

DIGITAL RELIGIOUS LITERACY: COUNTERING RADICALISM AMONG INDONESIA'S YOUNG GENERATION

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DOI: 10.21580/wa.v12i1.25366

Abstract

This article examines the role of digital religious literacy in countering radicalism, focusing on *tafsiralquran.id*, an online platform that offers accessible, reliable, and contextualized interpretations of the Qur'an. Radicalism among Indonesia's young generation has become a pressing concern, with digital platforms increasingly serving as both a medium for radical ideologies and a space for counter-narratives. Employing a qualitative case study, the research integrates content analysis and observational studies to assess how *tafsiralquran.id* promotes critical thinking, religious moderation, and resilience against extremist ideologies. Drawing on Gary Bunt's Cyber-Islamic Environments framework, the study positions *tafsiralquran.id* as a model of localized, grassroots efforts in fostering pluralistic and moderate Islamic perspectives in the digital realm. The findings reveal that *tafsiralquran.id* bridges traditional Islamic scholarship with digital spaces, providing youth with credible sources and contextual understandings of Islamic teachings. This enhances their ability to critically evaluate and reject radical narratives. This article highlights the importance of integrating digital religious literacy into counter-radicalization strategies, emphasizing the potential of platforms like *tafsiralquran.id* to build an informed and resilient digital community. Recommendations are provided for expanding such initiatives to further strengthen their impact on religious moderation and counter-radicalism in Indonesia and beyond.

Keywords: digital religious literacy, counter-radicalism, *tafsiralquran.id*, Indonesia's youth

Abstrak

Artikel ini mengkaji peran literasi keagamaan digital dalam melawan radikalisme, dengan fokus pada tafsiralquran.id, sebuah platform daring yang menawarkan interpretasi Al-Qur'an yang mudah diakses, dapat dipercaya, dan kontekstual. Radikalisme di kalangan generasi muda Indonesia telah menjadi perhatian serius, di mana platform digital semakin sering digunakan baik sebagai medium ideologi radikal maupun ruang untuk narasi tandingan. Melalui pendekatan studi kasus kualitatif, artikel ini mengeksplorasi bagaimana tafsiralquran.id mampu mempromosikan cara berpikir kritis, semangat moderasi, dan resiliensi terhadap ideologi ekstremis. Dengan mengacu pada kerangka kerja *Cyber-Islamic Environments* dari Gary Bunt, artikel ini memposisikan tafsiralquran.id sebagai model upaya lokal dan akar rumput dalam mendorong perspektif Islam yang pluralis dan moderat di ranah digital. Temuan menunjukkan bahwa tafsiralquran.id menjembatani keilmuan Islam tradisional dengan ruang digital, memberikan sumber terpercaya dan pemahaman kontekstual tentang ajaran Islam kepada generasi muda. Hal ini membantu mereka untuk lebih kritis dalam menyikapi berbagai narasi yang beredar, termasuk narasi radikal. Artikel ini juga menyoroti pentingnya mengintegrasikan literasi keagamaan digital ke dalam strategi melawan radikalisme, dengan menekankan potensi platform seperti tafsiralquran.id dalam membangun komunitas digital yang terinformasi dan tangguh. Selain itu, artikel ini juga merekomendasikan untuk memperluas inisiatif serupa guna memperkuat dampaknya terhadap moderasi beragama dan penanggulangan radikalisme, baik di Indonesia maupun global.

Kata kunci: literasi agama digital, kontra radikalisme, tafsiralquran.id, pemuda Indonesia

A. Introduction

In the digital era, religion has increasingly migrated to online spaces, where dynamic interactions shape belief systems, practices, and communal identities. Digital platforms like social media, websites, and mobile applications have become the new arenas for religious engagement, creating what Gary R. Bunt calls “Cyber-Islamic Environments”.¹ These virtual spaces are marked by dynamic interactions where traditional boundaries of religious authority, geographic locality, and cultural norms are constantly negotiated and redefined.

The migration of religion to the digital realm is not merely a shift in medium but a profound transformation of how religion operates. *First*, the internet democratizes access to religious knowledge. In the past, access to *tafsir* (Qur’anic exegesis), fatwas, and other forms of religious guidance was mediated by scholars and institutions. Today, with just a few clicks,

¹ Gary R Bunt, *Hashtag Islam: How cyber-Islamic environments are transforming religious authority* (UNC Press Books, 2018); Gary R Bunt, *Virtually Islamic: Computer-mediated communication and cyber Islamic environments* (University of Wales Press, 2000).

individuals can access a plethora of interpretations, ranging from centuries-old classical texts to modern contextual analyses. This accessibility has allowed for greater inclusion of voices historically marginalized in religious discourse, such as women, minorities, and youth.

Second, the digital sphere has facilitated the emergence of new forms of religious practices. Online sermons, live-streamed prayers, virtual Qur'anic study groups, and even digital fasting reminders are reshaping traditional rituals. The boundaries between the sacred and the profane are blurred as faith-based activities integrate seamlessly into everyday digital routines. Social media hashtags, memes, and TikTok trends bring religious teachings into spaces traditionally associated with entertainment or casual interaction, making faith more visible and participatory.

Third, the internet has reconfigured communal identities. Online religious communities are no longer bound by geographic proximity; instead, they are formed based on shared interests, ideologies, or even linguistic preferences.² This shift enables global solidarity among believers but also introduces fragmentation. For example, within Islam, digital platforms host communities ranging from progressive Muslims advocating for reform to ultra-conservative groups promoting strict adherence to traditional interpretations. These spaces become sites of contestation where identities are continuously negotiated.

However, this migration to online spaces also introduces new challenges. Social media (or online spaces) platforms are double-edged swords for the advancement of religious literacy.³ Platforms like YouTube, Twitter, and Facebook may enhance the discoverability of factual information about religion and promote the formation of online learning communities. The absence of gatekeeping in digital environments has led to the proliferation of misinformation, extremist content, and radical ideologies.⁴ Algorithms on social media platforms, designed to maximize engagement, often amplify sensational or polarizing content, making youth particularly susceptible to radical narratives.⁵ Moreover, the anonymity afforded by the internet emboldens individuals and groups to disseminate harmful ideologies with little accountability.

So, according to Bunt, digital platforms have revolutionized the traditional structures of Islamic authority, creating decentralized and user-driven environments. Bunt identifies these “Cyber-Islamic Environments” as spaces where religious discourse is no longer monopolized by traditional scholars but is instead contested by influencers, activists, and even radical groups who exploit the digital landscape to propagate their ideologies. This shift

² Wahyudi Akmaliah, “The demise of moderate Islam: New media, contestation, and reclaiming religious authorities,” *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (2020). <https://doi.org/10.18326/ijims.v10i1.1-24>.

³ Andrew M Henry, “Religious literacy in social media: A need for strategic amplification,” *Religion & Education* 48, no. 1 (2021): 89–101. <https://doi.org/10.1080/15507394.2021.1876507>.

⁴ Wahyudi Akmaliah, “Reclaiming Moderate Islam in Nahdlatul Ulama: Challenging the Dominant Religious Authority in Digital Platform,” *Journal of Indonesian Islam* 16, no. 1 (2022): 223–48. DOI: 10.15642/JIIS.2022.16.1.223-248.

⁵ Leski Rizkinaswara, “Kominfo Blokir 20.453 Konten Terorisme Radikalisme Di Media Sosial,” *Direktorat Jenderal Aplikasi Informatika*, 2021.

is particularly critical for Indonesia, the world's largest Muslim-majority nation, where the internet is not merely a tool for communication but a vibrant arena for religious contestation.

In this context, Indonesia's youth—who comprise a significant proportion of the country's internet users—are at the forefront of this transformation. Social media platforms such as Instagram, Facebook, X (Twitter), YouTube, and TikTok have become spaces where young people encounter diverse religious interpretations, from progressive to ultra-conservative and radical. While these platforms democratize access to religious knowledge, they also amplify the risks of exposure to extremist ideologies.⁶ Radical groups leverage the interactive and viral nature of digital media to attract young followers, often by cloaking their messages in culturally resonant and emotionally appealing narratives.⁷ Bunt's analysis reveals that the very features of cyber-Islamic environments—accessibility, anonymity, and interactivity—make them particularly conducive to radicalization.

Against this background, the concept of digital religious literacy emerges as a critical intervention. Digital religious literacy goes beyond technical proficiency; it encompasses the ability to critically engage with online religious content, discern credible sources of information, and navigate the complexities of theological debates in the digital space. This article argues that fostering digital religious literacy among Indonesia's youth is pivotal in countering radical ideologies and promoting a culture of moderation and critical thinking.⁸

A notable example of fostering such literacy in Indonesia is *tafsiralquran.id*, an online resource that offers accessible, reliable, and contextualized interpretations of the Qur'an. Managed by scholars and educators, the platform bridges traditional Islamic scholarship with the digital realm, providing content that is grounded in authoritative tafsir (exegesis) yet tailored for digital audiences. Platforms like *tafsiralquran.id* not only counterbalance the flood of misleading or radical interpretations available online but also serve as critical tools for enhancing digital religious literacy.⁹ By equipping users with credible sources and contextual understandings of Islamic teachings, such initiatives empower youth to navigate the complexities of the digital religious landscape.

Despite the growing recognition of the importance of digital platforms like *tafsiralquran.id*, there remains a gap in research exploring their role in countering radicalism among Indonesia's young generation. Most studies on online radicalization emphasize macro-level interventions, such as governmental counter-terrorism measures or the

⁶ Zuly Qodir, "Kaum muda, intoleransi, dan radikalisme agama," *Jurnal Studi Pemuda* 5, no. 1 (2016): 429–45. <https://doi.org/10.22146/studipemudaugm.37127>.

⁷ Rangga Eka Saputra, *Api dalam Sekam: Keberagaman Gen Z (Survei Nasional tentang Sikap Keberagaman di Sekolah dan Universitas di Indonesia)* (PPIM UIN Jakarta 46, 2018).

⁸ Adi Prasetya Senata dkk., "Epistemic Rationality In Islamic Education: The Significance for Religious Moderation in Contemporary Indonesian Islam," *Ulul Albab* 22, no. 2 (2021): 232; Siti Firqo Najiyah, Senata Adi Prasetya, dan Zayyin Nabilah, "Religious Education Learning Practices Based on Local Wisdom in Islamic Schools," t.t.

⁹ Muhammad Miftahuddin, Fatikhatul Faizah, dan Arif Kurniawan, "Moderasi Beragama dalam Situs tafsiralquran. id," *Islamika Inside: Jurnal Keislaman dan Humaniora* 6, no. 2 (2020): 54–78. <https://doi.org/10.35719/islamikainside.v6i2.106>.

surveillance of extremist networks.¹⁰ Few have examined how grassroots digital initiatives can promote critical thinking, religious moderation, and resilience against radical ideologies.

This article addresses this gap by positioning *tafsiralquran.id* as a case study within the broader framework of digital religious literacy. Drawing on Bunt's theoretical insights into cyber-Islamic environments, it argues that platforms like *tafsiralquran.id* exemplify the potential of localized, youth-focused approaches to counter radicalism. The novelty of this study lies in its dual focus: first, on integrating digital religious literacy into the discourse on counter-radicalization; and second, on analyzing how *tafsiralquran.id* can serve as models for fostering a pluralistic, moderate digital Islam.

B. Research Method

To explore the role of digital religious literacy in countering radicalism among Indonesia's young generation, with a focus on *tafsiralquran.id* as a case study, this research employs a qualitative approach. This article aims to provide a comprehensive understanding of how this platform influences digital religious literacy and fosters resilience against radical ideologies. This article adopts a mixed-methods case study design. By using *tafsiralquran.id* as the focal case, the study combines qualitative insights from content analysis and interviews with quantitative data collected through surveys. This approach ensures a holistic examination of the platform's role in promoting religious moderation and critical thinking among Indonesia's youth.

This article involves two primary data collection methods: content analysis, and observational studies. *First*, content analysis will evaluate the themes, accessibility, and quality of *tafsiralquran.id*'s materials.¹¹ The focus will be on analyzing published articles, tafsir content, and educational materials addressing topics such as radicalism, tolerance, and moderation. This method will assess how the platform's interpretive methodologies align with inclusive Islamic principles. *Second*, observational study will analyze user engagement on *tafsiralquran.id*, focusing on comments, forum discussions, and social media interactions. This method will examine discourse patterns, language use, and recurring themes in user-generated content to understand how the platform fosters a digital community centered on peace and moderation.¹²

¹⁰ Cynthia Lum, Leslie W Kennedy, dan Alison Sherley, "Are counter-terrorism strategies effective? The results of the Campbell systematic review on counter-terrorism evaluation research," *Journal of Experimental Criminology* 2 (2006): 489–516; Bagong Suyanto, Mun'im Sirry, dan Rahma Sugihartati, "Pseudo-radicalism and the de-radicalization of educated youth in Indonesia," *Studies in Conflict & Terrorism* 45, no. 2 (2022): 153–72; Mun'im Sirry, "Muslim student radicalism and self-deradicalization in Indonesia," *Islam and Christian-Muslim Relations* 31, no. 2 (2020): 241–60; Masdar Hilmy, "The politics of retaliation: the backlash of radical Islamists to the deradicalization project in Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 51, no. 1 (2013): 129–58.

¹¹ Matthew B Miles, A Michael Huberman, dan Johnny Saldana, *Qualitative data analysis 3rd Edition: Source book of Bew Methods* (Beverly Hills: SAGE Publications Inc, 2014).

¹² Kh F Alhumaid, "Qualitative evaluation: Effectiveness of utilizing digital and social media in education," *Utopía y Praxis Latinoamericana* 25, no. 6 (2020): 466–76. <https://doi.org/10.5281/zenodo.3987663>.

Also, this article will draw on Gary Bunt's Cyber-Islamic Environments (CIE) framework to understand how *tafsiralquran.id* bridges traditional Islamic scholarship with digital spaces. It will also incorporate a Digital Religious Literacy Framework to examine how the platform fosters critical thinking, ethical engagement, and contextual understanding of religious content online.¹³ This article expects to reveal how *tafsiralquran.id* promotes digital religious literacy and fosters critical thinking, religious moderation, and resilience against radical ideologies among Indonesian youth. It will highlight the platform's role as a model for localized, grassroots initiatives in countering radicalism. Additionally, the research will offer practical recommendations for leveraging digital platforms to promote inclusive and moderate interpretations of Islam in other contexts.

By focusing on *tafsiralquran.id* as a case study, this research contributes to bridging the gap in existing literature, particularly in understanding the role of grassroots digital initiatives in counter-radicalization efforts. It underscores the potential of digital religious literacy to create a more informed, inclusive, and peaceful digital religious landscape.

C. Result and Discussion

Digital Religious Literacy

Digital Religious Literacy refers to the ability to critically engage with and navigate the intersections of religion and digital media within contemporary, digitally-mediated societies. It builds on the foundation of traditional religious literacy, which emphasizes understanding religions as complex, socially and historically embedded phenomena, and extends this comprehension to the unique challenges and opportunities presented by the digital world.¹⁴ In an era where digital platforms increasingly shape how religious beliefs, practices, and identities are expressed, digital religious literacy equips individuals with the tools to interpret and analyze religion's evolving role in online spaces.¹⁵

Digital religious literacy, when applied to Islam and the Quran, refers to the ability to critically engage with and interpret the representation and dissemination of Islamic teachings, practices, and beliefs in the digital age. This literacy encompasses understanding how the Quran, as Islam's central religious text, and broader Islamic traditions are portrayed, accessed, and discussed across digital platforms. It equips individuals with the tools to navigate the complex intersections of Islamic knowledge, digital media, and contemporary cultural dynamics.¹⁶

A key aspect of digital religious literacy is understanding how religious narratives are represented and disseminated in digital environments. This includes recognizing the ways

¹³ Knut Lundby dan Giulia Evolvi, "Theoretical frameworks for approaching religion and new media," dalam *Digital religion* (Routledge, 2021), 233–49.

¹⁴ Henry, "Religious literacy in social media: A need for strategic amplification."

¹⁵ Akiva Berger dan Oren Golan, "Online Religious Learning: Digital Epistemic Authority and Self-Socialization in Religious Communities," *Learning, Media and Technology* 49, no. 2 (2 April 2024): 274–89, <https://doi.org/10.1080/17439884.2023.2169833>.

¹⁶ Micah Sapis, "Religious Ideologies of Minimal Computing: Negotiating Digital Technology in Religious Nationalist Education," *Learning, Media and Technology* 49, no. 5 (6 Desember 2024): 780–93, <https://doi.org/10.1080/17439884.2024.2410782>.

religious teachings, histories, and practices are adapted for online audiences and identifying potential biases or inaccuracies. With the proliferation of digital religious content, critical discernment becomes essential in evaluating the authenticity and authority of online religious figures, influencers, and communities. The ability to distinguish between credible and misleading representations of religion is foundational to engaging meaningfully with digital religious discourses.

Another crucial dimension of digital religious literacy is the exploration of religion's intersection with digital culture. Digital platforms provide spaces for new forms of religious expression, activism, and community-building. In this context, these platforms allow Muslims and non-Muslims alike to engage with Quranic texts through translations, commentaries (*tafsir*), and recitations.¹⁷ However, digital religious literacy requires the ability to discern the credibility and authenticity of such sources. Not all online content adheres to scholarly standards or represents mainstream Islamic interpretations, and the proliferation of unverified or ideologically skewed material underscores the need for critical engagement.¹⁸

Digital Islam is also disrupting traditional ulematic authority in ways never seen before. This is because authority/knowledge within the interactive spaces of Web 2.0 is dissected, reconfigured and reassembled as another kind of knowledge.¹⁹ Digitality is challenging various branches of Islam (whether Shia, Sunni, Wahhabi, or what have you), when it comes to their authority, not least because traditional Islamic authorities have to now—consciously and unconsciously—comport themselves and their message to the logic of digitality.

At the same time, algorithms and social media dynamics shape what religious content becomes visible and how it is interpreted by diverse audiences. These algorithms facilitate dynamic engagement with the Quran. Features like keyword search functions, interactive tafsir databases, and recitation tutorials enable users to explore the Quran in personalized and innovative ways. Digital religious literacy allows individuals to maximize these tools while remaining conscious of their limitations, such as the loss of nuance in digital translations or oversimplification of complex theological debates.

Digital religious literacy also fosters an awareness of how religious practices and identities vary across cultural, social, and national contexts in digital spaces. In this context, Islamic practices, such as prayer, fasting, and charity, are also increasingly mediated through digital platforms. Mobile apps provide prayer time reminders, Qibla direction locators, and Zakat calculators, making Islamic observance more convenient. Social media platforms foster global Muslim communities, enabling believers to share experiences, ask religious questions, and engage in interfaith dialogue. Digital religious literacy ensures that users can critically assess the authenticity of these platforms, navigate differing interpretations of Islamic practices, and recognize the cultural and contextual diversity within the Muslim ummah.²⁰

¹⁷ Gary R Bunt, *iMuslims: Rewiring the house of Islam* (The Other Press, 2009).

¹⁸ Sirry, "Muslim student radicalism and self-deradicalization in Indonesia."

¹⁹ Hasan Azad, "Thinking about Islam, politics and Muslim identity in a digital age," *Journal of Islamic and Muslim Studies* 2.2 (2017): 122-134.. <https://doi.org/10.2979/jims.2.2.09>.

²⁰ Martin Slama, "Practising Islam through social media in Indonesia," *Indonesia and the Malay World* 46, 134 (2018): 1–4. <https://doi.org/10.1080/13639811.2018.1416798>.

Digital spaces often host misrepresentations of Islam and the Quran, sometimes perpetuating stereotypes or Islamophobic narratives. Digital religious literacy empowers individuals to counteract such portrayals by engaging with credible Islamic content and fostering interfaith understanding. This literacy includes recognizing the role of algorithms in amplifying divisive content and using digital tools to amplify authentic voices that reflect Islam's diversity and complexity.²¹

Digital religious literacy also involves embodying Quranic values in online interactions. The Quran emphasizes ethics such as honesty, kindness, and respect for others.²² These principles are particularly relevant in navigating the often-contentious environment of digital discourse. Engaging with others online through the lens of Quranic teachings fosters constructive dialogue and upholds Islam's emphasis on justice and compassion.

While digital platforms democratize access to Islamic knowledge, they also challenge traditional structures of religious authority. Digital religious literacy requires an understanding of how these shifts influence Islamic scholarship and community dynamics. At the same time, it offers opportunities for Muslims to share the universality of Quranic teachings, address misconceptions, and build bridges across cultural and religious divides. In summary, digital religious literacy in the context of Islam and the Quran is a vital skill for navigating the opportunities and challenges of digital engagement. It involves critically engaging with digital representations of Islam, promoting Quranic values in online interactions, and fostering a deeper understanding of Islamic teachings in a rapidly evolving digital world.

***Tafsiralquran.id*: Branding Strategies for Moderate Islam**

Tafsiralquran.id is a dedicated Quranic exegesis website launched on July 30, 2020. Initiated by the Center for Riset and Islamic Studies (CRIS) Foundation in collaboration with the El Bukhari Institute, the site aims to contribute to the broader vision of building a Quran-based Islamic civilization. Guided by the motto “Sampaikan walau satu ayat” (*ballighu ‘anni walau ayat*), the website seeks to meet the public's need for Quranic content, offering translations, thematic exegeses on contemporary issues, and Ulumul Quran—scientific tools for understanding the Quran.²³

The site's mission is to delve into the profound and expansive meanings of the Quran, ensuring that Quranic studies remain dynamic, relevant, and aligned with the spirit of the times. As Ali bin Abi Thalib RA said, “The Quran does not speak; we must engage and converse with it.” The exegesis provided by *tafsiralquran.id* is rooted in scholarly principles (*Ulumul Quran*), the value of moderation (*wasatiyyah*), and authoritative sources within an Indonesian cultural framework.

With this vision, *tafsiralquran.id* strives to make the Quran accessible as a guide for all aspects of human life—thought, law, politics, ethics, education, science, art, culture, rituals,

²¹ Suyanto, Sirry, dan Sugihartati, “Pseudo-radicalism and the de-radicalization of educated youth in Indonesia.”

²² Mun'im Sirry, *New Trends in Qur'anic Studies: Text, Context, and Interpretation* (Lockwood Press, 2019).

²³ Tafsiralquran.id “Profil”, dalam <https://tafsiralquran.id/tentang-kami/>, accessed 11 Januari 2025.

and symbols—paving the way for human welfare and civilization. As said by M. Najih Arromadloni, as the founder of *tafsiralquran.id*, the site's launch is also part of a renewed communication strategy (*tajdidul khitab*) to address the spiritual needs of the virtual community.²⁴

The site is unique for its exclusive focus on Quranic exegesis rather than being fiqh-oriented. Unlike other online platforms where Quranic interpretation is limited to specific sections or combined with general religious topics, *tafsiralquran.id* offers a dedicated space for Quranic studies. For example, tafsir sections on platforms like *bangsaonline.com* and *republika.co.id* are often part of broader religious content.

The website features five key sections: (1) *Thematic tafsir*: quranic interpretations centered around specific themes; (2) *Khazanah*: insights on Quranic studies or living Quran, including Quranic prayers, dialogues, and traditions; (3) *Ulumul Quran*: discussions on scholarly tools for interpreting the Quran; (4) *Cari Ayat*: a tool enabling users to search for specific verses quickly, and (5) *Quran and translation*: complete Quranic text with translations in Indonesian and English, accompanied by audio recitations of all 30 chapters.

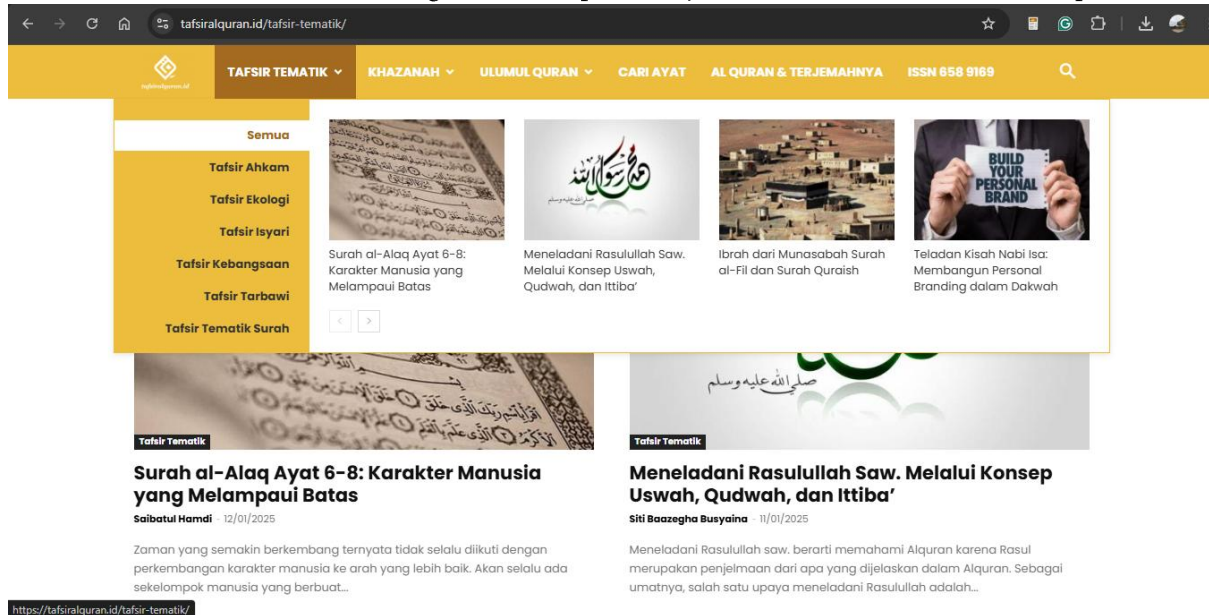


Image: Platform *tafsiralquran.id*

The website adopts a social interpretive approach, emphasizing that the Quran should be understood in the context of contemporary developments without forcing modern truths onto its meanings. This aligns with the *ma'na-cum-maghza* approach by Sahiron Syamsuddin, which involves grasping the historical meaning (*ma'na*) of a text while

²⁴ M. Najih Arromadloni, "Tasyakuran dan Launching Website *tafsiralquran.id* 29 Juli 2020, *tafsiralquran.id*, in <https://www.youtube.com/watch?app=desktop&v=5vnR0W1hwq8>, accessed 11 Januari 2025.

extending its significance (*maghza*) to present contexts.²⁵ This method resonates with Fazlur Rahman's double movement theory.²⁶

During the website's launch, Quraish Shihab highlighted key principles for engaging with the Quran recognize the Quran as Allah's noble word, approach it as a perfect and universally accessible text, cultivate closeness to the Quran to uncover its intellectual and divine meanings, and ensure interpretations are based on solid scholarly foundations and avoid imposing personal biases on the Quran. By adhering to these principles, *tafsiralquran.id* aims to make Quranic teachings resonate with diverse audiences and contemporary needs.²⁷

Digital Religious Literacy and Counter-Narratives: Insights from *tafsiralquran.id*

In the digital age, religious literacy extends beyond consuming content to actively shaping constructive narratives. This is particularly crucial in combating misinformation, extremist ideologies, and sectarianism, which are pervasive in online spaces. Counter-narratives challenge and dismantle intolerant or extremist ideologies by offering alternative interpretations rooted in peace and inclusivity.²⁸ These narratives deconstruct exclusionary readings of sacred texts, emphasize pluralism and shared values, and address contemporary issues like social justice and gender equity from a religious perspective. Counter-narratives not only refute harmful ideologies but also foster a more harmonious discourse in digital spaces.²⁹

In this context, *tafsiralquran.id* exemplifies the application of digital religious literacy to provide counter-narratives. The platform reshapes digital discourse around Islam by offering inclusive and peaceful interpretations of the Quran. Its key features include promoting tafsir that emphasizes compassion, justice, and peace, making scholarly insights accessible to a broad audience, and addressing modern challenges like environmental ethics and interfaith relations. Through authoritative interpretations, *tafsiralquran.id* directly counters extremist misuse of Quranic verses, providing a robust foundation for understanding Islam's universal messages.

1. Moderation in Understanding Religion

The interpretation of Islam as framed by *tafsiralquran.id* emphasizes several key aspects: (a) Islam as a religion that underscores peace in human life. Functionally, the essence of Islam is to provide tranquility and harmony for its adherents. Linguistically,

²⁵ Sahiron Syamsuddin, *Pendekatan Ma'nā-cum-Maghzā atas Al-Qur'an: Paradigma, Prinsip dan Metode Penafsiran*, Pidato Pengukuhan Guru Besar (Yogyakarta: UIN Sunan Kalijaga, 2022); Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Quran* (Yogyakarta: Nawasea Press, 2017); Sahiron Syamsuddin, "Pendekatan Ma'nā-Cum-Maghzā: Paradigma, Prinsip, Dan Metode Penafsiran," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 8, 2 (2022): 217–40.

²⁶ Fazlur Rahman, *Major Themes of the Qur'an* (University of Chicago Press, 2009); Fazlur Rahman, *Islam* (University of Chicago Press, 2020).

²⁷ M. Quraish Shihab, "Tasyakuran dan Launching Website "tafsiralquran.id", 29 Juli 2020, dalam <https://www.youtube.com/watch?app=desktop&v=5vnR0W1hwq8>, diakses 11 Januari 2025.

²⁸ Suyanto, Sirry, dan Sugihartati, "Pseudo-radicalism and the de-radicalization of educated youth in Indonesia."

²⁹ Leonie Schmidt, "Aesthetics of authority: 'Islam Nusantara' and Islamic 'radicalism' in Indonesian film and social media," *Religion* 51, no. 2 (2021): 237–58.

the term *Islam* (الإسلام) derives from the root word *salama* (سلم), which denotes peace and safety.³⁰ Given this fundamental principle, individuals are encouraged to embrace the religious choices they have made, fostering mutual peace in religious practice. This understanding aligns with the perspective of Alif Jabal Kurdi, who references Quraish Shihab's interpretation of Q.S. Al-Baqarah (2): 38.³¹

In his exegesis, Prof. Quraish elaborates on two forms of peace: passive and active. Passive peace entails an awareness to refrain from disturbing, infringing upon the rights of, or insulting others. Active peace, on the other hand, involves a proactive commitment to religious guidance, such as offering greetings of peace (e.g., *salam*) to others. This active engagement, according to Quraish, represents the true essence of religious teachings.³²

Tolerance emerges as a pivotal attitude in fostering peace. It reflects a human capacity to respect the behaviors and beliefs of others.³³ An illustrative example is found in Q.S. Al-An'am (6): 108, which explicitly prohibits believers from insulting the deities worshiped by adherents of other faiths.³⁴ This verse underscores the importance of mutual respect and coexistence, foundational to cultivating harmonious interfaith relations.

2. Islamic Teachings on Respect for Religious Freedom

The principle of moderation in respecting religious freedom is extensively discussed in two scholarly articles: Muhammad Anas Fakhruddin's "*The Meaning of Religious Freedom and Tolerance in the Qur'an*" and Senata Adi Prasetya's "*Interpretation of Surah Al-Baqarah, Verse 256: Islam Upholds Religious Freedom*." Both articles anchor their analysis on Q.S. Al-Baqarah (2): 256.

Anas Fakhruddin, drawing on Wahbah Zuhaili's interpretation, concludes that religion is an expression of inner conviction.³⁵ The truth of religion rests on heartfelt belief and thus cannot be imposed through coercion. Conversely, Senata focuses on the historical context (*asbab an-nuzul*) of the verse, recounting the story of Husain, a man from the Ansar tribe, who inquired of the Prophet Muhammad (peace be upon him)

³⁰ Kemenag RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, t.t.).

³¹ Alif Jabal Kurdi, "Pentingnya Memahami Esensi Islam Sebagai Agama dan Pengaruhnya Bagi Penafsiran Menurut Prof. Quraish Shihab," *tafsiralquran.id*, diakses 11 Januari 2025, <https://tafsiralquran.id/m-quraish-shihab-penting-memahami-esensi-islam-sebagai-agama/>.

³² M. Quraish Shihab, *Tafsir Al-Mishbah Pesan, Kesan dan Keserasian Al-Quran* (Jakarta: Lentera Hati, 2002).

³³ Ahmad Syafii Maarif, *Islam dalam bingkai keindonesiaan dan kemanusiaan: sebuah refleksi sejarah* (Bandung: Mizan Publik, 2009); Mun'im Sirry, *Membendung militansi agama: iman dan politik dalam masyarakat modern* (Jakarta: Erlangga, 2003).

³⁴ Wahyudi, "Larangan Memaki Sesembahan Non-Muslim: Salah Satu Ajaran Toleransi Dalam al-Quran", *tafsiralquran.id*, in <https://tafsiralquran.id/larangan-memaki-sesembahan-non-muslim-salah-satu-ajaran-toleransi-dalam-al-quran/>, accessed 11 Januari 2025.

³⁵ Muhammad Anas Fakhruddin, "Makna Kebebasan Beragama dan Toleransi dalam Al-Quran". *Tafsiralquran.id*, in <https://tafsiralquran.id/makna-kebebasan-beragama-menurut-wahbah-az-zuhaili/>, accessed 11 Januari 2025.

about compelling his two Christian sons to embrace Islam.³⁶ The revelation of this verse served as a divine response, emphasizing the inviolability of personal choice in matters of faith.

Despite differing methodological approaches, both scholars underscore a shared principle: religion is a personal choice that cannot be forced upon individuals, and every choice carries its own consequences. This perspective does not endorse other religions as equally true but advocates respect for the decisions of others, fostering coexistence.

The principle of religious freedom is integral to Islamic teachings, grounded in the divine reality of human diversity. Faith and belief are ultimately matters of divine sovereignty, accepted through personal awareness rather than compulsion or fear. In Islam, this conscious acceptance is referred to as *hidayah* (divine guidance), which even the Prophet Muhammad could not impose, as highlighted in Q.S. Al-Qashash (28): 56.³⁷ Recognizing this principle fosters better interfaith relations and mutual respect.

The interconnectedness of Islam and other religions is also evident in the exegesis of Q.S. At-Tin (95): 1–8, which interprets verses 1–3 as symbolic references to the origins of major world religions, including those brought by Moses, Jesus, and Muhammad, alongside other figures like the Buddha.³⁸ This interpretation suggests a historical linkage among religions rather than equating them—a distinction from the notion of pluralism described by Aksin Wijaya as *Islam Pluralis*.

Anas Fakhruddin's reflections on Q.S. Al-Baqarah (2): 62, frequently cited to argue for the equality of all religions, shed further light on this topic.³⁹ This verse, revealed in response to Salman Al-Farisi's inquiry about the fate of his deceased friends from Jewish and Christian backgrounds, emphasizes the centrality of *iman* (faith) in religious evaluation. Anas, referencing Quraish Shihab's *Tafsir al-Misbah*, stresses that religions cannot be deemed identical, given their mutual theological disagreements. Furthermore, Shihab notes that ultimate judgment regarding paradise and hell lies solely with Allah. Humanity should thus focus on living peacefully and submitting to God's will, leaving eschatological matters to divine wisdom.⁴⁰

³⁶ Senata Adi Prasetya, "Tafsir Surah Al Baqarah Ayat 256: Islam Menjunjung Tinggi Kebebasan Beragama", *tafsiralquran.id*, dalam <https://tafsiralquran.id/tafsir-surah-al-baqarah-ayat-256-islam-menjunjung-tinggi-kebebasan-beragama/>, accessed 11 Januari 2025.

³⁷ Edi Junaedi, "Moderasi Beragama Dalam Tinjauan Kritis Kebebasan Beragama," *Harmoni* 21.2 (2022): 330–39.

³⁸ Limmatus Sauda, "Surat at-Tin dan Simbol Ketersinambungan Antaragama", *tafsiralquran.id*, in <https://tafsiralquran.id/surat-at-tin-dan-simbol-ketersinambungan-antaragama/>, accessed 11 Januari 2025.

³⁹ M. Anas Fakhruddin, "Tafsir Surat Al-Baqarah Ayat 62: Benarkah Semua Agama Setara?", *tafsiralquran.id*, in <https://tafsiralquran.id/tafsir-surat-al-baqarah-ayat-62-benarkah-semua-agama-setara/>, accessed 11 Januari 2025.

⁴⁰ M. Quraish Shihab, *Tafsir Al-Mishbah Pesan, Kesan dan Keserasian Al-Quran* (Jakarta: Lentera Hati, 2002).

3. *Religious Moderation in Sustaining Life*

Tafsiralquran.id addresses the issue of suicide bombings through the lens of Q.S. Al-Baqarah (2): 207, as interpreted by M. Najih Arromadloni.⁴¹ This verse is often misused as a justification for such acts. In his exegesis, Najih examines the *asbab an-nuzul* (context of revelation), recounting the story of Suhaib bin Sinan Ar-Rumi, who sought to emigrate to Madinah with the Prophet Muhammad. Suhaib was obstructed by the Quraish, who opposed him taking his wealth. He ultimately relinquished his possessions to join the migration. Q.S. Al-Baqarah (2): 207 was revealed in this context, highlighting Suhaib's selflessness rather than any endorsement of self-sacrifice in the form of taking one's life. Thus, this verse bears no relation to the act of suicide bombing.

Such actions clearly contravene the foundational objectives of Islamic law, known as *maqashid al-shari'ah* (the higher objectives of the Sharia). These objectives include: (1) *hifz al-din* (preservation of religion), which is violated as such acts undermine the essence of Islam as a religion of peace; (2) *hifz al-'aql* (preservation of intellect), breached through actions that endanger rationality and human consciousness; (3) *hifz al-nafs* (preservation of life), disregarded by the destruction of one's own life and the lives of others; (4) *hifz al-mal* (preservation of wealth), compromised by the material losses resulting from such incidents, and (5) *hifz al-nasl* (preservation of lineage), jeopardized through the disruption of social stability and the loss of future generations.⁴²

These violations are antithetical to the overarching goals of *maqashid al-shari'ah*, which aim to establish universal values such as moderation, tolerance, and holistic well-being. These principles collectively foster a world governed by peace and coexistence. Suicide bombing, therefore, not only distorts the intended meaning of religious texts but also disrupts the very foundations of Islamic ethical and legal principles designed to sustain life and promote harmony.

4. *Embracing Pluralism in the Spirit of the Prophet Muhammad*

Halya Millati, in her article "Tracing the Prophet's Response to Pluralism," emphasizes that pluralism is an inevitable aspect of life, acknowledged by Islam.⁴³ Several Qur'anic verses, such as Q.S. Al-Hujurat (49): 13, Q.S. Yunus (10): 118, and Q.S. Al-Ma'idah (5): 48, affirm that Allah has created humanity with inherent diversity in races, ethnicities, and groups.

⁴¹ See M. Najih Arromadloni, "Tafsir Surat al-Baqarah Ayat 207: Ajaran Bom Bunuh Diri?", *tafsiralquran.id*, dalam <https://tafsiralquran.id/tafsir-surat-al-baqarah-ayat-207-ajaran-bom-bunuh-diri/>, accessed 11 Januari 2025; M. Najih Arromadloni, *Bid'ah ideologi ISIS: catatan penistaan ISIS terhadap hadits* (Jakarta: Daulat Press Jakarta, 2017); M. Najih Arromadloni, *Tafsir kebangsaan: cinta tanah air, toleransi, dan bela negara dalam Al-Quran* (Jakarta: El-Bukhori, 2021); Muhammad Najih Arromadloni, *Rekonstruksi pemahaman kelompok radikal terhadap Hadis* (Disertasi: Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, 2021).

⁴² Abu Ishaq Syatibi, *Al-Muwafaqat fi Ushul al-Syari'ah* (Beirut: Dar al-Kutub al-Ilmiyah, 1975).

⁴³ Halya Millati, "Menapak Tilas Kisah Rasulullah saat Merespons Pluralitas", *tafsiralquran.id*, in <https://tafsiralquran.id/menapak-tilas-kisah-rasulullah-saat-merespons-pluralitas/>, accessed 11 Januari 2025.

Halya argues that such diversity, as part of Allah's divine order (*sunnatullah*), should be approached with wisdom, transforming it into a source of strength rather than conflict. However, deviations from this ideal often occur when differences in beliefs and tendencies fuel hostility between opposing sides. She further draws on Q.S. Al-Anbiya (21): 107, which states, "And We have not sent you, [O Muhammad], except as a mercy to the worlds," highlighting that the Prophet's mission was imbued with values of tolerance. As a leader, the Prophet exemplified inclusivity and openness, serving as a guide for interactions with diverse communities. Ibn Kathir's exegesis recounts various instances of the Prophet's tolerance, such as his interfaith dialogue with the Christian delegation from Najran, where he permitted them to perform their worship according to their faith.

The Prophet's migration to Abyssinia also reflects his respect for diversity, particularly in his diplomatic approach to King Heraclius. In inviting the king to Islam, the Prophet's letter conveyed a message of peace, devoid of coercion. Contemporary scholar Sheikh Ali Jum'ah, as quoted by Halya, highlights this episode in his work *Al-Musawah al-Insaniyah fi al-Islam* as a model of religious freedom practiced by the Prophet.⁴⁴ Even within his own household, the Prophet demonstrated patience and wisdom, balancing his roles as a preacher and a head of the family.

These examples underscore the Prophet Muhammad's progressive approach, marked by openness and inclusivity. As Muslims, emulating the Prophet means fostering an open-minded attitude and preserving the peace inherent in Islamic teachings. In a pluralistic society like Indonesia, the Prophet's spirit of embracing all groups with openness must be revitalized as a guiding principle for policymaking, particularly in addressing the pervasive issue of intolerance that continues to victimize segments of society.⁴⁵

5. Religious Moderation in Education

The importance of incorporating the values of moderation into education is explored in two articles on *tafsiralquran.id*: "Tafsir Tarbawi: Religious Moderation Values in Islamic Education"⁴⁶ and "The Importance of a Multicultural Education Curriculum According to the Quran"⁴⁷, both authored by Senata Adi Prasetya. While both articles emphasize the significance of embedding moderation into religious education, they differ in the Qur'anic verses they interpret.

⁴⁴ Ali Jum'ah, *Al-Musawah al-Insaniyah fi al-Islam baina al-Nadzariyyah wa Tathbiq* (Kairo: Dar al-Ma'arif, 2017).

⁴⁵ Aksin Wijaya, *Menatap Wajah Islam Indonesia* (Yogyakarta: IRCiSoD, 2020).

⁴⁶ Senata Adi Prasetya, "Tafsir Tarbawi: Nilai-Nilai Moderasi Beragama dalam Pendidikan Islam", *tafsiralquran.id*, in <https://tafsiralquran.id/nilai-nilai-moderasi-beragama-dalam-pendidikan-islam/>, accessed 11 Januari 2025.

⁴⁷ Senata Adi Prasetya, "Pentingnya Kurikulum Pendidikan Multikultural Menurut Al Quran", *tafsiralquran.id*, in <https://tafsiralquran.id/pentingnya-kurikulum-pendidikan-multikultural-menurut-al-quran/>, accessed 11 Januari 2025.

The first article centers on Q.S. Al-Baqarah (2): 143, focusing on the term *wasath*, which is understood as embodying the concept of moderation. The second article examines Q.S. Al-Hujurat (49): 13, highlighting the importance of multicultural awareness and its integration into educational practices. Together, these discussions are interconnected, underscoring the idea that an awareness of societal pluralism fosters a moderate attitude, which in turn contributes significantly to social harmony and peace.

The values of moderation can be incorporated into educational processes, particularly in Islamic studies or other relevant subjects.⁴⁸ However, their application is most effective when transcending formal education, becoming a lived practice in daily interactions. Here lies the critical role of influential figures such as *kyai* in *Pesantren* or parents at home. These individuals can provide practical demonstrations of moderation, ensuring it is internalized not as a mere formality but as a lived and integral aspect of character.⁴⁹ By promoting these values both within and beyond the classroom, education becomes a powerful tool for nurturing moderation, ultimately shaping a harmonious and cohesive society.

6. Religious Moderation in Social Relationships

Moderation in social relationships is essential for fostering the peaceful essence of Islam. The importance of tolerance as a foundation for social harmony is a recurring theme in several articles on *tafsiralquran.id*. Among these, Muhammad Rafi has contributed significantly with three notable articles: “*These Are the Tolerant Behaviors Muslims Must Exhibit According to the Quran*,” “*The Importance of Good Assumptions for Religious Tolerance in the Quran*,” and “*These Are the Guidelines for Religious Tolerance According to the Quran: Diversity Is Inevitable*.”⁵⁰

The key themes explored in these articles focus on three main aspects. *First*, awareness of diversity. A core tenet of tolerance lies in recognizing and accepting diversity as a natural part of humanity's creation. This awareness includes understanding that human beings were created diverse as part of Allah's will, acknowledging the equality of all humans before Allah where only piety differentiates them, and realizing that religion was revealed to promote peace.

⁴⁸ Senata, Adi Prasetya, et al. "Epistemic Rationality In Islamic Education: The Significance for Religious Moderation in Contemporary Indonesian Islam." *Ulul Albab* 22.2 (2021): 232 DOI: <https://doi.org/10.18860/ua.v22i2.12771>; Senata Adi Prasetya, "Pencarian Kembali Moderasi Beragama Dalam Kitab Ithāf Al-Dhaki." *NUANSA: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam* 19.2 (2022): 166-181. <https://doi.org/10.19105/nuansa.v19i2.6211>

⁴⁹ Ali Nurdin, and Maulidatus Syahrotin Naqqiyah. "Model moderasi beragama berbasis pesantren salaf." *Islamica: Jurnal Studi Keislaman* 14.1 (2019): 82-102. <https://doi.org/10.15642/islamica.2019.14.1.82-102>

⁵⁰ Muhammad Rafi, “Inilah Perilaku Toleran Yang Harus Muslim Tunjukkan Menurut Al-Qur'an”, *tafsiralquran.id*, in <https://tafsiralquran.id/inilah-perilaku-toleran-yang-harus-muslim-tunjukkan-menurut-al-quran/>, accessed 11 Januari 20215; Rafi, “Pentingnya Berprasangka Baik Dalam Rangka Toleransi Beragama dalam Al-Quran”; Rafi, “Inilah Rambu-Rambu Toleransi Beragama Menurut Al-Quran: Perbedaan Adalah Keniscayaan”.

Second, behavior and attitudes towards others. Awareness of diversity must translate into real-world attitudes and behaviors. This includes demonstrating tolerance, refraining from insulting adherents of other religions, and cultivating mutual respect in interactions. These actions reflect the internalized understanding of diversity and are vital for maintaining social cohesion. *Third*, acknowledgment of commonalities and differences. Human relationships are marked by both shared values and differences. A balanced understanding of these aspects allows individuals to build bridges of understanding while respecting each other's uniqueness.

By promoting these principles, *tafsiralquran.id* emphasizes that religious moderation is not merely an intellectual exercise but a way of life. It calls for fostering peaceful coexistence and mutual respect as the cornerstone of social harmony in a pluralistic society.

***Tafsiralquran.id*: The Cyber Moderate-Islamic Environment**

The term Cyber Moderate-Islamic Environment (CMIE) introduces a nuanced framework distinct from Gary Bunt's Cyber-Islamic Environment (CIE), focusing specifically on the promotion of moderation (*wasatiyyah*) within digital Islamic discourse in Indonesia. While both terms address the intersection of Islam and digital spaces, their underlying scope, focus, and ideological orientations differ in several key ways:

The CMIE is a concept that narrows the broad landscape of Islamic activity in digital spaces to focus specifically on platforms promoting *wasatiyyah* (moderation) within the Islamic discourse. While it builds on Gary Bunt's Cyber-Islamic Environment (or CIE), which broadly examines the diverse ways Muslims engage with digital tools and spaces, the Cyber Moderate-Islamic Environment emphasizes inclusivity, tolerance, anti-violence, and accommodation of local cultures. This concept reflects Indonesia's unique socio-religious context and its commitment to fostering harmony through moderate Islamic values.

Gary Bunt's Cyber-Islamic Environment, as introduced in his book *Islam in the Digital Age: E-Jihad, Online Fatwas and Cyber Islamic Environments*, encompasses the full spectrum of Islamic digital activity.⁵¹ It includes traditionalist, reformist, and even extremist narratives, analyzing how these groups utilize digital platforms for purposes ranging from religious education and community building to political mobilization and radicalization.⁵² Bunt's framework is global and ideologically neutral, providing a comprehensive view of how Muslims interact with technology across varying contexts.⁵³

In contrast, the CMIE is ideologically specific and rooted in Indonesia's efforts to promote religious moderation. It focuses on platforms like *tafsiralquran.id*, as well as those managed by Nahdlatul Ulama (NU) and Muhammadiyah, which align with Indonesia's vision of religious harmony as reflected in Pancasila. These platforms actively reject extremism and exclusivism, emphasizing balanced interpretations of Islamic teachings that

⁵¹ Gary R. Bunt, *Islam in the Digital Age: E-Jihad, Online Fatwas and Cyber Islamic Environments* (London: Pluto Press, 2003).

⁵² Gary R. Bunt, *iMuslims: Rewiring the house of Islam* (The Other Press, 2009).

⁵³ Gary R. Bunt, "Towards an Islamic information revolution?," *Global Dialogue* 6.1/2 (2004): 108.

promote social justice, coexistence, and peacebuilding. Unlike Bunt's broader framework, this concept highlights a prescriptive and constructive approach, advocating for the development of digital spaces that embody moderation and counteract polarizing narratives.

Key Differentiators

| Aspect | Cyber-Islamic Environment (Gary Bunt) | Cyber Moderate-Islamic Environment |
|-------------------------|--|---|
| Scope | Broad, encompassing all Islamic activities online | Narrow, focused on moderate Islamic platforms |
| Ideological Orientation | Ideologically neutral, inclusive of all currents | Explicitly moderate, rejecting extremism and intolerance |
| Geographical Context | Global | Specific to Indonesia, emphasizing Pancasila and pluralism |
| Purpose | Analytical, maps all phenomena in Islamic cyberspace | Prescriptive and constructive, promoting moderation and harmony |
| Examples | Extremist sites, reformist blogs, fatwa portals | Tafsiralquran.id, NU, Muhammadiyah platforms |

The CMIE also distinguishes itself by its geographical and cultural focus. While the CIE examines Islam's digital presence globally, the CMIE reflects Indonesia's cultural diversity and the integration of Islamic values with local traditions. Platforms like *tafsiralquran.id* contextualize classical Islamic teachings (*turath* or *Kitab Kuning*) to resonate with contemporary Indonesian society, addressing issues such as gender equality, interfaith dialogue, and environmental ethics while celebrating Indonesia's rich cultural heritage.

So, the CMIE offers a focused lens within the broader CIE, aligning with Indonesia's national agenda to promote moderation and harmony. It serves as a model for creating inclusive and peaceful digital Islamic spaces, providing a counter-narrative to extremist ideologies while preserving and contextualizing Islamic heritage in the modern age. This concept contributes to the global effort to shape a balanced and forward-thinking Islamic discourse in cyberspace by emphasizing moderation, tolerance, tolerance, and cultural accommodation.

In this context, a Cyber Moderate-Islamic Environment, as exemplified by *tafsiralquran.id*, aligns closely with the four indicators of religious moderation promoted by the Indonesian Ministry of Religion: national commitment, tolerance, anti-violence, and accommodation of local culture. Through its focus on *wasatiyyah* (Islamic moderation) and *turath* (classical Islam), the platform not only preserves and contextualizes Islamic teachings but also actively promotes these indicators within its content and digital outreach.

a. National Commitment

Tafsiralquran.id reinforces national commitment by integrating Islamic teachings with values that uphold the unity and integrity of Indonesia as a nation-state (NKRI). By contextualizing Qur'anic exegesis to emphasize justice (*adl*), equality, and the responsibility of Muslims to contribute to societal harmony, the platform

encourages users to view Islam as a source of strength for national development. Its content frequently addresses contemporary issues like democracy, human rights, and the importance of social cohesion, aligning religious practice with the principles enshrined in Pancasila.

b. Tolerance

The platform fosters tolerance by highlighting Qur'anic verses and interpretations that encourage respect for diversity (*ta'aruf*) and coexistence among different religious and cultural groups. Through its accessible tafsir and interactive forums, *tafsiralquran.id* provides a space for dialogue and mutual understanding, emphasizing that Islam recognizes and values pluralism. This approach counters exclusivist and intolerant narratives, promoting an inclusive vision of Islam that aligns with Indonesia's multicultural society.

c. Anti-Violence

Tafsiralquran.id plays a critical role in combating extremism and advocating for peace by promoting non-violent interpretations of Islamic teachings. The site emphasizes Islam as a religion of mercy (*rahmatan lil 'alamin*), condemning all forms of violence and extremism. By addressing issues like radicalism and misinterpretations of jihad, the platform educates users on the importance of peacebuilding and the ethical principles of conflict resolution, in line with the Ministry of Religion's emphasis on anti-violence.

d. Accommodating Local Wisdom

The platform also accommodates and celebrates local cultures by contextualizing Qur'anic teachings to resonate with Indonesia's rich cultural diversity. It incorporates examples and discussions relevant to local traditions, ensuring that Islamic teachings harmonize with Indonesian cultural practices. This approach supports the Ministry's goal of integrating religion with local wisdom, showing that Islam can be practiced in ways that respect and enrich local identities without compromising its universal principles.

In summary, *tafsiralquran.id* serves as a digital embodiment of religious moderation by promoting national commitment, tolerance, anti-violence, and the accommodation of local culture. Through its balanced interpretations, interactive features, and engagement with contemporary issues, the platform not only disseminates Islamic teachings but also nurtures an online community aligned with the principles of religious moderation championed by the Indonesian Ministry of Religion.

Countering Radicalism Among Indonesia's Young Generation

Tafsiralquran.id plays a crucial role in constructing a Cyber Moderate-Islamic Environment that counters radicalism among Indonesia's youth. In today's digital age, young people are particularly susceptible to radical ideologies due to their high engagement with online platforms and their natural inclination to explore identity and purpose. Extremist groups exploit this vulnerability, using social media and websites to disseminate simplified, polarizing interpretations of Islam. In response, *tafsiralquran.id* provides an alternative digital

space that promotes *wasatiyyah* (moderation) and equips youth with the tools to engage with Islam in a balanced and thoughtful manner.

The platform's strength lies in its ability to deliver contextualized and nuanced Qur'anic exegesis that aligns with the principles of moderation, tolerance, and inclusivity. Unlike literalist readings often manipulated by extremist groups, *tafsiralquran.id* provides interpretations grounded in classical Islamic scholarship while addressing contemporary issues such as democracy, human rights, and social justice. This approach enables young people to see Islam as a dynamic faith that harmonizes tradition with modernity, countering narratives that foster exclusivism and radicalization.

One of the platform's key strategies in engaging youth is its use of multimedia content, such as videos, infographics, and podcasts. By leveraging modern digital tools, *tafsiralquran.id* creates content that is both accessible and appealing to young audiences accustomed to visual and interactive media. This format not only bridges the gap between classical Islamic texts and the digital age but also ensures that balanced Islamic teachings can reach a broader demographic, including those in remote areas.

In addition to providing accessible content, *tafsiralquran.id* emphasizes critical thinking. It encourages young users to engage deeply with Islamic teachings, questioning and reflecting on their meanings rather than passively accepting interpretations. By fostering intellectual engagement, the platform equips youth with the ability to discern between authentic Islamic principles and extremist distortions. Furthermore, its emphasis on tolerance, pluralism, and coexistence reinforces the values of mutual respect and harmony in Indonesia's multicultural society.

The impact of *tafsiralquran.id* extends beyond official education—it empowers young people to become advocates of moderation. By integrating Islamic values with Indonesia's foundational principles of Pancasila, the platform strengthens the national identity of its users, countering narratives that seek to undermine the country's unity. Young people exposed to its teachings are better positioned to resist extremist ideologies and promote peaceful coexistence within their communities.

Despite its successes, *tafsiralquran.id* faces challenges in competing with the pervasive reach of extremist content online. To enhance its impact, the platform could expand its outreach through collaborations with influencers, gamified learning experiences, and partnerships with educational institutions. Additionally, incorporating topics like mental health, social issues, and career guidance within an Islamic framework could broaden its appeal among youth.

In this context, *tafsiralquran.id* exemplifies the potential of a Cyber Moderate-Islamic Environment in addressing the pressing issue of radicalism among Indonesia's youth. By promoting *wasatiyyah* through balanced interpretations, modern digital tools, and accessible content, the platform fosters a generation of young people who are informed, tolerant and committed to the principles of moderation. As Indonesia continues to navigate the challenges of religious diversity in the digital age, *tafsiralquran.id* stands as a vital resource in building a future rooted in harmony and peace.

D. Conclusion

Islam, with its comprehensive teachings and diverse religious expressions, cannot remain untouched by the advancements in information technology. The rapid digital revolution has significantly influenced and, in some cases, transformed the mindset of many Muslim communities. This shift impacts how Islam is understood, practiced, and articulated, particularly within the dynamic realm of online media and digital interactions. In this context, platforms like *tafsiralquran.id* highlight the potential of digital religious literacy to provide counter-narratives that champion peace and inclusivity. By integrating critical analysis, ethical engagement, and civic responsibility, the site enriches Islamic scholarship while fostering a more harmonious digital and social landscape. Its work underscores the transformative power of digital tools in promoting understanding, *wasatiyah* value (religious moderation) and mutual respect. This *tafsiralquran.id* platform, also, effectively empowers youth to critically evaluate and reject radical narratives, reinforcing the need to integrate digital religious literacy into counter-radicalization strategies. Despite its significant contributions, *tafsiralquran.id* faces challenges in maximizing its impact. Expanding its reach to younger audiences and marginalized groups through social media and multilingual content is essential. Interactive features like forums or Q&A sections could enhance user engagement, while collaborations with global scholars and organizations could amplify its message. Addressing these challenges will ensure that the platform continues to thrive as a hub for inclusive and peaceful Islamic interpretations.

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