

Digital-Based Religious Moderation: Analyszing Ustadz/Kyai's Dakwah Content on YouTube

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Abstract: *YouTube serves as a media platform that offers not only knowledge and education but also a means for sharing religious content. However, not all religious content on YouTube conveys messages of religious moderation. There is a substantial amount of content that promotes rigidity and violence in understanding religion, potentially influencing individuals' religious attitudes. This study aims to explore religious moderation within the da'wah content of ustadz or kyai on YouTube. This qualitative research employs Van Dijk's discourse analysis approach. The study reveals that the da'wah content by Hanan Attaki, Adi Hidayat, Khalid Basamalah, and Gus Miftah predominantly incorporates pillars of thought by connecting the meanings of verses, hadiths, or historical contexts. The pillars of action are exemplified through acts of tolerance and wisdom in dealing with differences. The implementation of these pillars of religious moderation in their da'wah content is primarily confined to national commitment and the strengthening of tolerance.*

Keyword : *moderation, YouTube, ustadz/kyai*

Abstrak: YouTube merupakan sebuah media platform yang tidak hanya menyuguhkan seputar pengetahuan atau pendidikan, tetapi juga sebagai sarana sharing agama. Namun, tentu tidak semua konten YouTube agama mengandung pesan-pesan moderasi beragama. Ada banyak konten YouTube yang justru menyuguhkan kekakuan dan kekerasan dalam memahami agama. Sehingga, akan berpengaruh terhadap sikap beragama seseorang. Dalam hal ini, penelitian ini berusaha memotret moderasi beragama dalam konten dakwah ustadz atau kyai di YouTube. Penelitian ini adalah penelitian kualitatif dengan pendekatan analisis wacana Van Dijk. Hasil penelitian menunjukkan bahwa konten dakwah yang disampaikan oleh Hanan Attaki, Adi Hidayat Khalid Basamalah dan Gus Miftah lebih banyak menerapkan pilar pemikiran yaitu dengan mengkaitkan makna ayat, hadist atau bahkan sejarah. Sedangkan pilar perbuatan lebih pada percontohan hablum minannas baik bersikap toleransi ataupun bijak dalam perbedaan. Adapun implementasi dari pilar-pilar moderasi agama dalam konten dakwah ini adalah pada batas komitmen beragama dan penguatan toleransi semata.

Kata Kunci: *Moderasi, YouTube, ustadz/kyai*

Introduction

YouTube is a platform that allows individuals to upload various videos, offering features that enable interaction in the comment sections. This has made YouTube a global phenomenon, serving as a medium for sharing any kind of video, including those on knowledge, culture, religion, and more. Regarding YouTube as a

medium for sharing religious content, there is no filter for the content it hosts. Not all religious content on YouTube contains messages of tolerance or moderation. The audience on YouTube is significantly larger than that of religious sermons in mosques or prayer halls. Therefore, the universality of Islam, as manifested in the face of moderate Islam, should be grounded through social media in today's digital world.¹

The universality of Islam is closely related to one of its da'wah characteristics, namely the wasatyy or moderate attitude, both in worship and social interactions. However, many Islamic da'wah broadcasts on YouTube still showcase non-tolerant and violent actions that violate the boundaries of humanity in the name of religion. This tarnishes the purity of the essence of Islamic teachings. Furthermore, a series of such actions justify all forms of actions, including the shedding of fellow human blood, in the name of religion.

Such actions are often perceived as a form of jihad. The intense scrutiny of Islam has further cemented its perception as a "terrorist religion." In this context, Islamophobia arises due to increasing suspicion, hatred, and fear of Islam. Islamophobia cannot be separated from the issue of prejudice against Muslims and those perceived as Muslims. This, of course, becomes a threat to the values of humanity, tolerance, and harmony within a society.²

As a country with the motto "Bhinneka Tunggal Ika" (Unity in Diversity), based on a multicultural system, the ideology of our nation, Pancasila, emphasizes the creation of harmony among religious communities. Social conflicts and frictions on a small scale often occur and pose the greatest threat to national unity, especially conflicts with religious backgrounds that involve acts of violence.

This is because religion has an inherent partiality that is laden with high emotional and subjective content, almost always creating emotional bonds among its followers. For fanatic followers, religion is a sacred, mysterious, and revered entity. Instead of guiding toward a peaceful life, extreme fanaticism towards the truth of religious interpretations often leads to hostility and conflict among them.³

Religious conflicts can affect various groups or sects within the same religion (sectarian or intra-religious) or occur among different groups in different religions (communal or inter-religious). Typically, the onset of religious conflicts is sparked by mutual blame of religious interpretations and beliefs, self-righteousness, and a closed attitude towards others' religious interpretations and views.⁴

Therefore, religion is referred to as social control in "religion and social theory." Religion acts as a social adhesive that binds antagonistic potentials among individuals or as social opium that suppresses conflicts of interest among groups that tend to be antagonistic. On the other hand, religion is also referred to as a source of

¹ Anis Marti, Ahmad Khairul Nuzuli, and Aan Firtanosa, "Peran Video Dakwah Di YouTube Dalam Meningkatkan Kesadaran Keagamaan Pada Remaja Di Era Digital," *Calathu: Jurnal Ilmu Komunikasi* 5, no. 2 (2023): 102–18, <https://doi.org/10.37715/calathu.v5i2.3994>.

² Dedi Wahyudi, "Literasi Moderasi Beragama Sebagai Reaktualisasi 'Jihad Milenial' ERA 4.0," *Moderatio* 1, no. 1 (2021): 22.

³ Antonius Berito Doko, "Moderasi Beragama Sebagai Landasan Toleransi Dalam Kehidupan Masyarakat Majemuk," *Prosiding Seminar Nasional Moderasi Beragama*, 2023, 65–70.

⁴ Tim Penyusun Kementerian Agama, *Moderasi Beragama*, Badan Litbang Dan Diklat Kementerian Agama RI (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019). Look also Norhidayah Nor, "Moderasi Beragama"

morality.⁵ In this context, the values of moderation in da'wah content are expected to achieve the goal of "being religious," creating harmony, peace, and tolerance towards existing differences, which is referred to as religious moderation.

Research related to religious moderation has been conducted by various researchers, such as Ari Wibowo⁶, Engkos Kosasih⁷, Wildani Hefni⁸, Abdu Muid Nawawi⁹, Marti¹⁰, Doko¹¹, and Rohman¹². However, these studies are limited to the socialization or campaign of religious moderation on social media. This study attempts to capture the understanding of religious moderation in the da'wah content of millennial ustadz.

This research is qualitative. The data collection technique is combined with Teun A. Van Dijk's discourse analysis model. The type of research is text and documentation study, which falls within the scope of qualitative research, emphasizing the analysis or interpretation of written materials based on their context.¹³ The data sources used in this study include YouTube content from ustadz Hanan Attaki, ustadz Adi Hidayat, Gus Miftah, and ustadz Khalid Basalamah, selected randomly.

The selection of these preachers is based on their respective viewer spectrum and their unique characteristics. Hannan Attaki is more popular among the youth, Khalid Basalamah is known for his studies on Sirah Nabawiyah, Adi Hidayat excels in interactive preaching, and Gus Miftah employs humor that often touches on the misfortunes of others in his preaching style. Furthermore, the choice of Hannan Attaki and Khalid Basalamah is aimed at examining the preaching content of groups or preachers perceived as radical or extreme, to assess whether their messages reflect moderation or continue to promote radical teachings.

⁵ Penulis Bryan S Turner, Karir Intelektual, and Bryan S Turner, "Agama Dalam Timbangan Teori Sosial," 2012.

⁶ Ari Wibowo, "Kebebasan Berdakwah Di YouTube: Suatu Analisis Pola Partisipasi Media," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 9, no. 2 (2019): 224–38, <https://doi.org/10.32923/maw.v9i2.799>.

⁷ Engkos Kosasih, "Literasi Media Sosial Dalam Pemasarakatan Sikap Moderasi Beragama Social Media Literacy on Socializing Religous Moderate Action," *Jurnal Bimas Islam* 12, no. 1 (2019): 264–96.

⁸ Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (July 2020): 1–22, <https://doi.org/10.37302/JBI.V13I1.182>.

⁹ Abdul Muid Nawawi, "Dakwah Islam Moderat Dan Realitas Politik Identitas Dalam Masyarakat Meme Da'wah of Moderate Islam and the Reality of Political Identity in Society of Memes," *Jurnal Bimas Islam* 12, no. 1 (2019): 70–92.

¹⁰ Marti, Nuzuli, and Firtanosa, "Peran Video Dakwah Di YouTube Dalam Meningkatkan Kesadaran Keagamaan Pada Remaja Di Era Digital."

¹¹ Doko, "Moderasi Beragama Sebagai Landasan Toleransi Dalam Kehidupan Masyarakat Majemuk."

¹² Fathur Rohman, "PEMANFAATAN MEDIA SOSIAL UNTUK SOSIALISASI MODERASI BERAGAMA Fathur Rohman Universitas Islam Negeri Sunan Ampel Surabaya," *Jurnal Pendidikan Dana Kebudayaan* 5, no. 1 (2023): 25–42.

¹³ Nurul Aini, Isra Aulia, and Zulfahmi, "Melawan Intoleransi Dan Ekstremisme Media Sosial: Inovasi Kampanye Moderasi Beragama Kanal YouTube Labpsa Tv," *Jurnal Sosiologi Agama Indonesia (JSIAI)* 3, no. 1 (2022): 69–81, <https://doi.org/10.22373/jsai.v3i1.1687>.

Teun A. van Dijk's theory of discourse analysis offers a comprehensive framework for examining how discourse interacts with power, ideology, and social structures.¹⁴ This approach begins by understanding the context in which a text or discourse exists. Theoretically, Van Dijk illustrates that discourse analysis is the study of the structure of messages in communication or through various functions of language¹⁵. The goals and specific practices of discourse in YouTube content can include questions, assertions, threats, and accusations. Not all YouTube da'wah content contains religious moderation; much of it leans towards radical da'wah. Some preachers spread threats and accusations in their da'wah content. Kuntoro, in his research, explains that in discourse analysis, three key elements influence the production and analysis of discourse: ideology, knowledge, and discourse. Ideology influences the production of discourse. No discourse is entirely neutral or free from the ideology of the speaker or creator.¹⁶

Analysts first identify the broader social, political, or cultural environment influencing the discourse, focusing on power relations and group dynamics. For example, in a political speech, one might explore the speaker's authority and how their words influence public perception. Understanding the context sets the stage for uncovering how discourse serves as a tool to maintain or challenge societal hierarchies.

The second step is analyzing textual features and their connection to cognitive structures. This involves a detailed examination of the language used, such as word choices, sentence structures, and narrative organization. Analysts also explore how these features influence or reflect audience mental models—personal understandings shaped by cultural and social experiences. For instance, the use of metaphors or polarizing language in media discourse can frame public opinions, creating "us" versus "them" narratives. By examining these elements, analysts reveal the subtle ways in which texts encode ideologies and shape perceptions.

Finally, Van Dijk's approach emphasizes the relationship between the text and its social context, particularly regarding power and dominance. Discourse is analyzed for its role in reproducing or resisting social inequalities. For example, in news media, representation patterns of marginalized groups can either challenge stereotypes or reinforce them. This step also considers intertextuality—how a discourse relates to other texts within the same societal conversation. Synthesizing findings from text, cognition, and context provides a holistic understanding of how discourse operates as a social practice, shaping and being shaped by the structures of power and ideology.¹⁷

However, the data analysis techniques used in this research include:¹⁸ (1) Data collection stage, which involves finding and collecting all data objectively and as they

¹⁴ Van Dijk, T. A. (1993). Principles of Critical Discourse Analysis. *Discourse & Society*, 4(2), 249-283.

¹⁵ Alex Sobur, *Analisis Teks Media, Suatu Pengantar untuk Analisis Wacana, Analisis Semiotik, dan Analisis Framing*, (Bandung: PT Remaja Rosdakarya, 2006), 48

¹⁶ Kuntoro, *Analisis Wacana Kritis (Teori Van Dijk dalam Kajian Teks Media Massa)*, (Purwokerto: Leksika, 2008), 45

¹⁷ Van Dijk, T. A. (1995). *Discourse Analysis as Ideology Analysis*. In C. Schäffner & A. Wenden (Eds.), *Language and Peace* (pp. 17-33). Aldershot: Dartmouth.

¹⁸ Ahmad Rijali, "Analisis Data Kualitatif Ahmad Rijali UIN Antasari Banjarmasin" 17, no. 33 (2018): 81-95.

are, based on observations. (2) Data reduction stage, which involves selecting essential aspects, focusing on important matters, identifying themes and patterns, and discarding unnecessary information. Reduced data provides a clearer picture and facilitates subsequent data collection. (3) Data analysis stage, which involves analyzing selected data using critical discourse analysis theory as proposed by Teun A. Van Dijk within the realm of critical discourse analysis. (4) Conclusion drawing stage, which is the final step of drawing conclusions. Carefully executed stages in data analysis facilitate critical conclusion drawing from the obtained data.

The Concept of Religious Moderation

The term "moderation" is commonly used to describe a position or state in the middle, not on the right side nor on the left side. The term moderation is derived from the Latin word "moderatio," which means being neither deficient nor excessive. In relation to religion, moderation is understood in Arabic as *wasat* or *wasatiyah*, while the practitioner is called *wasit*. The term *wasit* has several meanings, including mediator, intermediary, and peacemaker.¹⁹

Linguistically, "*al-wasathiyyah*" comes from the word "*wasath*." Al-Asfahani defines "*wasathan*" with "*sawa'un*," meaning the middle between two limits or with justice that is middle or standard or ordinary. *Wasathan* also means avoiding uncompromising attitudes or even leaving the lines of religious truth.²⁰

Moderation, which means "middle ground," is the opposite of excessiveness, or *tatharruf*. In the context of religious moderation, it refers to attitudes, perspectives, and behaviors that adopt a balanced position between extreme choices. Extremism, on the other hand, refers to attitudes, perspectives, and behaviors that are excessive in understanding and practicing religion..²¹

Islamic moderation in Arabic is called *al Wasathiyyah al-Islamiyyah*. Al-Qardawi mentions several terms with similar meanings, including *Tawazun*, *I'tidal*, *Ta'adul*, and *Istiqamah*, while in English, it is called Islamic Moderation. Islamic moderation is an outlook or attitude that always seeks to take a middle position between two opposing and excessive attitudes so that neither of the two attitudes dominates the mind and behavior of a person. In other words, a moderate Muslim is one who gives each opposing value or aspect its due portion, not exceeding what is necessary. According to Khaled Abou el Fadl in "The Great Theft," moderation is an understanding that takes a middle path, neither extreme right nor extreme left.²²

¹⁹ Ahmad Fauzi, "Moderasi Islam, Untuk Peradaban Dan Kemanusiaan," *Jurnal Islam Nusantara* 2, no. 2 (2018): 232, <https://doi.org/10.33852/jurnalin.v2i2.101>; Kementerian Agama, *Moderasi Beragama*. 16

²⁰ Al-Asfahani, A.-R. *Mufrodad al-Fazil AlQur'an*. (Damaskus: Darul Qalam, 2009). 869.

²¹ Kementerian Agama, *Moderasi Beragama*.17

²² Zuhairi Misrawi, *Hadratussyaikh Hasyim Asy'ari Moderasi, Keutamaan, dan Kebangsaan* (Jakarta: PT Kompas Media Nusantara, 2010). 13

The Qur'an itself contains verses about the mission of Islam, the characteristics contained in its teachings and its followers. "*Rahmatan lil 'alamin*" is the mission of the revelation of Islam, indicating that Islam came to enlighten and bring happiness to the entire universe, as stated in Q.S. Al - Anbiya' verse 107. The characteristics of Islam can be observed, such as a religion that aligns with humanity (*fitrah*), as mentioned in Q.S. Ar Rum verse 30. "*Ummatan Wasathan*" is a characteristic of the followers of Islam, as stated in Q.S. Al - Baqarah verse 143.²³

The discourse on moderation can be elaborated through three pillars: thought moderation, action moderation, and movement moderation.²⁴ The first pillar is thought moderation, manifested by the ability to integrate text and context. In this case, it involves dynamically dialoguing text and context so that religious thinking is not solely focused on textual aspects, yet it also does not entirely ignore the text. The second pillar is action moderation, manifested through the movement of spreading religion aimed at inviting to goodness and distancing from all forms of wrongdoing, which must be based on the principle of doing good deeds using commendable methods. The third pillar is moderation within religious traditions and practices, reinforcing the relationship between religion and the culture and traditions that grow within its community.²⁵

The framework for implementing religious moderation in Indonesia encompasses three main aspects. First, there is moderation related to national commitment.²⁶ National commitment serves as a crucial indicator to assess the extent of adherence to the fundamental national consensus, especially concerning the acceptance of Pancasila as the state ideology and the stance towards ideologies that oppose Pancasila. As part of national commitment, it involves the acceptance of the principles of nationhood enshrined in the constitution and its subordinate regulations.²⁷ If an individual loses commitment to these national agreements, it can be inferred that they have lost their moderate character.

Second, there is the strengthening of tolerance, including social, political, and religious tolerance. Tolerance is the attitude of allowing space and not interfering with others' rights to believe, express their beliefs, and convey their opinions, even if these differ from our own. Thus, tolerance refers to an open, broad-minded, voluntary, and gentle attitude in accepting differences. Agreeing to disagree, accompanied by respect, acceptance of those who are different as part of ourselves, and the ability to think positively and trust those who are different, are essential values within

²³ Edy Sutrisno, "Moderasi Dakwah Di Era Digital Dalam Upaya Membangun Peradaban Baru," *Al-Insan* 1, no. 1 (2020): 56-83.

²⁴ Kementerian Agama, *Moderasi Beragama*. 27-28

²⁵ Jamaluddin Jamaluddin, "Implementasi Moderasi Beragama Di Tengah Multikulturalitas Indonesia (Analisis Kebijakan Implementatif Pada Kementerian Agama)," *AS-SALAM Jurnal Ilmiah Ilmu-Ilmu Keislaman* 7, no. 1 (2022): 1-13, <https://journal.staiyamisa.ac.id/index.php/assalam/issue/view/10>.

²⁶ Kementerian Agama, *Moderasi Beragama*. 43

²⁷ Rofiqi Rofiqi et al., "Moderasi Beragama : Analisis Kebijakan Dan Strategi Penguatan Di Kementerian Agama Republik Indonesia," *Ulumuna: Jurnal Studi Keislaman* 9, no. 1 (2024): 16-36, <https://doi.org/10.36420/ju.v9i1.6544>.

tolerance.²⁸ As an attitude in facing differences, tolerance becomes the most fundamental foundation in democracy. Democracy can only function when individuals can restrain their own opinions and then accept the opinions of others. Therefore, the maturity of a nation's democracy can be measured by the extent of its tolerance. The higher the tolerance for differences, the more democratic the nation tends to be, and vice versa. The aspect of tolerance is not only related to religious beliefs but also encompasses differences in race, gender, sexual orientation, ethnicity, culture, and so forth.²⁹

Third, there is anti-radicalism. Radicalism here is understood as an ideology and belief that seeks to bring about changes in the social and political system through violent/extreme means. The essence of radicalism is the attitude and actions of an individual or specific group that use violence to pursue desired changes. Radical groups typically seek rapid and drastic changes that are in opposition to the prevailing social system. Radicalism is often associated with terrorism because radical groups may use any means to achieve their goals, including terrorizing those who do not share their views. Radicalism can arise from perceptions of injustice and threats experienced by an individual or group.³⁰ Perceptions of injustice and a sense of threat do not automatically lead to radicalism, but if managed ideologically by fostering hatred towards groups perceived as the source of injustice and threats to their identity, it can. Injustice has various dimensions, such as social injustice, economic injustice, political injustice, and so on.

Fourth, accommodative toward local culture. This dimension examines the extent to which people can accept religious practices that accommodate local traditions and culture. Individuals who practice religious moderation tend to adopt attitudes and perspectives that are friendly and accepting of local traditions and culture in their religious behavior, as long as these do not conflict with religious teachings and norms. Moderate individuals are generally open-minded, adaptable, and flexible in their approach to religion, unlike groups that are often opposed to local culture, perceiving it as tainting the purity of religious teachings. This moderate character is essential for fostering a harmonious Indonesia, preserving diversity, and respecting social pluralism.³¹

Analysis of Da'wah Content on YouTube

The analysis of da'wah content is divided into two main parts: the classification of the pillars of religious moderation, which includes thought moderation, action moderation, and movement moderation, and the implications of religious moderation, which encompasses national commitment, strengthening tolerance, and anti-radicalism. Here is an analysis of both:

²⁸ Rofiqi et al.

²⁹ Kementerian Agama, *Moderasi Beragama*. 44

³⁰ Chrismanto Benny Ignasius, "Peran, Tugas Dan Fungsi Intelkam Dalam Pencegahan Paham Radikal Di Daerah (Tinjauan Peraturan Menteri Dalam Negeri No 2 Tahun 2018 Tentang Kewaspadaan Dini Di Daerah)," *Jurnal Hukum Uniska Banjarmasin*, no. 2 (2020): 2-5.

³¹ Kementerian Agama. 144

1. Pillars of Moderation in Da'wah Content on YouTube

In the sermons of Hanan Attaki, the pillar of thought moderation is frequently observed, particularly in how texts are reinterpreted in accordance with their context. This can be seen in his interpretation of the phrase "*yasybir ala ma adzahum*," which is understood as moral control necessary for social interaction without being judgmental. This pillar is also evident in the interpretation of the hadith, " مَنْ قُتِلَ تَحْتَ رَأْيِهِ عَمِيَّةٌ فَقَتَلَهُ قَتْلُهُ جَاهِلِيَّةٌ," which means that the Prophet prohibited conflicts based on tribalism, but pride in one's tribe is not prohibited in Islam. The prohibition is against tribal conflicts. At this level of argumentation, Hanan Attaki emphasizes the innate nature of human differences, including differences in religion, ethnicity, nationality, and race. This attitude can only be possessed by those with a *wasath* (moderate) character, not merely by those labeled as Muslims. With the aforementioned qualities, Muslims, alongside others, strive to foster goodness in all aspects of life, maximizing their role as stewards of the earth.

Hanan Attaki stresses the importance of presenting oneself in public as a non-judgmental individual. This underscores the character of religious moderation, which emphasizes openness, cooperation, and acceptance of different groups.³² Religious moderation means creating social harmony and balance on a personal, family, community, and broader level.

YouTube has opened up the freedom for anyone to become a public figure. It provides the opportunity for anyone to become a content creator. In this context, the presence of preachers or da'is on YouTube with their channels must be accompanied by content that does not easily incite emotions or condemn the beliefs of others.³³

Wibowo's research describes that YouTube indeed provides freedom for preachers to deliver sermons, but their presence also has the potential to spread provocative messages and covert radical understandings. Therefore, it is necessary to "filter before sharing" and check the background of YouTube channels before consuming their da'wah content. The spirit of religious moderation should serve as a catharsis amidst two extremes in religion: a singular interpretation of faith and religious texts (ultra-conservative) and the deification of reason or rationality (ultra-liberal). The presence of these two extremes necessitates religious moderation to maintain balance and prevent bias.³⁴

Hanan Attaki conveys the message of religious moderation through a story of the Prophet in Medina. Beyond his persona, the researcher observes that the sermon content reflects principles of tolerance. This is emphasized in his third video titled "Menjadi Pemimpin Masa Depan Indonesia³⁵," where Hanan Attaki historically explains the Prophet's enlightenment to his companions to achieve spiritual liberation and the liberation of humans from slavery.

According to M. Quraish Shihab, diversity in life is inevitable, including the diversity of opinions. This applies not only to scientific issues but also to religious matters, such as opinions regarding the truth of holy scriptures, interpretations of their

³² Kementerian Agama. 14

³³ Wibowo, "Kebebasan Berdakwah Di YouTube: Suatu Analisis Pola Partisipasi Media."

³⁴ Doko, "Moderasi Beragama Sebagai Landasan Toleransi Dalam Kehidupan Masyarakat Majemuk."

³⁵ <https://www.YouTube.com/watch?v=TnUW79nF8eE> 30 Juni 2020

contents, and the implementation of their teachings.³⁶ From this perspective, it is also found that conceptually, Islam advocates for tolerance and non-discrimination. Therefore, Islam eradicates the roots of jahiliyah fanaticism, which involves pride in beliefs, lineage, and race.³⁷

Thus, in addition to the pillar of thought, Hanan Attaki also exemplifies the pillar of action by learning to be wise in addressing minor differences, thereby enabling wisdom in addressing major differences. Muchlis M. Hanafi, in his writing "Islamic Moderation: Countering Religion-Based Radicalization," emphasizes that one aspect of religious moderation is being tolerant. Moderate Muslims are those who respect differing opinions as long as they do not lead to deviation. Essentially, tolerance is an open attitude that does not negate others.³⁸

In another sermon, Adi Hidayat also strives to use the pillar of thought moderation in the interpretation of "*hablum minallah*" as a ritual worship that must be accompanied by mutual respect.

*kita saling menghormatinya masing-masing. Kalau ada saudara-saudara kita sebangsa setanah air ada yang Kristen yang Hindu, yang Bhuda, mereka memilih keyakinannya kita hormati. Lakum dinukum [wa liyadin]. Enggak, jangan diganggu, jangan diusili. Dibiarkan dihormati, sehingga merasakan kenyamanan dengan prakteknya masing-masing. Tapi juga jangan ikut-ikutan.*³⁹

An equally important point in Adi Hidayat's sermon is that the practice of respect involves providing comfort for each individual in their worship. In the book "Moderasi Agama," published by the Ministry of Religious Affairs (Kementerian Agama RI), it is explained that the principle of *wasathiyah* (moderation) in Indonesia includes three aspects: thought moderation, movement moderation, and action moderation. The principle of movement moderation aims for the propagation of religion to invite goodness and avoid wrongdoing. From the perspective of Pancasila and the 1945 Constitution, the state guarantees freedom for religious adherents to practice and believe in their respective faiths.

This shows that the expected moderation is the creation of constructive relationships between religions externally and the creation of harmony among various religious streams. The discourse of *wasathiyah* is explained in the book "Moderasi Agama,"⁴⁰ which details the principles of religious moderation in various religions in Indonesia.

³⁶ Quraisy Shihab, *Secercah Cahaya Ilahi: Hidup Bersama Al-Qur'an*, (Bandung: Mizan, 2007). 52

³⁷ Lajnah Pentashihan Mushaf Al-Quran, *Moderasi Islam* (Tafsir Al-Quran Tematik), (Lajnah Pentashihan Mushaf Al-Quran: Jakarta, 2012) 40

³⁸ Muhamad Rezi, "Moderasi Islam Era Milenial (Ummatan Wasathan Dalam Moderasi Islam Karya Muchlis Hanafi)," *Istinarah: Riset Keagamaan, Sosial Dan Budaya* 2, no. 2 (2020): 16, <https://doi.org/10.31958/istinarah.v2i2.2405>.

³⁹ Ustadz Adi Hidayat, *Praktek Toleransi dalam Kehidupan Berbangsa dan Bernegara* - <https://www.YouTube.com/watch?v=Y8iXM4bbQkM&feature=youtu.be> 22 Juni 2022

⁴⁰ Kementerian Agama, *Moderasi Beragama*.

However, Gus Gus Miftah⁴¹ also incorporates the pillars of thought and action moderation in his YouTube sermons. This can be seen in his interpretation of Surah Al-An'am: "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge." In interpreting this verse, Gus Miftah connects it with the historical context of the Prophet Muhammad's preaching in Mecca and Medina.

The tolerance that Gus Miftah advocates for in his sermons involves balance. This principle of balance arises from respecting the principles of others. Tolerance comes from having principles and respecting the principles of others. A person with principles who does not respect others' principles will develop exclusivity, believing themselves to be the most correct. Therefore, the principle of tolerance must result in the principle of *tawazun* (balance)⁴².

Simply put, if you do not want your religion to be insulted by others, then never insult someone else's religion. The Prophet Muhammad once said, "Mau enggak orang tua kamu dihina?" "Mana mau Ya Rasul kami menghina orang tua kami" "Apa jawaban Rasulullah "Kalau kamu tidak mau orang tua kamu dihina oleh orang lain, maka jangan sekali-kali kamu menghina orang tua orang lain".⁴³

Similarly, in interpreting the verse "*Fa man sya'a falyu'min, fa ma sya'a falyakfur*" is "anda mau beriman berimanlah, enggak ya urusan kamu" meaning "*Lakum dinukum waliyadin*", meaning "To you is your religion, and to me is my religion." In this context, Gus Miftah also exemplifies action moderation by sharing an example of cooking together between Christians and Muslims during Eid al-Fitr or Christmas, and distributing the food to all villagers, both Muslims and Christians. This demonstrates that the focus is not on differences, but on fostering love and compassion from an early age.

Khalid Basalamah⁴⁴, in his sermon, shares the story of Umar bin Abdul Aziz.

Umar bin Abdul Aziz rahimahullah berkata aku selalu berada di pagi hari, aku selalu berada di pagi hari dengan tidak memiliki rasa senang, tidak gembira kecuali semua takdir aku terima dari qadla dan qadarnya Allah.

Jadi keputusannya Allah semuanya aku terima. jadi aku keluar di pagi hari, mau tabrakan kah, mau diganggu orangkah atau mau senangkah, pokoknya semua aku terima. Itu sifat orang beriman kepada Allah tidak mungkin mendzolimi hamba-Nya.

The concept of surrender, as explained in the book "Moderasi Islam," highlights that a characteristic of a Muslim society is its complete submission to the decrees of Allah with full sincerity and awareness. This notion is strongly supported by a verse from the Quran that states:

⁴¹ Gus Miftah Ceramah Di Gereja: Orasi Kebangsaan dan Kerukunan Umat Beragama <https://www.YouTube.com/watch?v=diNuV8bgPSM&list=PLSCbWzBRQSVia7xbS4dAs0ASk8oIk9sc9&index=14> 3 Mei 2021

⁴² Lajnah Pentashihan Mushaf Al-Quran, *Moderasi Islam*. 40

⁴³ Gus Miftah Ceramah Di Gereja: Orasi Kebangsaan dan Kerukunan Umat Beragama <https://www.YouTube.com/watch?v=diNuV8bgPSM&list=PLSCbWzBRQSVia7xbS4dAs0ASk8oIk9sc9&index=14> 3 Mei 2021

⁴⁴ [Dosa-Dosa Besar #143 – Marah Kepada Takdir Allah – Khalid Basalamah](#) 11 Juni 2021

“Apakah kamu menjadi saksi saat maut akan menjemput Yakub, ketika dia berkata kepada anak-anaknya, “Apa yang kamu sembah sepeninggalku?” Mereka menjawab, “Kami akan menyembah Tuhanmu dan Tuhan nenek moyangmu yaitu Ibrahim, Ismail, dan Ishak, (yaitu) Tuhan Yang Maha Esadan kami (hanya) berserah diri kepada-Nya.” (al-Baqarah/2: 133)

This submission is an inherent characteristic of *ummatan wasathan*. The submission and surrender form the core strength of Islam, characterized by its strict monotheism, simple belief system, and strong desire for the highest existence. Its adherents enjoy a sense of satisfaction and submission not found among followers of other religions.

The use of the story of Umar bin Abdul Aziz on his da'wa, who showed submission to what Allah had decreed, illustrates that a person who possesses the character of *ummatan wasathan* always exhibits submission and obedience. This character is vital for every believer to lead a life with a great spirit.

2. Implications of Moderation in Da'wah Content on YouTube

YouTube content is easily accessible to all groups, not only the young but also the elderly. The extensive use of YouTube as a medium for da'wah can awaken religious awareness in society. With a large number of viewers and followers, it provides a rational consideration for increasing the amount of da'wah content.

The implications of religious moderation in the da'wah content of ustadz on YouTube can be divided into several aspects. One implication of religious moderation in national commitment is demonstrated in the sermons of Hanan Attaki.⁴⁵

This means that the Prophet could see the positive side of a nation, not by opposing nationalism but by integrating it with Islam. In fact, the Prophet wanted to tell us that the more Islamic we become, the more nationalistic we should be. Thus, the Prophet revived the spirit of nationalism by highlighting a dominant and special characteristic of a nation.

Nationalism aligns with a person's Islamic faith. The Prophet even said that the more Islamic you are, the more nationalistic you become. Generally, long before the concept of nationalism influenced the society of a nation, there were already universal values embraced by the community, serving as unifying elements among them. These values are religion and belief. Religious values have influenced and shaped its adherents to feel a sense of shared destiny and emotional closeness in brotherhood, overlooking differences in ethnicity and lineage. This unity, driven by the spirit of shared religious values, is particularly evident in Islam.

In line with the implementation of national commitment, the sermons delivered by ustadz Adi Hidayat⁴⁶ also relate to the application of Article 29, paragraph two of the Constitution: “The state guarantees the freedom of each citizen to embrace their religion and to worship according to their religion and belief.” In this context, ustadz Adi Hidayat emphasizes the importance of mutual respect by implementing:

⁴⁵ Hanan Attaki, *Indahnya Cara Nabi Menyikapi Kebhinnekaan* https://www.YouTube.com/watch?v=t_AGBkYUeT4 19 Agustus 2021

⁴⁶ Ust Adi Hidayat, *Praktek Toleransi dalam Kehidupan Berbangsa dan Bernegara* <https://www.YouTube.com/watch?v=Y8iXM4bbQkM&feature=youtu.be> 22 Juni 2022

Lakum dinukum [wa liyadin]. Enggak, jangan diganggu, jangan diusili. Dibiarkan dihormati, sehingga merasakan kenyamanan dengan prakteknya masing-masing. Tapi juga jangan ikut-ikutan.

Cukup saling menghormati dengan cara memberikan kenyamanan ibadah untuk masing-masing.

Another implementation is the strengthening of tolerance. This can be seen in Gus Miftah's video titled "Ceramah Di Gereja: Orasi Kebangsaan dan Kerukunan Umat Beragama." Gus Miftah also emphasizes the importance of religious tolerance by making the following statement:

Saat itu saya memahami bahwa Indonesia ini adalah rumah besar. Di dalam rumah besar yang namanya Indonesia ini terdapat enam kamar. Ada kamar Islam, kamar Kristen, Katolik, Hindu, Buddha dan Konghucu. Saya meyakini selama orang Indonesia kembali ke kamarnya masing-masing maka tidak akan pernah terjadi masalah.⁴⁷

The principle of tolerance here becomes an important point for creating harmony among religious communities, even within the same faith. The analogy of a "big house" with many rooms illustrates that each of us has our own privacy. We cannot recklessly enter someone else's "room." In the name of tolerance, we cannot "freely sleep" and enter someone else's room. Gus Miftah also gives a warning and emphasizes that in religious tolerance, we must be careful and not go to extremes. This is evident from his sermon:

"Tapi juga kemudian ada yang memahami toleransi secara kebablasan. Saya kasih contoh misalnya ada orang yang mengatakan semua agama itu benar, titik. Saya pikir kalimat ini tepat, tapi kurang lengkap. Bagi saya yang benar adalah semua agama itu benar bagi penganutnya. Kenapa harus tambahkan penganutnya? kalau semua agama itu benar, titik. Saya khawatir nanti pendeta Johan tiap hari ganti agama. Ini Kan. Kenapa? karena dengan gampang kita meremehkan, "ah toh semuanya benar kok". Maka kalimat yang menurut saya, diksi yang paling tepat adalah semua agama itu benar bagi penganutnya."⁴⁸

Thus, it can be said that tolerance has boundaries that must not be violated by the followers of each religion. However, it is essential to always maintain harmony, peace, and tolerance towards other religions.

Conclusion

Preachers on YouTube have their own unique characteristics, reflected in the content they upload on their channels. Regarding the concept of religious moderation in the YouTube content of ustadz or kyai, these characteristics are inseparable from their unique ways of delivering religious messages to the general public. For example, Gus Miftah is known for his oratory style, Hanan Attaki for his youth-oriented

⁴⁷ Gus Miftah Ceramah Di Gereja: Orasi Kebangsaan dan Kerukunan Umat Beragama <https://www.YouTube.com/watch?v=diNuV8bgPSM&list=PLSCbWzBRQSVia7xbS4dAs0ASk8oIk9sc9&index=14> 3 Mei 2021

⁴⁸ Gus Miftah Ceramah Di Gereja: Orasi Kebangsaan dan Kerukunan Umat Beragama <https://www.YouTube.com/watch?v=diNuV8bgPSM&list=PLSCbWzBRQSVia7xbS4dAs0ASk8oIk9sc9&index=14> 3 Mei 2021

approach, Khalid Basalamah for his historical references to the Prophet's life, and Adi Hidayat for his contextual analysis of historical religious communities. Expressions of religious moderation can be seen in the language chosen by these preachers in their delivery. The pillar of thought moderation predominantly features in their da'wah content. Some relate it to historical aspects, while others link it to current conditions or contexts. Another pillar is action moderation, which serves as an example of thought moderation. The implementation of moderation is more focused on national commitment, demonstrated through a spirit of nationalism and adherence to the 1945 Constitution, while the strengthening of tolerance is more about respect and tolerance towards different religious communities.

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