



# Revisiting Religious Moderation in Indonesia Idealism, Trending Research, and Challenge in Digital Era

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**Abstract.** This research was aimed at revisiting religious moderation in Indonesia related to idealism, trending research on it, and the challenges in the digital era. This research used qualitative-textual approach based on Murray Edelman's framing analysis and content analysis. The present research resulted three points. First, "religious moderation" was the culmination of the "Jakarta Treatise on Religious Life in Indonesia." The term had contained semantic problems related to the definition and the concepts of reality. As a solution, this revisiting research proposes more appropriate terms "moderatism in religion" or "moderatism in religious thought." Second, the trend of 859 research on religious moderation were classified into seven categories. They were 1) the concepts, 2) the principles, 3) the multiperspectives, 4) the values, 5) the education, literacy, and mainstreaming, 6) the implementation, and 7) the multi contexts of religious moderation. The most prominent trend was on education, literacy, and mainstreaming religious moderation with 351 studies (40.9%). Third, this research had also found that the challenges of religious moderation include (1) the existence of conservative groups which showed a lot of resistance toward many religious organizations and or the Religious Communication Forum, (2) the genealogical radicalism, the transnational radicalism, and socio-political-economic factors faced by the millennial generation, (3) the great danger of fundamentalism practices which often showed fanatical, textual, and exclusiveness in attitudes, thoughts, and behaviours for implementing the new normal policies.

**Keywords:** Religious moderation · Idealism · Trending research · Challenges · Digital era

## 1 Introduction

Religious moderation in Indonesia become a big issue related to social relations [1]. This issue deals with the problems of radicalism and the existence of the Unitary State of the Republic of Indonesia [2–4]. Religious moderation is also closely related to the idealism of global vision [5, 6]. The idea of religious moderation was first introduced by the Minister of Religious Affairs in the reform era, Lukman Hakim Saifuddin (LHS), in 2019 [7]. The idea is considered valuable by the academics. Therefore, UIN (State Islamic University) Syarif Hidayatullah Jakarta conferred an Honorary Doctorate or Doctor Honoris

Causa (Dr. HC) in the field of Islamic Studies Specializing in Religious Moderation to Saifuddin (LHS), on May 31, 2022 [8]. However, the issue of religious moderation is dynamic in the digital era so that it requires revisiting related to its nomenclature in the academics, the trend of developing studies, and the challenges it faces [9].

Religious moderation has received great attention from the multi-religious community and academics. This is expressed through a number of information and campaigns on social media and a number of studies that have developed rapidly in the last three years. Arifinsyah et al.'s study explains that religious moderation is the most appropriate content and practice to prevent radicalism and maintain harmony in Indonesia, which is woven with Pancasila values [10]. Yudhi Kawangung's study confirms that the tolerance model requires contextual modification, namely religious moderation as a basis for more acceptable social interactions between citizens and netizens in the 4.0 technology era who are called the millennium generation era [11].

Jamhari Makruf states something that is very much needed is a dynamic and innovative concept of religion in the practice of developing independent religious moderation [12]. This is where there is a great opportunity for anthropology to make a real contribution. Even, a number of large letters provide a study of notes on the construction of religious moderation. There are 25 professors who provide notes with various contexts and perspectives. They use the term "religious moderation" as the main issue. These studies are part of more than 800 studies that the researcher here would examine related to the problem of religious moderation in Indonesia in the digital era.

A number of these studies have made important contributions to religious moderation but have not shown a critical attitude at the level of academic terms used and have not shown trends in studies of religious moderation in Indonesia. In fact, there are still few studies on the challenges faced by religious moderation in Indonesia. That is why this study focuses on revising religious moderation related to idealism, trending researches, and the challenges it faces in the digital era.

Revisiting, in the researcher's opinion, is important to solve academic problems and fulfil the need for mapping the fields and themes of religious moderation studies. This is expected to be useful for the preparation of research roadmaps in the future. Of course, critical content analysis is needed to meet these expectations.

## 2 Methods

This study uses a qualitative-textual approach, with Murray Edelman model framing analysis and content analysis [13, 14]. The research data were collected using the documentation method as the primary method and the interview and observation as the secondary method. The unit of analysis includes media data and study data. The priority of the study data is sourced from Google Scholar as the focus of the research.

The methodological argument for using Google Scholar is its existence which is considered as a valid data source for academic works by Sinta Kemenristek Dikti (SINTA - Science and Technology Index, nd). This legitimacy status can be confirmed on the data source from Garuda (Garuda - Digital Reference Garba, nd) and OJS (Open Journal Systems (Public Knowledge Project), nd) connected to it.

### 3 Findings and Discussion

#### 3.1 The Idea of Religious Moderation in Indonesia

The idea of “religious moderation” was the culmination of the workshops in Yogyakarta and the dialogue in Jakarta initiated by Lukman Hakim Saifuddin (LHS). In November 2018, he held a religious and cultural gathering in Yogyakarta to moderate the development of religion and culture. The workshop resulted in the “Yogyakarta Consensus” which called for culture and religion not to be contradicted. The workshop forum also called for that in the context of the nation and state, cultural development in Indonesia must respect the moral values of religion. On the other hand, the spread of religion should not result in the destruction of the diversity of cultures, traditions, and noble customs in Indonesia [15].

At the end of 2018, LHS held a dialogue with religious leaders, humanists, academics, media practitioners, and representatives of the millennial generation in Ancol, Jakarta. They discussed the phenomenon of religious life behavior which tends to reduce the noble values of religion so that it appears to highlight the external aspects and legal and political formalism, ignoring the moral and spiritual aspects of religion. The dialogue resulted in the “Jakarta Treatise on Religious Life in Indonesia.” Based on the importance of the content, LHS instructed its staff to carry the spirit of the Jakarta Risalah into the Ministry of Religious Affairs’ 2019 programs. The climax, through a 45-min speech at the 2019 Ministry of Religious Affairs National Working Meeting, he explained the main ideas about religious moderation. He proclaimed 2019 as the “Year of Religious Moderation”.

Jajang Jahroni explained that LHS used the term “*moderasai beragama*” in meaning the practice of religion in a moderate way, not the effort of moderating the teaching of religion. So, it will not be misunderstood by society. “*moderasi beragama*” refers to the way people understand and practice religious teachings. While “*moderasi agama*” means moderated religion, in something that is impossible to do because it means moderating religious teachings [16].

The researcher understands that “*moderasi beragama*” is a term chosen by considering that it is familiar and easy-to-understand so as not to be misunderstood by the public. The term has become a habit in social conversations and academic studies that are widespread with the translation “religious moderation” (English). In academic criticism, based on the researcher’s analysis, the term actually still contains a semantic problem which has implications for the problem of definition, concept, and derivatives of the discussion. This becomes even more confusing when academics use the translation in scientific studies, because the translation actually means “*moderasi agama*” as the effort of moderating the teaching of religion, not the moderate way people understand and practice of religion. Therefore, it contradicts with the term used in the LHS idea.

The researcher views that the term “religious moderation” needs to be revised, reviewed so that it can be properly understood by the world of science through its concepts and theories. In this regard, the researcher proposes replacing or modifying the terms used in scientific studies, namely “moderatism in religion” or “moderatism in religious thought,” the matter of thought (interviews with Masdar Hilmy and Nadhir Salahuddin, 11 May 2022). These last two terms mean moderate behavior and attitudes

in understanding and practicing religion. Furthermore, these behaviors and attitudes are also related to social interactions between followers of different religions. Therefore, understanding and experience of religious teachings is not limited to the level of individuals and communities of the same religion but also relations between religious believers.

### 3.2 The Religious Moderation Campaign

As the main initiator, LHS actively campaigned for religious mood in many forums throughout 2019. Jahroni explained that this seemed to revive patterns of thought and behavior that had been missing in Indonesian people's lives. LHS is not tired of explaining to millennials who are often highlighted because of their instant and non-substantive way of religion. Even in the holy land, Mecca, he emphasized the importance of religious moderation for the pilgrims, because that is where the different schools of thought meet in a series of worship. Although he emphasized, "Religious moderation is not only for one religion, but applies to all religions" [17].

LHS louder shouted religious moderation, so that he was heard as a solution for Indonesia in the future. The Ministry of National Development Planning/National Development Planning Agency (BAPPENAS) incorporates religious moderation into the 2020–2024 National Medium-Term Development Plan (RPJMN) [15]. Meanwhile, for operational purposes, the Ministry of Religious Affairs of the Republic of Indonesia issued Decree of the Director General of Islamic Education Number 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic Education [15].

Religious moderation campaigns are an important concern in the digital era. This is supported by Paelani Setia and Heri M Imron. They through their study explain argumentatively that religious moderation campaigns through social media are important. Indeed, scientists are worried about the emergence of a new religious authority because the internet has proven what it is. Through the internet, many popular clerics, hijrah movements, and other religious exclusive groups are favored by the public. These new religious authorities were able to replace traditional religious institutions. However, the internet also in fact raises another very serious problem, namely radicalism and extremism. Radicalist and extremist groups are now using the internet as a source of recruitment and propaganda media. Starting from the ISIS group, which contrasts violence using the internet, to other groups, such as Hizb at-Tahrir are soft and intense in using the internet. Therefore, the internet has become an open space that allows anyone to have an influence [18].

Millennials' support for religious moderation campaigns is also present. For example, Ari Wibowo in a study offered the form and strategy of religious moderation campaign messages on Facebook; first, the form of religious moderation campaign on Facebook must be ideologically oriented (oriented towards changing attitudes, behavior and public views). Second, campaign messages must be informative and persuasive (based on data and facts) and can influence other Facebook users to participate in making campaigns (social campaigns) about religious moderation. Religious moderation campaign messages on Facebook do not have to be in the form of writing, they can also be in the form of illustrations (animations) or short educational videos [19].

### 3.3 Trending Research on Religious Moderation

The researcher examined 859 studies and research from a number of scientific journals and seminar proceedings. With content analysis, this study determines 7 categories of study trends based on data conditions. The details are described in the Table 1.

The Table 1 shows the highest trend in the study of religious moderation in the category of education, literacy, and mainstreaming with 351 studies (40.9%). The second rank is the multi-perspective category with 151 studies (17.6%). The third rank is the implementation category with 136 studies (15.8%). Furthermore, the fourth to seventh ranks are the categories of multi-context (9.5%), concept (7.5%), basis (5.0%), and value (3.7%).

The trend ranking shows the meaning of the attention rating of academics. Their highest concern is the study of education, literacy, mainstreaming religious moderation. Even at this level there is a study by Nisa'el Amala et al. on "Strengthening Religious Moderation in Early Childhood as an Effort to Prevent Radicalism in the Covid-19 Pandemic Period." Amala et al. explained the results of their study, that strengthening religious moderation in early childhood is an effort to prevent radicalism during the Covid-19 pandemic [20]. Strengthening religious moderation consists of four components, namely the cultivation of national commitment, tolerance, introduction and preservation of local culture, and anti-violence. Strengthening religious moderation is given so that children have moderate values and are a form of preventing radicalism in the future [21].

Each category in the trend contains male studies with substantive points. The first category, namely the concept, contains 13 points of the concept of religious moderation which includes moderation, peaceful life, prevention of radicalism, prevention of hatred, response to religiophobia, anti-violence, maintenance of Indonesian diversity, spiritual-humanist dialogue, new directions for religious education, management social conflicts, capital of civilization and humanity, maintaining the harmony of the Unitary State of the Republic of Indonesia, and global contributions. Of the 64 studies, the most prominent trend is the concept of preventing radicalism.

**Table 1.** Trending Research on Religious Moderation

| No | Category                           | Number of Research | Percentage |
|----|------------------------------------|--------------------|------------|
| 1  | Draft                              | 64                 | 7.5%       |
| 2  | Base                               | 43                 | 5.0%       |
| 3  | Multi perspective                  | 151                | 17.6%      |
| 4  | Score                              | 32                 | 3.7%       |
| 5  | Education, Literacy, Mainstreaming | 351                | 40.9%      |
| 6  | Implementation                     | 136                | 15.8%      |
| 7  | Multi-context                      | 82                 | 9.5%       |

The second category, namely the basis, contains 13 bases of religious moderation; Pancasila, sacred texts, religious inclusivity, religious philosophy, places of worship, historical and cultural heritage, local wisdom, pesantren traditions, educational institutions, scientific integration, community, theo-sociology, and psychology. Of the 43 studies, the most prominent trend is the basis of local wisdom.

The third category, namely multi perspectives, contains 17 perspectives of religious moderation; Pancasila, sacred texts, views of figures and scientists, nationality and state, pluralism and multiculturalism, local wisdom, religious articulation, indigenization of religious education, general situation (e.g. pandemic), philosophical views, theology, moral teachings, universal values (e.g.: justice, humanity), exemplary, historical themes (e.g. post-truth), periods of thought (e.g. post-secularism), and social responsibility. Of the 151 studies, the most prominent trend is the perspective of religious articulation.

The fourth category, namely values, contains six values of religious moderation; religious tolerance, shielding from radicalism, humanity, brotherhood, historical learning resources, and acceptance of others. Of the 32 studies, the most prominent trend is human values.

The fifth category is education, literacy, and mainstreaming. This category contains the most studies among the other six categories. The urgency of religious moderation was immediately responded to by the importance of education, literacy, and mainstreaming religious moderation. The implementation involves many parties, including women and the millennial generation. The implementation also uses many forms, approaches, methods, and strategies according to the target and moderation participants both offline and online, with non-digital and digital media.

The sixth category, namely implementation, contains 16 forms of implementation; KKN Nusantara, theology of harmony, women's participation, the role of millennial students and students, defense of minorities, curriculum and culture of educational institutions, implementation of government policies, methods of spreading religion, the role of the office of religious affairs, prioritizing understanding of others, the role of the house of moderation, aimed at preventing radicalism, aimed at creating social harmony, actualizing religious vision, setting an example, appreciating and protecting each other. Of the 136 studies, the most prominent trend is implementation aimed at creating social harmony.

The seventh category, namely multi-context, contains 20 contexts of religious moderation; cultural diversity, educational institutions, tolerance, mainstreaming in the digital space, general conditions (pandemic), frames of religious meaning, nationality and state, mainstreaming local wisdom, eradicating crime, response to extremism, peace, egalitarianism, counter-radicalism, archipelago, response to cyber-religion, spirituality and mental health, models of spreading religion, Corporate Social Responsibility (CSR), democracy, and cultural literacy. Of the 82 studies, the most prominent trend is the context of the frame of religious meaning.

In summary, the researcher describes the substance of the study of religious moderation in the Table 2.

In the end, this revisiting found nine themes in the trend of studies of religious moderation; 1) idealism of religious moderation (national dynamics, strengthening democracy,

**Table 2.** Points of Substance of Research on Religious Moderation

| No | Category                           | Substance  |
|----|------------------------------------|--|
| 1  | Draft                              | 13 concept points; moderate attitude, peaceful life, prevention of radicalism, prevention of hatred, response to religiophobia, anti-violence, maintenance of Indonesian diversity, spiritual-humanist dialogue, new directions of religious education, social conflict management, capital of civilization and humanity, maintaining the harmony of the Unitary State of the Republic of Indonesia, and contributions global. The most prominent trend is the point of the concept of preventing radicalism.  |
| 2  | Base                               | 13 bases of religious moderation; Pancasila, sacred texts, religious inclusivity, religious philosophy, places of worship, historical and cultural heritage, local wisdom, pesantren traditions, educational institutions, scientific integration, community, theo-sociology, and psychology. The most prominent trend is the basis of local wisdom.   |
| 3  | Multi perspective                  | 17 perspectives; Pancasila, sacred texts, views of figures and scientists, nationality and state, pluralism and multiculturalism, local wisdom, religious articulation, indigenization of religious education, general situation (e.g. pandemic), philosophical views, theology, moral teachings, universal values (e.g.: justice, humanity), exemplary, historical themes (e.g. post-truth), periods of thought (e.g. post-secularism), and social responsibility. The most prominent trend is the perspective of religious articulation.   |
| 4  | Score                              | Six grades; religious tolerance, shielding from radicalism, humanity, brotherhood, historical learning resources, and acceptance of others. The most prominent trend is human values.  |
| 5  | Education, Literacy, Mainstreaming | Involving many parties, including women and the millennial generation. The implementation uses many forms, approaches, methods, and strategies according to the target and moderation participants both offline and online, with non-digital and digital media.  |
| 6  | Implementation                     | 16 forms of implementation; KKN Nusantara, theology of harmony, women's participation, the role of millennial students and students, defense of minorities, curriculum and culture of educational institutions, implementation of government policies, methods of spreading religion, the role of the office of religious affairs, prioritizing understanding of others, the role of the house of moderation, aimed at preventing radicalism, aimed at creating social harmony, actualizing religious vision, setting an example, appreciating and protecting each other. The most prominent trend is implementation aimed at creating social harmony. |

*(continued)*

**Table 2.** (continued)

| No | Category      | Substance   |
|----|---------------|---|
| 7  | Multi-context | 20 contexts; cultural diversity, educational institutions, tolerance, mainstreaming in the digital space, general conditions (pandemic), frames of religious meaning, nationality and state, mainstreaming local wisdom, eradicating crime, response to extremism, peace, egalitarianism, counter-radicalism, archipelago, response to cyber-religion, spirituality and mental health, models of spreading religion, Corporate Social Responsibility (CSR), democracy, and cultural literacy. The most prominent trend is the context of the religious meaning frame. |

building national character), 2) mainstreaming religious moderation, 3) religious moderation education, 4) role of religious moderation, 5) various perspectives of religious moderation (multi-religious, Pancasila, local wisdom), 6) religious moderation and religious offence, 7) implementation of religious moderation, 8) community responding to religious moderation (family, community, Islamic boarding school, school, university), and 9) religious moderation values.

These nine themes can be used to ascertain the position and contribution of the study of religious moderation. Furthermore, these themes can be used as considerations for the preparation of a religious moderation research roadmap.

### 3.4 The Challenge of Religious Moderation

#### 3.4.1 Challenges for Religious Organizations

Two leading Islamic organizations in Indonesia, Muhammadiyah and Nahdlatul Ulama (NU), have a moderate vision and mission to create a tolerant, open, and civilized society. The challenge of moderation by these two mass organizations is the rise of conservative groups that have wide scope. The rise of conservative groups has resulted in a lack of respect for other groups, there is even a tendency to fight against Islamic groups outside their group [22].

#### 3.4.2 Challenges for Religious Organizations

The East Java FKUB, for example, carried out several strategies to mainstream religious moderation, including holding discussions on religious moderation, making a guidebook for religious moderation, strengthening religious moderation insights for millennials, and strengthening collaboration with other parties related to religious moderation. There are a number of challenges in mainstreaming religious moderation, namely increasing religious orthodoxy and conservatism, strengthening identity politics, and the era of social media. In addition, the culture of the people of East Java which is friendly, polite, and tolerant between individuals is one of the strengths and assets of FKUB to continue to mainstream religious moderation in society [23].

### 3.4.3 Challenges of Religious Moderation Among Millennials

The religious moderation campaign for millennials faces a number of challenges. The facts on the ground show that the phenomenon of radicalism has taken root and has become a threat to the project of religious moderation. In summary, in this case there are four hands. First, the moderation movement has so far been less fast and less attractive to millennials compared to the opposite movement. Second, the geneological roots of moderation and radicalism have not been completed and are related to the relationship between religion and the post-independence state.

Third, transnational radicalism has influenced many aspects of millenials life. Fourth, millenials also challenge socio-political-economic factors, including poverty, violence, legal injustice, political instability, racial issues, and militarism. One of the important opportunities that the discourse of religious moderation has is the pre-independence cultural roots, through strengthening cultural values, treasures of Islam (Islamic intellectuals) and the welfare economic movement. Besides, millenials should take Islamic Higher Education as a laboratory for peace that can strengthen the attitude of religious moderation [24]. If this opportunity is not utilized properly, then the movement and discourse of religious moderation has the potential to run aground in the middle of the road [17].

### 3.4.4 Challenge of Religious Moderation in the New Normal Era

One of the crucial problems amid the implementation of the new normal Covid-19 policy is the increase in the practice of fundamentalism in the name of religion. In many places, the problem of religious fundamentalism in the new normal era occurs in the form of crowds and religious crowds which in practice do not follow the health protocol rules. Second, there is a big danger in the practice of fundamentalism in the midst of implementing the new normal, not only their socio-religious activities that often violate health protocols but also because their religious paradigm is identical to violence and anarchism so that it often triggers religious social turmoil in the community. Third, the emergence of the phenomenon of religious fundamentalism in the current new normal era creates its own challenges for the future of religious moderation throughout the world. The challenge lies in their religious paradigm which often features fanatical, textual, and exclusive attitudes, behaviors, and ways of thinking. This attitude is clearly at odds with moderatism which always emphasizes the value of universal justice (al-'adâlah), middle (al-tawassut), balance (al-tawâzun), and tolerance (al-tasâmuh) [25, 26].

The first and second challenges are organizational challenges and offer solutions related to organizational policies. However, the third and fourth challenges are audience challenges and the proposed solutions must be general or cross-organizational and cross-community. These four challenges can potentially be dynamic in line with the movement of conditions and the presence of new factors in the mainstream of religious moderation in Indonesia.

## 4 Conclusion

Based on the results and discussion above, this study draws three conclusions. First, "religious moderation" in Indonesia was first initiated at the end of 2018 by Lukman

Hakim Saifuddin, the culmination of the “Jakarta Treatise on Religious Life in Indonesia.” Religious moderation refers to the way people understand and practice religious teachings. The term “religious moderation” contains a semantic problem related to the content of reality, its definitions, and concepts. As a solution, this revisiting study proposes a modification to the term “moderatism in religion” or “moderatism in religious thought”. These two terms mean moderate behavior and attitudes in understanding and practicing religion.

Second, the trend of studies of religious moderation can be categorized into seven categories; (1) concept; (2) base; (3) multiple perspectives; (4) value; (5) education, literacy, and mainstreaming; (6) implementation; and (7) multi-context. The most notable trend is the fifth category with 351 studies (40.9%). Each category contains substance points. The first category contains 13 concept points with the highest trend in the concept of preventing radicalism. The second category contains 13 bases with local wisdom base trends. The third category contains 17 perspectives with trends in religious articulation perspectives, the fourth category contains six values with trends in human values. The sixth category involves many parties and many forms, approaches, methods, and strategies according to the objectives and moderation participants both offline and online, with non-digital and digital media. The seventh category contains 20 contexts with leading trends in the context of religious meaning.

Third, the challenges of religious moderation are (1) the challenges of conservative groups faced by religious organizations and the Religious Communication Forum (FKUB), (2) the challenges of the geneological roots of radicalism, the influence of transnational radicalism, and socio-political-economic factors faced by the millennial generation, (3) the great danger of practicing fundamentalism in the midst of implementing the new normal (not following protocol) and often highlighting fanatical, textual, and exclusive attitudes, behaviors, and ways of thinking. All of these challenges can be potentially dynamic in line with the dynamics of conditions and the presence of new factors in the mainstream of religious moderation in Indonesia.

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