Netnography-Based Analysis of Religious Moderation Integrated in the BKMT Organization

Syahrur Ramli*, Lainah, Iswantir, Yogi Imam Perdana, Ariel Heryanto, Yahdillah Fahmi

UIN Mahmud Yunus Batusangkar , MAN 1 Padang Panjang, , UIN Sjech M Djamil Djambek Bukittinggi, Australian National University, MTsN 7 Agam,
email: syahrurramli@uinmybatusangkar.ac.id

Abstract: *This research aims to analyze the insertion of religious moderation in the organizational activities of the West Sumatra Province Contact Body for the Ta'lim Assembly (BKMT). The flexibility of community netnography impacts pragmatic parameters. Individuals spread news that is accessed digitally and spread it in society as assumptions that are considered true. The BKMT organization is a forum for examining the insertion of religious moderation values obtained through netnography. This research is a type of mixed method research that combines qualitative and quantitative research. The variables analyzed are 9 values of religious moderation. The data founded by interviews, questionnaires and documentation of activities in the West Sumatra BKMT community. Netnographic data was obtained through BKMT forum activities in the PW BKMT 02 West Sumatra WhatsApp group during (September 2023-May 2024). The data analysis technique uses insertion indicators with the categories initiation, investigation, interaction, immersion, integration and incarnation). The research results indicate that the BKMT organization is a forum for clarifying the problems of religious moderation in society. The value of wasathiyah (neutrality) insertion through news posts was 84.25%, and video posts were 64.75%. Meanwhile, the insertion of the value of brotherhood through news posts was 84.5% and through video posts was 56%. BKMT is the initiator of realizing neutrality and community brotherhood by interacting through news posts and videos.*

Keywords:Insertion,ReligiousModeration,Netnography,BKMT

INTRODUCTION

The intensity of people using social media is very high. The results of the 2021 Kominfo and KIC survey revealed that Indonesia is among the 5 countries with the highest access to social media in the worldesearch from the We Are Social institution in 2023 shows that 217 million Indonesians access the internet network, with 167 million of them on social media.(Studi dkk., 2023) Edelman Trust Index survey shows that believebale Indonesian people in the media they access is very high, almost the second place in the world. However, These are impactfull for all aspect, even religion community. (Siauw, 2021) As a result, society needs valid parameters to filter various information.(Abror & Abror, 2020)

Researchers note that religious moderation has become trending information and a source of public discussion. The discussion concern on religious moderation in accordance with Islamic concepts: "Is there a political purpose in religious moderation?" "Why can't there be religious radicalization?" And why look for a middle way in religion?" Community discussions often call them absolute truth and relative truth. These cause a variety of information to spread in combination with facts, hoaxes and hate speech.(Akhmadi & Belakang, 2008)

The impact of flexible access and information sharing is found in socio-religious discussions. For example, likes, comments and shares for news of religious blasphemy by certain individuals, become viral and hits. This culture is a netnographic depiction of the condition of Indonesian society.(Studi dkk., 2023) The public needs valid parameters, sourced from trusted and credible institutions to analyze information. Its urgency as a verification agent is the same as people's tendency to access social media. For example, religious practices and laws make people trust YouTube, Facebook and Tik Tok content more than asking community figures around them.(Khasanah, 2020) Researchers noticed that the Ta'lim Council Contact Agency was the most popular among the public. The next analysis is the role of BKMT as a verifier of community social media.(Dimension, 2018)

One of the pieces of information about religion that has become a trend in public netnography is religious moderation.(Fahri & Zainuri, 2019) Religious moderation has eight values that can be embedded in society, consisting of washathiyyah (neutrality), ukhwah (brotherhood), I'tidal (balance), tasamuh (tolerance), deliberation (democracy), qudwah (pioneering/leadership), muwathanah (nationalism), and I'tibar al-'urf (multicultural). Based on observations of the activities of the BKMT organization on the Whatsapp group, researchers noticed that the dominant values were washathiyyah, ukhwah, qudwah and I'tibar al-'urf.(Akhmadi & Belakang, 2008)

First of value found in moderation is washathiyyah which mean by neutral. Neutral parameters apply to improving the spirit of monotheism, individual piety and social piety. Second, the value of ukhwah has a correlation with ikhwan insaniyyah, basyariyyah and wathaniyyah. Ukhwah parameters apply to developing competencies to become human resources that are adaptive to technology and superior in global competition.(Islam, 2023) Third, the value of qudwah, is a concept that initiates various religious activities and activities that

uphold social values and unity. Qudwah parameters apply to mobilize religious communities to comply with religious and state regulations. Fourth, the value of I'tibar al-'urf as local accommodation that is integrated with the dynamics of noble ethnography, local wisdom and literature. Seventh, indicators of politeness and policy are the principles of being noble, polite, preaching and leadership. The I'tibar al-'urf parameters are applied to the culture and customs of the archipelago which are relevance to religious and moral value. (Islam, 2023)

RESEARCH METHODS

This research is a type of mixed method research that combines qualitative and quantitative research. The variables analyzed are the values of wasathiyyah and ukhwah. Data collection using interviews, questionnaires and documentation of activities in the West Sumatra BKMT community. Netnographic data was obtained through BKMT forum activities in the Whatsapp group PW BKMT 02 West Sumatra from September 2023 to May 2024. Researcher want to find content accessed by BKMT people from social media like YouTube, and news shared on WhatsApp groups, Facebook, Instagram and Tik Tok). This sources make the impact for people in BKMT meeting. They discuss about content, and respect. The impact of respect can be initiation for opinion, or they can be investigator for access, and of course integrated in dakwah. The result is interaction and immersive. (Pramono dkk., 2021)

RESEARCH RESULTS and DISCUSSION

BKMT Inserts Washathiyyah Religious Moderation Values based on Netnography

The development of Islam as a religion is influenced by the heterogeneity of society. The role of BKMT through netnography is to realize the characteristics of a moderate Muslim community (ummatan wasatan) in accordance with the QS. al-Baqarah: 143.(Sampurno dkk., 2022) The parameter is that Muslims side with the truth (hanif), as stated in QS.al-Rum: 30 regarding the neutrality of truth, certainty and possibility which can influence the level of truth.(Azra dkk., t.t.) BKMT is tasked with explaining absolute truth and relative truth. Researchers analyze that the neutrality of one's own religious practice (exclusive) embodies respect for the religious practices of other people with different beliefs (inclusive). Neutrality in religious practice prevents society from extreme attitudes, fanaticism and revolutionary attitudes in religion. Researchers analyzed the netnography of the PW BKMT 02 West Sumatra WhatsApp group which highlighted BKMT's role as a wasathiyyah agent through posts from September 2023 to May 2024.

The analyze of post on 01-03 September 2023 regarding: invitation to the BKMT Tourism Da'wah meeting in Solok Regency and City which attend by 343 participants from various regions. Planning for tourism da'wah activities is only for members who live in Solok, however the value of wasathiyyah is realized by the neutrality of BKMT Solok members to accept various members from Padang

Panjang (47 people), Pariaman (33 people), Bukittinggi (24 people), Tanah Datar (22 people) and several other areas. The role of BKMT in realizing the neutrality of tourism da'wah which is open to various groups of society can be accessed netnographically via the BKMT on dakwah wisata BKMT SolokYouTube. BKMT strengthens neutrality in implementing tourism da'wah by inviting various Islamic mass organizations such as NU, Muhammadiyah, Perti, and Al-Irsyad. This activity unites various mass organizations which often have different opinions on furu'iyyah issues. Netnography is very visible through news posts on the website barito Nagari news.

A post on September 6 2023 about the circulation of pork skin crackers that resemble cow skin, by group member called Warniati invited positive responses from various members. They assume that the circulation of these crackers is due to the uncontrolled price of processed beef. Fluctuations in cowhide prices mean that people are not easily tempted by cheap products by ignoring their halal status regard. Aprizal as secretary of BKMT explained the impact of consuming it and how to differentiate it in the market. Apart from neutrality, BKMT also tries to provide solutions.

Mr. Aziz Inkorba19's post, on October 11 regarding: Habib Rizieq calling on Muslims not to abstain from abstention and not to be anti-democratic to maintain power in this Republic, drew various reactions from members. He is trying to educate people who are confused about the upcoming 2024 elections. Community neutrality must be maintained to realize successful elections. BKMT's efforts to prevent anti-democracy are supported through the WhatsApp group diskusi gerakan anti demokrasi.

The post on November 12 2023 regarding BPJS Employment protection for all West Sumatra BKMT members responded to Friyatna's post which revealed work accidents at several engineering companies. BKMT's neutrality in this case is realized by educating all members to participate in BPJS Employment. The role of BKMT is to work together with the Mosque Management to inform all congregants about the importance of work safety.

Almito's post on October 14 September 2023 about Islamic organizations defending Rempang Island can be accessed via berita Rempangyou tube as an effort by BKMT to make the public understand the problems of Rempang Island which is considered a political coup. The BKMT's role is in neutralizing the public to focus on the development of the West Sumatra DPD member elections by publishing berita optimalisasi DPD. This role has an impact on the electability and stability of society ahead of the 2024 elections. Researchers view that BKMT has a role in realizing Washathiyyah values in various posts via YouTube social media and news links. Researchers present the results of respondents' responses to the role of BKMT in making this happen through table 1 below:

Table 1: Insersion of Valeu*Washathiyyah* with Netnografi Indicator

Indicator Moderasi	Information	Type of Sosial Media							
		Netnografi Article				Netnografi Video			
		1	2	3	4	1	2	3	4
Washathiyyah	Dakwah wisata BKMT Solok	0%	15%	21%	64%	0%	14%	27%	59%
	Penyebaran makanan non halal	0%	0%	0%	100%	0%	0%	0%	100%
	Pencegahan gerakan anti demokrasi.	0%	12%	12%	76%	0%	24%	40%	36%
	Berita Optimalisasi DPD	0%	8%	12%	80%	0%	18%	40%	40%

Sumber: *Angket PW 02 BKMT Sumbar Mei 2024*

Scale Description: 1 (disagree), 2 (disagree), 3 (agree), and 4 (strongly agree)

The researcher interpreted that respondents belonging to the West Sumatra BKMT group stated that 64% strongly agreed with posts in the form of articles in the insertion of wasathiyyah values into Solok Tourism Da'wah information, and 59% of respondents agreed more if the social media used was YouTube. All respondents strongly agree that neutrality towards non-halal food information is inserted through various social media. Meanwhile, for neutrality in preventing anti-democratic movements, 76% of respondents read article posts and 40% used YouTube. The results of data processing analysis of wasathiyyah value insertion through netnography are presented in the following diagram:
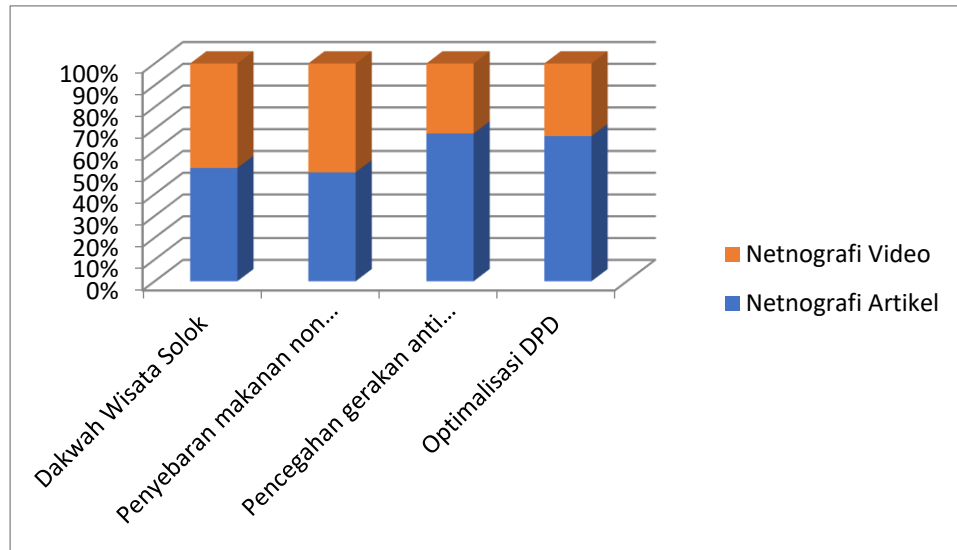
Diagram 1: **Washathiyyah Value Insertion Results with Netnographic Indicators**

BKMT Inserts the Value of Netnography-based Religious Moderation of Ukhwah

There are so many interactions between diverse societies and their large population(Komunikasi dkk., 2022). However, according to Bachtiar, at least four types of ukhwah systems can be recognized that different from each other.(Yusnita dkk., 2018) Each of these ukhwah systems regulates the lives of people who are considered, or more importantly, consider themselves to be the owners of that system. Briefly, the four systems of ukhwah are as follows:(Asyiah, 2017)

1. The brotherhood system of ethnic groups, each of which believes that culture has been passed down to them from generation to generation from their ancestors. Each culture of this ethnic group has a land of origin, the area where their ancestors first settled, the origin of this ethnic community which has now become wider. This ukhwah system is usually referred to as the adat or adat system.

2. The ukhwah in Indonesia come from original story of archipelago. The story share us about specific ukhwah in diversity society. Indonesia has multi religion, and cultural in one system. They have be united in Bhinnek Tungal Ika. That's value, reunderstand by moderation. None of these systems has its homeland in the Indonesian archipelago, and all of these ukhwah systems have many followers outside Indonesia. This is the most important distinction between the ukhwah system based on religion and based on ethnic groups.

3. Indonesian ukhwah system, builded by existing ukhwah systems. However, the most important thing is that if we look at its function in integrating Indonesian society, all Indonesian residents are considered members of this ukhwah system.

4. A pluralistic ukhwah system consisting of foreign ukhwah systems which more or less influence the thoughts, attitudes and actions of some of the population spread across the Indonesian archipelago.

Researchers analyzed the netnography of the WhatsApp group PW BKMT 02 West Sumatra which highlighted the role of BKMT as an agent of brotherhood through posts from September 2023 to May 2024. Posts from September 2023 to May 2024 were about: various sad news that hit BKMT members. The value of brotherhood is very visible with everyone playing a role in posting sad news. Posts were also made via videos of BKMT members' condolence visits to various funeral home locations spread across various regions of West Sumatra. The role of BKMT in realizing brotherhood does not look at mass organizations and regions.

Almito's post on September 10 2023 regarding fundraising for BKMT national consolidation activities. The realization for the results of activities via the Konsolidasi Muslim YouTube can be seen by the entire community as a form of brotherhood of all Muslims. BKMT's role in increasing Muslim brotherhood is also realized through posts about kebiadaban Israel against Palestine through articles. The community responded greatly to these atrocities by distributing aid to the Palestinian people. BKMT also posted videos of Zionis Israel atrocities. The role of BKMT has the impact of strengthening the brotherhood of Muslims by unitingly boycotting Jewish products. Postings showing various Jewish products are very intense in the form of artikel dan video.

The value of ukhwah found in BKMT communit when coming the death news. This is about respect for individual for bad things. Althought, in March 2024 about natural disaster relief were also shared through articles on the bencana banjir Pesisir Selatan flood disaster and video. Article posts about galodo di Tanah Datar dan Agam are the values of brotherhood presented netnographically. Researchers view that BKMT has a role in realizing the value of brotherhood in various posts via YouTube social media and news links. Researchers present the results of respondents' responses to the role of BKMT in making this happen through table 1 below:

Table 2: Insertion of Ukhwah Values with Netnographic Indicators

Indicator Moderasi	Information	Type of Sosial Media							
		Netnografi Article				Netnografi Video			
		1	2	3	4	1	2	3	4
Ukhwah h	Berita Duka	0%	2%	17%	81%	0%	14%	59%	27%
	Konsolidasi Muslim	0%	0%	33%	67%	0%	23%	67%	10%
	Kebiadaban Israel	0%	0%	11%	89%	0%	3%	10%	87%

|	1	2		3	4			
Bencana banjir Pesisir Selatan dan galodo di Tanah Datar dan Agam	0%	0%	0%	100%	0%	0%	0%	100%

Sumber: *Angket PW 02 BKMT Sumbar Juni 2024*

Scale Description: 1 (disagree), 2 (disagree), 3 (agree), and 4 (strongly agree)

Researchers interpreted that respondents from the West Sumatra BKMT group stated that 81% strongly agreed with posts in the form of articles in inserting the value of brotherhood towards sad news, and 27% of respondents agreed more if the social media used was YouTube. All respondents strongly agree with the neutrality of natural disaster information via various social media. Meanwhile, for Muslim consolidation, 67% of respondents read article posts and 10% use YouTube. Regarding information on Israeli atrocities, 89% of respondents strongly agreed with the news and 87% strongly agreed with the video. The results of data processing analysis of the value of goodwill through netnography are presented in the following diagram:

Diagram 2: The Results of Inserting Ukhwah Values with Netnographic Indicators
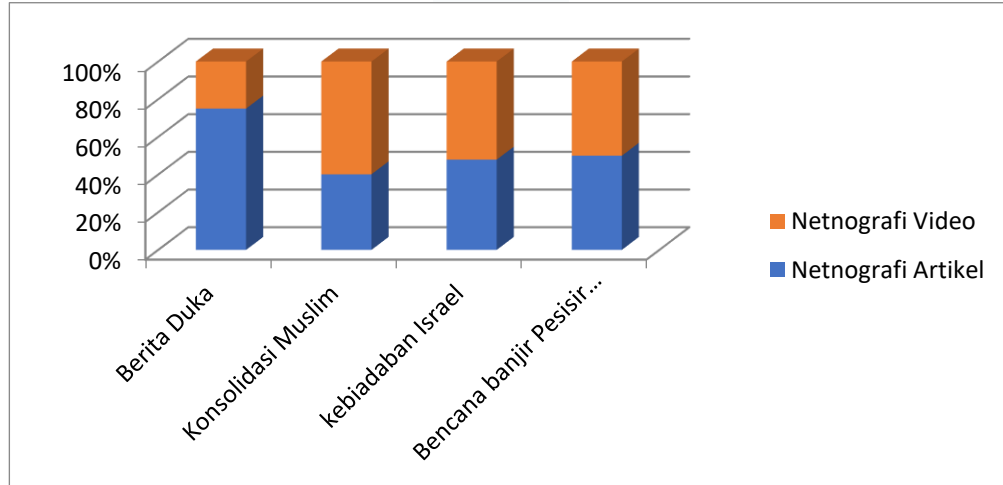
DISCUSSION

BKMT is being the in formal religion for educating every human being, because as pedagogical creatures humans are born with the potential to be taught and educated so that they are can become caliphs on earth as well as supporters and holders of culture. Meanwhile, diversity or religiosity itself is something that is very important in human life.(Khasanah, 2020) Religious activities are closed related to religiosity, not only occurring when carrying out rituals (worship) but also other activities that are driven by inner strength. So the attitude of religiosity

is a complex integration of religious knowledge, feelings and religious actions within a person.(Damni, 2022)

Researchers pay attention to the existence of ta'lim assemblies in which there are religious activities and accompanied by discourses or advice, a better and more advanced religious atmosphere is created than before, and this can be seen very clearly by the realization of an increase in religion or religiosity in the community.(Zulihi & Yusuf, 2020) and with conscious efforts made to convince, understand and practice Islamic teachings in society through non-formal education or approaches to religious activities carried out as routine activities whatever fact or hoax news. This routine, assembly as a news validator is because social media is too flexible.(Sobirin, 2021)

Researchers analyze that social media has become a means of non-formal education in society. Ta'lim assemblies and weekly religious activities exist and can increase religiosity. People's knowledge and understanding of religion is dominated by word of mouth discussions, not scientific ones.(Latif dkk., 2023) The presence of social media actually has an impact on violating communication norms. Therefore, researchers are interested in conducting research on the ta'lim assembly and its relationship with community netnography in understanding religious moderation. The activities of the ta'lim assembly in the form of religious activities delivered by the ustadz were transformed into a means of validating information, discussions and scientific workshops. Society needs studies that are relevant and contextual to the problems that occur (Kadir, 2023).

According to interviews conducted by researchers, previously the community behavior especially mothers in BKMT Bukitinggi City, often practiced old habits, namely telling neighbors' disgrace and gossip circulating on social media (Latif dkk., 2023). However, after joining the Bukitinggi city ta'lim assembly with religious activities once a week in the sub-district and Bukitinggi City with material wisely using social media, the negative impact of gossip and the importance of neutrality in maintaining the brotherhood provided motivation and change to good behavior. Researchers note that the issue of forming a religious community must begin with improving the da'wah system and materials. The da'wah that is carried out often focuses on concepts and not the formation of religious character in society (Ridwan, 2018). Current da'wah is also influenced by current issues such as politics, economics and the world of public figures. Researchers note that the essence of da'wah that society needs is a guide to worship, a guideline attitude based on historical (Rokhim, 2021).

Researchers conducted interviews at BKMT activities in the Tarok Dipo area and received information that the community wanted da'wah which was full of instructions on how to do good deeds in accordance with famous schools of thought (Khasanah, 2020). Society also needs preaching with a psychological approach. Da'wah which is full of strengthening morals is a hope for improving the culture in society (Akhmadi & Belakang, 2008). Researchers also observed BKMT activities at the Nurul Ikhlas Pasar Aur Kuning mosque. Researchers received information from Mr Nasrudin that:

"The preaching trend that we often follow nowadays has political overtones. We certainly miss the preaching that examines social patterns that can be practiced in the market environment. Da'wah which discusses the prohibition of usury, fraud and the concept of trade in accordance with Islamic law. The da'wah now actually discussing all news that is updated on social media. We certainly have no interest in this news."

Researchers also observed BKMT activities at the Great Mosque in the city of Solok, and discover the problem about the modernity of life. Da'wah often discusses advances in time, technology, and ignores local Minangkabau cultural wisdom which is often found on social media. Mr Datuak Nan Angek said that:

"We need the pattern of da'wah involve to contextual Minang's people life. Theme of da'wah will heard by people if they understand and hymne that. For example, many older people reprimand them about politeness by saying "indak tau di nan ampek", but the younger generation does not understand the meaning of this reprimand. "The factor that influences this problem is that Minangkabau natural culture subjects are no longer a field of study in schools."

The researcher noticed from several observations above that the problem of da'wah in Solok city society has not yet optimized the discussion of religious material. Reseracher say that BKMT make the impact for the level of understand and practice of religion in society based on community knowledge. People gain religious knowledge from non-formal sources such as listening to studies through print and electronic mass media, social media and witnessing religious studies directly. Religious activities cannot be separated from human life. Religious activities involve morals or morals, as well as a person's faith and devotion. For example, in a society when someone dies, the role of a religious expert is very much needed (Masitho dkk., 2023).

Researchers view that various problems that occur in society stem from weak religious values. For example, the culture of backbiting and badmouthing is a violation of the religious values of ghibah and namimah.(Tina, 2022) The role of religiosity is a manifestation of human religious status. Religion in individual life functions as a value system that contains certain norms. Generally, these norms become a frame of reference for behaving and behaving in line with the religious beliefs one adheres to. As a value system, religion has a special meaning in an individual's life and is maintained as a form of characteristic (Komunikasi dkk., 2022).

The weaknesses that often exist in majlis ta'lim are: 1) Including non-formal education so that there are minimal managerial and disciplinary aspects, majlis ta'lim can be called a non-formal diniyyah education institution. In reality, when an activity or program is not formal, its implementation will really depend on the awareness of its members. Likewise, a majlis ta'lim is very dependent on the awareness of its management and members in developing activities in the process of developing the community; 2) The material presented is not arranged systematically; In some ta'lim majlis there are still imperfections in the systematic preparation of the recitation curriculum, causing the material presented to overlap and making majlis members bored of hearing it.

Researchers analyze that religious material in majlis ta'lim can be role model of moderative dakwah. In principle, determining and presenting religious study material at the ta'lim majlis, you should pay attention to the following things: (Siauw, 2021) a) The religious material that will be presented in the lesson really comes from an accountable source so that there is no mistake or confusion or overlapping of one material with another. other materials; b) This material is the core of each theme of the study material so that it provides understanding for the members of the majlis as a subject of study and that the religious material chosen is truly necessary; c) The selected religious material can provide scientific benefits for members. Namely providing benefits as the basics of religious knowledge so that it will be developed further at the next level of study and is useful for being able to develop and realize its values in everyday life; d) Material that is possible to be studied by most members of the council both in terms of level of difficulty, i.e. not too difficult so that it causes the members of the council to be very burdened in understanding and mastering it; e) The religious material chosen is that which attracts interest and can motivate members of the council to learn more, foster curiosity so that it gives rise to the urge to develop their own abilities (Yusnita dkk., 2018).

Researchers note that in carrying out da'wah activities, da'wah implementers must make a systematic and integrated da'wah plan. Some ta'lim majlis do not have Ustadz or qualified resource persons so the teaching and recitation process is minimal. In fact, not every ta'lim majlis has an ustadz who is qualified in science and mosque management because there are too many mosques and ta'lim majlis in existence. In this issue of ustadz, it is not just science that is discussed but the maliyyah aspect possessed by a ustadz, whether the ustadz is enthusiastic in delivering material because there is an incentive or because of his responsibilities as a Muslim; 4) Not using reference sources, the third weakness is directly proportional to this weakness, namely in the teaching and recitation process, for ustads who are "less skilled" of course their ability to convey the material, in fact the most fatal error can occur in understanding the religious material being delivered by paradigm.

Researchers noticed that in a majlis ta'lim, have middle line for understanding. There are no radiaklism, no pattern for politic and special thought. Even though the members of the Majlis Ta'lim are not all the same in understanding Islamic material (Jahwae, 2022). Usually this happens in urban areas, so this situation requires certain teaching patterns and methods. In this case, it is necessary to prepare skills in delivery according to the level of ability of the object of da'wah, as the Prophet Muhammad SAW said, "We are ordered to speak to people according to their respective levels of reason (intelligence)" (H.R. Muslim); 6) Facilities and infrastructure constraints. Differences in educational and economic backgrounds are fundamental in providing the tools and means of da'wah for a ta'lim assembly. Reading books and browsing the internet may be something that some majlis members can do but will be something rare for most majlis member (Lubis dkk., 2023).

Da'wah methods can be developed into methods that are more participatory in nature, meaning that mad'u can be involved in raising the problems facing by them. The question and answer method is a very effective method in stimulating the congregation to participate actively in the ta'lim forum through questions asked by the ustad (Baihaki & Paramansyah, 2024).

Researchers analyzed that congregation's ability to criticize about modern netnoghraphy by access in BKMT community. This method can also help the congregation think about answers to the problems that arise, so that various information and alternative answers will emerge from the congregation itself (Hudha & Jailani, 2023). The question and answer method is also effective for focusing the congregation's attention on the topic of discussion, interspersing lectures, or for directing the congregation's attention to certain problems. This method is intended to train and improve the congregation's motor skills, such as reciting verses or hadith, as well as association skills, such as writing and connecting letters (Maulana & Nasir, 2022). This method is usually very appropriate better than reading newspaper or teaching the yellow book (book bald).

The discussion method or bahsul masail is the discussion of a problem through discussions that involve the entire congregation, from presenting the problem, discussing the problem, to solutions or answers to problems that arise (Amalia, 2023). In other words, the discussion method emphasizes the concept of teaching from the congregation, by the congregation, and for the congregation. In this method, an ustad acts as a moderator or leader of the discussion.(Cagatay Tasdemir a, b,*, 2020) The problem of thinking paradigms is that in developing the Islamic values and knowledge of the Majlis Ta'lim congregation, the implementation process tends to be a transformation of teaching materials only, so that values education is partly only focused on forming members of the Majlis so that they understand good religion, and have not yet reached the stage of internalizing the values within themselves. life.(Virgianti dkk., 2023) In this case, there must be a creative reconstruction in the aspect of teaching methodology from dogmatic-doctrinal and traditional towards more dynamic-actual and contextual learning (Gallagher, T., Griffin, S., Parker, 2020).

CONCLUSION

The researcher interpreted that respondents belonging to the West Sumatra BKMT group stated that 64% strongly agreed with posts in the form of articles in the insertion of wasathiyyah values into Solok Tourism Da'wah information, and 59% of respondents agreed more if the social media used was YouTube. All respondents strongly agree that neutrality towards non-halal food information is inserted through various social media. Meanwhile, for neutrality in preventing anti-democratic movements, 76% of respondents read article posts and 40% used YouTube.

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