



ABI QURAIISH SHIHAB AND ISLAM WASATHIYAH IN THE DIGITAL AGE: STUDENT'S VOICE

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ABSTRACT

Islam wasathiyah is well-known as religious moderation, which has several values such as nationality commitment, against violence, tolerance, and adaptation to local culture. There are eleven values of religious moderation such as Tawassuth (moderate), I'tidal (justice), Tasamuh (tolerance), Tawazun (balance), Syura (discussed), Islah (peace), Muwathonah (nationalism), Qudwah (figure), Tahaddur (behavior), Tathowur wa Ibtikar (active, dynamic, creative and innovative). This study aimed to discover Abi Quraish Shihab's role in spreading Islam Wasathiyah's values to netizens on his Instagram account. This qualitative study used a survey to collect primary data from eight students who were Instagrammer and Abi Quraish Shihab's, followers. The secondary data was collected from Abi Quraish Shihab's Instagram account and analyzed by Robert K Yin's theories. The study revealed the role of Abi Quraish Shihab in spreading the values of Islam Wasathiyah as stated as follows: 1) AQS has an Instagram account @psqonline. PSQ stands for Pusat Studi Al Qur'an or The Center of Al Qur'an Studi, which aims to spread the values of Al Qur'an among the plural citizens. This account asks all netizens to join any webinar that discusses Islam Wasathiyah, Islam Rahmatan Lil Alamin, and Religious Moderation. The students need this activity to improve their Islamic values, insight, and behavior. 2) Bayt Al Qur'an; @bayt.alquran. 3) IslamEdu PSQ or @islamedupsq is an Instagram account for students to learn fun and relevant religion. They were guided by the tutor and registered by WhatsApp. The findings indicated that AQS's program was fun to learn Al Qur'an or recite Al Qur'an. This program has the curriculum, certified teachers, and an e-learning kit.

Keywords: Religious moderation; Islam wasathiyah; Quraish Shihab; digital age

1. INTRODUCTION

Indonesia is a unique country with diverse cultures, religions, social, and beliefs. This gives challenges and opportunities for Indonesian. As a multicultural country, many differences among citizens may contribute to friction in the community (Yani et al., 2022). Even though religion should never incite war, debatable, and extremism (Faisal et al., 2022). Sihombing et al. (2020) have stated that religious differences have created conflict in a plural and multicultural nation. The researcher agreed that religion aims to organize all followers well.

Unfortunately, many religious members didn't implement the core value of their religions themselves (Yani et al., 2022). Marzuki et al. (2020) have stated that the feeling of unrespecting and unaccepting differences caused their truth claims. This aligns with Mietzner & Muhtadi (2018) that intolerance may cause friction between Islam and the community. Therefore, the Indonesian government takes responsibility to overcome this through religious moderation or implementing Islam Wasathiyah in the Ministry of Religious Affairs (Ropi, 2019).

Meanwhile, it seems necessary to describe what religious moderation is. Hernawan et al. (2021) have stated that religious moderation is a way to promote a moderate understanding of religious texts. Religious moderation is also defined as the perspective in religious life focused on growing cultural understanding and tolerance (Syahnan & Ja'far, 2021). (Nasir & Rijal, 2021) has stated that religious moderation contains several values such as Tawassuth (moderate), I'tidal (justice), Tasamuh (tolerance), Tawazun (balance), Syura (discussed), Islah (peace), Muwathonah (nationalism), Qudwah (figure), Tahaddur (behavior), Tathowur wa Ibtikar (active, dynamic, creative and innovative). Moreover, Pajarianto et al. (2022) have stated there are several pillars of religious moderation such as nationality commitment (Karim et al., 2022), against violence (Falikul Isbah, 2012), tolerance (Naim et al., 2022), and adaptive to local culture (Subchi et al., 2022).

Further, what is the similarity between religious moderation and Islam Wasathiyah? The similarity focussed on the positive values such as Tawassuth (moderate), I'tidal (justice), Tasamuh (tolerance), Tawazun (balance), Syura (discussed), Islah (peace), Muwathonah (nationalism), Qudwah (figure), Tahaddur (behavior), and Tathowur wa Ibtikar (active, dynamic, creative and innovative) (Ritonga et al., 2023). Islam wasathiyah can be described as the way to be a good Muslim and try to implement and share Islam Rahmatan lil Alamin (Hanafi et al., 2022). Religious moderation and Islam wasathiyah are similar in promoting cultural understanding and accepting differences (Rahman et al., 2022). In addition, religious moderation can be limited to compromise or living harmoniously in diversity (Kustati et al., 2023).

Furthermore, these values have challenges and opportunities to be implemented and integrated specifically in the digital era (Kamaludin et al., 2021). Many values have slight shifts such as the move from offline to online platforms (Pajarianto et al., 2023). This also can be stated as challenges and opportunities for all sectors to spread the values of Islam wasathiyah and religious moderation on digital platforms (Burhanuddin & Ilmi, 2022). For example, Abi Quraish Shihab and his Instagram account frequently shared religious moderation values. This can be an alternative for those interested in spreading religious moderation values and inserting a harmonious atmosphere on digital platforms. Therefore, the researcher looked up to Abi Quraish Shihab's role in spreading Islam Wasathiyah's values to netizens on his Instagram account.

2. METHODS

This is a qualitative report. The researcher used narrative research to discover Abi Quraish Shihab's role in spreading Islam Wasathiyah's values to netizens on his Instagram account. This qualitative study used observation, interview, and documentation to collect primary data from eight students who were Instagrammer and Abi Quraish Shihab's, followers. The secondary data was collected from Abi Quraish Shihab's Instagram account and analyzed by Robert K Yin's theories.

Table 1. Participants

No	Name	Instagram Account
1	Karimah Darojat	@karimadarojat
2	Athi' Firliya Rusdiyana	@firliya_rusdi
3	Heri Purwanto	@herry_17
4	M. Ainun Zamany	@mainunzamany
5	Teguh Santoso	@teguhsantoso4811
6	Shufi Elyya Nurafifa	@shufieliyya
7	Ikrima Nurul Maulidah	@rimaikrima24
8	Amanda Cyintia A.A.A	@amandacza

In this phase, the researcher will identify and observe all the participants with their Instagram accounts. Then, collect their perspectives through interviews related to the role of Abi Quraish Shihab in spreading the values of Islam wasathiyah on the digital platform.

3. RESULTS AND DISCUSSION

The study revealed several themes related to the role of Abi Quraish Shihab in spreading the values of Islam wasathiyah on digital platforms such as PSQ Online, Bayt Al Qur'an, and IslamEdu PSQ.

a. *PSQ Online @psqonline*

In this case, Abi Quraish Shihab will call AQS. He has an Instagram account @psqonline. PSQ stands for Pusat Studi Al Qur'an or The Center of Al Qur'an Studi which aims to spread the values of Al Qur'an among the plural citizens. This account asks all netizens to join any webinar that discussed Islam Wasathiyah, Islam Rahmatan Lil Alamin, and Religious Moderation. The students need this activity to improve their Islamic values, insight, and behavior.



Figure 1. PSQ Online Instagram Account

This is in line with Kamaludin et al., (2021), who stated that the values of Islam wasathiyah have challenges and opportunities to be implemented and integrated specifically in the digital era. The researcher agreed with these statements even though we must look for a good way (Pajarianto et al., 2023). such as utilizing social media to spread Islam wasathiyah's values as Abi Quraish Shihab's done. For example, Islam Fest, webinars, KMQ (*Kajian Membunikan Al Qur'an*), *Halaqah* Tafsir, and others online or incidental agenda (Burhanuddin & Ilmi, 2022).

Daheri et al. (2023) stated that strengthening religious moderation in the digital era can be implemented by sharing and spreading programs such as podcasts, webinars, conferences, and workshops.



Figure 2. PSQ Program

b. Bayt Al Qur'an @bayt.alquran

Bayt Al Qur'an @bayt.alquran is an Instagram Account handled by Media Team of Abi Quraish Shihab. This is an account of Pascatahfidz Islamic Boarding School PSQ. This program settled for Hafidzul Qur'an to improve knowledge and insight related to Al Qur'an and Islam wasathiyah.

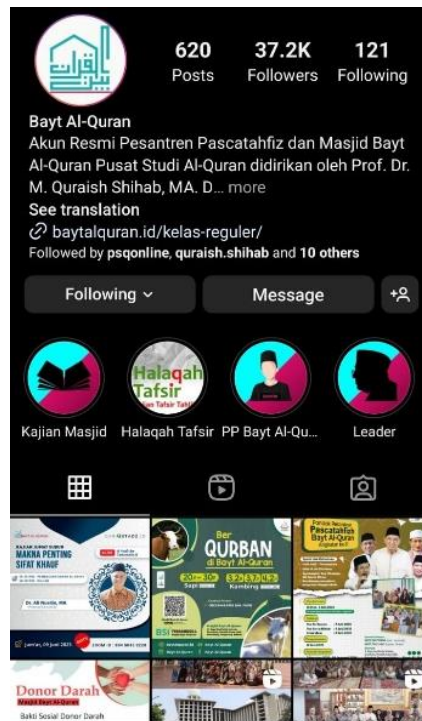


Figure 3. Bayt Al Qur'an Instagram Account

There are several programs of Bayt Al Qur'an which will be stated as follows:

1. Main subjects
Ulumul Qur'an, Qawa'id Tafsir, Qiraat, and Manahij Mufassirin
2. Supporting subjects
Tafsir Maudhu'i, Tafsir Ayat Ahkam, Ilmu Hadist, Sirah Nabawiyah, Balaghah Al Qur'an, Religious Moderation, Semantic Approach of Al Qur'an Study, Sophistic of Tafsir Al Qur'an, Personality Development, Nationality Material.
3. Islamic boarding school subjects
Reciting Al Qur'an (Muraja'ah), Khatmil Qur'an, Kultum, Literature Discussion, Sorogan, and Contemporary Paradigm.
4. Entrepreneurship
Cooperation, BQ-PSQ

As mentioned, religious moderation and Islam wasathiyah must be implemented at any educational level (Hanafi et al., 2022). One of the reasons is to promote the values of nationality commitment, against violence, tolerance, and adaptation to local culture (Pajarianto et al., 2023). In this case, religious moderation and Islam wasathiyah is a similar forms to promote cultural understanding and accepting differences (Rahman et al., 2022). In addition, religious moderation can be limited to compromise or living harmoniously in diversity (Kustati et al., 2023).

Pondok Pesantren Pascatahfidz Bayt Al-Quran Angkatan ke-31

Syarat dan Ketentuan

- Laki-laki / Perempuan
- Usia 18 s/d 28 tahun
- Syahadah/ Ket. Khatam Bil Ghoib 30 Juz
- Komitmen mengikuti program hingga akhir

Pendaftaran
15 Mei - 3 Juli 2023
www.baytquran.id/keas-reguay/

Seleksi

- Tes Al-Quran : 7 Juli 2023
- Tes Baca Kitab : 8 Juli 2023
- Interview : 9 Juli 2023

Pengumuman
11 Juli 2023

Periode Kegiatan
Agustus 2023 - 24 Januari 2024

Contact Person
0823.3817.0890 (Ist. Jauhan)
0857.7912.3621 (Ist. Firda)

Alamat
Jl. Raya Southcity Selatan,
SouthCity, Pondok Cabe Ujik,
Pamulang, Tangerang Selatan

Bayt Al-Quran

Figure 4. Bayt Al Qur'an Program

Further, the researcher stated that several programs in Bayt Al Qur'an are integrated between Ulumul Qur'an and Islam Wasathiyah or religious moderation.

c. *IslamEduPSQ @islamedupsq*

IslamEdu PSQ or @islamedupsq is an Instagram account for students to learn fun and relevant religion. They were guided by the tutor and registered by WhatsApp. The findings indicated that AQS's program was really fun to learn Al Qur'an or reciting Al Qur'an. This program has the curriculum, certified teachers, and an e-learning kit.



Figure 5. IslamEdu PSQ Instagram Account

Meanwhile, the tagline of IslamEdu PSQ is "accompany religious learning in a fun and relevant way". This can be a good spirit for millennials to learn about religious life in a good way. This program can be called as Living Qur'an.



Figure 6. IslamEdu PSQ Program

There are several guiding books of the Living Quran in IslamEdu PSQ. This book contains several levels such as Living Qur'an for kindergarten, early childhood, and elementary school from classes 1-6.



Figure 7. IslamEdu PSQ Living Qur'an

This is in line with Kamaludin et al., (2021) who asserted that in the virtual era, many strategies have been implemented to spread several values of religious moderation such as improving the quality of education, instilling values (Rahman et al., 2022), survival

program (Falikul Isbah, 2012), digital literacy (Hanafi et al., 2022), local wisdom (Hernawan et al., 2021), intellectual humility (Pajarianto et al., 2023), leadership behavior (Karim et al., 2022), and the presence of Kiai (Yani et al., 2022). The researcher stated that the presence of Abi Quraish Shihab through his all-digital programs gives a new color to the spreading of the values of Islam wasathiyah. AQS is the role model of Islam Rahmatan Lil Alamin who has a nationality commitment against violence, tolerance, and adaptation to local culture.

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