

**REVITALIZATION OF RELIGIOUS MODERATION TO REALIZE THE  
CHARACTER OF MUSLIM UMMATAN WASATHAN IN THE ERA OF  
DIGITAL TRANSFORMATION**

**REVITALISASI MODERASI BERAGAMA UNTUK MEWUJUDKAN  
KARAKTER MUSLIM UMMATAN WASATHAN DI ERA TRANSFORMASI  
DIGITAL**

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**Abstract**

This article aims to discuss the revitalization of religious moderation in realizing the Muslim character of the ummatan wasathan in the era of digital transformation. This religious moderation itself is an important basis for bringing people to a moderate understanding perspective, not radicalism and still upholding Islamic values even though they have a free way of thinking. This study is qualitative research where the analysis of this phenomenon is taken from reference sources of news, articles, reports and documents using the concept of Ummatan Wasathan M. Quraish Shihab. In this modern era, all things can be accessed easily, social media is not new anymore and because it becomes the daily intake of every individual. Not infrequently the digital world provides studies that are propaganda in nature so that it is easily used by several individuals to cultivate identity politics which causes the fading of religious authority, the spread of individualism and the strengthening of tribalism compared to pluralism. So the results of this analysis indicate that increasing religious moderation through digital space needs to be done and is very relevant in the digital era of transformation as a counterweight to the large flow of information on digital platforms, to stem religious framing that is radicalism and other religious issues, which will then shape the character of muslims ummatan wasathan through religious revitalization in the digital era.

*Keywords: Revitalization, Religious Moderation, Ummatan Wasathan, Digital Transformation*

**Abstrak**

Artikel ini bertujuan untuk membahas mengenai revitalisasi moderasi beragama dalam mewujudkan karakter muslim ummatan wasathan di era transformasi digital. Moderasi beragama ini sendiri menjadi landasan penting untuk membawa masyarakat pada perspektif pemahaman moderat, tidak radikalisme dan tetap menjunjung tinggi nilai-nilai islam meskipun memiliki cara berfikir yang bebas. Studi ini adalah penelitian kualitatif dimana analisis fenomena ini diambil dari sumber referensi berita, artikel, laporan dan dokumen dengan menggunakan konsep Ummatan Wasathan M. Quraish Shihab. Di era modern ini semua hal bisa di akses dengan mudahnya, sosial media bukan merupakan hal yang baru karea telah menjadi asupan setiap hari setiap individu. Tidak jarang dunia digital memberikan kajian yang bersifat propaganda sehingga dengan mudahnya dimanfaatkan oleh beberapa oknum untuk menumbuhkan politik identitas yang menyebabkan memudarnya otoritas keagamaan, menjalarnya individualisme dan menguatnya paham tribalisme dibandingkan

pluralisme. Sehingga hasil dari analisis ini menunjukkan bahwa peningkatan moderasi beragama melalui ruang digital perlu dilakukan dan sangat relevan di era transformasi digital sebagai penyeimbang dari banyaknya arus informasi di platform digital, untuk membendung framing beragama yang radikalisme dan isu-isu beragama lainnya, kemudian akan membentuk karakter muslim ummatan wasathan melalui revitalisasi beragama di era digital tersebut.

**Kata kunci:** *Revitalisasi, Moderasi Beragama, Ummatan Wasathan, Transformasi Digital*

## **Introduction**

Globalization is a process of international integration that cannot be stopped. Technological progress is a supporting factor for globalization which makes the dependence relationship between technology and human activities in their daily lives with technology itself. In the digital era of transformation, everything can be accessed easily. However, Indonesia itself is not a country that closes itself off from the outside world and its changes, because Indonesia is an independent country, no longer a colony like 75 years ago. In addition to providing changes in technology, this borderless world contributes to changes in the behavior of life such as moral, social, cultural and the point of view of its users. Globalization is a challenge in itself besides the decline of social, cultural, moral, and identity with the use of technology in all human activities. What's more, now that we have moved into a more advanced digital era, digital transformation is defined as the process of using technology in all aspects of life, of course the goal of digital transformation and the use of technology in this modern era is to get more opportunities by using these social media platforms. (Handiono & Santi, 2020)

Without realizing it, digital transformation not only has a good impact on life, the world without boundaries presents open spaces that are used by groups to launch propaganda that usually focuses on religious values and leads to exclusivity (Hefni, 2020). So that from this phenomenon it causes various impacts on the religious environment of the community, waning affiliation of religious institutions, strengthening individualism, rooting tribalism from pluralism and shifting religious authority (Sutrisno, 2019). Moreover, now faced with the tragedy of the Covid-19 pandemic which requires people to carry out their activities at home using technology, so religious moderation using digital platforms is the right step that must be maximized in the current era to stem radicalism and maintain the good image of Muslims in the world. eyes of the world (Akhmadi, 2019). The spread of radicalism and extremism will have a bad impact on the country and even give a bad image for Islam (Zainuri & Fahri 2019). All components of society contribute to overcoming this phenomenon, so that actions or implementation of the spread of this understanding can be resolved and will not harm many people (Abror, 2020)

Several studies say that social media is now being used by individuals to spread the notion of radicalism, by using various strategies by radical groups to carry out their propaganda and also to spread terrorism issues in the hope of having more followers so that they can then achieve their expected goals (Fanindy & Mupida, 2021). . The notion of radicalism and terrorists that have spread throughout Indonesia is not without reason, globalization causes no limitations, these prevention efforts must be addressed from the

grassroots to the government's contribution in eradicating this phenomenon (Tindage, 2019). The need for revitalizing religious moderation through social media with content that shows humanist Islam, and can change a wider view (Hamidah, Munawarah & Hamdi, 2021). By promoting studies through digital platforms, forming Muslims with the character of ummatan wasathan as a form of moderate attitude, which proves the relevance of religion and the progress of the times, acting correctly in dealing with various kinds of existing phenomena (Rahmawati, 2017). Because it is natural as a good Muslim to maintain the name of Islam and spread kindness to others and provide benefits to others, to be responsible for the damage caused by Muslims themselves (Jamaluddin, 2022).

Several case studies show an analysis that the spread of radicalism and extremism is getting stronger in the era of digital transformation. So that the revitalization of religious moderation is very important, to stem the notions that will harm later, and the use of social media in this modern era is an opportunity to spread moderate Islam and carry out religious moderation activities as an effort to realize the Muslim character of the ummatan wasathan. Digital platforms are an effective way to respond to solutions to the problem of preventing radicalism. When the moderation activity goes well, the wasathan community is formed which will be a problem solver in the midst of rampant religious issues. This research is interesting to study because it has an urgency where it sees the correlation of religious moderation relationships through the use of digital transformation in overcoming the problems of Islamic radicalism, so as to realize the Muslim character of the Wasathan Ummatan which will be the main role in building Islamic character and upholding true and true Islamic values. moderate. It is hoped that this analysis will provide new studies and will be useful for further research and as information regarding the revitalization of religious moderation to realize the character of the ummatan wasathan in the era of digital transformation. So this paper aims to analyze more deeply about the revitalization of religious moderation in the era of digital transformation as an effort to realize the umatan wasathan.

## Method

This research uses a qualitative descriptive method where this method uses qualitative data which will be described descriptively, this type of qualitative descriptive research itself is more focused on the analysis of phenomena, events or a social situation. In this study, the quantitative descriptive method relates to the author to explain why religious moderation in this digital era of transformation is very important and why it should be developed to have a greater impact on society. (Sandu & Soik, 2015)

The data collection technique in this research is *library research*, namely looking for data from existing studies to support this research, such as data from journals, theses, research reports, books and so on. The research data is in the form of secondary data.

Then the data analysis technique in this study is an important part, because it supports the process of searching and sorting data. This study uses qualitative research because it does not use statistical data to explain a phenomenon that occurs. The numerical data listed in this study are only as reinforcement or to clarify the author's arguments relating to the phenomenon under study. Then it will be continued and tested for validity to then generate new hypotheses and studies.

## Result and Discussion

Digital transformation is part of a technological process that is more sophisticated than before which will relate to its application in people's daily lives, digital transformation itself is more often associated with the use of mobile phone technology which makes it easy for users to get information, and support activities. others (Hadiono & Santi, 2020). Digital transformation or the use of digital technology at this time greatly affects various aspects of life, this is also unavoidable, because in the modern era all activities are carried out using technology. The impact resulting from the use of digital innovation or digital transformation not only affects aspects of social life, but also affects aspects of religious life. The use of technology in the digital transformation era has many positive impacts, but this does not mean that the current use of digital technology cannot be abused, a lot of abuse is carried out with the development of technology in the digital transformation era. One of the abuses of digital technology is the misdirection through digital media of religious understanding. Many misleading rumors about Islam are spread and deliberately spread to overthrow the religion of Islam and damage a Muslim's understanding of a long-held religion. (CNN News, 2022) As clear evidence of the misuse of digital technology, namely the rapid spread of radicalism about Islam.

Radicalism is an understanding created by a group of people who want a drastic change or renewal of the social and political order by using violence (Ariwidodo, 2017). Radicalism according to Kartodirdjo (1985) is interpreted differently among interest groups. In the religious sphere, radicalism is a religious movement that seeks to completely overhaul the existing social and political order by using violence. Social science studies define radicalism as a view that wants to make fundamental changes in accordance with its interpretation of social reality or its ideology (Rubaidi 2007) (Hasani & Napospos 2010). Hafid (2020) explains that the radicalism movement is an attitude or spirit that leads to actions aimed at weakening and changing the established order by replacing it with new ideas or understandings. Change movements are sometimes accompanied by acts of violence (Hafid 2020). When viewed from the understanding of religion, religious radicalism can be interpreted as a movement with an old-fashioned and rigid view and rigid rules, using violence or forcing opinions on religious views, and assuming that only their understanding of religion is correct and most in accordance with the Qur'an and hadith. The development of radicalism that is increasingly spreading accompanied by rapid developments in technology can build social movements and even radicalism groups, easily spreading the understanding of extremism using digital platforms that are favored by many individuals in this modern era (Tindage, 2019). The spread of this understanding through telegram, instagram, twitter and whatsapp applications, some of these platforms are proven to quickly spread information around the world (Fanindy & Mupida, 2021). The spread of these intolerance issues is increasingly being carried out, especially through social media. This of course can be a big scourge for the creation of disintegration and damage the order of harmonious relations. (Wibowo, 2019) The rapid dissemination of the notion of radicalism often creates a bad perspective on Muslims in the world, especially in Indonesia, not only the perspective of other religious communities besides the existing Muslims, but this perspective slowly begins to appear in the minds of Muslims themselves. Many negative judgments arise against Muslims which ultimately cause Muslims to be considered *terrorists*,

a Muslim is a person who cannot tolerate the existence of other people, a Muslim is a person who cannot accept peace and sadly, Muslims are considered as extreme and always lead to war and violence.

The notion of radicalism develops due to three main factors, the first factor is the global development that radical groups use the situation in the Middle East as an inspiration to take up arms and acts of terror on the basis of the suffering of fellow Muslims. Conditions in Afghanistan, the annexation of Palestine by the Zionists, Iraq, Yemen, Syria, and so on are seen as interference by American-Israeli cooperation with the help of its supporting bloc. The second factor is related to the increasingly widespread understanding of Wahhabism which glorifies a conservative Arab-style Islamic culture. Wahhabism is considered not just a school, thought, or ideology, but a mentality that makes a narrow group boundary from the Muslims themselves, so that it is easy for them to say that outside their group those who have different attitudes, views and thoughts are infidels, enemies, and must be fought. The third factor is poverty or social justice. This condition does not directly affect the spread of radicalism, but the feeling of being marginalized is the main thing that is likely to create a strong link between poverty that occurs and latent radicalism. Such a situation becomes a fertile breeding ground for radicalism and terrorism (Khammami 2002). Moreover, these three factors spread rapidly due to the globalization factor which is marked by technological developments, due to the ease of access to information. This radicalism can be corrected with a moderate understanding, this understanding embodies the very essential teachings of Islam. Teachings that are not only concerned with good relations to God, but also that are no less important are good relations with all humans. Not only to brothers and sisters in faith but also to brothers of different religions. Judging from the language, the word moderation comes from the word *moderasio*, which means lack. The term means reducing things that are redundant. In addition, "moderate" contains two meanings, namely first, reducing extreme things and secondly not being too big, not too small, and appropriate which can also be interpreted as not leaning to the right or left (Fauziah, 2021). While the opposite of the word moderation is a judge or judgment which has the meaning of judging the behavior of other people/groups (Amin, 2014). Furthermore, according to Shihab (2017) the term moderation only appears when the term extremism appears. So moderation is the key word in countering acts of religious radicalism. Religious moderation which is meant in this context is to bring people into a moderate understanding, not being extreme in religion, and also not deifying the ratio that thinks freely without limits. Religious moderation is discussed, recited, embodied, and echoed as a framing in managing the multicultural life of Indonesian society. The need for moderate religious narratives is not only a personal or institutional need, but in general for citizens of the world, especially in the midst of the development of information technology in the face of global capitalism and accelerated politics called the digital era (Hefni, 2020)

Academics, even though the real problems are so close to everyday life. Through their respective devices, issues of intolerance, extremism, and radicalism are so intensively spread on social media. This is supported by hoax content and hate speech which are increasingly adding to the climate of division (Dianto, 2021). The importance of religious moderation is not only of interest in the academic realm but is very important for the wider community, especially the general public, many ordinary people receive bad information about Islam from their personal devices and receive information directly without confirming the truth of the information. Therefore, the attitude of moderation is very important to be echoed in order to create a harmonious relationship in people's lives. The importance of moderation aims to get used to carrying out moderate Islam, namely the attitude of Muslims

who respect each other's differences and realize differences as a necessity, because in truth, religious moderation is a powerful formula in responding to the dynamics of the times amidst the spread of intolerance, extremism, and attitudes. fanatics who are too far-fetched so that they have the potential to break the peace among the people (Ummah, 2021). In addition, an attitude of moderation should also be present in the midst of multicultural life that requires understanding and awareness of the importance of respecting diversity, Not only respecting, but also being able to integrate to build synergistic relationships with one another. mutual understanding, respect for differences in perception, and not insisting on desires through inappropriate means. Thus, religious moderation is needed as an effort to reduce tensions and riots that are a consequence of diversity (Islam, 2020). This shows how important the symbols of religious moderation are in order to create harmony and harmonious relationships in people's lives. (Samsul, 2020). An inevitable phenomenon today is when many young people flock to study religion instantly via the internet, this phenomenon is better known as cyber religion (Haq, 2020). Islamic teachings are teachings that are complete, solid, intact, integrated, comprehensive, and holistic and have principles that form the basis of their operations. So it is not appropriate if the comprehensive teachings of Islam are only understood in pieces and will lead to errors in understanding Islam itself.

The presence of the notion of religious moderation is of course very important for the whole community, both Muslims and non-Muslims, to provide an understanding that Muslims are not radicals, extremes, or terrorists, and with education about religious moderation, religious people can live more harmoniously and can also increase tolerance. that exist between religions. However, the education that is present about religious moderation, especially among Muslims, must be studied and understood in its entirety so that the implementation of moderate Islam can be fully realized and bring about changes that can harmonize religious communities in Indonesia and even the world. Ummatan wasathan is also defined as a moderate people, which reflects balance and harmony, in their nature and behavior. The hukama' explained that in humans there are three powers, each of which gives birth to certain characteristics, namely the power of thinking, lust and emotional power. Rosie, 2019). According to Quraish Shihab (Shihab, 2017) the wasathan community has three important aspects, namely:

1. Justice: that is, putting things in their place, being neutral, not taking sides with one of the people who are in conflict, even though the size may not be the same, but must give appropriate rights to the party entitled "nothing more nor less"
2. Balance: this can be found in a diverse group that has one particular goal. This balance itself is an important aspect in wasathiyah, because without balance, justice cannot be realized. Allah has created the universe and all its contents in balance according to its size, such a natural system, stars, sky according to levels so as not to collide.
3. Tolerance: means deviation that can be justified, thus tolerance is more about understanding or tolerance but does not eliminate identity in interpreting Islamic teachings.

The real manifestation of the successful revitalization of complete and comprehensive religious moderation is the formation of the Muslim character of the Wasathan Ummat which has been mentioned as the main point in the concept of dar Quraish Shihab above. Because the ummatan wasathan can also be interpreted as a moderate ummah which means a ummah who can address all issues regarding religious differences. Especially through social media in dealing with and responding to the rapid changes of the times, it is appropriate for Muslims to be the mediator without losing their identity. Because Islam does not reject the changing times, but rather how Muslims react to it with faith and piety, of course by adjusting to the times themselves. So that the revitalization of religious moderation in this digital transformation era is very much needed in realizing the ummatan wasathan, it is hoped that the image of the Islamic religion will not be polluted by individuals who only have minimal knowledge about Islam, especially affected by propaganda and hoax information. The revitalization of religious moderation is a step forward in proving the relevance of the Qur'an to the times, and it has become the obligation of Muslims to maintain the harmony of the world and everything in it, especially those caused by the Muslim umma itself. Both in terms of damage to the metaphysical way of thinking and physically. Moderation of religion in a moderate and tolerant digital space in the midst of a multicultural society. Moreover, technological developments require carefully to voice content that is appropriate and appropriate for the digital community, which incidentally is the millennial generation. What has been done by Islamic Religious Colleges in mainstreaming religious moderation in the digital space is a form of awareness that finds its relevance along with religious issues on social media that are widely circulated wildly. Belief in the value of moderation and togetherness then disappears and is eaten by a tendentious religious narrative that emphasizes the fanaticism of truth. Thus, in the digital era that is all practical and open, it is of course very important that people acquire religious knowledge in its entirety and based on the correct scientific chain. This is so that people do not fall into the consumption of religious circles that rely on the practicality of science using digital acceleration media, without being studied and researched first. Therefore, the importance of religious moderation becomes the basis for strengthening religious understanding for the community to strengthen moderate religious understanding.

## **Conclusion**

Globalization as international integration cannot be avoided from everyday life. Globalization itself contributes various kinds of social, cultural changes and even has an impact on religious activities. This borderless world provides vast opportunities to disseminate various information throughout the world, these opportunities not only cause positive impacts but also many negative impacts. Slanted issues about Islam such as radicalism, terrorism, extremism are also spreading along with the acceleration of technology dissemination in the era of digital transformation. This is very detrimental to Muslims in particular and also to other religious communities, many bad perspectives are created for Islam on religious communities in Indonesia and the world which result in disharmony in religious communities. To avoid spreading misleading news about Islam, Muslims and religious communities in Indonesia and the world must understand fully and thoroughly about religious moderation, this is not only an obligation and duty for academics but also an obligation for all mankind. because with a complete understanding of religious moderation, it will form the ummatan wasathan, namely moderate people who will certainly create religious harmony, tolerance, as well as peace and tenderness between religious communities. Based on this phenomenon, it is hoped that this paper can help the public to be able to receive information in this digital transformation era with broad insight

and not easily influenced by *hoax* circulating among the public. It can also open an understanding of the importance of knowing religious moderation, having a tolerant attitude towards the people, creating peace and harmony between religious communities so as to create a Muslim character who is *ummatan wasathan* for all religious people in the world. That way, this analysis can provide new and useful studies for further research as well as information on "*Revitalizing Religious Moderation to Realize the Character of Ummatan wasathan in the Era of Digital Transformation*", because this is important and will be relevant at this time.

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