

Bridging Sharia and Tarbiyah: Reinterpreting Moderate Education in the Indonesian Ulema Council's Fatwa on Social Interaction (*Muamalah*) in Digital Media

Yusuf Muhajir Ilallah^{1✉}, Athoillah Islamy², Zulihi³, M. Syukri Nawir⁴, Amirullah⁵

¹ Universitas Islam Negeri Walisongo

² Sekolah Tinggi Agama Islam Ki Ageng Pekalongan

^{3,4,5} Institut Agama Islam Negeri Fattahul Muluk Papua

✉Corresponding Email: yusufmuhajirilallah@gmail.com

Submitted : 2026-06-23 ; Accepted: 2026-10-06 ; Published: 2026-10-07

ABSTRACT

The use of social media without social ethics can trigger conflict, misinformation, intolerance, and polarization. This condition highlights the importance of educational guidelines for directing religious conduct in digital spaces. This study aims to identify the dimensions of moderate religious education in the Indonesian Ulema Council (MUI) Fatwa No. 24 of 2017 on Islamic Legal Rulings and Guidelines for Social Media Interaction by mapping its provisions onto four indicators of religious moderation established by the Ministry of Religious Affairs of the Republic of Indonesia: anti-radicalism, national commitment, tolerance, and accommodation of local culture. This qualitative study employs a library research method with a normative-philosophical approach and content analysis. MUI Fatwa No. 24 of 2017 serves as the primary data source, while relevant academic literature constitutes the secondary data. The findings indicate that anti-radicalism is reflected in prohibitions against hatred, hostility, provocation, and content that causes public unrest; national commitment is reflected in prohibitions against content that contradicts Pancasila and the Constitution; tolerance is reflected in prohibitions against insults and acts that demean other groups; while accommodation of local culture is reflected in respect for diversity and the preservation of social well-being. These findings demonstrate that the fatwa serves an educational function alongside its normative function by strengthening ethical literacy and moderate religious practices in digital spaces.

Keywords: *Moderate Religious Education, Fatwa, Indonesian Ulema Council, Muamalah, Social Media*

Copyright © Authors

How to Cite :



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/)

INTRODUCTION

In today's digital age, social media has become an effective and efficient tool for social interaction (*muamalah*) among Muslims.¹ Moreover, the presence of Artificial Intelligence (AI) in the use of social media has also brought about various conveniences for Muslims in communicating in the digital space.² Although AI, as a human-made digital product, naturally has limitations and also poses various potential problems for its users.³ Furthermore, in practice, the use of social media is not limited to social or religious contexts.⁴ But also in socio-political matters.⁵ However, the practical use of social media often gives rise to social conflict.⁶ Such social controversies cannot be separated from the various tendencies in the production of discourse, opinions and information relating to specific issues, which stem from differing perspectives and interests.⁷ One example is the spread of fake news on social media.⁸

The above issue requires serious attention, whether through socio-cultural, state or religious norms. For Muslims, for example, there is a need for Islamic legal guidelines (*fiqh*) that regulate and shape the character of moderate Islamic diversity in social media interactions.⁹ In this context, it is important to disseminate the values of moderate Islamic education in a transformative manner, including for Muslims in their social interactions in the digital space.¹⁰ In fact, this goes beyond general social interactions; *fiqh* guidelines are also important as a foundational framework for religious matters specifically, such as *da'wah* activities in the digital space.¹¹

¹ Bouziane Zaid, Jana Fedtke, Don Donghee Shin, Abdelmalek El Kadoussi, and Mohammed Ibahrine, "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices," *Religions* 13: 335(2022);1. <https://doi.org/10.3390/rel13040335>

² Dewi Nita Utami, Teguh Luhuringbudi, Kuliyaatun, Safa Husayn Al Rumayh, and Mujhid Budi Luhur, "Artificial Intelligence and the Paradigm of Islamic Communication Transformation in the Digital Age," *AFHAMUNA: Journal of Islamic Thought* 1, no. 1 (2026): 1–18, <https://doi.org/10.66928/afhamuna.v1i1.6>.

³ Hendri Hermawan Adinugraha, Bukola Abosede Folaranmi, Moses Adeolu Agoi, and Sholikah, "Artificial Intelligence (AI)-Based Qur'anic Exegesis: A Study of Accuracy and Ethical Implications," *AFHAMUNA: Journal of Islamic Thought* 1, no. 2 (2026): 137–153, <https://doi.org/10.66928/afhamuna.v1i2.51>

⁴ Abd. Hanan, Ach. Fatayillah Mursyidi, "Social Media and the Fragmentation of Religious Authority among Muslims in Contemporary Indonesia," *Digital Muslim Review* vol. 1, no. 2 (2023):84. <https://doi.org/10.32678/dmr.v1i2.10>

⁵ Rena Latifa, Abdul Rahman Shaleh, Melanie Nyhof, "Indonesian Muslims' Cognitive Pattern on Social Media During Political Disagreements," *Jurnal Komunikasi Islam*, vol. 08, no. 01(2018):1

⁶ Jarir, "SOLUSI KONFLIK AGAMA DI MEDIA SOSIAL," *TOLERANSI: Media Komunikasi umat Beragama* Vol. 10, No.2 (2018):107.

⁷ Dony Arung Triantoro Konflik Sosial dalam Komunitas Virtual di Kalangan Remaja," *Jurnal Komunikasi*, Volume 13, Nomor 2, April 2019):137

⁸ Mulawarman, Aldila Dyas Nurfitri, "Perilaku Pengguna Media Sosial beserta Implikasinya Ditinjau dari Perspektif Psikologi Sosial Terapan," *Buletin Psikologi*, vol.25, no.1 (2017): 42-43

⁹ Muhammad Torieq Abdillah, Sulaiman Kurdi, "Social Media Fiqh: A Study of Religious Moderation," *Majalah Ilmu Pengetahuan dan Pemikiran Keagamaan TAJDID* vol. 25 no.2 (2022):97. <https://doi.org/10.15548/tajdid.v25i2.4829>

¹⁰ Habib Bisri, Siti Fitria Jannah, Munawir Munawir, Abdul Muis, and Adib Susilo, "Paradigma Pendidikan Islam Berbasis Moderasi Beragama dan Budaya," *SALIMA: Journal of Islamic Education* 1, no. 2 (2026): 111–126, <https://doi.org/10.66928/salima.v1i2.79>

¹¹ Athoillah Islamy, Muhammad Abduh, Eko Siswanto, Mohamad Badrun Zaman, "REVIEWING THE FATWA OF DIGITAL DA'WAH IN INDONESIA BASED ON THE PARADIGM OF CONTEMPORARY ISLAMIC LAW," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman*, vol. 23, no.1 (2024):73.

Given the importance of guidelines on muamalah fiqh in the realm of social media, the implementation of Fatwa No. 24 of 2017 issued by the Indonesian Ulema Council (MUI) on the Law and Guidelines for Muamalah on Social Media deserves our support. This is because the fatwa sets out three general guidelines for muamalah on social media. Firstly, social media is intended to foster positive social relations, disseminate information, promote religious outreach, provide education, offer entertainment, and facilitate various positive activities related to religion, politics, economics, society, and culture. Secondly, social interactions on social media must not contravene religious or state norms. Thirdly, the publication of content or information must be assessed for its truthfulness, as what is good is not necessarily true, and vice versa. Furthermore, what is true may not necessarily be beneficial, and what is beneficial or true may not necessarily be appropriate for publication.¹²

The general guidelines outlined above demonstrate the educational value of fostering a humanistic, nationalistic and open approach to Islamic religious practice in social media interactions. This is also consistent with indicators of moderate religious practice in Indonesia, such as opposition to radicalism, national commitment, tolerance and an accommodating attitude towards local cultural diversity.¹³ From this, the study puts forward the initial argument that there is a moderate religious orientation in the MUI fatwa on guidelines for social interaction on social media.

The focus of this qualitative study is to explore the dimensions of moderate religious education contained within the MUI fatwa on guidelines for social interaction on social media. Through an analysis of the substance of the fatwa, this study seeks to explain the contribution of the MUI fatwa as an educational instrument in fostering religious behaviour that is moderate, responsible, and adaptable to the dynamics of social interaction in the digital age.

Various previous studies, including a study by Ikhwanuddin, which states that the consideration of the public interest forms the basis of the MUI's fatwa on guidelines for muamalah via social media.¹⁴ This study is further supported by Islamy, who states that the fatwa contains an orientation towards the welfare of individuals and society within a diverse social context.¹⁵ This statement also aligns with the findings of a study by Shuhufi, Fatmawati, Qadaruddin, Basyir, Yunus, and Nainunis who, from a legal sociology perspective, observed that the fatwa can shape social interaction on social media platforms in a more positive direction.¹⁶ A study by Safar, Hadiati, and Islamy notes that the foundation of the fatwa is

¹² Fatwa Majelis Ulama Indonesia (MUI) Nomor 24 Tahun 2017 Tentang Hukum dan Pedoman Bermuamalah Melalui Media Sosial," 13.

¹³ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama* (Jakarta; Badan Litbang Dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI, 2019) : 43.

¹⁴ Ikhwanuddin Harahap, "Pendekatan *Al-Maslahah* dalam Fatwa Majelis Ulama Indonesia (MUI) Nomor 24 Tahun 2017 Tentang Hukum Dan Pedoman Bermuamalah Melalui Media Sosial," *Yurisprudencia*, Vol. 3, No.1(2017): 64.

¹⁵ Athoillah Islamy, "Fatwa About Social Interaction on Social Media In The Paradigm of Islamic Legal Philosophy," *Al-Mishbah*, Vol.15, No. 2 (2019): 163

¹⁶ Muhammad Shuhufi, Fatmawati, Muhammad Qadaruddin, Jalaluddin Basyir, Muttaqien Muhammad Yunus, Nainunis M. Nur, "Islamic Law and Social Media: Analyzing the Fatwa of Indonesian, Ulama Council Regarding Interaction on Digital Platforms," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* vol. 6, no. 2. (2022):823. <https://doi.org/10.22373/sjhk.v6i2.15011>

rooted in a holistic perspective of Islamic law.¹⁷ A study by A'yun and Istiani also states that the fatwa refers to the foundations of idealism and realism in Islamic law.¹⁸ Meanwhile, a study by Arisandy, Asmuni, and Nasution, on the other hand, assesses that the fatwa is not in harmony with Human Rights in a country that adheres to democracy.¹⁹

A distinctive and novel aspect of this study is its focus on exploring the values of moderate religious education as reflected in the MUI fatwa regarding guidelines for social interactions on social media. The study will focus on identifying the values, principles, and orientations of religious education that reflect a moderate religious attitude, such as commitment to the nation, tolerance, non-violence, and respect for digital communication ethics. This study is urgently needed, particularly given the continuing prevalence of social conflicts in Indonesia caused by the social interactions of Muslims on social media platforms

RESEARCH METHODS

The primary objective of this study is to identify the dimensions of moderate religious education contained in the Indonesian Ulema Council (MUI) Fatwa No. 24 of 2017 on Islamic Legal Rulings and Guidelines for Social Media Interaction. This study employs a qualitative library research method with a normative-philosophical approach and content analysis. The three general guidelines for social media interaction stipulated in the fatwa are used as the primary objects of analysis because they directly contain principles of conduct and ethics for interaction on social media. Secondary data were obtained from journal articles, academic books, research findings, policy documents, and relevant literature on religious moderation, digital ethics, Islamic education, and Islamic law. The analysis was conducted through two stages of coding. The first stage employed *deductive coding* using four indicators of religious moderation established by the Ministry of Religious Affairs of the Republic of Indonesia: national commitment, tolerance, anti-radicalism, and accommodation of local culture, as the initial analytical categories. The second stage employed *inductive coding* to identify themes, values, or educational meanings emerging from the fatwa that could not be directly categorized within these four indicators.

The validity of the analysis was maintained through source triangulation and *researcher checking*. Source triangulation was conducted by comparing interpretations of the fatwa with academic literature, policy documents on religious moderation, and previous studies concerning MUI Fatwa No. 24 of 2017. Data analysis was conducted iteratively through data reduction, code organization and mapping, thematic interpretation, and the formulation and verification of conclusions. Through this procedure, the study does not merely seek

¹⁷ Karmuji Abu Safar, Teti Hadiati, Athoillah Islamy, "The Construction of Epistemology of Fatwa on Social Interaction Through Social Media in Indonesia," *Islam Transformatif: Journal of Islamic Studies*, vol. 5, no. 2(2021):124. <https://doi.org/10.30983/it.v5i2.5004>

¹⁸ Qurrota A'yun, Nurul Istiani, "Epistemologi Fikih di Media Sosial (Konstruksi Epsitemologis Fatwa Majelis Ulama Indonesia Tentang Bermuamalah)," *Risalah : Jurnal Pendidikan dan Studi Islam*, vol.7, no.2 (2021) : 280. https://doi.org/10.31943/jurnal_risalah.v7i2.181.

¹⁹ Danil Putra Arisandy, Asmuni, Muhammad Syukri Albani Nasution, "The Majelis Ulama's Fatwa on Freedom of Expression On Social Media: The Perspective of Maqashid Sharia," *Al-Istinbath: Jurnal Hukum Islam* Vol. 7. No. 2, November 2022, 482. <https://doi.org/10.29240/jhi.v7i2.5235>

correspondence between the content of the fatwa and the indicators of religious moderation but also examines the presence of inconsistencies and the possibility of other educational dimensions emerging from the substance of the fatwa.

RESULTS AND DISCUSSION

Indicators of Religious Moderation in Indonesia

Social conflict amongst religious communities in multicultural Indonesia highlights the importance of practising moderate religiosity. This view stems from the belief that moderate religiosity holds great potential for fostering a social life amongst religious communities that is tolerant of the reality of diversity.²⁰ Moreover, the role of Pancasila as the state ideology also encompasses various philosophical principles that legitimise social differences as a social reality that is not only affirmed but also respected.²¹ Therefore, it is also important for moderate religious practice to be reflected in a positive democratic attitude in social life. In this context, it is important for a state to establish benchmarks for identifying and shaping the construction of moderate religiousness within its society..²²

So what are the criteria for moderate religious practice in Indonesia? To answer this question, the Ministry of Religious Affairs of the Republic of Indonesia, through a book entitled 'Religious Moderation', outlines four indicators of moderate religious practice, as follows.

First: national commitment. This indicator is essential as a basis for assessing the views, attitudes and religious practices of individual citizens regarding their loyalty to the constitution, the foundations and the ideology of the state, because, from the perspective of religious moderation, the application of religious teachings constitutes the fulfilment of one's duties as a citizen.²³ This means that it is important for religious communities in Indonesia to be mindful, as both religious believers and citizens, of the need to be moderate, fair and balanced in managing diversity within the nation.²⁴

Secondly, tolerance. This second indicator encourages religious communities in Indonesia to adopt open-minded and broad-minded views and attitudes, and to accept the reality of pluralism in various aspects of social life. Therefore, the existence of this indicator of tolerance can serve as an urgent paradigmatic foundation for realising a national order that implements a democratic political system, because The stability of a democratic system in a country can be identified by the extent to which the spirit of a tolerant civilisation is present in

²⁰Abdullah Idi, Deni Priansyah, "The Role of Religious Moderation in Indonesian Multicultural Society: A Sociological Perspective," *Asian Journal Of Engineering, Social And Health* Vol.2, No. 4(2023):246. DOI: <https://doi.org/10.46799/ajesh.v2i4.55>

²¹ Nurul Istiani, Adib Susilo, "REVIEWING THE CORE VALUES OF STATE CIVIL APPARATUS IN INDONESIA: PERSPECTIVES ON ISLAMIC MULTICULTURALISM," *TATHO: International Journal Of Islamic Thought And Sciences*, Vol. 1, Issue.1, (2024): 3 <https://doi.org/10.70512/tatho.v1i1.2>

²² Zulihi, Z., Islamy, A., Aisyah Zubaidah, & Abdul Basit Atamimi. (2025). The Pro-Existence of Pesantren Education in Disseminating Moderate Religiosity Among Muslim Minorities. *Eduprof : Islamic Education Journal*, 7(2), 508. <https://doi.org/10.47453/eduprof.v7i2.392>

²³ Tim Penyusun Kementerian Agama Ri, *Moderasi Beragama* (Jakarta: Badan Litbang Dan Diklat Kementerian Agama Ri Gedung Kementerian Agama Ri, 2019) : 43.

²⁴ Arifinsyah, Safria Andy, Agusman Damanik, "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia," *Esensia*, Vol 21, No. 1, April (2020):91

the life of that country. Meanwhile, specifically in the context of inter-faith tolerance, the manifestation of tolerance can be seen in a willingness to respect, engage in dialogue, and cooperate with members of other faiths. Whereas in the intra-faith context, it can be seen in a willingness to respect minority sects within that religion.²⁵ This is all the more necessary given the unproductive assumption that those who show tolerance are equated with the majority.²⁶ In the educational context, tolerance can also serve as a paradigmatic foundation for the active participation of all educational stakeholders, thereby supporting collective decision-making based on deliberation.²⁷

Thirdly, anti-radicalism. This indicator serves as a benchmark for ideologies, attitudes and movements aimed at changing the social or political system through acts of violence in the name of religion, whether verbal or non-verbal. Not only that, but in practice, radicalism is often also identified with various forms of terrorism. This is because radical groups may resort to various actions to achieve their goals, including through acts of terror against those they perceive as opponents. This radicalism can occur amongst religious communities of any religious background, not limited to any specific religion. Radicalism can be rooted in a sense of injustice and perceived threats, which are ideologically driven, thereby fuelling hatred towards those deemed counterproductive. Consequently, religious radicalism underscores the importance of transmitting moderate religious values, such as through educational activities.²⁸

Fourthly, it is accommodating of local culture. In practice, the existence of this fourth indicator can serve as a benchmark for identifying religious beliefs and practices that are accommodating towards the cultural realities already present within society. This is because individuals or groups with moderate religious tendencies will be more welcoming and open to local culture in their religious practices, provided that this does not conflict with the core teachings of their religion. However, religious views that tend not to be accommodating towards culture may perceive culture as an entity that could pollute the purity of religion. Nevertheless, being more accommodating towards culture does not necessarily lead to the realisation of moderate religious views, as there is a possibility that this has no positive correlation with a moderate attitude.²⁹ Therefore, the diversity of all aspects of social life, including religious and cultural aspects in Indonesia, must be upheld through respect for the existence of both.³⁰

The existence of the four indicators above demonstrates that the Indonesian government,

²⁵ Tim Penyusun Kementerian Agama Ri, *Moderasi Beragama* (Jakarta; Badan Litbang Dan Diklat Kementerian Agama Ri Gedung Kementerian Agama Ri, 2019) : 44

²⁶ Yudhi Kawangung Religious Moderation Discourse in Plurality of Social Harmony in Indonesia," *International Journal of Social Sciences and Humanities* Vol. 3 No. 1, April 2019, pages: 160

²⁷ Purnasih, U., Salam, A., & Karim, A. (2025). Contextual Leadership Strategies in Facing the Challenges of Cultural Change in Islamic Education. *Eduprof : Islamic Education Journal*, 7(1), 200–216. <https://doi.org/10.47453/eduprof.v7i1.337>

²⁸ Akhmad Munir Mufi, et al. "Internalization Of Religious Moderation Values: Active Tolerance And Social Harmony In Education In Indonesia," *Jurnal eL-Tarbawi* Vol. 16, no.1 (2023):2.

²⁹ Tim Penyusun Kementerian Agama Ri, *Moderasi Beragama* (Jakarta; Badan Litbang Dan Diklat Kementerian Agama Ri Gedung Kementerian Agama Ri, 2019) : 45-46

³⁰ Franklin Hutabarat, "Navigating Diversity: Exploring Religious Pluralism and Social Harmony in Indonesian," *Society European Journal of Theology and Philosophy* vol 3, issue. 6 (2023):12. 10.24018/theology.2023.3.6.125

through the Ministry of Religious Affairs, recognises the importance of a barometer that can serve as a benchmark or framework for identifying the moderate religious views of its citizens, including in the context of social interaction on social media in today's digital age.

In this study, the four indicators above will be used as a theoretical framework to identify and interpret the values of moderate religious education contained in the MUI fatwa regarding guidelines for social interaction on social media

Moderate Education Dimension in the MUI Fatwa on Guidelines for Social Interaction on Social Media

Although MUI fatwas do not have binding legal force, in practice the various socio-political factors surrounding them can influence legal opinion regarding the lives of Muslims in Indonesia.³¹ The existence of MUI fatwas, even though they support the Indonesian government, particularly with regard to religious matters affecting Muslims.³²

For the digital and global community, social media has become a platform for social interaction, whether in terms of communication or information, across all aspects of life. However, the use of social media has, to a significant extent, undergone a shift in function that runs counter to the awareness of the importance of fostering harmonious social interaction (muamalah).³³ This is no exception for Islamic missionary work in Indonesia. However, the use of social media in such Islamic religious activities also faces many challenges.³⁴ It is not uncommon for such Islamic religious activities to actually spark social and religious controversy.³⁵ Such circumstances call for a set of guidelines capable of shaping attitudes and behaviour in social media interactions, such as the Indonesian Ulema Council's Fatwa No. 24 of 2017 on the Law and Guidelines for Social Media Interactions. Moreover, the MUI complements the functions, structure and existence of various government institutions in Indonesia.³⁶ The MUI's fatwa could serve to provide Islamic legal provisions that act as a practical guide and can be applied to various issues in social interaction.³⁷ However, MUI fatwas both in their formulation and implementation cannot be viewed in isolation from

³¹ Mohammad Syifa Amin Widigdo, Homaidi Hamid, "The Power of Fatwā in Indonesia: An Analysis of MUI's Controversial Fatwās," *AFKARUNA* vol. 14, no. 2 (2018): 146-147. <https://doi.org/10.18196/AIJIS.2018.0085.146-165>

³² Ramdhan Muhaimin & J. M. Muslimin, "The Role of the Council of Indonesian Ulama (MUI) to the Development of a Madani Society in the Democratic Landscape of Indonesia," *Aspirasi*, vol.14, no.2 (2023):225.

³³ Athoillah Islamy, "Paradigma Sosial Profetik dalam Bermuamalah di Media Sosial," *TADBIR: Jurnal Manajemen Dakwah*, vol.3, no.1 (2021):93. DOI:10.24952/tad.v3i1.3842

³⁴ Rifky Nosah Pratama, Arifah Kholiana, Shakira, Fatma Kumala, Neska Fitri Noviyanti, Muhammad Alvian Fadhli Wibisono, "Dissemination of Religious Formation in The Fatwa Of The Indonesian Ulema Council on Digital Da'wah Ethics," *TATHO: International Journal of Islamic Thoughtand Sciences*, vol. 1, issue2, (2024): 86.

³⁵ Athoillah Islamy, Zulihi, M. Aba Yazid, Muhammad Abduh, "Integration of Social Sufim Education and Fiqh in Fatwa on Digital Da'wah Ethics in Indonesia," *Briliant: Jurnal Riset dan Konseptual*, vol. 9, no. 2 (2024): 332. <https://doi.org/10.28926/briliant.v9i2.1810>

³⁶ Ramdhan Muhaimin & J. M. Muslimin, "The Role of the Council of Indonesian Ulama (MUI) to the Development of a Madani Society in the Democratic Landscape of Indonesia," *Aspirasi*, vol.14, no.2 (2023):225.

³⁷ Januariansyah Arfaizar, Edo Segara Gustanto, Muhammad Fikri, "CONTEMPORARY DYNAMICSIN ISLAMIC BANKING TRANSACTIONS *TATHO: International Journal of Islamic Thoughtand Sciences*, vol. 1, issue.1, (2024): 59 <https://doi.org/10.14421/esensia.v21i1.2199>

external factors, whether social or political. The findings of this study conclude that the MUI fatwa on general guidelines for social interaction on social media promotes moderate religious education, as follows.

1. Anti-Radicalism Education and Cultural Accommodation Values in the Guidelines for Building a Humanistic Social Civilisation

Various forms of radicalism in the name of religion have become a movement and a source of violent action that often undermines the social fabric of religious coexistence. In the context of digital society, such religious radicalism is also frequently channelled through social media, namely via various forms of content that foster the emergence of an exclusive, intolerant and discriminatory social order. Addressing this issue requires concerted efforts from various parties to tackle it, such as promoting values through public literacy initiatives and strengthening social media regulations.³⁸ Especially in the era of globalization, with its various challenges, there is a need to disseminate the values of Islamic character education.³⁹ The transformation of Islamic education in the era of globalization is essential to enable adaptation to the use of technology while developing human resources, all while continuing to strengthen religious values as the foundation of character education.⁴⁰ In this context, the paradigm of Islamic education is expected to respond to modernity while maintaining epistemic sovereignty, a transcendental orientation, and its civilizational identity.⁴¹ Especially for Indonesian Muslims amid a high degree of social diversity..⁴²

The MUI fatwa, specifically the first general guideline concerning muamalah on social media, emphasises that social media must be used as a medium for building a positive society, whether in relation to social relations, the dissemination of information, da'wah, education, entertainment, politics, the economy, culture or other areas.⁴³ These guidelines demonstrate that the MUI recognises the importance of fostering an open and humanistic character among Muslims. This is also in line with the spirit of the indicators of religious moderation in Indonesia, namely the values of anti-radicalism and accommodation of local cultures, which aim to ensure that religious communities in Indonesia can promote religious understandings

³⁸ Damayanti, T., Thayibi, N. M., Gardhiani, D., & Limy, A. (2018). Radikalisme di Media Sosial: Tantangan dan Strategi Penanggulangan. *Jurnal Komunikasi*, 15(2), 207-224.

³⁹ Hayatun Nufus Kamila and Shofiatul Jannah, "Reconstructing Islamic Philosophy of Education in Response to Societal Problems in the Era of Globalization," *AFHAMUNA: Journal of Islamic Thought* 1, no. 3 (2026): 279–290, <https://doi.org/10.66928/afhamuna.v1i3.94>.

⁴⁰ Yumna Maulidia Hanin, Laela Karomatul Khusna, Dewi Fatmawati, Fitri Oktaviasari, and Nur Rahma Aulia, "The Challenges and Opportunities of Islamic Education in the Globalization Era: Insights from Azyumardi Azra's Thought," *AFHAMUNA: Journal of Islamic Thought* 1, no. 3 (2026): 292–304, <https://doi.org/10.66928/afhamuna.v1i3.97>.

⁴¹ Qurotul Uyun, Sholikah, and Adib Susilo, "Tawhidic Ontology and the Reconstruction of Islamic Education: A Counter-Hegemonic Response to Neoliberalism," *AFHAMUNA: Journal of Islamic Thought* 1, no. 4 (2026): 381–397, <https://doi.org/10.66928/afhamuna.v1i4.142>

⁴² Muyassiyfa Ayu Aqillah, Sri Wahyuningsih, Afina Aninnas, "Da'wahecolgy in Digital Space: A Study of Tiktok Content Pandawara Group Account," *TATHO: International Journal of Islamic Thoughtand Sciences*, vol. 1, issue.1, (2024): 31

⁴³ Fatwa Majelis Ulama Indonesia (MUI) Nomor 24 Tahun 2017 Tentang Hukum dan Pedoman Bermuamalah Melalui Media Sosial," 13.

and attitudes that respect human values and the wisdom of local cultures. In this context, it is also important to have Islamic da'wah activities that disseminate Islamic values in a persuasive and contextual manner.⁴⁴ This is because Islamic da'wah can serve as a medium for transforming the values of critical education in response to the challenges of modernity.⁴⁵ Moreover, when considering the history of social diversity within the Muslim community, the roots of moderate Islamic religiosity can be found in the diversity of classical Islamic theological schools, which are inclusive and tolerant⁴⁶

It is imperative that Muslims in Indonesia develop a paradigmatic awareness of the role of education in fostering a form of religious diversity that is humane and accommodating towards socio-cultural realities, particularly in guiding social interactions within the realm of social media. Moreover, as a large religious community in Indonesia, Muslims play a strategic role in mainstreaming moderate religious practice through various efforts to foster a form of Islam that is humanistic and accommodating towards socio-cultural realities, acting as a catalyst for building peace amidst social pluralism.⁴⁷ Moreover, the rapid advancement of technology and society's addiction to social media if not used properly can provide fertile ground for the growth of radicalism and intolerance. Such circumstances should rightly be a matter of serious concern in the process of shaping the religious character of Indonesian society, not least in social interactions on social media platforms.⁴⁸ In conclusion, given that educational activities embody these values, they constitute a form of value transmission in the development of character and personality.⁴⁹ Therefore, a paradigm shift in recognising the value of moderate religious education within the MUI fatwa on the first set of guidelines concerning social interactions on social media calls for the development of a Muslim community that is humanistic, inclusive and respectful of local cultural wisdom.

2. The Value of National Commitment in Education as a Guide to Upholding Nationalism

There is no denying that social media has great potential for promoting nationalism; however, it can also become a breeding ground for negative sentiment, hate speech and

⁴⁴ Qorry Aini, Fina Auliya Rizqi, Rona Nur Laila, Nabila Nurul Hidayati, Tia Aidila Safitri, Azahra Agustin, Regita Putri Cahyani, and Nur Fida Alyatuszahro, "Konstruksi Dakwah Multikultural di Tengah Keragaman Budaya Lokal: Studi Pemikiran Gus Mus," *AFHAMUNA: Journal of Islamic Thought* 1, no. 1 (2026): 29–41, <https://doi.org/10.66928/afhamuna.v1i1.13>

⁴⁵ Mastori, Sunardi Bashri Iman, Sarbini Anim, Zenal Arifin, and Restu Khaliq, "Making Da'wah a Medium for Critical Educational Transformation against Secularism and Capitalism," *SALIMA: Journal of Islamic Education* 1, no. 1 (2026): 13–25, <https://doi.org/10.66928/salima.v1i1.36>

⁴⁶ Widya Putri and Winarto, "Tracing the Roots of Moderate Religiosity in Classical Islamic Theology: A Study of the Murji'ah Sect," *AFHAMUNA: Journal of Islamic Thought* 1, no. 2 (2026): 113–123, <https://doi.org/10.66928/afhamuna.v1i2.49>

⁴⁷ Imron Hamdani, Kasinyo Harto, Yuniar, Munir, Duski Ibrahim, "Strengthening the Values of Tolerance in the Concept of Religious Moderation Nasarudin Umar Perspective," *Jurnal Indo-Islamika* vol. 13, no. 2 (2023):136.

⁴⁸ Shela Khotijatul Muna, Suhaila Suhaili, Randi Muhammad Gumilang, "Reflection Method in Shaping Student Character on Islamic Education: Ibn Thufail's Perspective," *TATHO: International Journal of Islamic Thought and Sciences*, vol. 1, issue. 1, (2024): 86.17.

⁴⁹ Tria Ratnasari, Minati Maulida, "KONSEP PEMIKIRAN IBN KHALDUN TENTANG PENDIDIKAN DAN RELEVANSINYA TERHADAP PENDIDIKAN MODERN," *Jurnal Interdisipliner & Islamic Studies*, vol.1, no.1 (2024):14. <https://doi.org/10.37680/ssa.v2i2.6091>

provocation, which have the potential to deepen divisions within the nation. One example of the problem of nationalism on social media is the widespread circulation of fake news or hoaxes relating to ethnicity, religion, race and inter-group relations.⁵⁰ This problem could also lead to a decline in public patriotism.⁵¹

In response to the above issue, the second general guideline in the MUI fatwa on muamalah on social media requires Muslims not to engage in actions that contravene religious and state norms.⁵² This indicates that the MUI seeks to foster a Muslim identity that adheres to religious and state norms in social media interactions. This is in line with the spirit of the indicators of moderate religiosity, namely the value of anti-national commitment, which seeks to ensure that religious communities in Indonesia can prioritise social religiosity that upholds the state's ideology and constitution. Moreover, the dissemination of political ideologies in the name of religion on social media can also employ any means, such as lies in the name of religion, as a motive to gain public attention and sympathy.

In light of the above phenomenon, it is important for Indonesian Muslims to recognise the role of educational values in fostering a sense of nationalistic diversity among the Muslim community through guidelines on social interaction within the social media sphere, as the use of social media should serve as a medium for social interaction among Muslims to disseminate positive content that fosters a sense of patriotism and strengthens national unity, thereby enabling social media to become an effective tool in building a nationalist Muslim community. In this context, the manifestation of moderate Islam not only reinforces an inclusive religious identity but also strengthens nationalism amid the nation's social diversity.⁵³ In other words, the character education values embedded in the MUI fatwa on guidelines for social interactions on social media aim to foster a Muslim community that upholds and safeguards national integration.

3. Tolerance Education Value in Guidelines for Maintaining Social Pluralism

The use of social media enables religious communities to access all kinds of information, both positive and negative, including a range of opinions or ideas that are controversial in nature. Not only that, but the spread of various issues and differences in religious and socio-cultural perspectives can sometimes give rise to intolerance towards those perceived to hold differing views. In practice, this has the potential to spark social conflict within the community..⁵⁴ Such social conflicts can arise between one group and another, or

⁵⁰ Suheri, A., & Mantili, S. P. (2021). Pengaruh Media Sosial Terhadap Nasionalisme dan Integrasi Bangsa di Era Modern. *Jurnal Pendidikan Pancasila dan Kewarganegaraan*, 7(2), 31-40. <http://jurnal.uppr.ac.id/index.php/PUPPR/article/view/33>.

⁵¹ Efendi Agus dan Zulfahmi, "Pengaruh Globalisasi Terhadap nilai Nasionalisme Generasi Muda," *IURIS STUDIA: Jurnal Kajian Hukum*, vol.2, no.1 (2021):26-33. <https://doi.org/10.55357/is.v2i1.75>

⁵² Fatwa Majelis Ulama Indonesia (MUI) Nomor 24 Tahun 2017 Tentang Hukum dan Pedoman Bermuamalah Melalui Media Sosial," 13.

⁵³ Gus Baha, Islamic Nationalism, and Social Diversity Harmony in Indonesia. (2026). *AFHAMUNA: Journal of Islamic Thought*, 1(1), 53-<https://doi.org/10.66928/afhamuna.v1i1.22>

⁵⁴ Hareul Latipah dan Nawawi, "Perilaku Intoleransi Beragama dan Budaya Media Sosial: Tinjauan Bimbingan Literasi Media Digital di Masyarakat," *ISYRAQ: Jurnal Bimbingan, Penyuluhan dan Konsling Islam*, vol.6, no. 2 (2023):21-42.

between individuals within a particular group.⁵⁵ In such circumstances, it is essential for every individual social media user to develop a critical awareness regarding their assessment of media reality, and to be able to distinguish it from social reality.⁵⁶

With regard to the issues of muamalah in the social media sphere as outlined above, the third guideline in the MUI fatwa on muamalah in social media states that it is important for social media users to exercise discretion when responding to content (information) in the social media sphere. Firstly, content (information) may be either true or false. Secondly, good content (information) is not necessarily true. Thirdly, content (information) that is true is not necessarily beneficial. Fourthly, content (information) that is beneficial is not necessarily appropriate for publication. Fifthly, not all content (information) that is true is appropriate for publication.⁵⁷ Various considerations regarding content verification in these guidelines indicate that the MUI, through its fatwa authority, wishes for Muslims to adopt an attitude of tolerance and selectivity towards diverse information (content) in their interactions on social media. Such guidelines can be said to be in synergy with the mainstreaming of moderate religiosity in Indonesia, namely the value of tolerance which emphasises that religious communities should respect the plurality of social life.

The various considerations outlined above are important principles to be applied in social media interactions as a preventive measure against social polarisation, conflict, and inter-religious violence, as well as to foster a harmonious society amidst the diversity of social life. This is because intolerance and social conflict on social media arise from unchecked freedom of expression by individuals whose sentiments regarding religion, race, gender, and political views can undermine stability and trigger social conflict. In this context, the implementation of the values of Pancasila as the state ideology in Indonesia also plays a role in promoting unity in diversity and harmonious relations amidst the plurality of Indonesian society, including in social interactions on digital media.

CONCLUSION

Fatwa No. 24 of 2017 on Muamalah through Social Media contains a set of normative values that can be interpreted as constituting an educational dimension of moderate religious practice in the digital sphere. The textual analysis identifies three interconnected dimensions. First, anti-radicalism and accommodation of local cultural wisdom are reflected in provisions emphasizing humanitarian values, the avoidance of actions that may generate social conflict, and respect for cultural diversity. These provisions provide a normative basis for interpreting moderate religious education in terms of peaceful, humanistic, and pluralistic digital interaction. Second, national commitment is reflected in provisions concerning adherence to

⁵⁵ Naswa Aliyah Priyandana, Rahmila Nurul Izzani Fajri, Najwa Azzahra Karimah, In'am Salsabila, Kholifatunnisa', Ratih Khikmah Hidayah, The Ukhuwah Paradigm in The Regulationon Majelis Taklim in Indonesia," *TATHO: International Journal of Islamic Thoughtand Sciences*, vol. 1, issue.2 (2024):80

⁵⁶ Puji Rianto, "LITERASI DIGITAL DAN ETIKA MEDIA SOSIAL DI ERA POST-TRUTH," *Interaksi: Jurnal Ilmu Komunikasi*, vol. 8, No. 2 (2019):24-25.

⁵⁷ Fatwa Majelis Ulama Indonesia (MUI) Nomor 24 Tahun 2017 Tentang Hukum dan Pedoman Bermuamalah Melalui Media Sosial," 13.

the state ideology and constitution, as well as the preservation of national unity and social cohesion. Third, tolerance is reflected in guidelines encouraging selective, prudent, and respectful engagement with differences in religion, culture, and social perspectives. Taken together, these findings indicate that the fatwa contains an identifiable normative-educational structure in which Islamic legal guidance intersects with the formation of ethical orientations for digital religious interaction. However, the findings should be understood as demonstrating the educational potential embedded in the text rather than empirically established effects on users' religious attitudes or behavior.

The theoretical contribution of this study lies in extending the discussion of religious moderation beyond formal educational institutions by conceptualizing socio-religious fatwas as a potential normative-educational interface between Islamic law, religious moderation, and digital ethics. Rather than treating the fatwa solely as a legal instrument or religious guidance, this study demonstrates that its normative provisions can be systematically mapped onto educational values of anti-radicalism, national commitment, tolerance, and accommodation of local culture. This perspective contributes to Islamic education scholarship by showing how educational values may be embedded within religious-legal texts and potentially translated into public religious education in digital contexts. It also contributes to fatwa studies by highlighting an educational dimension that is often secondary to their juridical function. Nevertheless, this study is limited to normative-philosophical analysis of the fatwa and therefore cannot establish its reception, effectiveness, or influence on the behavior of Muslim social media users. Future empirical research should examine how these normative-educational values are understood, accepted, negotiated, and practiced by Muslim users across different digital platforms. Such research would provide an essential basis for determining whether the educational potential identified in the fatwa can be translated into measurable changes in digital religious literacy, tolerance, national commitment, and moderate religious conduct.

REFERENCES

- Abdillah, Muhammad Torieq, and Sulaiman Kurdi. "Social Media Fiqh: A Study of Religious Moderation." *Majalah Ilmu Pengetahuan Dan Pemikiran Keagamaan Tajdid* 25, no. 2 (2022): 97–107. <https://doi.org/10.15548/tajdid.v25i2.4829>
- Adinugraha, Hendri Hermawan, Bukola Abosede Folaranmi, Moses Adeolu Agoi, and Sholikah. "Artificial Intelligence (AI)-Based Qur'anic Exegesis: A Study of Accuracy and Ethical Implications." *AFHAMUNA: Journal of Islamic Thought* 1, no. 2 (2026): 137–153. <https://doi.org/10.66928/afhamuna.v1i2.51>.
- Agus, Efendi, and Zulfahmi Zulfahmi. "Pengaruh Globalisasi Terhadap Nilai Nasionalisme Generasi Muda." *Iuris Studia: Jurnal Kajian Hukum* 2, no. 1 (2021): 26–33. <https://doi.org/10.55357/is.v2i1.75>
- Aini, Qorry, Fina Auliya Rizqi, Rona Nur Laila, Nabila Nurul Hidayati, Tia Aidila Safitri, Azahra Agustin, Regita Putri Cahyani, and Nur Fida Alyatuszahro. "Konstruksi Dakwah Multikultural di Tengah Keragaman Budaya Lokal: Studi Pemikiran Gus

- Mus.” *AFHAMUNA: Journal of Islamic Thought* 1, no. 1 (2026): 29–41. <https://doi.org/10.66928/afhamuna.v1i1.13>.
- Alvian, Rizky Alif, and Irfan Ardhani. “The Politics of Moderate Islam in Indonesia: Between International Pressure and Domestic Contestations.” *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (2023): 19–57. <https://doi.org/10.14421/ajis.2023.611.19-57>
- Aqillah, Muyassiyfa Ayu, Sri Wahyuningsih, and Afina Aninnas. “Da'wah Ecology in Digital Space: A Study of Tiktok Content Pandawara Group Account.” *TATHO: International Journal of Islamic Thought and Sciences*, 2024, 27–38. <https://doi.org/10.70512/tatho.v1i1.5>
- Arfaizar, Januariansyah, Edo Segara Gustanto, and Muhammad Fikri. “CONTEMPORARY DYNAMICSIN ISLAMIC BANKING TRANSACTIONS.” *TATHO: International Journal of Islamic Thoughtand Sciences* 1, issue.1 (2024): 59 <https://doi.org/10.70512/tatho.v1i1.7>
- Arifinsyah, Arifinsyah, Safria Andy, and Agusman Damanik. “The Urgency of Religious Moderation in Preventing Radicalism in Indonesia.” *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (2020): 91–108. <https://doi.org/10.14421/esensia.v21i1.2199>
- Arisandy, Danil Putra, Asmuni Asmuni, and Muhammad Syukri Albani Nasution. “The Majelis Ulama's Fatwa on Freedom of Expression On Social Media: The Perspective of Maqashid Sharia.” *Al-Istinbath: Jurnal Hukum Islam* 7, no. 2 November (2022): 467–86. <https://doi.org/10.29240/jhi.v7i2.5235>
- A'yun, Qurrota, and Nurul Istiani. “Epistemologi Fikih Di Media Sosial (Konstruksi Epistemologis Fatwa Majelis Ulama Indonesia Tentang Bermuamalah).” *Risâlah, Jurnal Pendidikan Dan Studi Islam* 7, no. 2 (2021): 279–94. https://doi.org/10.31943/jurnal_risalah.v7i2.181.
- Bisri, Habib, Siti Fitria Jannah, Munawir Munawir, Abdul Muis, and Adib Susilo. “Paradigma Pendidikan Islam Berbasis Moderasi Beragama dan Budaya.” *SALIMA: Journal of Islamic Education* 1, no. 2 (2026): 111–126. <https://doi.org/10.66928/salima.v1i2.79>.
- Damayanti, T Thayibi, N. M Gardhiani, and Limy A. “Radikalisme Di Media Sosial: Tantangan Dan Strategi Penanggulangan.” *Jurnal Komunikasi*, 2018. DOI:10.37010/prop.v1i2.279
- Fatwa, Komisi. “Fatwa Majelis Ulama Indonesia (MUI) Nomor 24 Tahun 2017 Tentang Hukum Dan Pedoman Bermuamalah Melalui Media Sosial.” *Accessed August 14* (2017).
- Hamdani, Imron, Kasinyo Harto, Yuniar Yuniar, Munir Munir, and Duski Ibrahim. “Strengthening the Values of Tolerance in the Concept of Religious Moderation Nasarudin Umar Perspective.” *Jurnal Indo-Islamika* 13, no. 2 (2023): 136–46.
- Hamzah, Muhammad Maulana. “Peran Dan Pengaruh Fatwa MUI Dalam Arus Transformasi Sosial Budaya Di Indonesia.” *Millah: Jurnal Studi Agama* 1, no. 1 (2018): 127–54. DOI: 10.20885/millah.vol17.iss1.art7
- Hanin, Yumna Maulidia, Laela Karomatul Khusna, Dewi Fatmawati, Fitri Oktaviasari, and Nur Rahma Aulia. “The Challenges and Opportunities of Islamic Education in the

- Globalization Era: Insights from Azyumardi Azra's Thought." *AFHAMUNA: Journal of Islamic Thought* 1, no. 3 (2026): 292–304. <https://doi.org/10.66928/afhamuna.v1i3.97>.
- Hannan, Abd, and Ach Fatayillah Mursyidi. "Social Media and the Fragmentation of Religious Authority among Muslims in Contemporary Indonesia." *Digital Muslim Review* 1, no. 2 (2023): 84–104. DOI: <https://doi.org/10.32678/dmr.v1i2.10>
- Harahap, Ikhwanuddin. "Pendekatan Al-Maṣlaḥah Dalam Fatwa Majelis Ulama Indonesia (MUI) Nomor 24 Tahun 2017 Tentang Hukum Dan Pedoman Bermuamalah Melalui Media Sosial." *Yurisprudencia: Jurnal Hukum Ekonomi* 3, no. 1 (2017): 47–65.
- Hutabarat, Franklin. "Navigating Diversity: Exploring Religious Pluralism and Social Harmony in Indonesian Society." *European Journal of Theology and Philosophy* 3, no. 6 (2023): 6–13. 10.24018/theology.2023.3.6.125
- Idi, Abdullah, and Deni Priansyah. "The Role of Religious Moderation in Indonesian Multicultural Society: A Sociological Perspective." *Asian Journal Of Engineering, Social And Health* 2, no. 4(2023):246. DOI: <https://doi.org/10.46799/ajesh.v2i4.55>
- Islamy, Athoillah. "Fatwa About Social Interaction On Social Media In The Paradigm Of Islamic Legal Philosophy." *Al-Mishbah: Jurnal Ilmu Dakwah Dan Komunikasi* 15, no. 2 (2020): 163–74.
- . "Paradigma Sosial Profetik Dalam Bermuamalah Di Media Sosial." *Tadbir: Jurnal Manajemen Dakwah FDIK IAIN Padangsidimpuan* 3, no. 1 (2021): 83–104. DOI:10.24952/tad.v3i1.3842
- , Zulihi Zulihi, M. Aba Yazid, and Muhammad Abduh. "Integration of Social Sufim Education and Fiqh in Fatwa on Digital Da'wah Ethics in Indonesia." *Briliant: Jurnal Riset Dan Konseptual* 9, no. 2 (2024): 332–39. DOI: <https://doi.org/10.28926/briliant.v9i2.1810>
- , Muhammad Abduh, Eko Siswanto, and Mohamad Badrun Zaman. 2024. "Reviewing The Fatwa of Digital Da'wah in Indonesia Based on The Paradigm of Contemporary Islamic Law," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 23 (1):73. <https://doi.org/10.18592/albanjari.v23i1.12825>
- Istiani, Nurul, and Adib Susilo. "Reviewing The Core Values of State Civil Apparatus In Indonesia: Perspectives on Islamic Multiculturalism," *TATHO: International Journal of Islamic Thought and Sciences* 1, 1 (2024): 3 <https://doi.org/10.70512/tatho.v1i1.2>
- Jarir, Jarir. "Solusi Konflik Agama di Media Sosial." *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 10, no. 2 (2019): 106–16.
- Kamila, Hayatun Nufus, and Shofiatul Jannah. "Reconstructing Islamic Philosophy of Education in Response to Societal Problems in the Era of Globalization." *AFHAMUNA: Journal of Islamic Thought* 1, no. 3 (2026): 279–290. <https://doi.org/10.66928/afhamuna.v1i3.94>.
- Kawangung, Yudhi. "Religious Moderation Discourse in Plurality of Social Harmony in Indonesia." *International Journal of Social Sciences and Humanities* 3, no. 1 (2019): 160–70.

- Latifa, Rena, Abdul Rahman Shaleh, and Melanie Nyhof. "Indonesian Muslims' Cognitive Pattern on Social Media During Political Disagreements." *Jurnal Komunikasi Islam* 8, no. 1 (2018): 1–18.
- Latipah, Haerul, and Nawawi Nawawi. "Perilaku Intoleransi Beragama Dan Budaya Media Sosial: Tinjauan Bimbingan Literasi Media Digital Di Masyarakat." *Al-Isyraq: Jurnal Bimbingan, Penyuluhan, Dan Konseling Islam* 6, no. 2 (2023): 21–42.
- Mastori, Mastori, Sunardi Bashri Iman, Sarbini Anim, Zenal Arifin, and Restu Khaliq. "Making Da'wah a Medium for Critical Educational Transformation against Secularism and Capitalism." *SALIMA: Journal of Islamic Education* 1, no. 1 (2026): 13–25. <https://doi.org/10.66928/salima.v1i1.36>.
- Mufi, Akhmad Munir, and Aminullah Elhady. "Internalization of Religious Moderation Values: Active Tolerance and Social Harmony in Education in Indonesia." *EL-TARBAWI* 16, no. 1 (2023): 1–32.
- Muhaimin, Ramdhan, and J. M. Muslimin. "The Role of the Council of Indonesian Ulama (MUI) to the Development of a Madani Society in the Democratic Landscape of Indonesia." *Aspirasi: Jurnal Masalah-Masalah Sosial* 14, no. 2 (2023): 225–39.
- Mulawarman, Aldila Dyas Nurfitri, "Perilaku Pengguna Media Sosial beserta Implikasinya Ditinjau dari Perspektif Psikologi Sosial Terapan." *Buletin Psikologi* 25, no.1 (2017): 42-43
- Muna, Shela Khotijatul, Suhaiella Suhaili, and Randi Muhammad Gumilang. "Reflection Method in Shaping Student Character on Islamic Education: Ibn Thufail's Perspective." *TATHO: International Journal of Islamic Thought and Sciences*, 2024, 14–26.
- Nuralik, Frizzy Ramadhani, Quais Alqurni, Muhammad Usaaqul Firdaus, Ananda Citra Amelia, Tasyaka Syifa Dina Aprilia, Salsa Mufarokhah, Rahma Maulida, Putri Maulida, and Rafi Hadiananto Tjasbari. "Gus Baha, Islamic Nationalism, and Social Diversity Harmony in Indonesia." *AFHAMUNA: Journal of Islamic Thought* 1, no. 1 (2026): 53–62. <https://doi.org/10.66928/afhamuna.v1i1.22>.
- Pratama, Rifky Nosah, Arifah Kholiana, Shakira Shakira, Fatma Kumala, Neska Fitri Noviyanti, and Muhammad Alvian Fadhli Wibisono. "Dissemination of Religious Formation in The Fatwa of The Indonesian Ulema Council on Digital Da'wah Etichs." *TATHO: International Journal of Islamic Thought and Sciences*, May 31, 2024, 85–96.
- Prerianda, Naswa Aliyah, Rahmila Nurul Izzani Fajri, Najwa Azzahra Karimah, In'am Salsabila, Kholifatunnisa' Kholifatunnisa', and Ratih Khikmah Hidayah. "The Ukhuwah Paradigm in The Regulation on Majelis Taklim in Indonesia." *TATHO: International Journal of Islamic Thought and Sciences*, May 31, 2024, 70–84.
- Purnasih, U., Salam, A., & Karim, A. (2025). Contextual Leadership Strategies in Facing the Challenges of Cultural Change in Islamic Education. *Eduprof : Islamic Education Journal*, 7(1), 200–216. <https://doi.org/10.47453/eduprof.v7i1.337>
- Putri, Widya, and Winarto. "Tracing the Roots of Moderate Religiosity in Classical Islamic Theology: A Study of the Murji'ah Sect." *AFHAMUNA: Journal of Islamic Thought* 1, no. 2 (2026): 113–123. <https://doi.org/10.66928/afhamuna.v1i2.49>.

- Ratnasari, Tria, and Minati Maulida. "Konsep Pemikiran Ibn Khaldun Tentang Pendidikan dan Relevansinya Terhadap Pendidikan Modern." *Jurnal Interdisipliner & Islamic Studies* 1, no.1 (2024):14. <https://doi.org/10.37680/ssa.v2i2.6091>
- Rianto, Puji. "LITERASI DIGITAL DAN ETIKA MEDIA SOSIAL DI ERA POST-TRUTH." *Interaksi: Jurnal Ilmu Komunikasi* 8, no. 2 (2019):24-25.
- RI, Tim Penyusun Kementerian Agama. "Moderasi Beragama." *Jakarta: Badan Litbang Dan Diklat Kementerian Agama RI*, 2019.
- Safar, Karmuji Abu, Teti Hadiati, and Athoillah Islamy. "The Construction of Epistemology of Fatwa on Social Interaction Through Social Media in Indonesia." *Islam Transformatif: Journal of Islamic Studies* 5, no. 2 (2021): 124–34. <https://doi.org/10.30983/it.v5i2.5004>
- Shuhufi, Muhammad, Fatmawati Fatmawati, Muhammad Qadaruddin, B. Jalaluddin, Muttaqien Muhammad Yunus, and Nainunis M. Nur. "Islamic Law and Social Media: Analyzing the Fatwa of Indonesian Ulama Council Regarding Interaction on Digital Platforms." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (2022): 823–43. <https://doi.org/10.22373/sjhk.v6i2.15011>
- Suheri, Ana, Mantili Mantili, Rosmawiah Rosmawiah, and Albert Albert. "Pengaruh Media Sosial Terhadap Nasionalisme Dan Integrasi Bangsa Di Era Modern." In *Prosiding Seminar Nasional Universitas Pgri Palangka RAYA*, 1:327–41, 2022. <http://jurnal.uppr.ac.id/index.php/PUPPR/article/view/33>.
- Triantoro, Dony Arung. "Konflik Sosial Dalam Komunitas Virtual Di Kalangan Remaja." *Jurnal Komunikasi* 13, no. 2 (2019): 135–50. DOI:10.20885/komunikasi.vol13.iss2.art2
- Utami, Dewi Nita, Teguh Luhuringbudi, Kuliayatun, Safa Husayn Al Rumayh, and Mujhid Budi Luhur. "Artificial Intelligence and the Paradigm of Islamic Communication Transformation in the Digital Age." *AFHAMUNA: Journal of Islamic Thought* 1, no. 1 (2026): 1–18. <https://doi.org/10.66928/afhamuna.v1i1.6>.
- Uyun, Qurotul, Sholikah, and Adib Susilo. "Tawhidic Ontology and the Reconstruction of Islamic Education: A Counter-Hegemonic Response to Neoliberalism." *AFHAMUNA: Journal of Islamic Thought* 1, no. 4 (2026): 381–397. <https://doi.org/10.66928/afhamuna.v1i4.142>
- Widigdo, Mohammad Syifa Amin, and Homaidi Hamid. "The Power of Fatwā in Indonesia: An Analysis of MUI's Controversial Fatwās." *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 14, no. 2 (2018): 146–65. <https://doi.org/10.18196/AIJIS.2018.0085.146-165>
- Zaid, Bouziane, Jana Fedtke, Don Donghee Shin, Abdelmalek El Kadoussi, and Mohammed Ibahrine. "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices." *Religions* 13, no. 4 (2022): 335. <https://doi.org/10.3390/rel13040335>
- Zulihi, Z., Islamy, A., Aisyah Zubaidah, & Abdul Basit Atamimi. (2025). The Pro-Existence of Pesantren Education in Disseminating Moderate Religiosity Among Muslim

Minorities. *Eduprof : Islamic Education Journal*, 7(2), 508.
<https://doi.org/10.47453/eduprof.v7i2.392>