



BUYA YAHYA'S VIEW OF RELIGIOUS MODERATION: STUDY OF YOUTUBE CONTENT IN AL-BAHJAH TV CHANNEL

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ABSTRACT

The purpose of this study is to clarify the signs of understanding religious moderation in Indonesia in Buya Yahya's view on the You Tube channel (Al-Bahjah TV). The observation technique of You Tube content material is used in collecting research data. Meanwhile, data analysis through content analysis. The results of the study state that in Buya Yahya's view, the promotion of religious moderation is a positive thing for the lives of Muslims in Indonesia as long as it does not conflict with Islamic values, both in value and practice. This is because in Buya Yahya's view, Islam actually contains *wasatiyah* teachings that require Muslims to be neither extreme left nor right. This research confirms that religious moderation in Indonesia can be synergistic with the spirit of the teachings of the formation of moderate Islamic religiosity as long as the value content and practice of its practice can be synergistic. The limitations of this research do not identify the constraints on the understanding of viewers who understand Buya Yahya's views related to religious moderation in Al-Bahjah TV.

Keyword: Religious Moderation, Buya Yahya, Al-Bahjah TV

A. Introduction

Islamic teachings emphasize harmonious living to build a democratic, open, tolerant and peaceful society (Judijanto, 2024). Indonesia, known for its diverse religions, faces the dual challenge of celebrating Islamic heritage while ensuring the participation of religious minorities. However, there are two issues that Muslims and Islam are currently facing. The first is the extreme right, which claims that the majority of Muslims are strong, moral and well-adjusted individuals, who follow their religious sharia diligently to the point of violence. Islamic communities are also less likely to adopt harmful teachings from other religions due to their strong adherence to the interpretation of the Quran (Hanafi, 2013). Despite their liberal tendencies, these communities view religious texts as strict interpretations and intellectual underpinnings.

The Indonesian government has recently been challenged by scholars on religious moderation, which has been transformed into religious moderation. According to some, moderation can be limiting about the *da'wah* of Muslims who were originally *Kuntum khaira ummatin ukhrijat lin-nāsi ta'muruna bil-ma'rufi wa tan-hauna 'anil-mungkari wa tu'minuna billāh*, about that and the importance of applying religious moderation in daily life which makes it a limitation about *da'wah*.

In the video “A View of Religious Moderation: Buya Yahya's Answer” on Al Bahjah TV, Buya Yahya explains the importance of religious moderation. For him, moderation is a middle way that avoids extremes that lean more to the right or left, by understanding and applying religious teachings in a balanced manner. He also emphasized the importance of respecting differences in religious customs and opposing all forms of prejudice against religious titles. In addition, Buya Yahya regularly offers moderate religious teaching by emphasizing the Qur'an and Hadith thoroughly and contextually. It is very important to be moderate. All members of a pluralistic society must be moderated to ensure continued degradation. Moderation in politics is defined as pragmatism that upholds moderate principles, refrains from radicalism and extremism, and does not deviate from liberalism. In this sense, the rejection of widespread radicalism will succeed if it is rejected (Hakim & Mudofir, 2023). All arguments in Islam tend to always take a middle stance, which means balance.

This research indicates a problem with interethnic conflict in Indonesia based on the indicator of “ethnicity moderation”, which is based on the arguments made in the previous paragraph. The purpose of this study is to clarify the signs of understanding religious moderation in Indonesia in Buya Yahya's view on the YouTube channel (Al-Bahjah TV). The observation technique of YouTube content material is used in collecting research data. Meanwhile, data analysis through content analysis. This type of research uses descriptive methods and is qualitative in nature. This research tries to see how Yahya's *da'wah* on the YouTube channel

of the Al-Bahjah channel is influenced by the videos on the platform in terms of fostering diversity. Sugiyono (2017) defines qualitative inquiry as an inquiry that is based on facts and does not use factual or statistical data; analysis in this research is naturalistic. A selection of primary movies with different levels of moderation form the material of this study.

Sugiyono defines primary data as research information that can be accessed secretly. The main data source for this research is Yahya's preaching related to the main issue, namely the data categorized under "Yahya's View on Moderation in Religion." On August 22, 2022, approximately 11 minutes and 14 days. Primary sources were collected to gather data, one of which was YouTube videos on moderation in diversity. The video content was then recorded as the basis for analysis. The focus of this research is on different video modes.

According to Muh Iqbal, one of the main ways to raise diversity awareness is through digital citizenship, which is supported by a number of relevant recent studies at this stage of investigation. This offers a new angle in the realm of proselytization (Rumata et al., 2021). The law has become easier to use and more accessible thanks to digital. The problems and opportunities presented by moderating diversity in the digital age must be addressed, according to further research by Sunarto and Akbar Rizquni Mubarak (Mubarak & Sunarto, 2024). These rules stop the spread of untrustworthy information, which can cause discord, and the use of social media that can cause division and intolerance. Furthermore, a study by Wawaysadhya, explains that religious beliefs in Indonesian society are problematic. Indonesian society, especially the millennial generation, shows a new trend in the study of religious science, namely searching for religious references virtually (Wawaysadhya et al., 2022). Understands religious moderation in the digital age and explores the evolution and role of virtual da'wah on social media.

As in the study by Siti Munawati and M. Asep Rahmatullah explained that the increasing tendency of the millennial generation to become more religious is a significant issue, because it highlights the inability of this country to balance the need for positive thinking (Siti & Asep 2022). Jamaluddin's research goes on to explain that, in general, non-violence, tolerance, national commitment, indicators, and local cultural adaptation can help achieve moderation. The last point of this indicator is just the beginning; it can still be further modified to create a longer and more complete indication (Jamaluddin, 2022). Further research from Agung and Muhammad Azka Maulana makes it clear that moderation is an important component in creating a nation grounded in reality. Due to its large size, Indonesia requires the use of social media to encourage moderation by several institutions. (Agung & Azka 2022) Promoting strategic initiatives of the government, religious institutions, public figures, and other individuals that have a detrimental impact are some examples. The main objective of this research is to find out Buya Yahya's

involvement in the extensive moderation that most people believe is necessary in daily life and the very important daily life activities, regardless of the specific focus and limitations of this research. The purpose of this research is to highlight the smaller details of moderation in everyday life, with the aim that the results of this research can show that moderation does not have a detrimental impact on society. On the other hand, real-world experience can be gained from people who regularly exhibit negative moderation from different ethnicities of Indonesia.

B. Indicators of Religious Moderation in Indonesia

As mentioned earlier, the distortion of the pendulum that always moves towards the center, or axis, and undergoes moderation, never stops. Since moderation, or continuous struggle, is part of everyday communal life, moderation in the context of nature is a dynamic process that can never be predicted. The laws of right and left are always at odds with moderate behavior and moderation in general. As a result, moderation must be able to show how value wrangling and disagreement occur. As mentioned earlier, the distortion of a pendulum that is always moving towards the center, or axis, and undergoing moderation, never stops. Since moderation, or continuous struggle, is part of everyday communal life, moderation in the context of nature is a dynamic process that can never be predicted. The laws of right and left are always at odds with moderate behavior and moderation in general. As a result, moderation must be able to show how value wrangling and strife occur.

Size, weight and indication are just some of the variables we can take into account to assess whether current views, attitudes and religious behavior are extreme or moderate. However, overall the moderation indicators used in this analysis are based on three factors: 1) National Commitment; 2) Tolerance; 3) Anti-Violence; and 4) Accommodation to Local Culture. The three indicators above can be used to understand the substantial wealth and modest level of money held by every Indonesian. We should keep these lessons in mind to clarify them and make effective plans to support group moderation. Although the current value is not really set in stone, it does not mean that it will not increase, decrease, or change, which is very important for research, analysis, and writing results (Jamaluddin, 2022). However, at the moment, the above-mentioned indicators seem to be only important outcome measures.

National commitment is an extraordinary indicator to determine as a form of an individual's religious attitudes, opinions and practices towards the national basic consensus, related to the acceptance of Pancasila as the state ideology, the ideological challenges of this attitude of usefulness with Pancasila and nationalism. The first task facing the nation is to adopt the national principles enshrined in the 1945 Constitution and its implementing laws.

Hakim Saifuddin, Minister of Religious Affairs Lukman, addresses nationalism. This commitment is important to make as an indicator of moderation for all parties, and can be applied by recognizing it as a national interest. One way to fulfill this religious commitment is through religious education.

Even when someone is different from us, tolerance is the ability to give them space and respect their freedom to communicate, voice their thoughts, and express differences. Therefore, tolerance is described as accepting differences, being adaptable, tolerant and humble. Being tolerant always means being kind, seeing others as fellow human beings, and maintaining an optimistic attitude.

Democracy relies on a society's ability to recognize and respect each other's rights, and tolerance is an important tool for embracing differences in this regard. As a result, one can measure the level of democracy of others by their level of tolerance. A society moves towards democracy when there is a greater threshold for tolerating injustice, and vice versa. It seems that tolerance goes beyond religious differences and includes differences in racial background, gender, sexual orientation, and other aspects of life.

On the other hand, in moderate circles, radicalism, also known as extremism, is described as a type of ideology and belief that aims to change social and political structures by using religiously referenced techniques of extremism, both verbally and through physical and mental means. Radical behavior is characterized as the attitudes and actions of individuals or groups that express desired change through violent actions. In general, radical movements want these changes to occur quickly and drastically while still interacting with the existing social order. Because radical groups will stop at nothing to get what they want, including subjugating those who do not understand them, radicalism is often associated with terror (Lukman Hakim Saifudin 2019). Although many people associate radicalism with a particular religion, there is evidence that radicalism is not limited to a particular religion, but can also be associated with all religions.

The principles of Islamic universalism can also be linked to the anti-radicalization index of moderate Muslims in Indonesia. In this regard, Gus Dur outlined five main goals of Islamic education, namely upholding human dignity at the individual and collective levels in society. These goals include the preservation of human dignity (hifz nafs), religious freedom (hifz din), individual autonomy (hifz aql), religious acceptance (hifz nasl), and spiritual purity (hifz maal) (Islamy & Susilo, 2022). According to Gus Dur, the five defense mechanisms in question provide support for the doctrines of Islamic universalism, which seriously hinder the human capacity to live a universal life in the real world.

At the same time, customs and holidays are associated with behaviors and rituals that demonstrate the resources available to acquire local customs and traditions. While maintaining an unbiased view towards religious dogma, moderate societies are increasingly aware of local traditions and customs in

religious practices. The availability of rituals and practices, such as religiosity, that follow not only normative rules but also practices based on superiority - practices that do not conform to the principles of religious education - defines inflexible traditions among others. However, while tradition and religion are seen as practices that support religious ideas, there are also groups of individuals who, in general, do not adhere to them.

However, the moderation of its users is not accurately reflected in these religious practices. You can only see the current trend with this. The irreligious argument in the first place is that opposition to local traditions is more moderate. It makes sense that moderation and local adaptation do not have a favorable relationship.

C. Pros and Cons of Mainstreaming Religious Moderation in Indonesia

The development of non-radical and non-liberal awareness and understanding of diversity is the goal of moderate diversity education in Indonesia. The Indonesian population is different and multicultural, which means everyone should understand the importance of tolerance and the need for tolerance of each other (Khairan, 2021). This is the main cause of Indonesia's diversity being moderate (Athoillah, 2023).

The year 2019 was proclaimed as the Year of Moderation by Minister of Religious Affairs Lukmanul Hakim Saefuddin, marking the start of the moderation movement in Indonesia. In terms of building quality and quantity, moderation is now more important than ever as the core of Indonesia's construction and is incorporated into the national building system (Mahyudin et al. 2022). This kind of grounding perspective does not apply to everyone.

In addition, it is important to understand that the implementation of religious moderation in Indonesia is not only focused on solving the problem or phenomenon of religious conservatism. This is because religious moderation is actually not only about mediating between religious believers who tend to have ultra-conservative (right-wing) religious beliefs and attitudes, but also between religious believers who tend to have liberal religious beliefs and attitudes or are also often called left-wing extremists into religious groups. This is because religious understandings and attitudes that in practice tend to be liberal, can also tend to be extreme towards the deification of reason in the interpretation of religious teachings, which in this case can actually lead to an understanding of religious teachings that is different from the religious text. At the same time, religious believers from right-wing groups tend to stop at the text when understanding religious teachings, namely without considering the context. Balancing these two extremes is therefore the goal of Indonesia's moderation initiative.

To effectively manage time and space, information technology is essential. The emergence of the publicly accessible world of Maya has created difficulties. The public is ready to defend and articulate Islamic beliefs on the one hand, while unobjective religious stories that sometimes use inspirational phrases from other groups have a great influence on a number of internet platforms. Since it is necessary to interact with religious information, this is seen as an example of Islamization (Hefni, 2020). A person's appreciation for reading religious books, which are often Islamic, practical and pragmatic, grows along with their level of religiosity.

Diversity moderation is becoming increasingly popular in the digital realm in this context. In Islamic schools in Indonesia, the aim of integrating diversity through digital means is to ensure that, before it is introduced into the mainstream for the general public to understand, consume and use, things that are initially unknown can be understood by the poor and marginalized-sometimes even the trivial. This is done by utilizing the digital space, which offers a wide range of features, functions, applications, and qualities.

Digital information technology is used to modify some types of digital stories, such as religious stories, which are released using digital information technology after going through a careful and accurate process in a certain set of data. Digital stories can expand previously unimaginable ways of life, such as artificial life, networking, and real-time communication. The digital information technology revolution is a useful instrument for achieving simple life goals and improving one's quality of life. This is due to the fact that religious narratives that dominate the public sphere are beginning to be challenged by information technology. According to Heidegger, technology can produce, modify, and corrupt human models and behaviors in addition to generating fear, dissatisfaction, and imprisonment in other situations.

Media moderation enabled by digital information technology across all platforms can foster a more inclusive and diverse society, especially for the younger generation. The tool to check religious narratives on social media is digital media. Digital rules create fairness, but also balance moderate religious beliefs based on tolerance thresholds (Hefni, 2020). It is the existing conditions that give rise to hostility and conflict.

Steps that can be taken to implement media literacy are as follows: First, create a comprehensive library through the Internet so that it can be used as a source of historical and religious thinking materials, in spreading the idea of moderation and reducing radicalism. Third, through seminars and workshops communicated through graphics, texts, and images, mental representations of intellectuals and preachers should be formed in addition to physical representations to meet intellectual needs. The audience has a clear and precise understanding of Wasathiyah. Secondly, discussions on the idea of Wasathiyah

should be conducted by utilizing various audiovisual and visual aids to demonstrate the idea. (Hadiat & Samsulrijal 2021) Third, encouraging the general public to engage in Wasathiyah education programs methodically and regularly. It is true that educational initiatives that emphasize extreme caution and educate tolerance in the broadest sense should be undertaken, especially for the younger generation.

When obtaining untrue or inaccurate material for consumption by the general public, users of social media platforms should be cautious; one should only use it as untrue information and advice. The comments above are illustrative of radicals' use of online forums and social media to further their cause of providing substandard education to the public.

Instead, social media should be used as a guide and source of up-to-date information. Users should be vigilant and clear-eyed about what is happening on social media and apply moderation or be fair when getting various kinds of information, especially in religious moderation. Almost everyone lives and owns a cell phone, making it easier to access and interact with social media. According to the author, this not only strengthens opinions, but can provide affirmation by acquiring positive values, such as religious moderation. This relates to Kosashi's claim that social media, despite its substantial drawbacks for its users, is the most effective and efficient modern communication tool that can be accessed. Today, social media is a widely used tool or resource that anyone can use to keep themselves motivated while surfing the internet. People can quickly gather to respond to these social media controversies in large numbers.

This social media is also considered a suitable means to strengthen the opinions of those who disseminate information, exchange informative information, and spread certain ideas. In addition to being a means of communication, its presence is very representative, strengthening and internalizing the values of religious moderation for the community. The efficiency can be designed as follows: (1) social media with its speed facilitates and accelerates the creation of a moderate society, (2) social media is more fun and interesting for the community than the form of socialization in general. face-to-face, (3) the extent to which the socialization and internalization of moderate religious values not only reaches the surrounding community, but can spread to several cities, provinces, and around places.

D. Religious Moderation in Buya Yahya's Perspective

Regarding Buya Yahya's influence in the community, it can be said that because he is often related to daily life, many things get a positive response from the community. For example, talking about things that often worry the Muslim community. Islam instills the normative principles necessary to maintain equality, consideration, brotherhood, honesty and justice. All these are meant to foster

positive social and national sentiments. Living in accordance with one's religion is of paramount importance for maintaining peace among mankind. Moderation of various acceptable, tolerant, adaptable and stable behaviors is necessary to create environmental harmony. Based on the description above, researchers want to find out more and analyze the moderation of various materials with reference to the research title.

Examining how extremism still exists in Indonesia will help us understand how important moderation is in solving this problem. For example, this has been renewed by Rwanda's Religious Affairs Council, which has designated 2019 as the Year of Moderation in Religion. In general, moderation in religious life refers to encouraging people to have moderate, not extreme, religious beliefs by fasting and then not fasting. Of course, to achieve the desired results as a framework for the life of the Indonesian people who are especially cultured, as well as for life globally. (Moderation, 2019) Moderate attitudes in general are important to develop so that each individual can understand that the general perspective has a wasathiyah-based philosophy, meaning that there is no such thing as a moderate attitude, whether it is in relation to extremism or liberalism.

1. The Value of National Commitment in Maintaining State Integration

Religious Moderation does not mean equalizing all religions, but respecting differences and finding common ground in universal human values. In addition to keeping people from mistaking the teachings of Islam for those of other religions, understanding the process of moderation helps people not to become too dogmatic in their religious practices. If this were to happen, Muslims would not be proud of their religion because it is based on a common belief. The participants in the moderate religious movement are described by Buya Yahya as "subtle criminals". Each of them defends Islam individually, but when combined, they only serve to weaken its foundations. There is a debate within society as a result of the suppression that a rather naive society has exercised over many moderates to date.

The general public used a variety of media, such as social media, print media, and electronic media, to conduct public outreach and education. These media were used as blunt weapons against the political establishment, which was considered a weak point during the legislative period, and increasingly became more common, especially at that time. As a result, political identities based on race, nationality and religion are becoming increasingly common. If this is left unchecked, it will lead to national disintegration that is detrimental to the nation. (Syahayani 2015) At the same time, Syahayani argues that everyone has a constitutional right to expression and speech, but in exercising that right, they must respect the basic rights of others. This applies to individuals, communities, and institutions, including the mass media (organizations, ruling elements, and so

on), both in the real world and in cyberspace. (Not only does a person have the right to express his or her freedom, but he or she must also be responsible if that freedom conflicts with or violates the freedom of others. Freedom requires a balance between rights and obligations.

Buya Yahya emphasized that the Islamic faith in Indonesia does not require strict adherence to moderation, highlighting the importance of hate education in overcoming the nation's current crisis. This shows that Islam in Indonesia is a very *ahlussunati*, authentic, and moderate religion. However, since we have always been moderate, then we do not need to force ourselves when such groups are formed which inevitably reflects our own strange nature. In addition, we need to call for and spread our *aqeedah* so that people with strange *aqeedah* do not appear and the country is disturbed by strange *aqeedah*. Islam with *ahlussunnati waljama'ati ash'ariyati* with its principles is already very beautiful. Buya Yahya's statement is in line with the indicator of religious moderation regarding national commitment.

The existence of cultural and religious diversity in national integration can be interpreted as a process of unifying diversity in Indonesia under the motto *Bhinneka Tunggal Ika*. All problems that result in the collapse of Indonesia's unity and integrity will not be resolved until Indonesia is still guided by the integration values embraced by the community. (Deti & Dewi 2021) Although national integration is unable to achieve perfection, in principle it tends to move more balanced which is dynamic in responding to changes coming from outside openly. However, it only slightly affects the foundation of the Indonesian nation.

The importance of national integration can also be used as the identity of the Indonesian nation. Identity is not something ready and final, but rather a condition that is always being renewed, so that its form always depends on the ongoing process. Just like our current identity, it shows a picture that is not singular, but very plural. The diversity of today's development is no longer limited to differences in nationality, profession, education and regional origin. Diversity in modern development is more a matter of preference. Of the many forms, the identity that we embrace today is more characterized by the interests that we develop ourselves. National identity and character as a means of shaping thinking and mental attitudes, promoting national customs and skills are the main tasks of national cultural development.

Identity as a way of shaping people's way of thinking requires national awareness, which is promoted by introducing the ideas of nationalism and pluralism. the nation becomes a unified whole and national integration is the same as the idea of uniting the nation simply. National integration begins and emerges with a caring attitude towards others and a high sense of unity based on the core values of Pancasila, adherence to the motto *Bhinneka Tunggal Ika* and faith in the supreme law, the 1945 Constitution.

The role of national integration in the plurality of the Indonesian nation is that all problems that lead to the division of unity, and Indonesian unity will not be achieved if the Indonesian people still hold fast to the noble values of Pancasila, Unity in Diversity, and the 1945 Constitution. On the other hand, there are factors that inhibit and hinder national integration. (Deti & Dewi 2021) Although national integration cannot be achieved perfectly, in principle, it can still be open to respond to changes from outside, but still adhere to the core values of the Indonesian nation.

2. The Value of *Tasamuh* in Maintaining Harmony between Religions

Relations between religious communities are full of dynamics, sometimes creating an atmosphere of harmony, and sometimes confrontation that leads to disharmony. On the other hand, growing tensions are caused by a combination of internal and external elements of society, including self-control, strong religious beliefs, and external pressures such as economic downturns. This has led to many religious conflicts in Indonesia. However, there is a high probability that things will get heated. Ethnic and religious diversity on the one hand can be a valuable tool in developing critical tolerance. The possibility of conflict between ethnicities and religions is still quite open. This reality then raises new and sometimes problematic issues in inter-religious relations. Indeed, this problem has been an obstacle for a long time, especially in pluralistic societies like Indonesia.

There are several factors that hinder the realization of religious tolerance in society. These factors can be in the form of intolerant attitudes and actions that must be prevented to realize tolerance. There are several types of internal and external barriers. In contrast to external influences, which can be individuals or groups and can cause intolerance, internal reasons include a strong sense of religious fanaticism, ethnocentrism, and social pragmatism. To achieve a good level of mutual tolerance, efforts are needed to understand and mitigate the difficulties mentioned above.

In response to the above discussion, Buya Yahya emphasized that we already have signs to respect differences. We have different religions from Christians, Hindus, Buddhists and others, but we should not be hostile. If we have something, it is recommended to share it with neighbors who have different beliefs. According to Imam Alghazali, neighbors are various, there are neighbors of the same religion as brothers, there are neighbors of the same religion who are not brothers, there are neighbors who are not of the same religion and are not brothers. Neighbors alone have the right to our respect. There are several types of internal and external barriers. (Lukman 2019) In contrast to external influences, which can be individuals or groups and can cause intolerance, internal reasons include a strong sense of religious fanaticism, ethnocentrism, and social

pragmatism. To achieve a good level of mutual tolerance, efforts are needed to understand and mitigate the difficulties mentioned above.

The goal of behavioral moderation is to pinpoint stressors and break the vicious cycle of extreme behavior. However, some zealous religious followers ensure that the results of the interpretation are in line with their religious scriptures, thereby disrupting the interpretation of other sessions. (Masykur 2019) Typically, this group is called ultraconservatives. Conversely, there are also individuals who show high sensitivity to the beliefs of others, show compassion or support for their religion, yet remain intolerant of the practices of other religions. They are usually described as liberal extremists.

This act of equality does not simply mean the acceptance of one's rights and responsibilities without limit. In other words, tolerance is the ability to exercise restraint in daily interactions, especially those related to belief (aqidah). (Dedi Arianto 2023) Diverse tolerance refers to the process of appreciating and respecting everyone's life experiences that are unique and different from our own. One facet of the Islamic notion of rahmatan lil alamin, or kindness towards all living beings, is the teaching of tolerance towards all individuals.

To establish equal relationships among individuals, religious freedom is necessary, and it is everyone's duty to provide it. It is everyone's responsibility to submit to God in accordance with their respective religions. It is not only the belief that we have such rights, but also morality, desire, and even religion. (Guruh Riyan 2023) Human nature and the right to freedom and choice distinguish them from other created beings.

3. The Value of Anti Radicalism in Upholding Human Values

Achieving harmony and balance in religion by avoiding extremism can improve daily life and have long-term consequences. This approach allows everyone to live in harmony and peace, recognize differences, and carry out their obligations to each other. In middle-class Indonesia, moderation can be a necessity rather than an option. The claim that radicalism and terrorism are interchangeable is not entirely true. However, terrorism and extremism are associated with powerlessness and weakness. While terrorism is a global problem that also requires international attention, radicalism is directly related to internal religious issues. Although it usually does not, radicalism sometimes has the capacity to turn into fear. However, we can also conclude that radicalism is a factor that makes terrorism more difficult (Nailul & Fina 2022). In general, terrorists who engage in destructive behavior on a regular basis-such as self-harm-have a strong emotional response to various situations, especially religious issues (Edelweisia 2021).

The uncontrolled development of radical actions, including religious radicalism, must be stemmed in Indonesia. In addition, the adolescent community has experienced radical acceptance, which allows for a more progressive

application of this strategy. Core ideas and ideals of radical psychology in Indonesia. The Islamic population is characterized by a lack of understanding of the teachings of Religion and Pancasila, making it impossible for them to commit acts of violence, adherents only adhere to doif hadiths and fiqh books that are only understood in a literal, literal, and scriptural manner, which results in the formation of misguided thinking. In terms of religion, Pancasila never discusses violence and its religious teachings, which is one of the steps to accommodate the Indonesian nation's desire to uphold religion, ethnicity, race, and other tribes. The five precepts of Pancasila are a symbol of unity that protects its adherents from extreme ideologies and terrorists. (Aqil & Eko 2020) Deity, humanity, unity, democracy and justice are collective ideas, believers in God maintain solidarity between people, and unity is placed above differences.

Responding to the above problem, about the value of anti-radicalism according to Buya Yahya, there are right and left poles that are extreme and those that are not. These extremes have characteristics that aggressively berate, disbelieve and so on. We must equalize all religions that are different from us. Today, there is an Islamic faith that distinguishes Muslims who turn into problems, the most moral and selfless individuals. For the followers of Prophet Muhammad (SAW) in this country, you must realize that we already have the aqidah. The aqidah of ahlussunnah wajama'ah ash'ariyah is characterized by religious activities, which are introduced to the Prophet, namely the Prophet's maulid and so on. Buya Yahya's statement is in line with the indicator of non-violence.

There are many ways to prevent the spread of radicalism, for example by encouraging the application of Pancasila values. As followers of the younger generation, they must be eager to learn, understand and apply Pancasila, so that each individual of the next generation has strong principles.

Moreover, if Belief in One God is broken down into Belief in One God and Belief in One God, then citizens will not be able to embrace the concept of a caliphate state or other radical views. Radical views thrive in the presence of corruption, although unethical institutions never stop committing corruption. Furthermore, radical understanding through the media can also occur in today's increasingly digitized environment. Media strategy is an important consideration when evaluating asymmetrism. It is a highly intelligent and powerful plan that can influence local, national and global circumstances across multiple domains. Public policy can be influenced by the media's ability to shape perceptions, opinions and social control.

Human knowledge can be skewed as a result of publicly published perceptions and assumptions. People can easily get political news, including information about terrorism and extremism, through the news. Without print, electronic or online media, it is impossible for radical ideologies to be supported. This is because interest groups would not be publicized or subjected to criticism,

appeals, fatwas, or warnings from the media. Mass media plays an important role in the lives of local, national, regional, and global communities by fulfilling people's needs for various kinds of information. To combat terrorism and its ideological, pedagogical, and erratic impacts, many organizations, such as community, mass, political, and religious organizations, have focused their efforts and contributions on strengthening the security institutional machinery. It is crucial for society to understand global terrorism and extremism. (Kartika & Mahendra 2023) The Homeland is too powerful for society to overcome.

E. Conclusion

This study found that, in Buya Yahya's view, the promotion of religious moderation can be a positive thing for the lives of Muslims in Indonesia as long as it does not conflict with Islamic values, and the promotion efforts are carried out by intelligent, good and wise actors, not instead of making the jargon of religious moderation as legitimacy to harm the practice of Muslims who have been running established and correct. This is because Buya Yahya views that in Islam itself there is already a wasatiyah teaching that requires Muslims to be in the middle in all aspects of life, neither extreme left nor right.

The findings of this study indicate that the promotion of religious moderation in Indonesia itself can be synergistic with the spirit of the teachings of the formation of moderate Islamic religiosity as long as there is a synergistic value content between the two, and the promotion of religious moderation is driven by smart and wise actors. The limitations in this study do not identify the obstacles to the understanding of viewers who understand Buya Yahya's views on religious moderation in Al-Bahjah TV's YouTube content entitled Buya Yahya's Views on Religious Moderation. This can be an important study for future researchers, especially since this YouTube channel has had a positive and negative influence among the Muslim community in Indonesia.

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