



Digital Strategies for Promoting Religious Moderation: The Role of Muhammadiyah and Nahdlatul Ulama on Social Media

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Abstract: Indonesia is unique because of its pluralistic and diverse character. This uniqueness can certainly produce conflict between communities if not managed well. One cause of this is radicalism and intolerance. Moreover, there has been an increase in the number of digital media users in Indonesia, which has the potential to become an arena for contesting various ideologies, including extreme ones. Therefore, a country with religious and cultural diversity requires a religious moderation approach to overcome radicalism and intolerance. This study aims to provide an overview of the role of Muhammadiyah and Nahdlatul Ulama in promoting religious moderation on social media. The research method used was descriptive qualitative with descriptive analysis that uses secondary data from various scientific literature sources such as journals, books, official reports, and social media content. Muhammadiyah and Nahdlatul Ulama were chosen because they are the most prominent Islamic organisations in Indonesia and significantly influence religious life. Content analysis was used in this study. This research shows that religious organisations such as Muhammadiyah and Nahdlatul Ulama play an important role in efforts to ground the religious moderation movement in Indonesia, especially in the context of digital media. Islam Berkemajuan and Islam Nusantara are views initiated by these two organizations to foster religious moderation in society. These two organisations use digital platforms to spread religious messages that emphasise tolerance, harmony, and respect for diversity. The implication of this research is that the presence of Muhammadiyah and NU on social media is strategic in shaping public opinion and expanding the understanding of religion. By using digital media, these two organisations are disseminators of moderate religious teachings and agents of social change that can reduce extremism.

Keywords: *Digital Media; Muhammadiyah; Nahdlatul Ulama; Religious Moderation; Social Media*

Introduction

Indonesia recognises six religions as legitimate to which citizens adhere. The six religions are Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Natalia 2017). Religious multiculturalism often remains an unavoidable problem, especially in matters of radicalism and intolerance. This issue is still very close to society, especially Islam, which has the largest population of religious adherents in Indonesia (Artika and Busro 2023). Every society, and perhaps every person, is interconnected by a network of imaginations of different, even conflicting, beliefs. There is always resistance and conflict between one value command and another, at different levels. Pancasila, even though it is an ideal social fantasy, is subject to both acceptance and rejection (Hoon, 2017). Therefore, religious moderation needs to be implemented, and Pancasila needs to be interpreted as a common ideology that can build

awareness of the harmony between the people and society, as well as state institutions needing to play their role (Nashir, 2019).

In the multicultural context of Indonesia, religious moderation is required to maintain the integrity and unity of the nation. Religious moderation is neither an unclear nor indecisive attitude when dealing with a problem. It is also not a passive, neutral attitude that ignores problems that occur among people. Religious moderation is the attitude of *wasathiyah* (middle), meaning closer to fair, putting everything in its place (Shihab, 2022). Religious moderation can also be interpreted as taking the best actions and positions, neither extreme right nor left (Ramdhan 2018). For this reason, an attitude of religious moderation is necessary to create a peaceful, tolerant, and respectful religious life amidst the diversity of existing society (Akhmadi, 2019). Religious moderation is an example of an attitude that directs an individual's thoughts and views to always take the best path toward harmonious civilisation and humanity (Fauzi, 2018). Adopting a moderate attitude by rejecting all forms of extremism in religion is key to a balanced life that maintains peace and civilisation. By implementing religious moderation, individuals can respect each other's differences (Nuridin 2021).

Muhammadiyah and Nahdlatul Ulama, the most prominent Islamic organisations in Indonesia, also play a role in promoting religious moderation. These two organizations understand that religious moderation is the primary teaching in the Qur'an, which upholds human values (Nasikhin, Raharjo, & Nasikhin, 2022). Muhammadiyah and Nahdlatul Ulama realised that the narrative of religious moderation is not only about religious teachings but also a strategy for maintaining social harmony among the various characteristics of a pluralistic society (Hamdi et al., 2021). These two organisations emphasise the importance of maintaining harmony by implementing religious moderation, as reflected in the social practices that Muhammadiyah and Nahdlatul Ulama echo.

Beyond Muhammadiyah and Nahdlatul Ulama in Indonesia, several Islamic organizations in other countries have played a significant role in fostering religious moderation and community empowerment. For instance, Jamaat-e-Islami in Pakistan and Bangladesh has historically advocated Islamic-based moral and social order while engaging in political and educational initiatives (Nasr, 1994). The organisation has been actively involved in humanitarian efforts, such as disaster relief and poverty alleviation, while promoting intra-Muslim unity. Despite its political aspirations, Jamaat-e-Islami has emphasised peaceful coexistence and social justice, positioning itself as a movement that integrates Islamic values with national development (Ahmad, 2009).

Similarly, the Muslim Brotherhood in Egypt has significantly influenced Islamic thought and activism, mainly by emphasising social welfare and political engagement (Wickham 2013). The organisation has established various educational institutions, healthcare services, and economic cooperatives to empower Muslim communities. Despite its complex relationship with state authorities, the Muslim Brotherhood has consistently promoted an interpretation of Islam that supports social justice, democratic participation, and intercommunal harmony (Lynch 2016). Meanwhile, the Turkey Justice and Development Party (AKP) has played a pivotal role in advocating for an Islamic identity that is compatible with democratic governance. Through various policies and initiatives, the AKP has sought to balance secularism with religious values, emphasising pluralism and economic empowerment within an Islamic framework (Yavuz 2009).

In grounding the teachings of religious moderation, at least several main messages need to be echoed. First, advancing the lives of religious communities' manifests as a trustworthy and fair attitude that spreads virtue and compassion to fellow humans. Second, it upholds noble civilisation by making universal values and basic religious teachings a worldview while remaining based on Indonesian identity. Third, respecting human dignity by prioritising humanising attitudes towards humans, both men and women, based on the equal rights and obligations of citizens for the common good. Fourth, moderate values should be strengthened by promoting and embodying the experiences of a middle-way religious perspective, attitude, and practice. Fifth, realising peace by spreading goodness and peace, resolving conflicts with justice and balanced principles, and guided by the constitution. Sixth, diversity is respected by accepting it as a gift and being open to differences. Seventh, complying with national commitments by making the constitution a guide for the life of religious communities in the nation and state, and obeying legal rules and mutual agreements (Yusuf & Mutiara, 2022).

It is important to continue to echo these seven messages of religious moderation, particularly on social media. In today's era, media transformation is developing rapidly, where smartphones and the Internet play an important role in connecting people (Aragon, 2005). This facility has become a necessity, and its role is significant in people's lives. Through social media, everyone is faced with an unlimited flow of information that influences the sociocultural conditions of society. Social media can break down communication boundaries, create decentralised connections, and open the door for everyone to have a democratic voice (Amedie, 2015).

Undoubtedly, social media will continue to transform over time, as technology develops. All the tools available on social media are rapidly developing. Social media is not just a phase that can stop or disappear but will continue to exist (Taprial & Kanwar, 2012). On the other hand, by bringing many benefits that make things easier for society, social media can also bring negative things to people's lives owing to a combination of isolation and global reach, reducing local cultural values. The presence of social media means that people are robbed of their self-control and ability to think independently; instead, it is easy to accept messages without evaluating the consequences (Amedie, 2015).

In the religious sphere, social media platforms are a double-edged sword. This can increase the discovery of information related to religion while opening conspiracy echo chambers and allowing disinformation to spread widely and quickly. Without a gatekeeper, information on social media can be disseminated through intermediation. Therefore, religious organisations must act as "strategic amplifiers" while being aware of social media's challenges (Henry, 2021).

Religious moderation is needed on social media amidst the flow of extremely liberal and conservative religious information. Moreover, Generation Z students, who are the largest users of social media, tend to have a puritanical religious understanding (Taja, Hakim, Suhardini, Baehaqi, & Pamungkas, 2024). Therefore, attitudes and views of religious moderation must appear as a balancing narrative. In this context, religious organisations, especially Nahdlatul Ulama and Muhammadiyah, the two largest Islamic religious organisations in Indonesia, are responsible for actively campaigning for moderate views on social media. This role is important for presenting shady and enlightening religious nuances. Thus, the presence of Islam is no longer seen as a religion that is harsh, rigid, and often punishes matters that are *khilafiyah*, but instead exists as a religion of *rahmatan lil 'alamin*.

Religious moderation is very important in a multicultural society because it aims to create harmonious relations between people of different religions, especially differences in views in responding to *furu'* and *khilafiyah* issues. This moderation attitude aims to familiarise

religious people, especially those on social media, who are not bound by one religious view, with respect to each other's differences and realise differences as a necessity. In this context, an attitude of moderation requires an understanding and awareness of the importance of respecting diversity and building synergistic relationships.

Therefore, religious organisations such as Muhammadiyah and Nahdlatul Ulama play an important role in efforts to ground the religious moderation movement, especially on social media, which is an unavoidable part of life in the digital era. Several previous studies have discussed the role of religious moderation on social media. However, it has yet to specifically discuss the role of religious organisations such as Muhammadiyah and Nahdlatul Ulama in establishing religious moderation in the various forms of content presented collectively on social media.

This study answered three research questions: RQ1. What are the philosophical foundations of religious moderation from Muhammadiyah and Nahdlatul Ulama? RQ2. What positions do Muhammadiyah and Nahdlatul Ulama hold in digital media? RQ3. How can Muhammadiyah and Nahdlatul Ulama adapt their da'wah strategies to engage better on social media and effectively promote religious moderation? Accordingly, this research aims to provide an overview of the role of Muhammadiyah and Nahdlatul Ulama, which represent Islamic organisations in Indonesia in efforts to promote religious moderation on social media.

Literature Review

Several previous studies have been conducted that examined religious moderation. However, only a few studies have specifically examined the role of religious organisations in promoting religious moderation, especially on social media. Among these studies, Akmaliah (2020) examined the role of moderate Islamic organisations, such as Muhammadiyah and Nahdlatul Ulama, in responding to the rise of new media and its impact on Islamic teachings in Indonesia. This research explores how these organisations are marginalised in online activities, so their voices are not heard in Islamic mobilisation.

Ciptadi (2024) explored how Nahdlatul Ulama builds and spreads the values of tolerance through its online media, NU Online. His research shows that Nahdlatul Ulama has organizational values that view tolerance as an important aspect of religious life. Hefni (2020) also discussed religious moderation in the digital space, focusing on mainstream religious moderation in State Islamic Religious Universities. This research outlines the importance of religious moderation in balancing tendentious religious narratives and monopolising truth, especially in digital spaces that are easily accessible to the public.

In addition, Albana (2022) also analysed the contestation of religious moderation narratives that are developing on social media, especially Instagram. This research shows that religious moderation narrative includes positive views and groups that reject the concept of religious moderation. Likewise, research conducted by Muliana (2022) examined efforts to ground *wasathiyah* Islam on the Internet. The research also highlights the two largest moderate religious organisations in Indonesia, namely Nahdlatul Ulama and Muhammadiyah, which are the main representatives of *wasathiyah* Islam amidst the rise of radical and extremist ideologies. The views of Nahdlatul Ulama and Muhammadiyah emphasise that *wasathiyah* Islam is in line with the values of Pancasila and that Pancasila is final and no longer needs to be debated.

This study makes a significant contribution by addressing several identified gaps. First, focusing on these two organisations provides a comparative analysis of how each utilises digital media to promote religious moderation. Second, this study offers practical insights into how

Muhammadiyah and Nahdlatul Ulama can engage more effectively with digital platforms, especially social media, to promote religious moderation. This aspect is crucial for organisations aiming to adapt to the digital age and combat rising extremism. Third, the study emphasises the importance of social media not only as a tool for dissemination, but also as a medium where religious moderation can be contested. By analysing the role of these two major organisations in this space, this research contributes to understanding the potential of social media in shaping public opinion and fostering tolerance.

Methods

The research method used in this study is descriptive qualitative research, which is considered suitable for identifying religious discourse because it can understand phenomena and provide an overview of the role of Muhammadiyah and Nahdlatul Ulama. Muhammadiyah and Nahdlatul Ulama were chosen because they are the most prominent Islamic organisations in Indonesia and significantly influence religious life. These two organisations have different understandings of religious moderation, as represented by Islam Berkemajuan and Islam Nusantara, but they complement each other.

This research uses secondary data from various scientific literature sources, such as journals, books, official reports, and social media content uploaded by official Muhammadiyah and Nahdlatul Ulama accounts. The selection criteria were based on the content published by the two organisations, the latest content that represents the latest response to the research issues raised, and a focus on discussing religious moderation. The analysis technique used in this research is content analysis (Assarroudi, Nabavi, Armat, Ebadi, & Vaismoradi, 2018), which identifies and interprets literature and content belonging to Muhammadiyah and Nahdlatul Ulama. This analysis describes the main issues in the religious moderation narratives of the two organisations. The research results are analysed and interpreted as a description of the phenomenon being studied comprehensively and in depth (Sekaran & Bougie, 2018).

Results and Discussions

Religious Moderation from Muhammadiyah and Nahdlatul Ulama Perspectives

Islam Berkemajuan from Muhammadiyah and Islam Nusantara from Nahdlatul Ulama are two Islamic discourses that form the philosophical basis of the socio-religious movements of these two organizations, especially in the context of religious moderation. The two Islamic discourses brought by each of these organisations are the result of reading Indonesia's plural and diverse social conditions (Nasikhin et al., 2022). This is also inseparable from the interpretation of religious propositions and views, and the historical journey of Islam from the past to the present. The concepts and thoughts about religious moderation for Muhammadiyah and Nahdlatul Ulama have been introduced previously. For Muhammadiyah, the terms “*Islam Berkemajuan*” and “*berkemajuan*” *berkemajuan*’ are the official ideas of Muhammadiyah, adapted from the thoughts of the founder of Muhammadiyah, KH. Ahmad Dahlan. However, the systematic preparation of Islamic Berkemajuan was only formulated at the 46th Muktamar Muhammadiyah in Yogyakarta in 2010. Furthermore, at the 48th Muktamar Muhammadiyah in Surakarta, it was refined and published under “*Risalah Islam Berkemajuan*” (Pimpinan Pusat Muhammadiyah 2023).

Muhammadiyah supports the concept of *tajdid* to explain the meaning of religious moderation. Muhammadiyah considers *tajdid* to be interpreted in two ways: purification can

be interpreted as an effort to cleanse faith in all activities that tarnish religious beliefs, such as shirk, heresy, and superstition. Second is renewal. Renewal is an effort to develop, contextualise, or dynamise, especially in a muamalah nature (Bandarsyah, 2016). In this case, tajdid can act to resolve the various dynamics and challenges that are occurring today and have never happened before. Muslims must adapt to every development at the time. By contextualising Islamic messages and teachings, Tajdid can create new ideas and concepts for solving problems. It is inevitable that in every era, there will always be individuals and groups who ask for improvements in the lives of Muslims as part of *ishlah* from the perspective of tajdid. For this reason, Islam Berkemajuan is present to establish religious moderation as an alternative to solving problems (Pimpinan Pusat Muhammadiyah 2023).

Islam Berkemajuan emphasizes how important it is to take universal wisdom and values from Islamic teachings so that they can be applied in today's world. This includes the realisation that science, discoveries, technological progress, and social transformation are important components of advancing society. Understanding Islam Berkemajuan also encourages Muslims to actively participate in progress in various fields such as social, economic, and scientific empowerment. To achieve this, justice, equality, freedom of thought, and respect for human rights are prioritised and part of a moderate attitude (Syafi'i & Biyanto, 2023).

Similarly, in the same resonance, Nahdlatul Ulama discusses Islam Nusantara to moderate the religious diversity of Muslims in Indonesia. Siroj views Islam Nusantara as a philosophical concept that shapes values, perspectives, and ways of thinking in a cultural and anthropological order. Islam must be able to adapt to Indonesian culture because it has lived alongside Indonesian people from various cultural and religious backgrounds. Islam Nusantara is a proactive way for Nahdlatul Ulama members to identify their specialties to convey the characteristics of Nahdlatul Ulama. This characteristic confirms a distinctive but democratic, tolerant, and moderate identity, characteristic of Islam Nusantara (Siroj, 2014).

Even though Indonesia is the largest Muslim country in the world, it is not an Islamic country, ideologically and religiously (Madjid, 1994). For Arabs and Middle Easterners, this reality is considered a weakness of Indonesian Muslims. However, for Indonesian Islamic intellectuals, this results from their intelligence in anticipating Indonesian political conflicts (Pepinsky, Liddle, & Mujani, 2018). Islam Nusantara is understood as a characteristic of Muslims in Indonesia and is not shared by Muslims in other parts of the world. This characteristic is not based on the Qur'an and Hadith. However, it is more accurately understood as the condition of Muslims in Indonesia who cannot be separated from the tradition, local culture, and social life that has existed for a long time in Indonesia before the arrival of Islam. After the entry of Islam into Indonesia, local traditions and cultures deeply rooted in society were not immediately erased or replaced with Islamic concepts. However, these old cultures are being removed and replaced gradually so that in the end, they can replace the old cultures with new cultures that are based on Islamic principles or minimise the culture that has shirk nuances towards more Islamic nuances (Siregar, 2019).

The bolding of the word “Nusantara” combined with “Islam” emphasises the name and character to show the style or colour of a heterogeneous entity. Diversity, as one of the typologies of Islam Nusantara, is the result of a long struggle between religion and culture and between texts and contexts that complement each other, thus giving rise to Islam that is friendly, inclusive, and flexible (Mustofa, 2015). Just as the founding of Nahdlatul Ulama moderated religious understanding, which tended to lead to an extreme understanding, Islam

Nusantara is a religious discourse for Muslims in Indonesia that is more inclusive, multicultural, plural, and accommodating diversity and differences.

For this reason, Islam Berkemajuan, initiated by Muhammadiyah, and Islam Nusantara, initiated by Nahdlatul Ulama, have social and religious missionary movements oriented towards universal benefit and humanity. Even though they are not the same, the efforts made by these two organisations are important in initiating a more moderate and inclusive perspective and paradigm to foster religious moderation in society.

Muhammadiyah and Nahdlatul Ulama in Digital Media

Muhammadiyah and Nahdlatul Ulama are the two largest Islamic organisations in Indonesia. In their work, these two organisations are expected to be able to develop appropriate da'wah strategies to ground the message of Islam in Indonesia, especially in the current digital era. With the development of technology, relationships between communities have changed significantly (Amedie, 2015), including in religious contexts. Technology has a significant impact on the way people engage in religion, learn about religion, and interact with fellow religious believers. Therefore, Muhammadiyah and Nahdlatul Ulama are urgently required to understand the changes that occur and to develop strategies for disseminating Islamic messages that are effective and sustainable.

Regarding the da'wah strategy, Muhammadiyah and Nahdlatul Ulama have their methods based on the object of their da'wah. However, in the modern era, Muhammadiyah and Nahdlatul Ulama have something in standard utilising new media, which is not only the task of the organisation's central management but extends to province, regional, and branch administrators. This was done as part of an Islamic da'wah strategy towards the influence of technological advances among the congregation, who are very open to the progress of the times (Suherdiana & Muhaemin, 2018).

One of the characteristics of this technological progress is the presence of the Internet in grassroots society, which does not look at the background. In the realm of da'wah, the internet has a significant meaning. In addition to attracting unlimited congregations, it can also spread Islamic and national messages to broader areas with unlimited time access. As a medium for da'wah, a means of conveying religious messages and teachings, the Internet is no longer a reference or digital source for searching religious sources. The Internet is the latest media with effective and efficient access for conveying Islamic teachings that are no longer limited by space and time and can be accessed by anyone, anywhere, and at any time (Akmaliah, 2020).

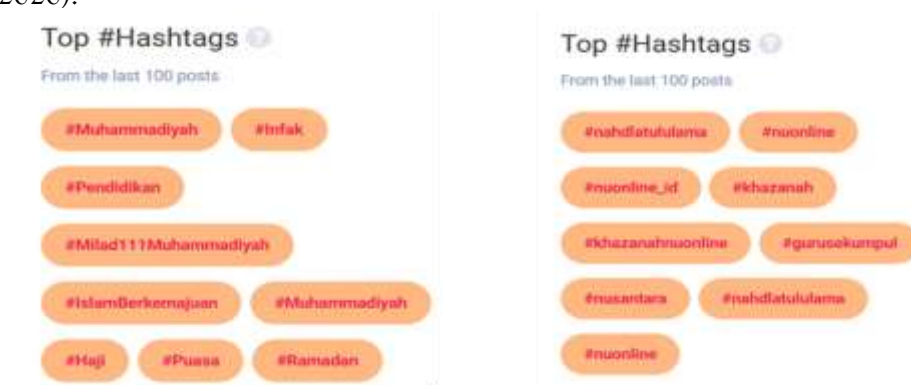


Figure 1. The use of hashtags in Muhammadiyah and Nahdlatul Ulama posts

Source: pathsocial

Based on research related to Muhammadiyah and Nahdlatul Ulama, it has been proven that the hashtags that often appear in the last 100 posts are related to the narrative of religious moderation, such as #IslamBerkemajuan and #nusantara. This proves that religious moderation is a focus for these two organisations and is increasingly relevant amidst the diversity of Indonesian society. Moreover, society is responsible for responding to issues of intolerance and extremism that often arise. Therefore, these two organisations need to continue to utilise social media to educate the public about the importance of religious moderation.

Given the urgency of religious messages and the almost unstoppable development of technology, it is not surprising that Muhammadiyah and Nahdlatul Ulama used it as a medium for preaching. This is not only because they want to show their existence in the digital world, but also because of the demands of the times and the large number of people who can be reached through digital media. For this reason, the da'wah carried out by Muhammadiyah and Nahdlatul Ulama today is very different from what has been done in the past. Technological advances and the use of digital media for the wider community are the keys for these two organizations to be adaptive in seeing current developments (Pratiwi, Seytawati, Hidayatullah, Ismail, & Tafsir, 2021).

Muhammadiyah explains the importance of *Darul 'Ahdī wa Al-Syahadah* as a part of religious moderation. *Darul 'Ahdī wa Al-Syahadah* is a form of acceptance of the national consensus that Indonesia is a home for all people, which does not only accommodate Muslims (Muliana, 2022). Muhammadiyah sees Indonesia as a Pancasila country and a manifestation of *Darul 'Ahdī wa Al-Syahadah*, which provides space for all religious groups and beliefs to live peacefully, as explained in Figure 2. In Muhammadiyah's view, this concept is not only relevant in the context of religious diversity but is also an important basis for religious moderation in Indonesia. This is also reinforced by how Muhammadiyah provides its views through the General Chairperson of Muhammadiyah Central Leadership, as shown in Figure 3. Muhammadiyah believes that, if society wants unity, all society groups require a moderate attitude and moderation in the state, including being moderate in religion. A moderate attitude in all aspects of life is important for achieving a peaceful life.



Figure 2. The explanation of Darul 'Ahdī wa Al-Syahadah by Muhammadiyah in social media

Source: Instagram Account of lensamu



Figure 3. The General Chair of the Central Board of Muhammadiyah views the importance of a moderate attitude.

Source: Instagram Account of @lensamu

Likewise, Nahdlatul Ulama sees that human diversity in religion is a *sunnatullah* who must be accepted as a blessing for humanity, as explained in Figure 4. Nahdlatul Ulama emphasises that differences in beliefs, sects, and religious practices are part of Allah's decree that cannot be avoided, so it requires good character and respect for other people's rights as citizens. Therefore, Nahdlatul Ulama always supports the principle of *ukhuwah wathaniyyah* (national brotherhood) as the foundation for maintaining social harmony amidst Indonesian society's diversity, and is part of religious moderation (Nasikhin et al., 2022). This is shown through a portrait of the harmony of the residents of Kolong Bojonegoro, where the community, especially Catholic youth, participated in building the mosque (Figure 5).



Figure 4. The principles of relations between Muslims and followers of other religions by Nahdlatul Ulama in social media

Source: Instagram Account of @nuonline_id



Figure 5. The portrait of harmony of residents in Kolong Bojonegoro, East Java
Source: Instagram Account of @nuonline_id

Muhammadiyah and Nahdlatul Ulama have tens of millions of members that are spread across various parts of the world. Both have carried out da'wah through conventional media, such as magazines or bulletins, for decades. Muhammadiyah and Nahdlatul Ulama's preaching media have entered a new phase, particularly in the digital realm. Both entered the network through official websites and social media.

The Role of Muhammadiyah and Nahdlatul Ulama in Realizing Religious Moderation on Social Media

Indonesia's two largest Islamic organisations, Muhammadiyah and Nahdlatul Ulama, are responsible for presenting Islam as a wasathiyah. Besides their vast member base, Muhammadiyah and Nahdlatul Ulama have broad influence in providing the public with an understanding of the importance of religious moderation. The power of quantity and organisation can be the principal capital for forming public opinion about the importance of religious moderation and campaigning for enlightening religious messages (Arroisi et al., 2020). With abundant resources, these two organisations can expand their roles in creating a moderate society. Not only is it rich in human resources, but Muhammadiyah and Nahdlatul Ulama also have access to a network wide enough to influence people's views to be more moderate. In addition, the strengths of these two organisations lie in the ability of their leaders, cadres, members, and sympathisers to embody inclusive and contextual religious messages.

Indonesia, as a country with the philosophy of Bhinneka Tunggal Ika (diverse but still one), which appears as a pluralistic nation, must use religious moderation as a lens to view all differences. In digital media, Muhammadiyah and Nahdlatul Ulama have the moral

responsibility to promote religious moderation. Moreover, in the current digital era, our society no longer relies on conventional religious texts but has shifted to making digital media a source of religious references (Albana, 2022). This certainly has implications for pluralistic religious understanding. The increase in Internet media users in Indonesia has the potential to become an arena for contestation from various ideologies (Muliana 2022). This increase in the number of users will certainly backfire to the integrity and unity of the nation if they do not gain understanding and moderate religious views (Hamdi et al., 2021). For this reason, the religious role of Muhammadiyah and Nahdlatul Ulama in digital media by showing a moderate face is very much needed. These two organisations have capable human resources, both scholars (ulama) and intellectuals (academicians).

There are several efforts by which Muhammadiyah and Nahdlatul Ulama can establish religious moderation in digital media, including: First, from the perspective of scholars. Muhammadiyah and Nahdlatul Ulama can act as initiators in expressing thoughts and providing views on the importance of moderate attitudes, both interreligious, interethnic, and interracial. This must be done because Indonesia has a multicultural and multi-religious society with various characteristics (Hoon, 2017). Even though, in recent times, there has been a decline in moderate Islam in digital media (Akmaliah, 2020), religious reference sources have begun to be filled by both moderate organisations (Muliana, 2022), including @lensamu and @nuonline_id accounts, to fill it with moderate thoughts, views, and statements. In this context, the ulama is vital to society's social culture. Likewise, ulama from these two organisations have rich and robust religious and scientific traditions (Hannan, 2018), so they can provide broad insight into religious moderation in digital media.

The second is from an intellectual perspective. In addition to their ulama role, intellectuals from these two organisations can play a role in analysing and providing views by providing a more comprehensive perspective from social, psychological, and philosophical points of view regarding the importance of moderation and religious moderation. These two organisations have a long history, as evidenced by their dedication to education by building various schools and universities (Alifuddin, 2021; Ishak & W., 2022). Intellectuals have excellent methodological understanding and can provide data and theories that require religious moderation, especially in the Indonesian context. Intellectuals can also provide logical arguments as to why religious moderation is needed in the Indonesian context. The intellectual abilities of Muhammadiyah and Nahdlatul Ulama must be distinct from their role in the dynamics and historical trajectory of social development in society manifested in education. These two organisations can integrate an understanding of science and religion (Muzakkir, 2023). The impact of such abilities can form a fair and balanced paradigm and way of thinking (Hopid, Samaalee, Rachmaningtyas, & Kistoro, 2023). Therefore, these two organisations can play a role in digital media by shaping public discourse on the importance of being moderate from various scientific points of view.

Third, it is from an organizational perspective. Muhammadiyah and Nahdlatul Ulama can participate by filling spaces in digital media and presenting education about religious moderation, accompanied by various examples and practices of moderation in society. Digital media are neutral; they can be filled by any individual or group (Amedie, 2015), including extreme and moderate views. Extremists believe that a moderate attitude means practising religion half-heartedly. By contrast, religious moderation is a characteristic of Islam, which is consistently fair in viewing and resolving problems (Albana, 2022). Therefore, Muhammadiyah and Nahdlatul Ulama can integrate the thoughts and views of scholars and intellectuals to produce broader and deeper insights into religious moderation and to impact a comprehensive understanding of society. In technical terms, the role of these two

organisations can be strengthened by adapting to technology, either by forming discussion forums and communities to share practices and campaign messages of religious moderation. In addition, working together and collaborating with various influencers and organisations will help spread the message of religious moderation more effectively.

The successful establishment of religious moderation will depend significantly on the ability of these two organisations to utilise technology and social media to communicate effectively with society's diverse characteristics and backgrounds. This effort is essential because when these two religious organisations provide bright and soothing religious views, fill posts, and play an essential role in digital media with moderate messages, they build harmonious community relations, impact a better environment, and respect differences. In this case, it is not impossible for extreme and radical attitudes to slowly decrease or even disappear so that, in the end, they will impact the formation of a polite and enlightened digital community.

Conclusions

To conclude, this research confirms that the two most prominent Islamic organisations in Indonesia, Muhammadiyah and Nahdlatul Ulama, are responsible for establishing the concept of religious moderation to overcome the radicalism and intolerance that often emerge in the digital era. Muhammadiyah, with the concept of "Islam Berkemajuan", and Nahdlatul Ulama, with "Islam Nusantara", are trying to form a moderate narrative that bridges various ideologies in society. These two organisations utilise digital platforms to spread religious messages that emphasise tolerance, harmony, and respect for diversity, which are relevant to Indonesia's multicultural sociocultural context. This research implies that the presence of Muhammadiyah and NU on social media is strategic in shaping public opinion and expanding the understanding of religious moderation through organisations, scholars, and intellectuals. By using digital media, these two organisations are disseminators of moderate religious teachings and agents of social change that can reduce extremism.

A limitation of this research is that it does not compare the strategies and effectiveness of Muhammadiyah and Nahdlatul Ulama with those of other religious organisations that aim to promote religious moderation on social media. This research also uses only analytical content taken from secondary data on social media. Future research could focus on a comparative analysis of the strategies and effectiveness of Muhammadiyah and Nahdlatul Ulama in promoting religious moderation on social media with other religious organisations, both within Indonesia and internationally. This study explores how different organisations utilise social media to influence public opinion, foster inter-religious dialogue, and counteract extremism, thereby providing a broader understanding of religious organisations' roles in promoting religious moderation in the digital age. Additionally, future research could conduct surveys or in-depth interviews to understand the attitudes and behaviours of Muhammadiyah and Nahdlatul Ulama toward religious moderation and the factors that shape their views.

This research contributes to the theoretical understanding of how religious organisations can utilise social media to promote religious moderation in pluralistic societies. It provides a case study of two prominent Islamic organisations in Indonesia, offering insights into their strategies and the underlying ideologies of Islam Berkemajuan and Islam Nusantara. Moreover, this study offers practical advice to religious organisations to effectively engage with social media to counter radicalism and intolerance. This shows that strategic online presence can influence public opinion and foster a culture of moderation.

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