


Religious Moderation Representation on Nu Online Instagram Account; Teun A. Van Dijk's Critical Discourse Analysis


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Article Information	Abstract
<p>Submitted: 29 October 2024 Revised: 10 December 2024 Accepted: 27 December 2024 Published: 31 December 2024</p> <p>Keywords: Moderasi Beragama; Analisis Wacana Kritis; Teun A. Van Dijk; Instagram NU Online</p>	<p>The present research employs a descriptive qualitative approach to analyze religious moderation in the content of the Instagram account @nuonline_id. The research data consists of four posts that contain elements of religious moderation, focusing on national commitment, tolerance, anti-violence, and acceptance of tradition. The theoretical approach used is Teun A. Van Dijk's critical discourse analysis, which allows the researcher to explore the ideologies and values embedded in the texts. The research findings highlight four aspects of religious moderation: national commitment, tolerance, anti-violence, and acceptance of tradition. This study concludes that @nuonline_id serves as a source of information and a catalyst for positive change in society by emphasizing the values of moderation in religious practice. The recommendations of this study include the need for further research on the role of social media in promoting the values of religious moderation in Indonesia.</p> <p>Penelitian ini menggunakan pendekatan kualitatif deskriptif untuk menganalisis moderasi beragama dalam konten Instagram @nuonline_id. Data penelitian terdiri dari empat postingan yang mengandung unsur moderasi beragama, dengan fokus pada komitmen nasional, toleransi, anti-kekerasan, dan penerimaan tradisi. Pendekatan teori yang digunakan adalah analisis wacana kritis Teun A. Van Dijk. Hasil penelitian menyoroti empat aspek moderasi beragama yaitu komitmen nasional, toleransi, anti-kekerasan, dan penerimaan tradisi. Penelitian ini menyimpulkan bahwa @nuonline_id berfungsi sebagai sumber informasi dan katalis perubahan positif dalam masyarakat dengan menekankan nilai-nilai moderasi dalam praktik beragama. Rekomendasi penelitian ini mencakup perlunya studi lebih lanjut tentang peran media sosial dalam mempromosikan nilai-nilai moderasi beragama di Indonesia.</p>

INTRODUCTION

Instagram is no longer a foreign concept among society today. As a social media platform, Instagram meets the diverse needs of its users. Various groups utilize social media according to their specific needs. According to Wordstream, Instagram is one of the most popular social media platforms.¹ Although many competing social media platforms have emerged, which some users find more promising in terms of benefits, Instagram remains widely used by both governmental and non-governmental institutions to promote themselves or for other purposes. *Nahdlatul Ulama* (NU) is one of the non-governmental organizations that actively uses the Instagram account NU Online as a means to promote religious moderation, a topic currently being widely discussed in public.

Religious moderation has become an issue frequently raised by the government to counter radicalism and extremism. Moderation, or *wasathiyah*, comes from an Arabic term that means being in the middle or between two extremes.² In Indonesia, religious moderation began to be promoted in 2014 when the Minister of Religion, Lukman Hakim Saifuddin, launched his book titled *Moderasi Beragama*.³ The term religious moderation refers to the practice and perspective of religion that aligns with the values of democracy, courtesy, peace, and serenity. Thus, religious moderation is promoted to achieve collective welfare in realizing a friendly interpretation of religious teachings.⁴ The Ministry of Religion, as the institution responsible for promoting religious moderation, has formulated indicators of religious moderation in Indonesia, which are outlined in four key points: national commitment, tolerance, anti-violence, and acceptance of tradition.⁵

Instagram has become a key platform for promoting religious moderation. Organizations concerned with this issue largely use Instagram to advance the cause. One organization actively promoting religious moderation on Instagram is NU, with the account @nuonline_id. This official Instagram account belongs to the non-governmental organization *Nahdlatul Ulama*. The content on this account is frequently refreshed almost daily, covering a variety of genres including NU-

¹ Maarit Jaakkola, "From Re-Viewers to Me-Viewers: The# Bookstagram Review Sphere on Instagram and the Uses of the Perceived Platform and Genre Affordances," *Interactions: Studies in Communication & Culture* 10, no. 1-2 (2019): 91-110.

² A. R. Al-Ashfahani, *Mu'jam Mufradat Alfazh Al-Qur'an* (Beirut: Dar Al-Kutub Al-Ilmiyah, 2004).

³ Lukman Hakim Saifuddin, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2014).

⁴ H M Saekan Muchith, *Pengembangan Kurikulum Pendidikan Agama Islam (PAI) Berbasis Moderasi Beragama* (Yogyakarta: Nas Media Pustaka, 2023).

⁵ Saifuddin, *Moderasi Beragama*.

related topics, Islamic law education, short advice or sermon videos, responses to current issues, and content that promotes religious moderation. Interaction with this account is extensive, as indicated by the large following of 1.3 million followers on @nuonline_id. The promotion of religious moderation represented on Instagram @nuonline_id can be analyzed from a linguistic perspective. The arrangement of words and sentences in a post with a theme of religious moderation can generate a broad interpretation. At times, a post does not explicitly mention religious moderation in its narrative, yet the meaning within the content implicitly falls within the realm of religious moderation. Thus, a linguistic analysis of the content shared on this account is essential, using a critical discourse analysis approach.

Critical discourse analysis is a method used to examine the messages embedded within communication, both textually and contextually. Text is a key component of communication messages and is commonly used as an object of discourse analysis. This method helps uncover the intent of the communication message creator through the text or narrative of the message. Researchers have developed discourse analysis concepts through several models, including those by Theo Van Leeuwen, Sara Mills, Norman Fairclough, and Teun A. Van Dijk. This study applies Teun A. Van Dijk's model as an analytical tool to examine the representation of religious moderation in the content posted on the Instagram account @nuonline_id.

Teun A. Van Dijk's critical discourse analysis model is one of the most widely used among scholars, as it is considered highly practical and applicable. This model, developed by Van Dijk, leans towards a social psychology approach, allowing for an analysis that delves into the structure and processes involved in the formation of a text. Van Dijk emphasizes that critical discourse analysis should go beyond merely examining the text itself, requiring a deeper analysis of how sentences are produced. In his model, structural arrangement, social psychology, and social context form an integrated framework. Thus, meticulous attention is essential in applying Van Dijk's analysis, as it requires considering the three interconnected elements that contribute to the creation of a text.⁶

Studies on religious moderation have previously been conducted by researchers using Teun A. Van Dijk's critical discourse analysis model. Mansur and Saputra examined the persona of Habib Ja'far as a preacher.⁷ Habib Ja'far Al-

⁶ Teun A Van Dijk, "Principles of Critical Discourse Analysis," *Discourse & Society* 4, no. 2 (1993): 249–83.

⁷ Ali Mansur and Deden Mula Saputra, "Analisis Wacana Nilai Moderasi Beragama: Kajian Ceramah Lisan Habib Husain Jafar AL-Hadar," *INSANI: Jurnal Ilmu Agama Dan Pendidikan* 2, no. 1 (2024): 49–73.

Hadar, who is active on YouTube, is seen as playing a significant role in promoting religious moderation, frequently highlighting values of love, knowledge, conviction, and tolerance in his content. Rojiati et. al. found that MUI, as an Islamic organization in Indonesia, also promotes religious moderation.⁸ Their study on MUI Lampung's official YouTube channel showed that the primary value conveyed was a call for tolerance. Prastyo and Fikra presented a different perspective, suggesting that moderation involves promoting good and preventing harm without easily condemning others.⁹ Santoso et. al. concluded that preaching through Instagram is effective for information and communication, especially through the account @nuonline_id, which represents NU on social media.¹⁰ Soraya and Wibowo analyzed Instagram @nuonline_id and concluded that the account educates followers on religious moderation by segmenting content into different aspects of societal life.¹¹ These prior studies have not addressed how religious moderation is visualized in the content of Instagram @nuonline_id. While existing research has explained Teun A. Van Dijk's discourse analysis with various objects, this study is essential as it opens a new discussion within the ongoing discourse.

The purpose of the present research is to identify the text structure, social cognition, and social context of posts containing religious moderation on the NU Online Instagram account. This topic, which has not been discussed in previous studies, will reveal how text structure, social cognition, and social context are embedded within posts promoting religious moderation on NU Online's Instagram. The present research will contribute to the discourse of Teun A. Van Dijk's discourse analysis with a unique research object compared to previous studies. It is hoped that the present research will inspire further, more complex, and in-depth research.

METHOD

The present research employs a qualitative descriptive approach to analyze religious moderation in the Instagram content of @nuonline_id. The data consists

⁸ Umi Rojiati et al., "Bingkai Moderasi Beragama Pada Youtube Mui Lampung," *Jurnal Bimbingan Penyuluhan Islam* 4, no. 1 (2022): 30–44.

⁹ Tri Budi Prastyo and Hidayatul Fikra, "Analisis Wacana Islam Moderat: Kajian Tafsir Lisan Perspektif Gus Ahmad Bahauddin Nursalim," *Matan: Journal of Islam and Muslim Society* 4, no. 1 (2022): 56–66.

¹⁰ Bobby Rachman Santoso, Lutfi Fatmasari, and Ahmad Nurcholis, "Strategi Dakwah Multimedia Nahdlatul Ulama Melalui Instagram @nuonline_id," *Al-Insyiroh: Jurnal Studi Keislaman* 7, no. 1 (2021): 115–35.

¹¹ Serin Himatus Soraya and Wahyu Tri Wibowo, "Construction of Public Opinion about Religious Moderation on NU Online Instagram Accounts (@nuonline_id)," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 15, no. 1 (2021): 111–23.

of four posts that contain elements of religious moderation, focusing on aspects of national commitment, tolerance, anti-violence, and acceptance of tradition. The theoretical approach used is Teun A. Van Dijk's critical discourse analysis, which allows the researcher to explore the ideologies and values embedded in the texts. Data collection techniques involved observation and note-taking, where the researcher examined each post to capture deep meanings and context. Thus, this study aims to understand how the content promotes values of religious moderation within society.

In data analysis, the researchers employ an interactive model consisting of three stages: data reduction, data presentation, and conclusion drawing. Data reduction is carried out by selecting relevant information from the analyzed posts, while data presentation is conducted using narrative techniques to systematically and clearly express the research findings. Conclusions are drawn based on the analysis of elements present in the posts, allowing the research results to provide a comprehensive overview of religious moderation in Indonesia through the Instagram account @nuonline_id.

RESULT AND DISCUSSION

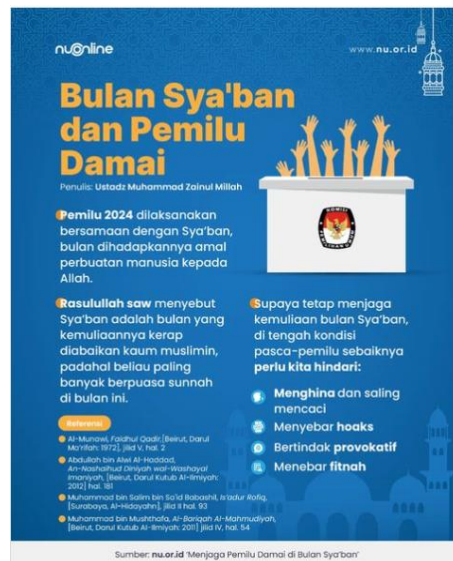
This section presents the research findings regarding the representation of religious moderation as seen on the Instagram account @nuonline_id. Through the critical discourse analysis approach developed by Teun A. Van Dijk, this study reveals how various elements of visual communication and text in four posts reflect the national commitment, tolerance, anti-violence, and acceptance of tradition promoted by NU.

Nahdlatul Ulama and National Commitment

The commitment to nationalism in religious moderation is an effort to create a conducive atmosphere for various religions and beliefs to thrive and coexist peacefully.¹² The following is an example of a post from the Instagram account @nuonline_id regarding this commitment to nationalism. Here is an analysis of religious moderation in the aspect of national commitment through Teun A. Van Dijk's critical discourse analysis approach on the Instagram post by @nuonline_id titled "*Bulan Sya'ban dan Pemilu Damai*."

¹² Adinda Putri Aulia et al., "Peningkatan Moderasi Beragama Masyarakat Plural Dalam Bingkai Kebhinnekaan Di Desa Telagah Kecamatan Sei Bingai Kabupaten Langkat," *Academy of Education Journal* 15, no. 1 (2024): 318–24.

Figure 1. @nuonline_id Posts with National Commitment



Source: This Image is taken from NU's Instagram account

a) Text Structure

The main theme of this post is to encourage Muslims to welcome the month of Sha'ban with peaceful behavior, especially as it coincides with the 2024 election period. Muslims are urged to take advantage of Sha'ban by avoiding sinful actions, such as insulting one another, spreading hoaxes, and slander, which are often prevalent during political campaign periods. The writer emphasizes the importance of aligning Islamic values with social behavior, positioning religion as a pillar of peace amidst a political atmosphere prone to conflict. In this way, the post invites readers to celebrate Sha'ban as a time of goodness, where faith can be manifested through peaceful and moderate attitudes in social and political life.

From a thematic perspective, this post demonstrates that religious teachings can serve as a main guide in navigating times that are vulnerable to division. It emphasizes that Sha'ban is not only a time for increasing good deeds but also for adopting behavior that supports national unity. The inclusion of a hadith of the Prophet reinforces that Sha'ban should be filled with good deeds rather than actions that escalate tensions through provocative behavior. Through religious teachings, this post builds readers' awareness of the importance of fostering national unity and shows that a moderate approach to religion aligns with a commitment to the nation.

The choice of words in the text, such as *"menghina"* (insult), *"hoaks"* (hoaxes), *"provokatif"* (provocative), and *"fitnah"* (slander), emphasizes the negative impact of non-moderate behavior in the context of elections. These

terms refer to actions that often provoke tension in society, especially during political times, serving as a warning for readers to avoid such behaviors. Additionally, the text employs terms with religious connotations, such as “istighfar” (seeking forgiveness) and “amal kebaikan” (good deeds), which act as motivation for readers to reflect on their attitudes and strive to improve themselves. Through this linguistic choice, the text seeks to instill a sense of moderation and responsibility in everyday life amidst the political dynamics.

b) *Social Cognition*

This post reflects the ideological perspective of @nuonline_id, emphasizing the importance of peace and harmony in every aspect of life, including in the context of elections. As a media outlet representing a moderate Islamic viewpoint, @nuonline_id demonstrates that Islamic values can serve as guidance in supporting national unity. By connecting the month of Sha'ban with the election period, the writer aims for Muslims to understand that their religious commitment aligns with a concern for social-political stability. This text shapes the idea that elections are not merely a political matter but also an opportunity to strengthen faith and maintain peace.

Thus, the ideological perspective presented goes beyond teaching religious doctrines; it also shows that practicing religion with a moderate attitude positively impacts social life. The writer inserts the view that by adhering to Islamic values, such as seeking forgiveness (istighfar) and avoiding sin, Muslims can actively contribute to preserving peace, especially during elections. The desired attitude from the writer is for Muslims to avoid actions that disrupt social harmony and national unity. Through this perspective, @nuonline_id emphasizes that moderation in religion is an effective way to mitigate conflict within the national context.

In this text, the writer's goal is to encourage the audience to use the month of Sha'ban as a time to strengthen their national commitment through peaceful and moderate behavior. The writer hopes that Muslims will avoid behaviors that may incite conflict, such as spreading hoaxes and slander, which are often prevalent during election periods. This reflects the writer's wish for Muslims not only to focus on religious rituals but also to engage in actions that support social stability. The message invites the audience to consider the social implications of positive religious conduct for national life.

By associating the month of Sha'ban with a commitment to national values, the writer hopes readers internalize that maintaining national unity is part of good religious practice. The writer's hope is evident in how the text highlights behaviors aligned with religious teachings, such as avoiding conflict, ultimately supporting a peaceful election. The writer's aim is for the audience to develop an

awareness that Islam is not only a private matter but also plays a crucial role in fostering a positive attitude toward community life.

c) *Social Context*

This text is written in a socio-political context in which Indonesia's 2024 elections are taking place, with society being vulnerable to divisions due to differing political choices. During this period, issues that fuel hatred, hoaxes, and provocative actions frequently arise on various social media platforms, potentially threatening national harmony. By encouraging readers to avoid negative behaviors during the month of Sha'ban, the writer aims to remind Muslims to be mindful of actions that could harm social harmony, emphasizing the importance of Sha'ban as a time for self-reflection and maintaining good relations with others, particularly in the context of the elections.

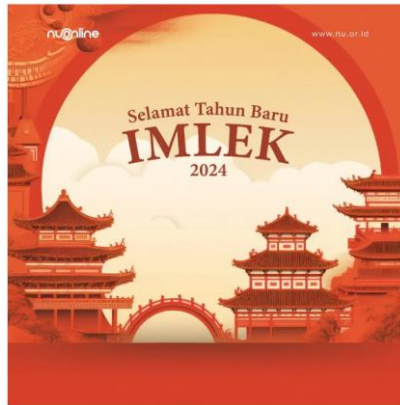
The writer creates a discourse relevant to the current social situation, where religion is positioned as a solution to mitigate potential conflicts that often arise during election periods. Amid the proliferation of hate speech and slander, this text offers an alternative by promoting Islamic values to foster peace. This message reflects that, beyond choosing political leaders, Muslims also bear the responsibility of maintaining social harmony. This discourse encourages the audience to understand that the election is an important moment requiring collective awareness to uphold national unity.

Nahdlatul Ulama and Tolerance Commitment

Tolerance in religious moderation can be understood as an attitude, perspective, and religious behavior that respects and appreciates differences.¹³ The following is an example of a post from the Instagram account @nuonline_id regarding this tolerance. Here is an analysis of religious moderation in terms of tolerance using Teun A. Van Dijk's critical discourse analysis approach on the Instagram post by @nuonline_id themed "Happy Chinese New Year 2024."

¹³ Mhd Abror, "Moderasi Beragama Dalam Bingkai Toleransi: Moderasi Beragama Dalam Bingkai Toleransi," *Rusydiah: Jurnal Pemikiran Islam* 1, no. 2 (2020): 143–55.

Figure 2. @nuonline_id Posts with Tolerance



Source: This Image is taken from NU's Instagram account

a) Text Structure

The main theme of this post is to extend Chinese New Year 2024 greetings to the Chinese community in Indonesia. This gesture also demonstrates tolerance and appreciation for diverse cultures and traditions within Indonesia's multicultural society. By offering this greeting, @nuonline_id reflects a moderate religious stance that values diversity. The message emphasizes the importance of harmonious relationships among religious and ethnic groups and promotes mutual respect within diversity.

This post promotes an understanding that Islam in Indonesia is not only exclusive but also inclusive of other cultures, such as the celebration of Chinese New Year. Through this greeting, the underlying message is that respecting others' cultural celebrations and traditions is part of religious moderation. This attitude can strengthen relationships among people of different cultural backgrounds and foster a sense of togetherness as fellow citizens. Thus, the theme encourages the audience to prioritize tolerance and inclusivity as essential values in practicing Islam in Indonesia.

The choice of words used in this post, such as "Selamat" and "Tahun Baru Imlek," shows acceptance of a celebration originating from Chinese culture, which is an important part of Indonesia's diversity. These words reflect a willingness to recognize and respect other cultures without losing religious identity. Moreover, the direct mention of "Chinese New Year" shows specific and positive attention, affirming that this tradition also holds a place within Indonesia's diverse society. This expression emphasizes a commitment to unity in diversity, in line with the spirit of Pancasila.

b) Social Cognition

As a social media account representing moderate Islamic views, @nuonline_id holds an ideological perspective that emphasizes the importance of

harmony and togetherness in a diverse society. By wishing a Happy Chinese New Year, the account illustrates that Islam in Indonesia does not view cultural differences as threats but rather as elements to be appreciated. This perspective reflects the belief that Islam, according to @nuonline_id, is a religion that values and supports cultural diversity while promoting humanitarian values.

The ideology reflected here is that religious moderation can foster harmonious relationships with other communities. This indicates that @nuonline_id aims to present an inclusive face of Islam, extending beyond just the Muslim community to encompass other groups in society. In this context, the primary goal of the writer is to encourage the Muslim community in Indonesia to respect other traditions that may differ from their own. By promoting this attitude of tolerance, @nuonline_id guides the audience toward the awareness that appreciating other cultures is an integral part of moderate Islamic values.

Through the New Year greetings, the writer hopes that the Muslim audience in Indonesia can embrace the celebration as part of the diversity that deserves respect. The goal of this post is to inspire readers to be more open to other cultures and uphold the principle of tolerance. By directly conveying these greetings, the writer invites the audience to understand that mutual respect is key to maintaining social peace. Additionally, @nuonline_id hopes that this attitude can strengthen unity within a pluralistic society.

The writer desires that this spirit of respect extends beyond social media and is reflected in direct interactions among people. The text is intended to raise the audience's awareness of the importance of valuing differences in preserving harmony and preventing conflicts. By conveying this message of tolerance, @nuonline_id aims to encourage the audience to view religious moderation as a form of contribution to togetherness and social harmony. Furthermore, this post provides a concrete example that Islamic values can be applied in broader social contexts, especially in building good relationships with other cultural groups.

c) Social Context

The greetings for the Chinese New Year appear within the context of Indonesia's multicultural and multireligious society, where there is a continuous need to foster collective awareness about the importance of tolerance among groups. In this social-political situation, tolerance and appreciation for cultural differences become highly relevant, especially considering that conflicts can arise in the absence of respect for these differences. By celebrating the Chinese New Year alongside the Chinese community, this post conveys the message that Muslims can coexist with other cultures without feeling threatened or alienated.

The social context underlying this post reflects the necessity for unity within a diverse society, particularly during specific cultural or religious

celebrations. In such circumstances, mutual respect and acceptance become crucial assets in maintaining social harmony. This message aims to mitigate potential conflicts and build better inter-community relationships. Through these greetings, @nuonline_id seeks to remind society that other cultural celebrations are also part of the nation's richness that should be celebrated together.

In this post, Islam is positioned as a force that supports harmony and peace within a diverse society. The attitude of religious moderation in this context reinforces Islam's ability to coexist with other cultures without losing its Islamic identity. By extending New Year greetings, @nuonline_id demonstrates that Islam in Indonesia can appreciate other traditions as part of the nation's plural identity. This shows that religious moderation is not only relevant in relationships among Muslims but also crucial in inter-religious and cultural relations.

In terms of identity, the text creates an image of Islam that is open, friendly, and appreciative of cultural diversity. This attitude supports the view that being a Muslim in Indonesia does not mean shutting oneself off from other existing traditions. On the contrary, the attitude highlighted by @nuonline_id shows that moderate Islam can indeed be a unifying force, valuing the diverse identities present in society. Through this discourse, @nuonline_id successfully builds an understanding that tolerance is an essential component of the identity of a moderate Muslim, capable of living harmoniously with other cultural groups in Indonesia.

***Nahdlatul Ulama* and Anti-Violence Commitment**

Anti-violence in religious moderation is the stance of rejecting all forms of violence or extremism associated with religion.¹⁴ Religious freedom should not be used as a justification to harm or endanger others. The following is an example of a post from the Instagram account @nuonline_id regarding this anti-violence. Here is an analysis of religious moderation on the aspect of anti-violence using Teun A. Van Dijk's critical discourse analysis approach regarding the Instagram post by @nuonline_id, which discusses the Palestine-PBNU's request to the international community to stop Israeli aggression.

¹⁴ Dwi Afriyanto and Anatansyah Ayomi Anandari, "Agama Sebagai Inspirasi Perdamaian Dan Anti Kekerasan Pada Masyarakat Multikultural Perspektif Islam," *Religi: Jurnal Studi Agama-Agama* 19, no. 1 (2023): 79–96.

Figure 3. @nuonline_id Posts with Anti-Violence



Source: This Image is taken from NU's Instagram account

a) *Text Structure*

The main theme of this post is the call from the Palestinian Ambassador to stop the Israeli military aggression against the Palestinian people. By raising this issue, @nuonline_id demonstrates its commitment to the values of religious moderation that reject violence and promote peace. The emphasis on the suffering of the Palestinian people and the need for international support reflects an effort to encourage society to empathize with the situation faced by marginalized individuals, while also highlighting the importance of protecting human rights. In the context of religious moderation, the recognition of suffering and the plea to end violence are part of an attitude that embodies compassion and solidarity. This message not only depicts the atrocities experienced by the Palestinian people but also indicates that violence, in any form, must be rejected. Thus, this theme invites the audience to collectively promote peace and avoid violent actions that could exacerbate the conflict.

b) *Social Cognition*

In the context of this post, @nuonline_id represents a perspective that supports human rights and condemns all forms of violence. This approach reflects an ideology of religious moderation that focuses on seeking peaceful solutions to conflicts involving religious and cultural identities. By highlighting the voice of the Palestinian Ambassador, @nuonline_id demonstrates concern for global issues related to conflict and shows that Muslims, as part of the international community, have a moral responsibility to advocate for peace. Through this post, the author hopes that the audience, particularly Muslims, can understand the importance of solidarity with the Palestinian people and condemn actions of violence that cause harm. @nuonline_id aims to invite readers to be more active in voicing the rights of the Palestinian people and

supporting peaceful diplomatic efforts. By building this awareness, it is hoped that society can contribute to creating a more peaceful and respectful world.

The author also hopes that this message can encourage the audience to take a more critical stance against acts of violence, whether occurring in Palestine or elsewhere. By voicing rejection of violence, this post seeks to shape public opinion that is more sensitive to humanitarian issues. In this context, @nuonline_id plays not only the role of an information provider but also as a catalyst for creating positive change in society through understanding and peaceful actions. This position indicates that @nuonline_id aims to present a face of Islam that is not only focused on internal affairs but also cares about issues affecting humanity as a whole. In this regard, the author emphasizes the importance of collective action from the international community to end violence and create an environment conducive to peace. The message conveyed here is that Islam teaches to oppose violence and to always uphold humanitarian values.

c) Social Context

This post emerges within the context of the political and social tensions surrounding the long-standing Israel-Palestine conflict, which has affected stability in the region. In this situation, violence becomes a central issue that must be addressed with a moderate and peaceful approach. By calling on the international community to urge Israel to halt its aggression, @nuonline_id emphasizes that this situation is not solely political but also deeply intertwined with humanitarian values and human rights. This social context also indicates that religious communities, including Muslims, need to take an active role in creating a peaceful world. The post invites society to recognize that the violence occurring in Palestine is a global issue requiring attention and action from all elements of society, both local and international. By amplifying the voice of the Palestinian Ambassador, @nuonline_id seeks to remind the audience of the importance of supporting peaceful resolution efforts that prioritize human rights.

In this analysis, the post reflects the dynamics of power in which major countries often play a decisive role in conflict resolution, including issues related to Palestine. @nuonline_id highlights the injustices faced by the Palestinian people as part of the oppression experienced by weaker groups. By critiquing countries perceived to support Israel, such as the United States and European nations, this post aims to raise awareness of the social injustices that need to be addressed. In terms of identity, the text suggests that Muslims in Indonesia also have a responsibility to be a voice for the marginalized. This stance reaffirms that religious moderation does not merely mean maintaining good relations among religious communities but also actively advocating for justice and rejecting all forms of violence. By emphasizing the importance of Palestinian rights,

@nuonline_id strives to build an image of Islam as a caring and responsive religion to humanitarian issues, positioning Muslims as positive agents of change in a broader society.

***Nahdlatul Ulama* and Commitment to Respect for Tradition**

Acceptance of tradition and culture within the context of religious moderation involves respect and acknowledgment of the diversity in worship practices, customs, and traditions present within society.¹⁵ The following is an example of a post from the Instagram account @nuonline_id regarding this acceptance of tradition. Below is an analysis of religious moderation regarding the acceptance of tradition using the discourse analysis approach of Teun A. Van Dijk on the Instagram post by @nuonline_id discussing the law of reading Yasin on the night of Rebo Wekasan.

Figure 4. @nuonline_id Posts with Acceptance of Tradition



Source: This Image is taken from NU's Instagram account

a) Text Structure

The main theme of this post is the discussion about the law of reading Surah Yasin on the night of Rebo Wekasan. In the context of religious moderation, @nuonline_id encourages Muslims to understand that religious practices, such as reading Yasin, can be performed with good intentions, namely to draw closer to Allah. The emphasis on sincere intention and spiritual purpose indicates that this tradition is acceptable as long as it aligns with Islamic principles that stress sincerity and devotion to God. This post also reminds that there are no days considered unlucky in Islam, and this is an important message

¹⁵ Muhamad Baedowi and Muhamad Riza Chamadi, "Sikap Moderasi Beragama Mahasiswa Di Universitas Jenderal Soedirman Purwokerto," *INJIRE* 1, no. 2 (2023): 191–200.

that contributes to a moderate understanding of tradition. By rejecting the belief that Rebo Wekasan or the month of Safar is a day of misfortune, @nuonline_id encourages Muslims to avoid views that could exacerbate interfaith harmony. This shows that accepting tradition does not mean disregarding religious teachings; rather, it is about how to positively and constructively integrate both.

b) Social Cognition

In the context of this post, @nuonline_id represents a moderate and inclusive view of religious traditions. By asserting that reading Yasin on the night of Rebo Wekasan is permissible if based on good intentions, the author demonstrates that traditions can be accepted as long as they do not contradict Islamic principles. This is a representation of the ideology of religious moderation, where religious practices are not viewed as rigid but rather as a flexible and contextual approach. The use of the phrase *semua hari itu baik dalam Islam* "all days are good in Islam" shows a commitment to upholding a positive and optimistic attitude toward life. In this way, the author seeks to alleviate any tension that may arise from traditional beliefs that label certain days as unlucky. This indicates that @nuonline_id serves as a bridge between local traditions and religious teachings, encouraging readers to avoid extreme views that could potentially lead to division.

Through this post, the author hopes that the audience can understand that traditional practices, such as reading Yasin, do not need to be opposed to Islamic teachings. This hope is reflected in the encouragement to seek protection and draw closer to Allah, which is at the core of every religious practice. In this way, @nuonline_id aims to encourage society to accept traditions as part of worship that can bring them closer to God, rather than as practices that contradict religious teachings. The author also hopes that readers will be more open to the traditions present in society, understanding that belief in unlucky days can hinder acceptance and harmony among religious communities. By creating awareness of the importance of a moderate attitude, this post is expected to stimulate constructive discussion and reflection among readers. Thus, @nuonline_id functions not only as a source of information but also as a motivator for creating social harmony and tolerance in religious practices.

c) Social Context

This post is rooted in the social and cultural context of Indonesia, where traditions and religious practices often interact and sometimes clash. In a diverse society, a moderate understanding of religious traditions is essential for maintaining harmony among communities. By raising the issue of reading Yasin on the night of Rebo Wekasan, @nuonline_id aims to provide clear guidance on how Muslims should approach existing traditions. In a situation where there is

still stigma or negative beliefs about certain days, this post aims to change those perspectives. By asserting that all days are good, @nuonline_id contributes to efforts to create a more open and tolerant society. This is an important step in religious moderation, where recognition of diverse traditions becomes part of the effort to build a harmonious community.

This post also reflects the social dynamics in which religious identity plays a significant role in daily practices. In this context, the author shows that Islamic identity need not be interpreted exclusively but can also encompass acceptance of existing traditions. By embracing the practice of reading Yasin on the night of Rebo Wekasan, @nuonline_id helps build the image of Islam as a religion that values tradition while remaining committed to religious principles. In this analysis, the post serves as a tool to strengthen religious moderation and foster acceptance of traditions. With an inclusive approach, @nuonline_id strives to create awareness that traditions can be part of a positive spiritual experience, as long as they are based on good intentions. This reflects an effort to build a balanced religious identity, where tradition and religious teachings can coexist in harmony.

National commitment in religious moderation is crucial for fostering unity within a diverse society. The Instagram account @nuonline_id plays a role in promoting messages that support social integration, as seen in posts highlighting the importance of peaceful behavior ahead of the 2024 elections. Research by Atqia and Abdullah indicates that the values of religious moderation can strengthen a sense of nationalism and solidarity among the community.¹⁶ By emphasizing good deeds and avoiding division, nuonline_id encourages society to actively participate in maintaining national stability. In this context, religious moderation is not only related to religious practices but also to social responsibility in building a greater commitment to the nation. The messages conveyed illustrate that diversity can be a strength that fosters unity, thereby allowing national commitment to be well established in a pluralistic society.

Tolerance is a crucial aspect of religious moderation, clearly reflected in the discourse promoted by @nuonline_id. In a post wishing a Happy Lunar New Year 2024, there is a statement inviting Muslims to appreciate other cultural celebrations. Research by Sunarno et. al. emphasizes that a tolerant attitude is

¹⁶ Wirani Atqia and Muhammad Syaiful Riky Abdullah, "Peran Guru Pendidikan Agama Islam Dalam Penanaman Nilai Moderasi Agama Di Tengah Polemik Islamophobia," *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 5, no. 1 (2021): 65–77.

essential in multicultural societies to reduce the potential for conflict.¹⁷ By expressing appreciation for other cultural celebrations, @nuonline_id demonstrates that Islam teaches inclusivity and mutual respect. The choice of words in this message, such as *Selamat* 'Happy,' reflects goodwill and openness to diversity. In this context, religious moderation serves as a bridge connecting different groups, fostering a more harmonious and tolerant society. Through this constructive discourse, religious moderation can reinforce humanitarian values and unity.

The anti-violence aspect of religious moderation is crucial for creating a safe and peaceful environment. In a post discussing the appeal from the Palestinian Ambassador, @nuonline_id emphasizes the importance of solidarity with marginalized groups. Research by Pratama et. al. shows that the values of moderation in Islam can promote a rejection of all forms of violence.¹⁸ By inviting readers to care about humanitarian issues, @nuonline_id conveys the message that justice and empathy are integral parts of faith. In this context, religious moderation is not only about rejecting extremism but also encouraging society to actively engage in constructive dialogue. By highlighting humanitarian values, religious moderation can serve as a tool for peacefully resolving conflicts and raising awareness about the importance of human rights. This demonstrates that a moderate approach contributes to sustainable peace.

Acceptance of tradition is also an important aspect of religious moderation. In the context of Indonesian culture, @nuonline_id often presents messages that appreciate local traditions while adhering to Islamic teachings. Research by Waruwu et. al. indicates that acceptance of tradition can strengthen religious identity while fostering social harmony.¹⁹ For example, when @nuonline_id discusses traditional celebrations integrated with Islamic values, it illustrates that tradition and religion do not have to be in conflict but can complement each other. In this way, religious moderation serves to bridge the gap between religious values and cultural practices, creating a more inclusive society. Acceptance of tradition can enhance a sense of belonging and foster better

¹⁷ Ali Sunarno, Asep Ikbal, and Lala Indrawati, "Upaya Meminimalisir Kasus Intoleransi Dalam Pendirian Tempat Ibadah Demi Terciptanya Kohesi Sosial Pada Masyarakat Multikultural Di Kalimantan Tengah," *Jurnal Paris Langkis* 3, no. 2 (2023): 93–100.

¹⁸ Sahrul Nizam Pratama et al., "Peran Pendidikan Agama Islam Untuk Meningkatkan Moderasi Beragama Di Indonesia," *IJM: Indonesian Journal of Multidisciplinary* 2, no. 5 (2024): 232–45.

¹⁹ Dermawan Waruwu, Made Nyandra, and Ni Made Diana Erfiani, "Pemberdayaan Modal Sosial Sebagai Model Pencegahan Radikalisme Untuk Menciptakan Harmoni Sosial Di Bali," *Jurnal Kajian Bali (Journal of Bali Studies)* 10, no. 2 (2020): 515–36.

relationships among groups, ultimately contributing to social stability and interfaith harmony.

CONCLUSION

The conclusion of this research highlights four aspects of religious moderation in the Instagram content of @nuonline_id using Teun A. Van Dijk's critical discourse analysis approach. First, in the context of national commitment, @nuonline_id encourages Muslims to welcome the month of Sha'ban with peaceful behavior, especially in the lead-up to elections. This emphasizes that Islamic values should align with efforts to maintain national unity. Second, regarding tolerance, this account demonstrates an inclusive attitude by wishing the Chinese community a Happy Lunar New Year. This underscores the importance of respecting cultural differences as part of the moderate Islamic identity in Indonesia. Third, in the aspect of anti-violence, @nuonline_id amplifies the voice of the Palestinian ambassador to call for an end to Israeli aggression. This reaffirms the rejection of all forms of violence and the importance of humanitarian solidarity. Fourth, in terms of acceptance of tradition, @nuonline_id shows that traditional practices, such as reading Surah Yasin on the night of Rebo Wekasan, can be performed with good intentions, without contradicting Islamic principles. Through this analysis, the research asserts that @nuonline_id serves not only as a source of information but also as a catalyst for creating positive change in society by emphasizing the values of moderation in religious practice.

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