CONTESTATION OF MODERATE ISLAMIC DISCOURSE IN NU.OR.ID AND MUHAMMADIYAH.OR.ID WEBSITES

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Abstract

This study intends to investigate how moderate Islam is contested on the websites muhammadiyah.or.id and nu.or.id. This study uses Norman Fairclough's Critical Discourse Analysis approach as a sort of content analysis research. The findings of this study demonstrate that, in the first place, the discourse of moderate Islam in NU media is presented under the slogan "Globalizing Moderate Islam," while in Muhammadiyah media, the discourse of moderate Islam is presented in relation to "he accomplishments in seven different areas, including economy, education, morality, social issues, da'wah, nationality, and gender. Second, the discourse process used to portray moderate Islam is examined in terms of textual, social, and sociocultural praxis dimensions. This analysis reveals the various ways that moderate Islam is interpreted as well as the motivations behind such interpretations.

Keywords: Image, Moderate Islam, NU, Muhammadiyah

Abstrak

Penelitian ini bertujuan untuk mengkaji tetang kontestasi Islam moderat yang dalam website nu.or.id dan muhammadiyah.or.id. Penelitian ini merupakan jenis penelitian konten analisis dengan pendekatan Analisis Wacana Kritis (AWK) model Norman Fairclough. Hasil penelitian ini menunjukkan bahwa, *Pertama,* Wacana Islam moderat dalam media NU ditampilkan dengan mengusung slogan 'menduniakan Islam Moderat', sedangkan dalam media Muhammadiyah, wacana Islam moderat ditampilkan dari keberhasilan tujuh bidang yaitu, ekonomi, pendidikan, moral, sosial, dakwah, kebangsaan, dan gender. *Kedua,* proses wacana dalam mencitrakan Islam moderat dilakukan dengan menganalisis dari segi teks, praksis sosial, dan dimensi praksis sosial budaya, dan akan terlihat perbedaan dalam memaknai Islam Moderat, serta apa yang melatarbelakangi perbedaan tersebut.

Kata kunci : Citra, Islam Moderat, NU, Muhammadiyah

A. INTRODUCTION

Recently, both domestically and internationally, there has been much discussion on the rhetoric of the Islamic movement. Some labels used to describe the Islamic movement include radical Islam[1], liberal Islam[2], extreme Islam[3], scripturalist Islam[4], inclusive Islam[5], fundamentalist Islam[6], Revivalist Islam[7] and many others[8]. These labels lack a solid epistemological foundation because they are more reactive to a specific event or circumstance.

Recent years have seen a rise in the popularity of the phrase "radical Islam" among the various discourses of Islamic movements that have formed. Recent events have made the problem of radicalism particularly important since it harms

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[1] According to Yusuf al-Qaradhawi, the term radicalism is the same as the term al-Tatarruf ad-Din, or straightforward language is to practice religious teachings improperly, or practice religious teachings by taking a tarf or peripheral position. Quoted from Anzar Abdullah, Gerakan Radikalisme dalam Islam: Perspektif Historis, *ADDIN*, Vol. 10, No. 1, Februari 2016.

[2] The term liberal literally means "free from restriction" because liberalism offers the concept of a life free from the rule and control of churches and kings. Charlez Kurzman (ed.), Wacana Islam Liberal : Pemikiran Islam Kontemporer tentang Isu-isu Global, (Jakarta : Paramadina, 2003), xvii.

[3] The term of "extreme" has the following meanings: a). the harshest, the most extreme, the highest: b). very firm, fanatical, hard. Thus, extremity is something (deed/action) that is out of bounds. If positioned in the terminology of Islamic law, such an attitude is called ghuluw (excessive in a matter). Muhammad Fauzan Naufal, Hubungan Agama dan Negara dalam Pemikiran Politik Islam di Indonesia (Analisis Pemikiran Politik Bahtiar Effendy), 2017.

[4] The term "scripturalist" comes from the English term scripturalism. It is derived from the word scripture, which means holy book. In English, scripture usually refers to the writings in the Bible. Scripturalism sometimes simply means the doctrine of faith that scripture is the sole source of truth. The scripturalistic tendency features a textual and literal understanding, which is an interpretation of the Quran and hadith that relies on the understanding of language. Muhsin Mahfudz, Implikasi Pemahaman Tafsir Al-Qur'an Terhadap Sikap Keberagamaan, *Jurnal Tafsere* Volume 4 Tahun 2016.

[5] Inclusive Islam is Islam that is open. Open here is not only a matter of preaching or law, but also a matter of divinity, social, tradition, and education. Inclusive Islam emerges without erasing the value of truth or values contained in other religions. Ahmad Fuadi, Studi Islam (Islam Eksklusif Dan Inklusif), *Jurnal Wahana Inovasi* Volume 7 No.2, 2018.

[6] Fundamentalists in Islam always refer to conservative streams that reject modernism frontally and aggressively. Fundamentalists are groups that take a conservative approach to religious reform, have a literalist character, and emphasize the purification of doctrine. Rohana Zulfi, Wacana Pluralisme Agama Di Indonesia: Benturan Antara Pemikiran Islam Fundamentalis dan Islam Liberalis di Indonesia, 2013.

[7] Islamic revivalism means the revival of Islam. Islamic revivalism wants to answer the decline of Islam by returning to the pure teachings of Islam. Islamic revivalism is also related to fundamentalism. This movement and thought emerged as a reaction to the consequences of modernism and secularism in political and religious life. Mukhammad Zamzami, Konsep Pembaruan Revivalisme-Humanis Jamâl al-Bannâ, 2018.

[8] Khazami Zada, *Islam Radikal (Pergolatan Ormas-ormas Islam Garis Keras di Indonesia)* (Jakarta: Teraju, 2002), xiii.

society's perception of Islam. It is common for violent acts to be committed in the name of religion because the extreme actions of radical groups are based on black-and-white thinking and rigid understanding of religious teachings, giving rise to a sense of being the most correct in practicing religion and feeling that it is in accordance with Islamic teachings sourced from the Qur'an and hadith. When Islam is linked to terrorism, the perception of Islam deteriorates. Nearly every year, acts of terrorism occur in different parts of the world. According to data from the START Global Terrorism Database, 552 terrorist actions took place in Indonesia between 2000 and 2021.[9]

Due to the frequent incidences of racism and terrorism, it is crucial to draw attention to this issue, especially for Islamic organizations seeking to improve public perceptions of Islam and prevent the spread of misinformation and hatred. In order to better comprehend the discourse of moderate Islam, one can work to improve public perceptions of Islam. In addition to many interpretations that are very textual and difficult to understand these teachings, the ideology brought by moderate Islam takes the shape of teachings that are in the middle of the spectrum. [10] The two biggest religious groups in Indonesia, Nahdlatul Ulama (hence referred to as NU) and Muhammadiyah, will represent moderate Islam in its future evolution, which is the topic of debate in this study.

Currently, Muhammadiyah and NU are more aware of the value of knowledge distribution. The fact that NU and Muhammadiyah launched publicly accessible online da'wah websites shows this. These two organizations' social media presence serves as a support mechanism for the activities of Muhammadiyah and NU.

Then, through their internet media sites, NU and Muhammadiyah attempt to exhibit their moderation. The research focuses on the NU and Muhammadiyah news websites, specifically nu.or.id and muhammadiyah.or.id. Researchers will

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[9] Iis Gindarsah dan Andi Widjajanto, "Tilik Data 'Pola 552 Serangan Teror di Indonesia,'" 29 Maret 2021, www.lab45.id.

[10] Zainuddin dan Muhammad In'am Esha, *Islam Moderat (Konsepsi, Interpretasi, dan Aksi),* (Malang: UIN Maliki Press, 2016), 62.

examine these two websites' discourses on moderate Islam in order to see how they differ and how each website approaches the topic differently.

B. RESEARCH METHOD

This study is a qualitative examination of media texts. Text research is a type of data analysis that closely investigates the text's meaning, structure, and discourse in addition to its content. [11] The critical discourse analysis model developed by Norman Fairclough was the study methodology used. The main focus of Norman Fairclough's study is how to link the macro background of society with the micro text. Text, discourse practices, and sociocultural practices make up the three components of Fairclough's discourse analysis model.

The three key elements in Fairclough's discourse analysis model can be described through the following figure:
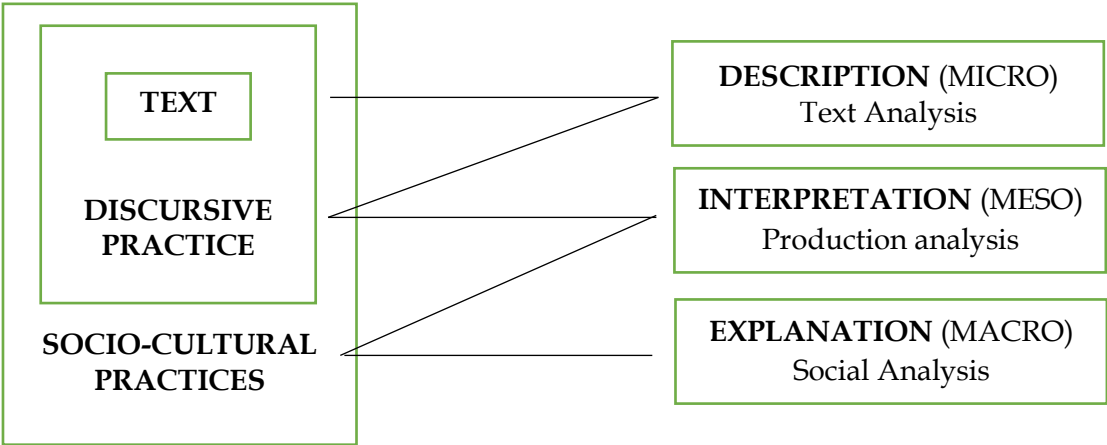

Figure 1 N. Fairclough in Haryotmoko

A more detailed explanation of the above scheme can be seen in the following table:

Table 2
Technical Framework of Norman Fairclough's Discourse Analysis

No	Tiers	Method	Element	What to See
1	Text	Critical linguistics	Representation	How events, people, groups, situations,

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[11] Mudjia Rahardjo, *Studi Teks dalam Penelitian Kualitatif*, t.t., 1, repository.uin-malang.ac.id/2480.

				circumstances, or anything else are presented and portrayed in the text.
			Relationship	How the relationship between the journalist, the audience, and the news participants is displayed and portrayed in the text.
			Identity	How the identities of journalists, audiences and participants in the news are displayed and portrayed in the text.
2	Discourse Practice	Media organization information search	Text production & consumption	Determines how texts are produced and consumed.
3	Socio Cultural Practice	Literature study, historical research	Situational	The situation and context of events when the text was produced.
			Institutional	The influence of the media economy on the discourse that appears in the news (advertisers, audiences, competition between media, financiers, and political institutions).
			Social	Macro aspects such as the political system and the overall cultural system of society that determines who is in power in society, and the dominant values.

This study's analysis also makes use of Barbara O'Keefe's notion of massage design logic to determine the reasoning behind the news reporting on the Muhammadiyah and NU websites. Following data analysis, researchers will contrast the findings of text analysis covering sociocultural practices and discourse practices between the websites nu.or.id and muhammadiyah.or.id. Conclusions regarding the viewpoints, actions, and discourse techniques of each

website that are reflected in the text will be made in light of the comparative study's findings.

C. RESULTS AND DISCUSSION
Contestation of Moderate Islam in the Media

Social media has grown to be a well-liked information source for news today, whether it be lighthearted or significant and serious, including news on religion. Numerous research demonstrate how different social media platforms' religious discourse has impacted them. Social media's expressive capabilities make it possible to do things like provide and receive spiritual support, express one's beliefs, educate people about religion and its traditions and rituals, and even to share understandings. Social networking has evolved into a tool for finding religious fundamentals and spiritual direction.[12]

Modern dynamics present a variety of more complex living realities and understandings to moderate Islam. The character of Muslims will alter as a result of globalization, the advancement of science and technology, geopolitical changes, social changes, and modernisation. Similarly, today's moderate Islam must contend with a variety of Islamic viewpoints, including those that are often extremist and conservative as well as liberal and secular.[13]

The refutation of moderate Islamic narratives on social media is an example of the refutation of moderate Islamic narratives that take place in social reality. The media turns into a fight for different interests, ideologies, and power structures, as Gramsci noted. [14] Many groups use the media as a tool to spread religious knowledge. Therefore, it is not surprising that positive and bad storylines compete for attention on social media.

Text analysis of moderate Islamic discourse on nu.or.id website

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[12] Iim Halimatusa'diyah, "Beragama di Dunia Maya: Media Sosial dan Pandangan Keagamaan di Indonesia," *PPIM UIN Jakarta* 1 (2020).

[13] Marah Halim, "Moderasi Islam di Indonesia: Kontroversi dan Eksistensi Islam Nusantara Berkemajuan," *CV. Zigie Utama*, 2021, 148–49.

[14] Gramsci, *Selections From the Prison Notebooks* (International Publishers, 1989).

The news text for analysis is the issue dated November 2, 2021, retrieved from the nu.or.id website. The NU website's publication of moderate Islam-related news text consists of headlines, leads, and news material. Samsul Huda, a writer for NU Online, is the source of this information. The purpose of publishing this news was to demonstrate NU's potential and opportunities as we approach the century mark.

Vocabulary and use of terms

The phrase "globalizing moderate Islam" (used in both the title and the first sentence) refers to NU's goal of introducing moderate Islam to the international community and establishing it as a model for a good way of Islam for all Muslim communities worldwide. This story also uses the phrase "globalizing moderate Islam" in an effort to demonstrate to the general world that Islam is a compassionate, non-violent faith that provides kindness to all creation. The goal of NU's portrayal of moderate Islam under the banner of "globalizing moderate Islam" is to show the international community that the claims made thus far about Islam being a terrorist religion are unfounded.

The use of the metaphor 'coloring the world' in the sentence "*...and the latest cadres towards the century of NU's age will again color the world with moderate teachings taught by NU clerics*", is used by the author to illustrate that NU cadres must contribute progressively in efforts to spread moderate Islamic values so that these values can become a reference for people in various parts of the world. Metaphors often function as rhetoric to persuade/convince listeners or readers. The metaphor in this text is used to convince the reader that NU cadres scattered in various countries are able to contribute and give the color of peaceful and tolerant Islam to the world community.

The text's inclusion of Sheikhs Arsyad Al-Banjari, Nawawi Al-Bantani, Khatib Al-Minangkabawi, Abdussomad Al-Sambasi, and Mahfud At-Tirmisi suggests that NU scholars have been working to promote their brand of moderate Islam for a very long time. The passage in the text shows that NU's efforts to

propagate moderate Islam in this century are not a novel endeavor; rather, they represent a continuation of the work of earlier NU scholars.

Text production and consumption in nu.or.id website

The primary goal of nu.or.id, the official publication of the NU movement, is to spread the ideas of Nahdliyah or Aswaja Islam. The official media channel of NU, Nu.or.id, disseminates the opinions of the NU Executive Board (PBNU), as well as any decisions made by the organization and concepts that emerge within Nahdliyin. The nu.or.id website serves as a platform for NU and Nahdliyin to communicate NU's vision and goal. Nu.or.id contributes by recreating literature that actually contain moderate Islamic teachings in order to construct a narrative that is in line with NU's khittah.

The nu.or.id website specifically represents the discourse of moderate Islam by reproducing writings that explain NU's involvement in initiatives to strengthen moderate understanding among Muslim communities that are now having to deal with encounters with a lot of diversity in the context of a global society.

Analysis of discursive practices

A number of Islamic figures and organizations, such as NU, have organized various international forums with various themes, both related to the need for a peaceful and moderate understanding of Islam, as well as efforts to advance the ummah and overcome the problems faced by them. At the 2014 international conference, the idea of globalizing moderate Islam in Harisudin's view was termed "global moderate Islam." Global moderate Islam attempts to globalize moderate Islam throughout the world without exception. "Global Moderate Islam" according to him is similar to Hans Kung's "Global Ethic", only different in the accentuation of the movement. Hans Kung's Global Ethic is the resolution of various problems of world humanity through global ethics extracted from

various religions, so Global Moderate Islam is the echo of moderate Islamic ethics as a solution to various world problems.[15]

Tawasuth (moderate), *tasāmuh* (tolerant), and *tawāzun* (balanced), which describe the way of religious moderation of the Nahdliyin, are important values of the Indonesian nation that can be promoted to the international world to overcome various kinds of conflicts and conflicts. The existence of cadres abroad not only spreads aswaja understanding, but over time, NU cadres abroad can act as second track diplomacy for NU interests in various fields such as education, social, cultural, political, and others.

Logic analysis of message design

Researchers will also examine a message's logic at the message production stage utilizing the theory of message design logic. This theory demonstrates how the process of developing a person's message in the form of writing, speech, or expression while producing a message works. The news material on the nu.or.id website draws its reasoning from the three premises of this theory. Conventional logic begins with the fundamental premise that a message will be formed or created in accordance with the current environment. This is also evident in the news material on the NU website, which makes extensive use of axioms of traditional logic.

The news text on the NU website was created or deliberately created because it adjusted the existing context, which was ahead of NU's centennial commemoration. This is in accordance with the assumption of conventional logic which assumes that in designing a message, it must adjust or be relevant to the existing context.

Text analysis of moderate Islamic discourse on the website muhammadiah.or.id

The news articles to be examined are news articles taken from the muhammadiyah.or.id website's September 2021 issue. Headlines, subheadlines, and leads make up the news material about moderate Islam published on the

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[15] Harisudin, "Menggagas 'Global Islam Moderat,'" 2014, https://www.ponpesdarulhikam.com/2015/03/menggagas-global-islam-moderat.html?m=0.

Muhammadiyah website. Afandi SK, a reporter for the Muhammadiyah website, is the author of this news. The purpose of publishing this news was to demonstrate how Muhammadiyah had used moderate Islamic principles in a variety of contexts.

Vocabulary and use of terms

The author uses the pleonasm "divided" in the phrase "divided without unity" to characterize the state of Muslims in the past, who lacked unity. Pleonasme is a form of affirmation that improves the clarity and strength of a sentence. In order to emphasize that the situation of Muslims (before to the founding of the muhammadiyah) was so alarming, the author adds material to a statement that is already apparent and doesn't actually need it. And as a result of this circumstance, Muhammadiyah emerged as a solution to the issues facing the populace at the time.

The use of the terms 'narrow fanaticism', 'blind taklid', 'dogmatic thinking', 'conservatism', 'formalism', 'traditionalism', 'the influence of zending missions' are used by the author to support the previous sentence which describes the condition of Muslims which at that time there were many conflicts and experienced a decline. The academic language style contained in the news text directly illustrates the background of the readers of the muhammadiyah website are people who have more knowledge about the terms displayed in the text. The other academic language styles contained in the text are such as: discriminated, marginalized, provoked, radicalism, extremism, marginalized, discriminated, professionalism, proactive-constructive, and reactive-confrontational.

The use of the word 'embrace' in the sentence 'embrace all groups', used by the author indirectly illustrates that Muhammadiyah's moderation is proven by not discriminating against someone from a certain group even those with different beliefs. The term embrace can also be interpreted as a form of full acceptance or can also be interpreted as a form of closeness.

The mention of the phrase "proven moderate" (mentioned 4x) is explicitly used by the author to emphasize the success of Muammadiyah in practicing moderate Islamic teachings in various fields.

Text production and consumption in muhammadiyah.or.id website

As an official media wing of the Muhammadiyah Central Leadership, the muhammadiya.or.id website serves as a platform for Muhammadiyah and Muhammadiyah citizens to spread the word about Islam Berkemajuan. As a result, the moderate Islamic discourse on the muhammadiya.or.id website has the same beliefs and principles as Muhammadiyah, members of the Muhammadiyah Central Leadership, and the Tarjih Assembly of Muhammadiyah PP. Examples include the opinions on moderate Islam expressed on the website muhammadiya.or.id below by H. Tafsir, Chairman of the Central Java Muhammadiyah Regional Leadership.

> "*Muhammadiyah has clearly made a decision in religious understanding to take a moderate one, the basis is Al-Baqarah verse 143. Plus hadiths such as ad-dinu yusrun (Islam is easy), and the hadith ahabbu ad-din ilallah al-hanafiyyatu as-samhatu (the religion most loved by Allah is (characterized by) straight and spacious), and the popular expression, khairul umuri awsatuha (the best thing, is the middle).*"

Active reporting on Muhammadiyah's moderation actions in numerous domains serves as a demonstration of the moderate Islamic discourse. One of the website's news organizers claims that one of its goals is to inform the union cadres of Muhammadiyah's new and forward-thinking actions that are having a good influence on society and Muslims. The general public can learn about Muhammadiyah's spread by visiting the muhammadiyah.or.id website. Muhammadiyah intends to spread a "green Islam" through this website so that the Muhammadiyah.or.id website is available to speak for the teachings of moderate Islam to the general world.

Analysis of discursive practices

Based on monotheism, Muhammadiyah holds that Islamic principles should apply to every facet of human life without exception. Muhammadiyah, which follows to the teachings of Allah and His Messenger, builds in all fields

and fields in a way that pleases Allah, as mentioned in the matan of its Personality.[16]

According to Muhammadiyah, "progressive Islam" is a form of Islam that upholds the principles of progress necessary to create a sophisticated civilization and benefit the entire globe. Islam that advances sows the seeds of goodness, truth, peace, justice, benefit, prosperity, and the dynamic supremacy of life for all of humanity. [17] Islam must present itself as a panacea for humanity's issues in the twenty-first century by expounding the divinely revealed truth that provides mercy to the cosmos. Islam in its classical and medieval forms must undergo changes to adapt to the current era. As a result, the Islam portrayed in Muhammadiyah media is an Islam that creates a middle class community with a healthy balance between the inner and outward lives.[18]

The birth of Muhammadiyah's thinking and special attention to education is motivated by various factors stemming from a sense of dissatisfaction with the dualistic education system, namely the western education system that develops more intellectual aspects, or a secular education system that is negative towards religion and creates social distance from the majority of other social groups.

When the wave of women's emancipation hit the Dutch East Indies, Muhammadiyah had carried out phenomenal activities by giving education rights, providing scholarships, teacher education, establishing a tablighschool at the same tsanawiyah level as men. Education has authorized women as preachers who were previously only given to men. These female preachers were prepared according to the needs of their audience, which consisted of the priyayi group, the educated and non-Islamic circles and faced the common people. As an effort to support this task, Suara 'Aisyiyah magazine was published.[19] Gender

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[16] Imam Rohani, "Gerakan Sosial Muhammadiyah," *Tarbawi Ngabar: Journal of Education.* 2 (2021): 47.

[17] Abd Rahim Ghazali, *Kosmopolitanisme Islam Berkemajuan* (Surakarta: Muhammadiyah University Press, 2016), 8.

[18] Yunan Yusuf, *Alam Pikiran Islam Kalam* (Prenada Media, t.t.), 11.

[19] Kuntowijoyo, *Menghias Islam, Pengantar buku Munir Mulkhan, Marhaenisme Muhammadiyah*, 2010, 19.

issues Operationally, gender content is found in many decisions of the general assembly as the "highest deliberation in the association".

Logic analysis of message design

Researchers discovered rhetorical logic in the message design of the news material on the Muhammadiyah website. Rhetorical logic's fundamental premise is that communication involves the creation and negotiation of personal and interpersonal situations. This reasoning sees the message as a means of negotiating a change in the laws. Rhetorical logic aims to build a context using the designed message, in contrast to conventional logic, which asserts that when developing a message, it should be appropriate to the existing context.[20]

Rhetorical design logic seeks to create context using the designed message. This context creation is done using coordination and negotiation. Rhetorical message producers always "try to achieve consensus and social legitimacy for the reality they are talking about", so the possibility of negotiation is always available. The news text on the muhammadiyah website is made as a form of proof that muhammadiyah adheres to and has practiced moderate Islamic values through several fields that have been mentioned in the text.

Analyze socio-cultural practices

a. Situational

The news article was posted on the nu.or.id website in connection with NU's 98th anniversary in Semarang. The atmosphere for the NU century commemoration has started to take shape at this exact moment. In fact, Nahdatul Ulama will celebrate its 100th anniversary in February 2023. "Empowering NU, Picking up the Second Century, Towards a New Revival" is NU's current century-long theme. This subject demonstrates NU's goal as we move into the next century, which is that NU must assume a more significant position in the global environment. There are a variety of initiatives that NU must pursue in order to empower itself in the twenty-first century, including enhancing NU's position in the international community. Nine events that PBNU hosted in

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[20] O'Keefe, *Message design logic and the management of multiple goals*.

celebration of its 100th anniversary showed the effort. The nine events are Religion of Twenty (R-20), the International Congress of Civilization Fiqh, the Nusantara Islamic Tradition Festival, the beginning of the NU Independence Movement, NU Tech, NU Sports Week, the founding of NU Women, the Nahdlah Figure Award, and the NU One Century Reception.[21]

NU's vision and mission in strengthening its role in the international arena certainly did not escape the news in various media, including NU's own media. It seems that news articles throughout this year have been dominated by news about NU's efforts to strengthen its role in the international arena with one of its main missions being to present the face of Indonesian Islam as a role model for the development of moderate Islam in the world arena. This proves that every text is born in a unique and unique condition or atmosphere or in other words, the situational aspect looks more at the context of the events that occurred when the news was published. The situation or circumstances when a text is produced will characterize the text created, if the discourse created as an action then this is an attempt to respond to a situation.

While in the muhammadiyah media, the news text was published in order to welcome the Muhammadiyah Congress and the 48th Aisyiyah Congress held in Solo in September 2022. The Muhammadiyah congress this time has the theme "Advancing Indonesia, Enlightening the Universe". The theme emphasizes the position and role of Muhammadiyah as the pillar of the people, nation and world. This is a form of Muhammadiyah optimism about the nature and contribution of itself to the people and humanity. The series of events and themes carried out at the 48th Congress became one of the moments that could influence the news on the Muhammadiyah website. This is evident in the news articles carried by the Muammadiyah website, especially during 2022, which are more dominated by news related to the existence of Muhammadiyah in campaigning for moderate progress through various fields, as a form of effort to advance Indonesia.

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[21] Gempita Surya, "Peringatan Satu Abad NU usung semangat kebangkitan," *Alinea.id*, 2022, https://www.alinea.id/nasional/peringatan-satu-abad-nu-usung-semangat-kebangkitan-b2flB9Ew2.

This justification demonstrates how every writing is created in a distinct and particular environment, or how the situational aspect focuses more on the events that were taking place at the time the news was released. The context or conditions that led to the creation of a text will define it; if the discourse was an action, then it was an attempt to address a situation.

b. Institutional

This investigation seeks to determine precisely how NU and Muhammadiyah, two organizational institutions, have an impact in this situation. When a conversation is created in reality. This institution may emerge from the media's own internal authority or from another source, but in actuality, it usually comes from outside the industry.

The nu.or.id website is under the auspices of the Nahdatul Ulama organization. The NU organization is the only Islamic organization in Indonesia that has been very consistent in carrying out traditional culture (Islam - Traditionalist) since ancient times. [22] NU is an Islamic organization rooted in the Ahlussunnah wal Jama'ah creed of Imam Asy'ari and Maturidi. This Asy'arian and Maturidian theology tends to accommodate religious traditions that develop in the community.

The moderate claim to the existence of NU does not solely lie in their culturally biased Islamic spirit. More than that, it lies in the spirit of their teachings contained in three principles, namely al-tawâssuth (being in the middle), i'tidâl (upright, not leaning to the right or left), and al-tawâzun (balance, not one-sided between worldly and ukhrawi dimensions).[23]

The muhammadiyah.or.id website is under the auspices of the Muhammadiyah Central Leadership. Muhammadiyah is a da'wah movement that carries the mission of Islam Berkemajuan. [24] Muhammadiyah was born as a

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[22] Jauhari Fatkhul Muzakki dan AgusMachfud Fauzi, "UPAYA PEMBANGUNAN CITRA ORMAS ISLAM MODERAT ORGANISASI NAHDLATUL ULAMA (NU)," *Paradigma* 11 (2022).
[23] Muzadi, *NU dalam Perspektif Sejarah & Ajaran: Refleksi 65 Th Ikut NU* (Surabaya: Khalista, 2007), 54.
[24] "Tanfidz Keputusan Muktamar ke-48 Muhammadiyah" (Pimpinan Pusat Muhammadiyah, 2022), 54.

response to modern upheavals and dynamics. In the context of thought, Muhammadiyah is more open to, among others, the reformist Islamic ideas of Jamaluddin al-Afghani (1838 -1897), Muhammad Abduh (1849 -1905), and Rashid Ridha (1865-1935) which grew in the late 19th and early 20th centuries. This not only explains why Muhammadiyah initially grew more in urban areas, but also the style of its socio-educational movement that was open to modern influences.

The seriousness of Muhammadiyah to invite progress was also shown by Ahmad Dahlan through a message delivered in a teaching meeting in front of female students using Javanese, "*Dadiyo kyai sing kemajuan lan aja kesel-kesel anggonmu nyambutgawe kanggo Muhammadiyah.*" This means, be a progressive kyai and don't get tired of working for Muhammadiyah. Ahmad Dahlan's message implies that Islam Berkemajuan requires an endeavor to reignite the fire that at that time had dimmed.[25]

Muhammadiyah developed a progressive perspective on Islam formulated in the Five Characteristics (*al-Khasha'ishu al-Khamsu*), namely: a) Based on Tawhid (*al-Mabni 'ala al-Tauhid*), Sourced on al-Qur'an and al-Sunnah (*al-Ruju' ila al-Qur'an wa alSunnah*), Reviving Ijtihad and Tajdid (*Ihya' al-Ijtihad wa al-Tajdid*), Developing Wasathiyah (*Tanmiyat al-Wasathiyah*), Realizing Grace for All Nature (*Tahqiq al-Rahmah li al-'Alamin*).[26]

In essence, one of the main foundations of the Muhammadiyah movement is the theological power of Surah Al-Ma'un taught by KH. Ahmad Dahlan, the Founder of Muhammadiyah. He taught his students in the early decades of the 20th century about the understanding of Surah Al-Ma'un, the core of which teaches that ritual worship is meaningless if the perpetrator does not perform social charity.

c. Social

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[25] "Tanfidz Keputusan Muktamar ke-48 Muhammadiyah," 52–53.
[26] "Tanfidz Keputusan Muktamar ke-48 Muhammadiyah," 54–56.

Every discourse has multiple levels, whether it is at the level of the immediate environment, a larger institution or organization, or the level of society. [27] This part focuses primarily on large-scale elements including societal economic, political, and cultural systems. These structures will decide who holds sway, what values are prevalent in society, and how they will shape and control the media. [28] Researchers discovered that a number of societal factors have an impact on the background of the narrative picture of moderate Islam on the NU and Muhammadiyah websites.

1) The Pluralistic Condition of Indonesian Society

Because different cultures encounter one another and engage with other people and groups from different backgrounds, cultural variety (also known as multiculturalism)[29] occurs naturally. The religious strategy is the best option to foster community cohesion in a pluralistic society because it appeals to a society that is zealous about its beliefs. Religious teachings become a cornerstone of how the community behaves. With this strategy, religious moderation that is amiable, tolerant, open, and adaptable can be the solution to the worries of disputes that are common in pluralistic society. In multiple communities, the idea of moderation does not include bending the facts or erasing one another's identities.[30]

Historically and sociologically, Indonesia is a country with the largest Muslim population in the world, and is known by the international community as one of the moderate Islamic countries. Indonesia itself began to actively voice the identity of moderate Islam in its foreign policy discourse since 2002. Since

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[27] Haryatmoko, *Critical Discourse Analysis (Analisis Wacana Kritis) Landasan Teori, Metodologi, dan Penerapannya* (Depok: Rajawali Pers, 2022), 24.

[28] Eriyanto, *Analisis Wacana : Pengantar Analisis Teks Media* (Yogyakarta: LKiS Yogyakarta, 2001), 324.

[29] Islam encourages respectful communication without racial, ethnic, or religious divisions in the context of multicultural dialogue. Islam is able to communicate with other cultures and religions because of its foundation of tremendous tolerance. Kurniawan, A., Yumna, N., & Tantri, E. (2020). Resistensi Ruang Publik Di Tengah Covid-19 Perspektif Islam Dan Komunikasi Multikultural. *KOMUNIKE: Jurnal Komunikasi Penyiaran Islam*, 12(1), 24–40. https://doi.org/10.20414/jurkom.v12i1.2253

[30] Agus Akhmadi, "Moderasi Beragama dalam Keragaman Indonesia," *Jurnal Diklat Keagamaan* 13 (2019).

then, the discourse of moderate Islam in Indonesian diplomacy has been increasingly echoed. The focus of the government at that time was to promote a moderate Islamic identity in the context of bridging the Islamic world and the West.[31]

Moderate Islam needs to be promoted because its values contain inclusive and universal norms regarding the principles of world peace and security. [32] Moderate Islam is also socialized in Indonesian diplomacy because of the principles of non-violence it advocates. In various texts of foreign speeches, the President and Foreign Minister repeatedly emphasize the principles of dialogue, deliberation, and peaceful ways of resolving conflicts as the main characteristics of moderate Islam that distinguish it from radical and terrorist groups.[33]

2) The issue of radicalism

The media today provides more opportunity for everyone to create religious narratives, which were formerly only possible through the interpretation of religious authorities. [34] Virtual media is one of the channels that plays a part in the spread of specific ideologies, as proven by the fact that radical organizations mostly recruit young people through these channels. [35] The most important propaganda instrument for enlisting new members is digital media. Every day, there are on average 3.5 acts of terrorism somewhere in the world. Global analysts concur that this high number is directly related to how successfully militant organizations have recruited "fighters" online.[36]

Terrorism and violence committed by groups labeled as extremists often involve destructive religious ideologies. In this context, religion becomes a

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[31] Agus Salim dan Abdul Razak, "Islam dan dilemma Identitas Ke-Indonesiaan: Studi tentang Justifikasi Kementrian Luar Negeri Indonesia atas projeksi Identitas Islam moderat di dalam Diplomasi Indonesia," *Lembaga penelitian dan Pengabdian Masyarakat UIN Sulthan Thaha Syaifuddin Jambi*, 2019.

[32] Salim dan Razak.

[33] Salim dan Razak.

[34] Irwan Abdullah, "Di Bawah Bayang-Bayang Media: Kodifikasi, Divergensi, dan Kooptasi Agama di Era Internet," *Sabda* 12 (2017).

[35] Leni Winarni, "Media Massa dan Isu Radikalisme Islam," *Jurnal Komunikasi Massa* 7 (2014).

[36] The Telegraph, "How terrorists are using social media," 2017, http://www.telegraph.co.uk/news /worldnews /i s lami cstate/11207681/How-terrorists-are-using-social-media.html.

legitimizer and catalyst that directly gives rise to religious extremism and terrorism. The religious understanding and praxis they believe in is the only absolute truth. Therefore, there is no tolerance and compromise in religion. These violent attitudes are then wrapped in the pretext of da'wah, amar ma'ruf nahi munkar, jihad, justice, defending the truth, and others. It is all used as legitimization for extremist groups to carry out violence and aggressive actions.

This phenomenon has made some people uneasy. They also tried to create a counter discourse as an effort to pull back the understanding of Islam to the center point. According to Ma'ruf Amin, the mainstreaming of wasathiyah Islam is seen as an urgent need, along with strong indications of the continued strengthening of radicalism in society, both left radicalism is a movement of liberalism and securalism in religion, while right radicalism is a movement of radicalism in religion and terrorism under the guise of religion.[37]

One of the many concepts that have developed in the field of Islamic philosophy, particularly in recent decades, is moderate Islam. In fact, one could argue that this concept is the issue of the century. This phrase purportedly came into being as an opposition to the development of radical insight in comprehending and carrying out religious teachings or messages. Thus, when discussing the moderate Islam, it is impossible to avoid bringing up the extremist Islam that is on the rise. In this age of advanced technology, especially for Islamic groups such as NU and Muhammadiyah, the expansion of religion and international Islamic networks is a problem in and of itself.

D. CONCLUSION

The rhetoric of moderate Islam on the websites of Muhammadiyah and NU differs. According to the nu.or.id website, NU refers to globalizing moderate Islam while discussing the religion. This discourse aims to persuade the general public that NU's brand of moderate Islam serves as the finest model for Muslim communities worldwide. The news on the Muhammadiyah website frequently

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[37] "Wapres, Pengarusutamaan Islam Wasathiyah Mendesak untuk Dilakukan," *Antara News*, 2022, www.antaranews.com.

emphasizes the phrase "proved moderate" while the discourse of moderate Islam is narrated on the muhammadiyah.or.id website by highlighting Muhammadiyah's accomplishment in applying moderate Islamic teachings in numerous domains.

The traits of the two websites undoubtedly have an impact on how both websites report on and promote moderate Islamic discourse. These two websites' foundations in the discourse of moderate Islam also include societal considerations. The existence of a lot of international expectations, which Indonesia interprets as a chance to play a larger role so that it has a stronger cause to talk about moderate Islam in Indonesia, is one of the social factors that have an impact.

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