, namely responding to rigid and conservative religious understanding with progressive and contextual interpretive views.

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