



## Social Media *Fiqh*: A Study of Religious Moderation

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**Abstract :** *This study examines the phenomenon of social media in Indonesia by looking at the existing limits. The limitation in question is the existence of social media fiqh from the perspective of religious moderation. Social media fiqh is at least present to be a sign of the negative issues and trends that exist in social media. The research method used is a qualitative descriptive literature study. The theory used is the theory of religious moderation analysis. The results showed that the social media phenomenon in Indonesia found a lot of freedom that leads to cyberbullying, intolerance, radicalism, and others. In addition, quite often, the occurrence of hoaxes scattered on social media is the cause of extremist ideas that make a clash in socio-religious in Indonesia. Religious moderation is present in limiting people's behavior to maintain harmony. These restrictions also cannot be separated from the messages in the Qur'an and Hadith so that activities on social media are controlled. Then, this step supports the issue of religious moderation echoed by the government through the Ministry of Religious Affairs. Therefore, the creation of social media fiqh is worth religious moderation. However, it is also necessary to know the characteristics of religious moderation to be applied in social media, such as tawassuth (taking the middle way), tasamuh (tolerance), musawah (egalitarian or equality), and tahadhdhur (civility). Social media fiqh became the answer to limit people's behavior on social media by linking it with religious moderation as an answer to social change on social media.*

**Keywords:** social media; fiqh; religious moderation

### INTRODUCTION

Lately, the use of social media in society has been quite worrying, especially among adolescents and adults. Social media that is supposed to be used to interact and socialize is abused (Juminem 2019, 24). Social media can also remove cultural and geographical boundaries. Ultimately, this impacts not finding accuracy, accuracy, fairness, and integrity in delivering the news. There is a lot of worrying information every time you open social media. If you look more broadly, many hoax news is spread to seek personal and group benefits. Consequences such as

the existence of hoax news are a result of the freedom provided by social media (Arif, Nugroho, dan Millatina 2019, 1–2).

According to the report, We Are Social, quoted from DataIndonesia.id, Indonesia has around 191 million active social media users as of January 2022. An increase of 12.35% compared to the previous year, which is 170 million people (Indonesia t.t.). Most social media users are generation Y, millennials, and Z. Moreover, the behavior of millennials and Z, who tend to be instant, makes them often ignore the accuracy and credibility of the information obtained. With the advent of the digital

age, millennials and Z look freer in their expression on social media. This happens due to multidimensional stages with new, more complex phenomena. In the process of forming self-identity, most millennials always use gadgets in their social activities. Finally, problems often arise with massive freedom of information. No wonder there is a negative side to releasing information on social media. Therefore, phenomena like this need ways and strategies to find a way out of the problem (Fatmawati 2020, 94).

Islam always responds to the problems that occur in society, including in terms of social media. Usually, Islam responds through *da'wah* because it is fundamental. In addition, Islam also often encourages its people to do good through *da'wah*. So it is very sustainable if Islam is a *da'wah* religion. Thus, between Islam and *da'wah* is unity. *Da'wah* can be done in various ways and places, one of which is through social media (Sumadi 2016, 174).

*Da'wah*, which tends to use a straightforward approach, must be accompanied by an implicit method. That is, the reference value must reinterpret the modern world through Islamic law or *fiqh*. In its journey, *fiqh* is dynamic and has shifted the formulation of the material because it sees aspects of values, principles, and rules in religion due to social phenomena (az-Zarqa 1965). The resulting *ijtihad* products often cover aspects of life such as education, social, political, legal, and modern-day issues such as technology. Thus, *fiqh* looks dynamic. After all, it can be seen from various situations because it adapts to the times. Finally, *fiqh* emerged due to the conceptualized view of life due to society's conditions of thinking and behavior, including the influence of technology (Khariri 2019, 66). Finally, this problem gave birth to the term social media *fiqh*. However, if you only conceptualize the rule so as not to only see from one point

of view, then other values must be applied. One of them is religious moderation, so there is no habit if you control social media from the *fiqh* side.

Religious moderation has the meaning of reducing violence or avoiding extremism (Husna dan Thohir 2020, 199). In another sense, religious moderation can also be interpreted as a moderate side with the existence of diversity. This is an effort to monitor religious diversity in Indonesia (Busyro, Ananda, dan Adlan 2019) in another sense on social media. The main thing about religious moderation is to give place to a religion that others already believe in and believe in absolute dogma (Mubakkirah 2018). On the other hand, in religious moderation, some attitudes and views seek to be objective (Misrawi 2013, 197). The purpose of religious moderation is to produce balance in religious practices to avoid extreme and fanatical attitudes (*taklid*) in religion (Sutrisno 2019). Religious moderation is very suitable to be applied in Indonesia by looking at the cultural factors of a plural society. The concept of the middle way or *wasathiyah* is indeed Islamic teaching, also known as *tawasuth*. Balance in addressing a problem is critical in maintaining stability in social media so that the application of social media *fiqh* will remain the way (Pratiwi dkk. 2021, 86).

As for distinguishing this study from previous studies, the authors take the example of Engkos Kosasih's research entitled "Social Media Literacy in the correction of religious moderation attitudes." This study describes the negative events or phenomena that occur in social media so that the problem raises *ijtihad* in the form of social media *fiqh*. The previous study only describes the impact of social media in general.

## RESEARCH METHODS

This type of research is qualitative, which is descriptive research because it explains and describes the sources obtained. This research is a literature study because it describes the results or concepts in literature or primary data sources by processing data through words (Sugiyono 2016, 9). The subject of research is literature related to social media and religious moderation, while the object of research is social media *fiqh* in the review of religious moderation. The primary data source is the religious moderation book from the Ministry of Religious Affairs, while the secondary data source consists of journal articles, books, and internet articles. Data collection techniques were collected using library materials related to social media *fiqh* and religious moderation. The analysis is done by content analysis with theory plus arguments from the author.

## RESEARCH RESULTS and DISCUSSION

### Social Media *Fiqh* Ideas

In addition, the rapid development of social media also ignores thoroughness, integrity, accuracy, fairness, and decency in conveying and making information. The highlight is the massive hoax information spread freely on social media for personal or group interests. If left unchecked, there will be big problems in life on social media that require a shield. According to Islam, self-consciousness means the realization of one's self through nourishing or nurturing and reviving one's inner and inborn talents and potentialities, followed by a profound understanding of the realities of the universe. Furthermore, the principle of *tabayyun* is included in the rules of social media to produce social media *fiqh* (webmaster 2020).

Social media *fiqh* cannot be separated from the state of society's sociology, which is increasingly using social media. Social conditions coupled with the existence of different characters and the development of science lead to different understandings. Finally, the text is interpreted through the *ijtihad* process to find answers to problems that continue to grow, such as on social media (Sanusi 2015, 463). With the relationship between legal theory and social change, the existence of legal demands must be adaptive when dealing with social change. The central point lies in the sociocultural aspect as a response to social problems, not in the real world but also in the virtual world (Sanusi 2015, 469). Thus, social media *fiqh* exists because of the form of contextual *fiqh* implementation that is closely related to social problems.

Muhammadiyah initiated the idea of social media *fiqh* through the library and Information Council and the Tarjih and Tajdid Council in 2016. After various discussions to see the development of *da'wah* on social media that turned out to be effective, it produced a book titled *Fikih Informasi*. Not much different from social media *fiqh*, the idea initiated by Muhammadiyah aims to implement contextual and applicable religious demands in social life to be more optimal. In other words, the information *fiqh* Muhammadiyah version is another name of social media *fiqh* formed because of two values. First, make Allah Swt. and Prophet Muhammad saw. as a barometer of the trustworthy source of information. That is, any information that is created and widely disseminated can be accounted for. Second, attitudes such as fairness, honesty, trustworthiness, *tablig*, and moderation must be realized as the ultimate goal of the implementation of moral human (Surwandono dan Kaukab 2021, 286).

Although Muhammadiyah initiated information *fiqh* as a pattern of formulating a code of ethics for social media among Muhammadiyah (NetizMu), information *fiqh* does not also limit to the broader community. The goal is clear to keep social media used to attach importance to good morals by the guidance of the Qur'an and Hadith. This code of ethics is also known by a unique term: *akhlaqul medsosiyah* ("Memahami Akhlaqul Medsosiyah Warga Muhammadiyah – Universitas Siber Muhammadiyah" t.t.). Social media users are expected to be able to do several things, such as maintaining friendships on social media until relationships to share information and preach *amar ma'ruf nahi munkar* together. The content submitted must also be intellectual and enlightening, not contrary to religious, social, and ethical norms, and without violating the rights of others. Similarly, social media can be used as a place to advise each others on goodness with ethics by Islamic teachings. *Tabayyun* also emphasized always correcting before spreading the information obtained (Arif, Nugroho, dan Millatina 2019, 3).

### **Religious Moderation and Its Application**

In the religious context, moderation is an option to have a way of view, attitude, and behavior in the middle between the existing extreme options. In contrast, religious extremism is a way of thought, attitude, and behavior that exceeds the limits of moderation in spiritual understanding and practice. Religious moderation must provide limits and indicators to determine whether a particular religious worldview, attitude, and behavior are classified as moderate or extreme. This measure can be made based on reliable sources, such as religious texts, state constitutions, and others.

Religious moderation tries to maintain a balance between two things, for example, the balance between reason and revelation, between physical and spiritual, between rights and obligations, between individual interests and collective interests, between necessity and voluntariness, between religious texts and ijtihad religious figures, between perfect ideas and reality, and so on. The endpoint is that religious moderation has a fair and balanced nature.

If these two are applied, it will be easier to form if a person has three main characters in him, namely wisdom, sincerity, and courage. In other words, moderation in religion always chooses the middle way. Likewise, when looking at the phenomenon on social media, the values of religious moderation must maintain justice and balance, even though there are mistakes on social media (K. A. RI 2019, 17–20).

### **Activity and Phenomena that Occur on Social Media**

#### **Spread of Hoax**

Hoax, according to Fariz Khoirul Anam is fake news because the makers try to trick their readers into believing that the news is true, even though the news circulating is fake. According to the results of Musyaffa' research, comprehensively and in detail, he explained that the hoax process arises because of the work per individual of freedom of access and information. Any individual can create and disseminate information to give rise to any information. This makes netizens get stuck in a circle of error because they perceive manipulative data and facts incorrectly. In general, with a high level of liking in the form of fandom or fanaticism towards something makes some people look more trusting of content that is not

necessarily known to be true. Thus, they rarely check the conditions that occur (Musyaffa 2020, 135–36).

The spread of hoaxes received criticism from everywhere, including religion, in this case through the Qur'an, Hadith, and even many *ulama* fatwas, which called for avoiding and closing the way for hoaxes to occur if you look at some of the QS. Al-Hujurat [49]: 6 will explain that before receiving and spreading the news, it must be checked or *tabayyun* because the information we spread will be good or vice versa (Abdillah, Maulida, dan Budiarti 2022, 19). As the word of Allah Swt.

*“O you who have believed, if a transgressor comes to you with important news, then investigate it lest you harm a people out of ignorance, so that you may regret what you did.”* (QS. Al-Hujurat [49]: 6)

### Doing Cyberbullying

Politeness in language or acting is undoubtedly needed to use social media. Social media is so vast and free to use that there must be ethics to be observed. According to Rifauddin in his research, 5 points must be considered, one of which is to pay attention to diction in sentences before sending, uploading, or making posts and comments on social media. If not, there is a possibility that it will happen, namely cyberbullying. Cyberbullying is the use of information technology whose purpose is to scare others by sending intimidating messages. Many incidents on social media attack victims by sending negative messages through images or videos that can disturb the victim's psyche due to cyberbullying.

Of course, there is a separate purpose why the perpetrator

cyberbully victims of various types, including

- a. Flaming or *terbakar* it is sending a text message whose content is an expression of anger.
- b. Harassment or *gangguan* by deliberately teasing someone non-stop.
- c. Denigration or *pencemaran nama baik*, which is spreading someone's badness with the aim of damaging their good image and reputation.

There are still many types of cyberbullying on social media with the same purpose, which is to make the victim's psyche disturbed until, finally, depression, even committing suicide (Uswatun, Wijayanti, dan Puspitasari 2020, 70–71). Rasulullah saw. it is as if he had been sent by Abu Hurairah ra. “Whoever believes in Allah and the Last Day, let him speak kindly or let him be silent.” (HR. Al-Bukhari dan Muslim)

According to the theory of social conflict, in general, in horizontal plurality, there may be a social conflict due to the culturally diverse structure of society. As a result, each individual or group that has its characteristics wants to maintain the culture they hold. In addition to being related to culture, the deviation of other values, such as differences in religion, race, ethnicity, and so on, is a social conflict that is raised (Alwi 2016, 17).

Cyberbullying is one of the archetypes of behavior due to the collective unconscious, as expressed by Carl Jung. Verbal violence on social media can ultimately be categorized as violence because of the projection of the dark parts. If you look at Uno Steinbach's point of view, there are several reasons why social conflicts

exist. However, if you look at the context of the digital era as it is today, the existence of freedom of expression in social media is a significant source of problems (Alwi 2016, 15–16).

### **Intolerance**

The phenomenon of violations of freedom of belief or embracing faith often occurs in urban areas. They see the condition of a heterogeneous society with multicultural causes the vulnerability of different opinions in beliefs. However, this does not mean that rural communities are spared from intolerance. All remain the same when they have something in common, which is equally easy to access information on social media, let alone a viral incident. Information that is not only owned by urban communities but also rural communities.

Much religious content, such as lectures, is scattered on social media. Moreover, if a preacher has popularity in the eyes of the community, it will quickly soar his name. However, this can lead to two opposing attitudes, tolerance and intolerance. The reason is quite apparent; the speaker provides insight into tolerance with his excellent character in his demeanor or even provocation and tends to be sensitive to the material he provides. Thus, a doctrine will be embedded in each of the people who follow his lectures. This is exacerbated if the public can not control the lectures he accesses.

Religious fanaticism that is too fundamental like this results in intolerance on social media. Internetizens attack each other on the content they don't like. Discrimination in religion also occurs and also does not close the possibility to people of different faiths. This means that social media plays an important role and also

builds people's awareness of how important it is to maintain social friction for reasons of differences in beliefs (Praselanova 2020, 83–84).

*“God does not forbid you to be kind and just to those who have not fought you over religion or expelled you from your homes. Indeed, Allah loves those who do justice.”* (QS. Al-Mumtahanah/60: 8)

### **Radicalism**

There is a study of browsing in cyberspace, such as social media, called web scrapping, with the finding that spreading radical teachings is more wild using technology. According to research conducted by Rendra Radjawali, there is quite a lot of talk about radicalism through searches on Twitter using 300 keywords related to radicalism. Quite vulnerable areas occur in Sumatra and Java. Although the data obtained can not be represented directly, but must look at the events in the field. So, there are still other possibilities that occur because if, in reality, the tweet is just a result of a robot or bot account, then the danger is taken for granted. It's just that the study already illustrates that radicalism activities also roam a lot on social media (Andang Sunarto 2017, 130).

Another factor in the existence of radicalism in social media is that radicalized groups can quickly spread, recruit, and propaganda ideology. When done by conventional methods, it is easily tracked so that it must be done through a medium with a comprehensive and unlimited. Radicalism occurs because of the cognitive understanding that is open to certain teachings and actions. That way, social media becomes a strategic place for developing radicalism because of its irregularity and openness. Everyone is free to access, and sometimes it is difficult to filter out non-deviant

ideologies. In addition, the possibility of obscuring the facts of truth and deflecting radical ideology causes radicalism to be so strong (Zamzamy 2019, 27).

### **Social Media in View of Religious Moderation**

Social media is a container that can build public opinion with the results about the acceptance of others. If people can know, learn and conclude something they get on social media well, then religious moderation appears indirectly. The existence of religious control in activities on social media will significantly help in the occurrence of cracks due to differences in understanding. Several ways are absorbed from the concept of religious moderation that needs to be done as Saragih and other research, namely

1. **Creating a Podcast or Meeting with Other Religious Leaders**

One of the things that we also rarely find is making a podcast or meeting between religious leaders. If it can be realized, it will be evident that differences in beliefs exist and can unite them in one place without throwing mistakes at each other. Especially if the results of the scientific meeting are uploaded on social media, such as in the form of audio (podcast) or visual (video), it will feel easier to understand. With the holding of this, at least able to understand the followers of religion about the importance of unity with the help of social media. Therefore, followers or people will become more aware of how to tolerate others because they are examples of religious leaders.

2. **Upload a Place that is Moderated**

Not least there are several places in villages and cities that uphold religious moderation. Such a place is still minimal spread, but at least the number of activists preaching on social media will compensate for the radical

content. If that happens, people will be carried away and there will be a change in people's mindset about religion. Religion does not become a barrier between each other but becomes its own color. At least, what is displayed on social media can make people more educative and applicable regarding religious moderation (Saragih, Novalina, dan Pakiding 2021, 171–72).

Religious moderation remains at its center when looking at the problems that exist in social media. The reason is that the primary goal of religious moderation is to create religious balance. Religious moderation is a strategy for the socialization of ideas by conducting positive campaigns in the tone of unity and togetherness. By utilizing social media, it can be faced the campaign can be accepted by the wider community. Religious moderation is present without directly judging offenders on social media but by providing scientific aspects in the form of explanations and solutions. The message given can be persuasive in the form of advice, persuasion, and others to increase awareness and understanding in the broader community of how important religious moderation is (Pratiwi dkk. 2021, 92).

As for religious moderation, it has many characteristics that can be the antithesis to the many activities and negative phenomena that occur on social media.

1. *Tawassuth* (Taking the Middle Way)

An experience and understanding of religion that does not diminish or exaggerate. This characteristic makes hoaxes related to religion not happen and, whatever the form of hoax, as much as possible, avoided. However, according to research conducted by the Indonesian Anti-Defamation Society (Mafindo), the number of hoaxes continues to increase

every year. Meanwhile, the most common hoaxes are related to religion, politics, and health. According to the Editor In Chief of the Directorate General of guidance of the Ministry of Religious Affairs Republic of Indonesia, Ahmad Syamsuddin, the effects of hoaxes related to religion are complicated to resist because, in addition to attacking the mind, the heart is also affected. That way, it is complicated to realize people who are consumed by hoaxes related to religion ("Berita Hoaks di Indonesia Meningkatkan, Mayoritas soal Agama, Politik, dan Kesehatan" t.t.).

#### 2. *Tasamuh* (Tolerance)

A process of appreciating and expressing attitudes toward differences of any kind (Amar 2018, 25). Research from the Center for Indigenous and Cultural Psychology (CICP) Faculty of Psychology, Gadjah Mada University, supported by the R & D and Training Agency of the Ministry of Religious Affairs Republic of Indonesia in 2020 noted that content on social media has an important role in stabilizing intergroup togetherness. There is hope that tolerance can be maintained and not stop in the midst of a plural society ("Media Sosial sebagai Sarana Peningkatan Toleransi Beragama" t.t.).

#### 3. *Musawah* (Egalitarian or Equality)

An attitude that eliminates discrimination against others because there are different causes that must uphold equality or unity (Amar 2018, 25). As expressed by Budi Muliawan as head of news and Inter-Institutional Relations of the Secretariat General of the MPR RI, the values contained in the 1945 Constitution can be a foundation for wise social media. The 1945 Constitution contains positive values, one of which is the value of equality so that the Constitution also participates

in making people more civilized (S. J. M. RI t.t.).

#### 4. *Tahadhdhur* (Civilized)

An identity, integrity, noble character and character that upholds human civilization (admin 2017). Social media can determine the formation of human nature and attitudes, between civilized and uncivilized. If the literacy rate is still relatively low, then it is clear that the value of civilization can fade, or even disappear. Therefore, the high literacy rate can determine whether humans have a high civilization when dealing with problems that occur on social media. Conversely, without doing *tabayyun*, humans easily accept what happens on social media without filters so they are often consumed by hoaxes and others ("Teknologi Komunikasi yang Berkeadaban" t.t.).

### CONCLUSION

The unrest that occurs in social media makes Islam have to respond to the problems that occur. There are many phenomena of spreading hoaxes, cyberbullying, intolerance, and radicalism that are scattered on social media. Finally, a legal standing was born in the form of social media *fiqh* to become norms and Ethics in social media. The goal is clear that social media is still used according to the guidance of the Qur'an and Hadith. There are several ways that social media becomes a forum for the spread of religious moderation. In addition, social media *fiqh* that religious moderation remains in its position in the middle when looking at the problems that exist in social media to create religious balance. As for how to spread the concept of religious moderation such as making a podcast or meeting with other religious leaders and uploading a place that is a pilot for moderation. In addition, it is necessary to know the characteristics of religious moderation that can be applied on



social media, including *tawassuth* (taking the middle way), *tasamuh* (tolerance), *musawah* (egalitarian or equality) and *tahadhdhur* (civilized).

In addition, religious leaders, community leaders, and government

agencies contributed to disseminating and socializing social media fiqh with the values of religious moderation as a sign of using social media. Thus, there is a preventive attitude that is presented to minimize the occurrence of negative things.

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