



STRENGTHENING MODERATE ISLAMIC RELIGIOUSNESS IN HABIB HUSEIN JA'FAR'S DIGITAL DA'WAH

Mohammad Khafid Akhwanudin

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia
khafidakhwanudin@gmail.com

Muhammad Kholilurrohman

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia
mkholilr10@gmail.com

Tiara Bela Fitriani

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia
tiarabela593@gmail.com

Dwi Nur Afiantiy

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia
afiantiydwinur@gmail.com

Shilfa Amelia

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia
silva290706@gmail.com

Genta Haru Purwanto

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia
gentaharupurwanto13@gmail.com

ABSTRACT

This qualitative research aims to identify the value of strengthening moderate Islamic religiosity in digital da'wah delivered by Habib Ja'far. Indicators of religious moderation in Indonesia as an analysis theory. Habib Ja'far's da'wah content in the Jeda Nulis channel entitled "Avenger: Endgame" is the primary data of this research. The data was obtained using observation techniques. This study concludes that there is a value of strengthening moderate Islamic diversity in Habib Husein Ja'far's digital da'wah, including the value of nationalism in the teachings of hubbul wathon, the value of anti-radicalism in the teachings of hablumminannas, the value of tolerance in the teachings of respecting plurality as sunnatullah, the value of accommodating local cultural wisdom. This study shows that the mainstreaming of religious moderation can be disseminated through da'wah content in the digital space. This study has not identified the obstacles of digital da'wah in the internalisation of the formation of moderate Islamic religiosity by Habib Husein Ja'far.

Keyword: Moderate Islamic Religiosity, Da'wah, YouTube, Habib Ja'far

A. Introduction

Indonesia's pluralistic diversity makes Indonesia a multicultural country with a wide range of diversity. This diversity requires more effort to realize unity and integrity. This diversity can arise due to cultural differences, a difference certainly requires unity (Charles, 2000, p.78). There is an awareness that the uniqueness of each region in Indonesia should lead to peace and harmony. Harmony is a very special thing in a diverse society and is the responsibility of that society (Dachlan, 2023, p.2). But, in its implementation, many people are less aware of the importance of harmony as mentioned. Marked by the phenomenon of intolerance which is still a normal thing for every citizen, putting differences first so that division is inevitable (Huq, 2022, pp.178-179). In fact, not only intolerance, another phenomenon is the spread of radicalism with subjects dominated by millennial teenagers. These phenomena have a very bad impact on Indonesia, therefore the development of religious moderation needs to be more concentrated (Qori'ah, 2023, pp.1-6).

Responding to the above, information technology can be utilized in various actions such as in the form of da'wah. Da'wah with social media can be the key to attracting the attention of millennial teenagers by inserting religious moderation values, because social media can be very influential for people who have modern thinking (Abdullah, 2019, p.154). This is as formulated by the Ministry of Religion of the Republic of Indonesia regarding religious moderation which includes four indicators namely, national commitment, tolerance, anti-radicalism, and accommodating local culture (Utomo & Wijaya, 2022, p.213-215). Religious moderation can be the key to overcoming and managing this pluralistic society in order to avoid radicalism (Fahri & Zainuri, 2019, pp.1-2). As in the content of one YouTuber and Habib, Habib Ja'far on his YouTube channel "Jeda Nulis" entitled 'Avengers: Endgame'.

If analyzed more deeply, the content of Habib Ja'far contains moderation values. His content is also included in casual interfaith conversations by campaigning for a moderate way of religion. The video, uploaded on his Yutub channel in 2022, presents religious leaders from all faiths in Indonesia. The content with the theme "Indonesia rumah bersama" is Indonesia in the form of a small digital scope where religions and sects or beliefs in Indonesia live side by side, peacefully, helping each other and working together. The event contained talks about youth and tolerance (Anisatusshalihah, 2022, pp.1-8).

Based on the existing background, the initial argument in this study states that there are indicators of religious moderation in Habib Ja'far Hadar's da'wah content on his YouTube channel. Therefore, the purpose of the study is to identify the existence of religious moderation indicators in Habib Ja'far's da'wah content.

This qualitative research aims to identify the value of strengthening moderate Islamic religiosity in digital da'wah delivered by Habib Ja'far. Indicators of religious moderation in Indonesia as an analysis theory. Habib Ja'far's da'wah content in the Jeda Nulis channel entitled "Avenger: Endgame" is the primary data of this research. The data was obtained using observation techniques. The indicators of religious moderation in question contain national commitment, tolerance, non-violence and accommodation to local culture. Various indicators of religious moderation are used as tools to identify Habib Ja'far's da'wah content that contains moderation values in accordance with religious moderation indicators. The technique used in collecting this research data is through observation of Habib Ja'far's da'wah content on his youtube channel, namely Jeda Nulis entitled "Avangers: Endgame". The data will later be analyzed, reduced and presented into a new concept.

The following previous studies are relevant to the subject matter of research among others, Nur Kholis stated that social media which is used as a digital da'wah facility today can be an opportunity for the world of da'wah to ground religious moderation (Kholis, 2021, pp.158-158). Then the study by Wildani Hefni which tells about the transformation of religious moderation in digital media as an opportunity to realize a religious culture that has moderate and tolerant values (Hefni, 2020, pp. 1-22). Furthermore, the study by Fathurrrahman 'Arif Rumata that the delivery of da'wah and the system used for its delivery is through technology, especially regarding knowledge of religious moderation (Rumata & Iqbal, 2021, pp. 172-183). In the next research, Prof. Dr. Ahmad Sarbini, M.Ag in the book "Digital Da'wah Based on Religious Moderation" said that religious moderation that is embedded in the digital da'wah model is important as an effort to prevent the dangers of digital threats in terms of religious life (Effendi & Lukman, 2022). Furthermore, Akbar Rizquni Mubarak's study said that the younger generation, which is inseparable from social media, opens up a wide space for spreading da'wah through digital content by preachers, especially among young people (Mubarak & Sunarto, 2024, pp. 1-11).

The dignitive and novelty aspects of this research, focus on the implementation of religious moderation in religious communities through digital media for the creation of harmony towards aspects of religious moderation in accordance with the indicators of religious moderation by the Ministry of Religion of the Republic of Indonesia. The results of this research are expected to be a picture and meeting point about the utilization of digital media with Indonesian diversity and peace. While praxis can counter the response of the public who view negatively on the use of digital media.

B. Religious Moderation in Indonesia

A dynamic attitude because it is carried out continuously in life is a form of moderate attitude. Religious attitudes are influenced by two things, namely reason and revelation, the tendency to one of which results in the emergence of extreme attitudes. This extreme attitude can also be caused by being too open so that it becomes liberal (Wibisono, Louis, & Jetten, 2019, p. 2). In order to assess whether a perspective and religious behavior can be considered moderate or extreme, we can use an indicator as a benchmark. Related to this, referring to the Religious Moderation book by the Ministry of Religion in 2019, there are four indicators of religious moderation, namely commitment to nationality, tolerance, rejection of violence, and the ability to accommodate local culture.

An important aspect of assessing the extent to which a person adheres to the basic principles of nationhood, including acceptance of Pancasila as the state ideology, response to problems facing Pancasila, and the spirit of nationalism is the implementation of national commitment (Fauzan, 2023, p. 76). This also includes acceptance of the principles and rules of the nation contained in the 1945 Constitution. National commitment is a crucial indicator in Religious Moderation. It affects the loyalty to the basic understanding of nationality, especially in the acceptance of Pancasila as the state ideology and the principles of the nation written in the 1945 Constitution and its regulations. Lukman Hakim Saifuddin, former Minister of Religious Affairs, often argued that practicing religious teachings must be in line with fulfilling and carrying out obligations as citizens of the state, which is also a form of implementing religious teachings. Therefore, national commitment needs to be an important indicator in Religious Moderation.

Tolerance is the ability to accept differences, opinions or behaviors of others without showing rejection or hatred and is the main basis of democracy. Democracy can function if individuals are able to express their personal opinions wisely and respect the views of other individuals (Saifuddin, 2009, pp. 43-44). Tolerance is very important because with tolerance, democracy can be realized (Islamy, 2022, p. 55). This is why the progress of a country's democracy can be seen by how tolerant it is. Democratic countries show greater tolerance for differences, while less democratic ones show less tolerance. Tolerance covers many aspects, including differences in religion, race, gender, sexual orientation, ethnicity and culture. Under stress, religious tolerance includes socio-political, interfaith and intrareligious tolerance. This book emphasizes the importance of tolerance in the context of religious moderation, although tolerance is also important beyond religious issues. Through interfaith interactions, we can see the ability to dialogue, cooperation, and willingness of religious believers to build their personal places of worship and experiences in dealing with adherents of other religions. In addition, religious tolerance also includes the accommodation of minority groups that differ from the religious mainstream.

In religious moderation, in practice liberalism and radicalism are not related, liberalism is more open and what it is (Bonnett, 2023, p. 4). Radicalism, on the other hand, refers to violence and is understood as the perspective of a person or group that wants to change the order of the state and political system through extreme methods in the name of religion. Radical groups want drastic changes that often go against the existing social system and may resort to terrorism to achieve their goals. Although often associated with religion, radicalism can actually be attached to all religions and can arise from perceptions of injustice and feelings of threat. These include political injustice, economic injustice, social injustice and more.

Religious behavior with local cultural accommodations serves to analyze religious practices that accommodate traditions and culture. A moderate person can accept traditions and culture in religious practice if they are still in accordance with religious teachings, because a moderate person is more friendly to differences. This is marked by the acceptance of traditions in religious practices that emphasize the truth and virtue of the essence of worship. However, there are also groups that are rigid and less able to accept the differences, this group is not accommodating to culture because according to them traditions and culture in religious practice are considered to pollute the authenticity of religion (Saifuddin, 2009, p. 46). Indicators of accommodating local culture embody the attitude of Muslims in religion that is moderate over the diversity of traditions in Indonesia. As written above, as long as the tradition does not deviate and is still in accordance with Islamic teachings (Islamy & Susilo, 2022, p. 86).

C. Da'wah Challenges Amidst the Plurality of Interfaith Life

According to Sheikh Ali Mahfudz in his work *Hidayatul Mursyidin*, da'wah is defined as inviting people to do good, follow instructions, do good, and reject evil, with the aim of obtaining God's love both in this world and in the hereafter. Handling people who have been influenced by globalization and social media is homework for preaching (Ismail & Uyuni, 2020, p. 1541). In a humanitarian context, da'wah can be a means of building awareness of the importance of respecting groups other than Muslims, so that they can carry out their religious activities freely. The da'wah process should involve meaningful dialogue, characterized by wisdom, care and patience. Taking into account the diversity of society and the Islamic values that promote obedience, submission and peace, it is important to apply a dialogical and humanist approach to da'wah (Anisah, 2020, p. 7).

In every development and progress, especially in the Islamic world where every adherent is required to spread goodness or preach, pluralism will definitely appear. Pluralism must be interpreted with God's justice that everything cannot be claimed as right or wrong without knowing the reason for its formation (Setiawati,

2012, pp. 259-267). When religion is combined with the word pluralism, the meaning changes to religious pluralism. Religious pluralism has become standardized in specialized terminology, so it cannot be referred to only from a dictionary. According to religious pluralism, every religion is considered equal to other religions (Lestari, 2020, p. 33). Here are the same in the sense that they both have good goals and values (Asadu et al., 2020, p. 1).

Pluralism is a challenge for every religion, so it is important to find common ground between religions. Pluralism is not only a social reality (plurality), but also an idea, understanding, and thought (Soekarba, 2018, pp. 68-69). The public's understanding of religious pluralism is lacking, so what is striking is the attitude of religious fanaticism, where the most correct religion is the religion they follow. From the attitude of fanaticism, it eventually gave birth to inter-religious conflicts that could cause the division of a nation. Another cause of conflict besides those mentioned above is the expansive nature of each religion or the great desire to expand religion, especially Islam and Christianity. This process causes mutual hatred and can lead to slander.

In Haedar Nashir's book 'Religion and the Modern Humanitarian Crisis', it is mentioned that there are several factors that cause inter-religious conflict. First, there is the existence of social status in social life. Social status or differences in social status levels include economics, religion, positions that cause jealousy. Second, economics and politics are the most important and obvious, especially religious leaders and adherents who fight each other for power. Third, differences in interpretation within religions and between religions that lead to excessive fanaticism. Fourth, the mobilization of preaching activities to increase followers in each religious group. Fifth, belief in religious beliefs that are considered absolute and sacred for each religious adherent (Sahfutra, 2014, pp. 93-94).

D. Mainstreaming Moderate Religion in Habib Husein Ja'far's Da'wah Content

Religious problems in Indonesia often arise due to exclusive religious attitudes and disputes between religious groups to gain public support, without regard to tolerance. Each individual uses their own power, which often leads to conflict (Akhmadi, 2019, p. 49). Many digital media are used to denounce each other, especially between religious, ethnic, racial, ethnic, ideological and political groups, often with unfair judgment of a group, even showing hatred. In this digital era, religious groups often insinuate and hate each other because of differences, undermining the values of religious moderation. The phenomenon of violence is increasingly unstoppable, especially in cyberspace, with violence, fear and terror becoming common practice. As violence becomes part of everyday thoughts and actions, especially on social media, social interactions between religious groups are often unhealthy. One example is the conflict between social media users who

create prejudice and the conflict between religious and communist communities (Mahyudin et al., 2022, pp. 1-15).

In the above conflict, it is very important to raise awareness of moderation in an era where the role of the internet and technology can have a major impact on increasing tensions in relations between religious groups. In this situation, it is very important to utilize digital platforms that contain elements of religious moderation values to educate the public in mainstreaming moderation. This will allow the community to present a humanist and civilized face of religion and encourage the development of social tolerance. Therefore, in the main discussion chapter of this study, the author's analysis of Habib Ja'far's da'wah content will be described, so that the following classification of findings can be found:

1. The Value of Nationalism in *Hubbul Wathon* Teachings

The concept of nationalism was echoed by several organizations since before they were independent with the same goal of expelling the invaders, including Budi Utomo, Sarekat Islam, after which many organizations were born, including NU, which is known to still uphold the value of nationalism. According to Roslan Abdulgani, Budi Utomo carried cultural nationalism while Sarekat Islam carried nationalism that was more inclined to religious politics. Many groups failed to understand about nationalism and religion, which led to some disputes that asked for the separation of state and religion. Those who asked for the purification of Islam from such things. In fact, state and religion can go together, even complement each other and do not have to be separated. They even say that nationalism expressed in the form of respect for the flag, singing Indonesia Raya is considered pagan. Some of them even asked to change the form of Indonesia into a caliphate (Ibda, 2017, pp. 248-251).

The occurrence of the above is motivated by the fact that religion-based nationalism was born from Islamic organizations, which are echoed to this day, namely *hubbul wathon minal iman*. *Hubbul wathon minal iman*, which means love of country is part of faith, is a slogan coined by Indonesian scholars when fighting colonizers in the past (Sadiyah et al., 2021, pp. 43-44). *Hubbul wathon* and nationalism are actually almost the same, except that nationalism leans towards cultural nationalism. However, some groups claim to be anti-nationalism and still insist on rejecting it because they want a country that is only guided by the Qur'an and hadith. Such people are immature in addressing religion, unable to be open to religion. Nowadays, more and more people are against Pancasila, nationalism, and pro-Caliphate system.

Responding to the increasingly widespread antinationalism and people's desire to change the state system to a caliphate, it is necessary to instill a national commitment for every religious individual. This is as conveyed by Habib Ja'far in the da'wah content on his YouTube channel 'jeda nulis' entitled 'Averages

Endgame', namely that the existence of religion is to prevent the collapse of human morality, by practicing the values of the youth oath has provided an opportunity for citizens to maintain their morality, of course, apart from being a human being as well as a citizen (Observasi "Avengers : Endgame", Jeda Nulis) Habib Ja'far's views are parallel to the indicators that have been formulated by the Ministry of Religion, namely national commitment which is in accordance with these indicators, in the content Habib Ja'far emphasizes Indonesian citizens to always have a sense of nationalism in every religious community and the spirit of state defense.

Basically, nationalism and religion cannot be separated, they must go together. In the past, nationalism emerged because of the desire for independence. Differences in religion, race and ethnicity did not become a form of problem, because at that time expelling the colonizers was the main goal of the Indonesian people. Today, nationalism is more about solidarity between religious communities because there is no longer colonialism (Lestari, 2018, p. 26). Therefore, nationalism and religion cannot be separated because the values contained in nationalism do not contradict the teachings of religion (Khozin & Fuad, 2022, p.17). There are more than five religions in Indonesia and none of them contradict the teachings of their religion regarding nationalism.

Nationalism has given birth to NKRI, the essence of which is still in accordance with the teachings that have long been taught, especially Islam. In Islam, loving the homeland and defending and defending it has been taught, it can also be said that this is a reflection of the Medina Charter during the time of the Prophet Muhammad. This is not only taught in Islam, such teachings exist in Hinduism, Christianity and even other religions (Amin, 2012, pp. 115-122). Al-Maududi stated that there is no separation of religion and state. While in every society the state must have an attitude of nationalism, religious teachings become the totality of the regulation of human life. The preservation of religion and the rule of the state is symbiotic (Murod, 2011, p. 52-53).

A religion must have developed in a certain area, it is called a religious community because of a group that inhabits an area where they adhere to a particular religion. Religion in Indonesia means that these religions develop in Indonesia, so every religious community is obliged to protect and love the area where the religion develops, namely Indonesia. Not only Islam but also Hinduism, Buddhism, Christianity and other religions. Love for the country or nationalism means that we are willing to serve, defend and protect it, because that is the commandment of these religions (Ikhsan, 2017, p. 110).

2. The Value of Anti Radicalism in the Teaching of *Hablumminannas*

The majority of the population in Indonesia embraces Islam, it is unfortunate if Muslims also discriminate against fellow Muslims. As in Madura, there is social discrimination against the Shia Muslim minority who are forced to follow Sunni teachings. As a result, researchers see this act as an expression of the Muslim majority's radicalism towards its minority, which essentially reflects intolerance towards other sects, even fellow Muslims, in a country with a majority Muslim population. Crimes such as hate speech, arson, and destruction of places of worship often befall the Shia community in Omben Sub-district, Sampang Regency, Madura Province, which will become a black chapter in the history of religious life in Indonesia (Fatmawati, 2023, pp. 127-141).

Indonesia has been the birthplace of many historical events that have marked radical movements. Examples are a series of incidents, such as the shootout on January 14, 2016, the attack in Sigi on November 27, 2020, the suicide bomb attack at Makassar Cathedral Church on March 28, 2021 and many others. From these incidents, it shows that radicalism in Indonesia is a problem that occurs continuously, as if it has become a tradition that demands victims every year. These acts of terrorism are similar to religious ceremonies that have occurred continuously in Indonesia over the past five years. Existing research on Islam and radicalism has not paid attention to how there is a separation between the understanding of Islamic teachings and radical ideology. Existing research focuses more on coping strategies and prevention efforts. First, efforts to prevent radicalism involve cooperation with various religious leaders. Second, minimizing many factors that can become hotbeds of radicalism, such as organizations, institutions such as universities, and fanaticism. Third, stopping the spread of radicalism through social media such as websites, Instagram, and other platforms (Al – hadist, 2022).

Responding to the radicalism and violence of the Muslim majority against its minorities as mentioned above. In his video Habib Ja'far mentions that every religion must teach goodness, even for those who choose not to have religion and believe in god (Atheists) have an understanding of goodness. This is because humans are actually creatures who must help each other, and must love each other in order to avoid radicalism. Therefore, it is necessary to have an anti-radicalism attitude to avoid intolerant attitudes among fellow religious believers (Observasi "Avengers : Endgame", Jeda Nulis) Habib Ja'far's views mentioned above are in accordance with the indicators of anti-radicalism religious moderation because these indicators emphasize the importance of preventing the spread of extreme ideologies that can lead to acts of violence or terrorism. Both prevention in the form of ideology and religion to ensure harmony in society.

Radicalism in Indonesia has spread to almost all levels of society, including schools, business and government. The development of technology and the increasing use of social media provide opportunities for radical groups to spread their ideology. The development of technology and the increasing use of social media provide opportunities for radical groups to spread their ideology. The spread of this ideology is very dangerous and can threaten the values of Pancasila (Berkatillah, 2023, pp. 60-69). Efforts to replace the Pancasila ideology and system in Indonesia encourage some parties to use various methods, including illegal ones. We must be vigilant against radical acts and terrorism, especially ahead of regional elections, legislative elections, and presidential elections, because of the potential for the emergence of uncontrolled forces. Considering that radicalism and terrorism can be spread through a brainwashing process, the government needs to counter this by providing more inclusive religious discussion spaces, involving experts, and opening dialog with a human rights perspective. This is important because the exclusivity they build can be very dangerous if they only interact within their own community (Budijanto & Rahmanto, 2021, pp 60-69).

To counteract radicalism, it is important to dialogue and learn about religions outside of our own. This will indirectly change our way of thinking about religion from exclusive to inclusive. Thus, there will be a process of interaction and exchange of ideas between individuals or groups. In Indonesia, interactive interfaith dialog aims to deepen understanding, increase tolerance, and create peace between different religious groups. In addition, it aims to build a harmonious life, encourage openness, and develop mutual respect and understanding. It also plays a role in strengthening integration and consistency among adherents of different religions. Another important goal is to realize world peace, as international peace cannot be achieved without interfaith peace, and interfaith peace requires constructive dialogue (Icawahyudi, 2021, P. 21).

In addition to the above methods, efforts to minimize acts of radicalism, the Government of the Republic of Indonesia has run various programs, one of which is the deradicalization program. However, what is unfortunate is that this program only affects individuals who have been convicted as terrorists so that it is still not felt by the general public. Therefore, the government can create and develop other programs that can be utilized by the general public. In addition, minimizing radicalism can be done through peace action, which is specifically done to prevent terrorism. If it does occur, this action is taken to prevent further. However, if examined more deeply, the emergence of acts of terrorism can be linked to different understandings and can be about radicalism as a cause of conflict and opposition. Therefore, supporting peaceful actions is a solution to avoid radicalism (Siswanto, 2022, p. 7).

3. The Value of Tolerance in the Teaching of Appreciating Diversity as *Sunnatullah*

In recent times, religion has often been identified with violence and intolerance, causing fear and anxiety. Violent and violent religious behavior is often in the spotlight, causing inter-religious conflict, lack of tolerance, and disharmony in religious life. One contentious issue is the concept of pluralism and tolerance in Islam, which is often disputed by the West and Zionists. Their efforts to defame Islam by claiming that it does not value equality of life and human rights, is a serious threat that must be addressed (Bagir, 2011, p. 7).

Currently, Indonesia itself is also experiencing major problems, one of which is the deterioration of inter-religious relations which has threatened many victims of life, honor and even community property. This happens because of misunderstandings in the realm of religious teachings, resulting in violence against other religious adherents. Tolerance, which is the nation's binding tool, has now begun to be paralyzed due to the many conflicts in the name of religion which then turn into inter-religious wars. This is caused by the birth of an exclusivist attitude that makes every religious believer think that the most correct and worthy religion on earth is his own religion while other religions are not (Nawawi, 2024, p. 437) In fact, Islam itself is always tolerant of other communities as long as it does not harm them (Sahal, 2018, p. 118).

Responding to the existence of violence and intolerance that causes fear and anxiety and more exclusivism, it is necessary to replant tolerance for every religious community. This is as conveyed by Habib Ja'far in his da'wah content entitled *Avengers Endgame* that all religions teach about the need for tolerance in religion. Especially for those of us who live in a country with a thousand cultures and various other differences. Tolerance must be carried out, and tolerance must really be practiced well (Observasi "*Avengers : Endgame*", Jeda Nulis) In this case, Habib Ja'far's views above are in line with the indicators that have been formulated by the Ministry of Religion regarding tolerance that every society needs to emphasize the importance of respecting and accepting the diversity that exists in society, in terms of differences in religion, culture, race, or political views. Tolerance does not mean agreeing with all the views or actions of others, but rather respecting the right of each individual to have their own opinions and beliefs.

Social diversity in Indonesian society requires mutual respect and appreciation in order to create a harmonious society. Rasulullah SAW said, "Be ye servants of Allah who are brothers" (H.R. Muslim). This hadith shows that tolerance or *tasamuh* must be part of every individual in Indonesia. This attitude is important to prevent division and strengthen brotherhood. In addition, Article 28J of the 1945 Constitution contains the importance of respect for human rights by all citizens to maintain order in the life of the nation and state (Sodik, 2020, p. 8).

Abdurrahman Wahid (Gus Dur) once mentioned about tolerance between religious communities according to his thoughts regardless of ethnicity, nation, and race, humans are actually the same. However, according to him, this does not mean that all religions are the same. Theologically, every aqidah prohibits the view that all religions are the same, although every religion teaches its people to do good to others, both those of the same faith and those with different beliefs (Suwardiyamsyah, 2010, p. 90).

Allah SWT also says related to tolerance in the Qur'an Surah Al Hujurat verse 13, which basically means that God created Adam and Eve as men and women, and all forms of differences both groups, ethnic groups are to know each other, know and learn, help each other but demean each other and mock and feel the best, because in fact God only measures the level of piety of each individual. From the essence of the verse, it can be seen that Allah gives the diversity of ethnicity, race, religion and culture not to bring each other down, but to understand and respect each other as tolerance is taught (Nisa & S. A. Z, 2021, p. 40).

4. Value of Accommodating Local Cultural Wisdom

The accommodation of local wisdom in conflict resolution is considered capable of building unity in the heterogeneity of cultural, religious and ethnic differences in urban areas. The accommodation of local wisdom in conflict resolution is considered capable of building unity in the heterogeneity of cultural, religious and ethnic differences in urban areas (Diab, 2022, pp. 1-14) An approach that overemphasizes the value of accommodating local cultural wisdom can often have an undesirable impact on the development of an inclusive and dynamic society. When too much emphasis is placed on local traditions without considering the values of the local culture. bersifat universal, There is a risk of stagnation in cultural development and adaptation to changing times. This can hinder progress and wider cultural integration, as well as reinforce the boundaries that may exist between groups in society. However, when it comes to accepting outside cultures such as Arabic culture, it is the culture that is considered superior. In fact, it is not wrong to adopt aspects of Arabic culture when expressing one's religious beliefs or practices. However, the problem arises when the use of Arabic expressions is considered the only legitimate and superior way of religion and culture. As a result, the dominance of Arabic expressions becomes so strong that it replaces and even eliminates the diversity of other cultures and traditions (Susanto & Karimullah, 2016, pp. 56-80).

Religion plays a key role in uniting individuals and communities through values and rituals. However, the message of brotherhood is often overlooked by the drive for temporary material gratification, leading to inequality and individualism in society. Based on the analysis of the content presented in the

“Ngobrol Bareng Semua Agama dan Kepercayaan” discussion, an interesting classification of findings can be found. Discussions on national commitment, anti-radicalism, tolerance, and accommodation to local culture were the main topics raised in the dialog. Each discussion point highlighted values related to unity, justice and harmony in society. While the importance of respecting and maintaining local values is recognized, too much focus on local cultural wisdom can obscure awareness of the need to unite as a nation (Putu Diantika & Ayu Indah Cahyani, 2022, pp. 66-80).

Responding to the above argument, it is necessary to realize that cultural diversity should not hinder unity as a nation. Habib Ja'far in his content states that religion is not present to change the culture that has become culture, but religion is present to teach about how morals affect humans. In this context, Habib Ja'far instills moderate and accommodating da'wah, which focuses on the integration of religious values with Indonesian local culture. In the video series “Avengers: Endgame” Habib Ja'far leads an interfaith dialog with various religious leaders and sects in Indonesia, demonstrating his ability to adapt and interact with various cultures and religious diversity (Observasi “Avengers : Endgame”, Jeda Nulis) Habib Ja'far's views are in line with the parameters or indicators of religious moderation formulated by the Ministry of Religion, namely accommodating local cultural wisdom where This indicator pressures Indonesians to harmonize everything related to culture and religion.

The integration of Islamic values with Indonesian culture and local wisdom not only reflects the extraordinary cultural wealth, but also shows the continuity of noble values that have been instilled in society since ancient times. The concept of “*Rahmatan lil alamin*” in Islamic teachings, which means bringing goodness to all nature, provides a strong moral foundation for coexistence without conflict between ethnicities, races and religions. Through the comprehensive application of local wisdom values, the younger generation can strengthen fraternal relations, respect strong genealogical ties, and strengthen internal tolerance in the midst of differences. Thus, the concept of peace contained in the values of local wisdom becomes a call to change the individualistic mindset into a social one, creating harmony in the life of an increasingly pluralistic urban society (Saimama, 2023, pp. 112-113).

In addition, the integration of Islamic values with local culture and wisdom in Indonesia can be done with several approaches, including education. This educational approach that integrates religious values and local culture has brought significant positive impacts, including the growth of responsibility to uphold Islamic values and local culture in everyday life. This harmonious collaboration between Islam and local culture not only strengthens the cultural identity of the community, but also forms a solid character and high morals, creating a strong

foundation for the sustainability of the principle values in hudpp as a citizen (Rahman, Nurlela & Rifal, 2020, pp. 52-54).

Integrating local wisdom values in religious values with the hope that religious communities will be able to understand their own local wisdom, so that a sense of love for their own culture will be created. Through the integrity of local wisdom values in religious values, it is also hoped that local culture can be developed and even improved (Syarif, 2019, pp. 192-194) Thus, local culture will be increasingly recognized among religious people with a record of local cultural values that are still relevant to religious values. However, as citizens of a country, we must maintain what the country already has in addition to maintaining the beliefs of each individual.

E. Conclusion

Referring to the subject matter of this study, it can be concluded that This study concludes that there is a value of strengthening moderate Islamic diversity in Habib Husein Ja'far's digital da'wah. First, the value of nationalism in the teachings of *hubbul wathon*. It can be seen that nationalism and religion cannot be separated because the values contained in nationalism are not at all contrary to religious teachings and every Indonesian citizen should always have a sense of nationalism in every religious community and the spirit of state defense. Second, the value of anti-radicalism in the teachings of *hablum minannas*. This can be seen from the emphasis on the importance of preventing the spread of extreme ideologies that can lead to acts of violence or terrorism. Third, the value of tolerance in the teaching of respecting plurality as *sunnatullah*. This can be seen from the importance of respecting and accepting the diversity of differences in society, whether in terms of religion, culture, race, or political views. Fourth, the value of accommodating local cultural wisdom. This can be seen from the harmonious collaboration between Islam and local culture that not only strengthens the cultural identity of the community, but also forms a strong character and high morals in the next generation, creating a strong foundation for the sustainability of national values and principles.

This study strengthen the internalization of religious moderation indicators in Indonesia can be synergized with religious views in the public sphere. The limitations of this study object have not identified obstacles or challenges in the forum for internalizing the formation of moderate diversity between interfaith leaders in the content. This is an urgent matter, so it can be used as an object of further research that will be continued by the next researcher. Moreover, the birth of the main values of religious moderation has received a pro-contra response from the Indonesian people. Even some Muslims consider that these actions are actions that deviate from religion. The recommendations for further research are

regarding clear theoretical development with a strong foundation, so that the research conducted becomes more appropriate and objective.

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